

SEARCHLIGHT.

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NO. 1.

THE BRAVE!

Who are the brave? the warriors bold
That slaughter their fellow-men for gold,
That risk their lives in the battle fray?
Daring they are—not brave are they,
The Hindoo widow mounts the pile,
And meets her death with a placid smile.
The veriest coward for death will crave;
He who struggles for life is the truly brave.

Who are the brave? The brave are they
Who toil at the loom from day to day,
Who dig and delve in the open field
For the miserly pittance their labor'll yield;
The millions who work with hand or head
For little beyond their daily bread,
Ever to want, and never to save,
The rich men's slaves are the truly brave.

Who are the brave? The suffering host
That never of wealth had chance to boast
Yet never have fallen or turned aside
From the path of truth, or honest pride;
But who spurn the tempter come what may,
That their lives may be pure as the open day;
Who ask not a trophy to deck their grave.
The Honest and Poor are the truly brave.

—Selected.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons*, at that time, the organ of the church.

Owing to the many reports which have been put in circulation by evil-designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter Day Saints, all of which have been designed by the authors thereof to militate against its character as a church, and its progress in the world—I have been induced to write this history, so as to disabuse the public mind, and put all enquirers after truth into possession of the facts, as they have transpired, in relation both to myself and the church, so far as I have such facts in possession.

In this history I will present the various events in relation to this church, in truth and righteousness, as they have transpired, or as they at present exist, being now the eighth year since the organization of the said church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third of December, in the town of Sharon, Windsor county, state of Vermont. My father, Joseph Smith, senior, left the state of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in

the state of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family, consisting of eleven souls, namely, my father Joseph Smith, my mother Lucy Smith (whose name, previous to her marriage, was Mack, daughter of Solomon Mack), my brothers, Alvin (who is now dead), Hyrum, myself, Samuel Harrison, William, Don Carlos, and my sisters Sophronia, Catherine, and Lucy.

Some time in the second year after our removal to Manchester, there was in the place where we lived, an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of the country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Lo, here!" and some, "Lo, there!" Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist. For notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased—yet when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued; priest contending against priest, and convert against convert; so that all the good feelings one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinion.

I was at this time in my fifteenth year. My father's family was proslyted to the Presbyterian faith, and four of them joined that church, namely my mother Lucy; my brothers Hyrum, Samuel Harrison, and my sister Sophronia.

During this time of great excitement, my mind was called up to serious reflection and great

uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit: but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? or, are they all wrong together? If any one of them be right which is it, and how shall I know it?

While I was labouring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter, and fifth verse, which reads:

If any of you lack wisdom, let him ask of God, that giveth unto all men liberally, and upbraideth not; and it shall be given him.

Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the Spring of eighteen hundred and twenty. It was the first time in my life that I had

made such an attempt; for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue, so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God, to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair, and abandon myself to destruction—not to an imaginary ruin, but to the powers of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other) "This is my beloved son, hear him."

My object in going to enquire of the Lord was to know which of all the sects was right? That I might know which to join. No sooner therefore did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right [for at this time it had never entered into my heart that all were wrong], and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt, they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them; and many other things did he say unto me which I cannot write at this time. When I came to myself again I found myself laying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in the company with one of the Methodist preachers who was very active in the before mentioned religious excitement, and

conversing with him on the subject of religion I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior, he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there was no such thing as visions or revelations in these days: that all such things had ceased with the apostles, and that there never would be any more of them. I soon found however, that my telling the story had excited a great deal of prejudice against me among professors of religion and was the cause of great persecution which continued to increase, and though I was an obscure boy only between fourteen and fifteen years of age and my circumstances in life such as to make a boy of no consequence in the world; yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution, and this was common among all the sects: all united to persecute me. It has often caused me serious reflection both then and since, how very strange it was that an obscure boy of a little over fourteen years of age, and one too who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often the cause of great sorrow to myself. However it was nevertheless a fact that I had had a vision. I have thought since that I felt much like Paul when he made his defense before King Agrippa and related the account of the vision he had when he "saw a light and heard a voice," but still there were but few who believed him; some said that he was dishonest; others said that he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise, and though they should persecute him unto death, yet he knew, and would know unto his latest breath, that he had both seen a light and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying I had seen a vision, yet it was true, and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was lead to say in my heart, why persecute for telling the truth? I have actually seen a vision, and "who am I that I can withstand God," or why

does the world think to make me deny what I have actually seen, for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew that by so doing I would offend God and come under condemnation. I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious because I continued to affirm that I had seen a vision. During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me), I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors and displayed the weakness of youth and the corruption of human nature, which, I am sorry to say, led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness and imperfections; when on the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation as I had previously had one.

(TO BE CONTINUED.)

THE United States battleship "Maine" has been sent to Cuba where she dropped her anchor in the harbor of Havana. The Spaniards seem disposed to resent this action of our government and some, more hot-blooded than others, have proposed that Spain dispatch one of her great iron-clads on a cruise into American waters for the purpose of visiting our principal sea-coast cities, thus making a show of strength, which the Spaniards vainly imagine will have a tendency to dampen the ardor of Cuban sympathizers in this country.

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

LETTERS received from Bro. Arthur Miller, of the Sweden, Missouri branch bears the information that the Saints at that place are all standing firm in the faith.

BRO. DAVID J. DAVIS wishes to acknowledge through the SEARCHLIGHT his indebtedness to the following named gentlemen who rendered him valued assistance in providing him with a fine pair of shoes. Their names: J. E. Porter, N. Redden, E. Manring, Thos. Farris, Jas. Morris, Dr. J. W. Clark, Isaac Day.

THE *Deseret Evening News*, the official organ of the Utah Church, has an editorial in its issue of February 1st, in which comment is made on the attitude of the Missourians toward the Mormons. Considerable satisfaction is expressed in the article that a portion of the State Capital of Missouri was permitted to be used by the Utah elders in which to hold a State Conference. Extracts are also made from the speech of our fellow-townsmen, John T. Crisp, made at Salt Lake City, in which the Colonel was saying some nice things to the Salt Lakers. Too much weight must not be given these incidents, for it is a very common thing for public buildings in Missouri to be used for holding public meetings both religious and political. As far as Colonel Crisp's remarks are concerned, if they were made in earnest, and doubtless they were, even though Colonel Crisp is a smooth politician, he was not speaking in a friendly manner to the Mormons of Utah on account of the superficial view gained by a few days sojourn in their midst, but because of the good opinion gained of Mormons through his long acquaintance with

both "Hedrickites" and "Josephites" who have long been fellow-townsmen with him.

It is only recently that Utah elders have commenced operations in Missouri. while the "Josephites" and "Hedrickites" have for many years been living down the prejudice created in the days of the expulsion.

If there has been a change in the sentiment of the citizens of Missouri towards Mormons it has been because of the upright and Christian behavior of members of the Reorganized and the Church of Christ, and not because of any sudden revulsion of feeling brought about by Utah Mormons.

The writer also expresses an intention on the part of Utah Mormons to return to the "Center Stake" and build up a great temple to the Lord. When the time comes to build a temple at Independence, the people of God will certainly have a hand in its erection. Who will build that temple, of course, remains to be seen, but as the "Hedrickites" have been somewhat of a factor in the possession and care of the Temple Lots for almost thirty years, it is not vain to imagine they will continue a factor, as relating to these lots; but there is one thing certain, and it is certain because God decreed it, the Utah Mormons will never return to this land "to build up the waste places" until they have repented of the sin that caused the Almighty to punish them, "by sending them out of the land.

The editorial is wound up with the statement that "an understanding among all the believers in the Book of Mormon can only be had, when the believers in that book also become believers in the revelations which God has given his church in this dispensation." Our only reply to this is that there is no more implicit believers in the revelations of God given through Joseph Smith than are we, but we insist on the right to separate bogus revelations from the genuine instructions of God, let that course lead us where it may.

DON'T WHINE!

How many people in this world make themselves miserable, as well as those surrounding them, with their never ceasing plaint or grievance, oftentimes fancied, sometimes real. It is right for people to object to that which needs correcting, and is possible of being mended, but many persons whine about the weather, the times, humanity's failings and scores of other things, which all the whining in the world will not alter.

Some housekeepers keep up a continual cry during rainy and muddy weather, because some dirt will

get tracked into the house and yet it keeps on raining whenever it feels like it, notwithstanding the oft repeated whine. If a thing we dislike can not be changed to our liking, let us study how we may best endure it. Many people fall into the common error of imagining that their particular path in life is more thickly bestrewed with hardships than that of others, and yet if we were able to know all things connected with the lives of our friends, we perhaps would discover that the burdens of life are more equally distributed than we had thought.

Let us believe that the overruling hand of Providence shapes all our ends, and if, in the distribution of burdens, we appear to have more than our neighbor, believe we have received the greater portion, because we have greater strength and ability to bear than has he.

How often in prayer and testimony meetings does the whine make itself heard. Christians should not complain of their lot, but should do their best, from day to day, and trust the great and all-seeing Father to so order their ways for good, and though our paths may be thorny, let us, like the Saints of old, rejoice in tribulation, feeling to praise God that we have been thought worthy to endure for Christ's sake.

By all means keep the whine out of the prayer and testimony meeting. Who is it that can not tell of some blessing received? and how much more strengthened we feel when we hear of the goodness of God than we do when a whine is emitted.

MISSING NUMBERS.

We have received numerous complaints from our subscribers stating they have failed to get their papers and many have supposed we had suspended publication on account of their failure to receive copies of the paper. We have not missed a single issue, and if you have failed to receive your paper it is because the post office officials have failed to deliver the paper after having been placed in their hands by us. We will esteem it a favor if our subscribers will report any failure to receive the paper, and we will do our utmost to supply all missing numbers when made aware of their failure to reach you.

To the Presiding elders of the Different Branches of the Church of Christ:—BRETHREN: The SEARCHLIGHT will be pleased to print each month the news of your branch. If you will let your branch appoint some one to send the items to us by the first day of each month it will give us ample time to secure their insertion. Send us the items and let us know what is going on among you.

EDITOR SEARCHLIGHT.

THE SURE WORD OF PROPHECY.

A careful study of the visions of Daniel, the great Hebrew prophet, will do more to strengthen one's belief in the divinity of the Bible than perhaps the study of any other portion of the old Testament; for so striking and complete has been the fulfillment of his prophecies in the very period of time designated for their accomplishment that the honest seeker after truth is amazed at the spectacle. To this prophet was shown an outline of the world's history, beginning at about six hundred years before Christ and extending down to and past our day, even to the very coming of our Lord and Savior, Jesus Christ. By the term "World's History" we desire to be understood as meaning that part of the world brought into touch with the people of God.

This outline of history is shown in his second chapter beginning at the twenty-seventh verse and ending with the forty-sixth. It is also shown in other portions of the Book of Daniel, but we shall confine ourselves to a consideration of the verses above mentioned.

We think we have good warrant in stating that this outline of history, as represented by the great image was intended to represent events even to and beyond our time, from the statement made in the twenty-eighth verse, where it is stated:

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

It is needless to reproduce all of these verses here, and we shall omit doing so for lack of space, for it is the *interpretation* that vitally interests us, and as the interpretation is furnished by Daniel himself, no one can truthfully charge us with a wrong interpretation of the vision.

Daniel gives us a definite and certain starting point to began our tracing of history, by stating, in his thirty-eighth verse, to Nebuchadnezzar, King of Babylon, that he [Nebuchadnezzar] was the *head* of the great image. This king Nebuchadnezzar then, was the starting point from which we must reckon. The kingdom of Babylon was to be succeeded by another power inferior to it. (Verse 39).

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

We have but to turn to the pages of history to learn that a kingdom *did* arise after the Babylonish and that the name of this kingdom was the *Medio-Persian*, for it was this government of the Medes and Persians that conquered the successors of Nebuchadnezzar. The *two arms* of the image is strikingly typified in the *two* branches of the

kingdom, composed as it was of *two* separate nations, namely, the Medes and Persians.

This second kingdom, while powerful and great, still did not approach the Babylonian kingdom in wealth nor magnificence, and was truly *inferior* in those respects. It was also doomed to fall before the arms of a more powerful nation, even the kingdom of the Grecians, who, under the leadership of Alexander the Great, won such splendid victories, and met such continued success, that at last we have the picture of Alexander weeping because there was nothing more to conquer, thus well fulfilling the description of the third kingdom that "it should bear rule over all the earth."

The Greeks, however, were destined to relinquish their world-wide sway unto another kingdom even more powerful than they, and which was symbolized by the legs of the image composed of iron and the feet part iron and part miry clay. (Verse 33). Daniel in his explanation in the fortieth to the forty-fifth verse, shows that this fourth kingdom was to prove the strongest and most lasting of any of its predecessors and yet it was to suffer a division into a number of smaller kingdoms as is typified by the division of the feet into ten toes.

As we before stated, Daniel has shown us that the *first* of these four great kingdoms was the Babylonish, then being ruled over by King Nebuchadnezzar, and has positively identified this monarch and his kingdom, or empire, as the first empire, and as Daniel has given a *literal* interpretation of the vision, we must look among *literal* kingdoms or empires to fit the description given of the other three. Daniel has greatly aided us in this search by stating that these three other kingdoms were to succeed the Babylonish, each in their order. The light of history, both profane and sacred, reveal that the three great kingdoms in succession to the Babylonish were: First, The Medio-Persian; second, The Grecian; and third, The Roman Empire. To completely identify Rome as this fourth kingdom, Daniel has shown its division into ten smaller kingdoms, which were to be partly strong and partly broken (Verse 42) in their character. He also adds a striking characteristic of these ten kingdoms in that they should not cleave together, (Verse 43) or in other words, the ten smaller kingdoms or governments, into which Rome, the fourth kingdom, was to be divided, were never to unite with each other, but were to retain separate and distinct governments.

By reference to Gibbons' History of the Decline and Fall of the Roman Empire, we learn that this fourth kingdom, Rome, was actually divided into ten smaller kingdoms, and were as follows:

(1) The Alemanni, A. D. 351, Suabia, Alsace, and Lorraine. (See Gibbon, chapter 10, paragraph 26; 12: 20; 19: 20; 36: 5; 49: 22.)

(2) The Franks, A. D. 351, Northeast Gaul. (Gibbon 19: 20; 36: 5.)

(3) The Burgundians, December 31, A. D. 406. (Gibbon 30: 17.) Located in Burgundy, A. D. 420. (Gibbon 31: 39.)

(4) The Vandals, December 31, A. D. 406. (Gibbon 30: 17.) Located in Spain, A. D. 409. (Gibbon 31: 36.) Settled in Africa, A. D. 429. (Gibbon 33: 35.)

(5) The Suevi, December 31, A. D. 406. (Gibbon 30: 17) In Spain, A. D. 409. (Gibbon 31: 36.)

(6) The Visigoths, A. D. 408. (Gibbon 31: 2, 14.) In Southwest Gaul, A. D. 419. (Gibbon 31: 39.) In Spain, A. D. 467. (Gibbon 36: 22; 38: 2, 29.)

(7) The Saxons entered Britain, A. D. 449. (Gibbon 31: 41, 42; 38: 33; Greene's England 1: 17; Knight's England 5: 6.)

(8) The Ostrogoths, in Pannonia, A. D. 453. (Gibbon 35: 16.) In Italy, A. D. 489; final conquest, A. D. 493. (Gibbon 36: 7, 8.)

(9) The Lombards, A. D. 453, in Pannonia and Norricum, banks of Danube. (Weber's "Universal History," sec. 180. Gibbon 42: 2; "Encyclopedia Britannica," article Lombards.) In Lombardy, A. D. 567-8. (Gibbon 45: 5-7; Machiavelli's "History of Florence," chap. 1, 2.)

(10) The Héruli, in Italy, A. D. 475-6. (Gibbon 39: 28-33)

Before leaving the consideration of the image we wish to call your attention to a striking feature of its fulfillment as pertaining to the toes, or the ten kingdoms.

Daniel, in speaking of the nature, or composition of the toes tells us that they were part of iron and part of miry clay, (Verse 33) and in his explanation of this symbol, he states that the ten kingdoms which were to succeed the fourth kingdom would be partly strong and partly broken; and that they should mingle themselves with the seed of men, but nevertheless, they should not be united, but should remain separate, even as iron and clay cannot be united. (Verses 42, 43). How minutely this portion of the prophecy or vision has been fulfilled is startling; for notwithstanding that effort after effort has been made by men of different ages, since these kingdoms assumed separate existence, the firm fact remains that to this very hour they have maintained separate and distinct governments.

Never has there arisen a great general, among the ten kingdoms that arose from Rome, but that he has dreamed of again establishing a universal government similar to that of Rome.

Charlemagne endeavored to rear a great empire that should bear universal sway; he failed.

Charles V. tried the same experiment, only to reap failure.

Louis XVI tried it; his success was no better than his predecessors.

Napoleon dreamed that his mighty military knowledge and unparalleled record of battles won would enable him to win success where others had failed; his hopes were doomed to disappointment. And why? Let the voice of God answer as he speaks through his prophet, Daniel:

But they shall *not* cleave one to another, even as iron is *not* mixed with clay.

So speaks the voice of God, and history echoes, "It was *not* done."

This oft repeated failure to again rear a kingdom is a grand and lasting testimony to the divinity and accuracy of the prophecies in the Old Testament; it also serves to rivet and settle beyond dispute the conclusion as being correct, wherein we have identified these ten kingdoms as the modern nations of Europe.

No student of history, whatever his religious faith, will deny the correctness of the order in which I have arranged these empires.

Now God saw fit to show Daniel the same outline of history only by different figures. He showed him these same kingdoms, or empires, in the figure of different beasts, or animals: turn to your seventh chapter of Daniel, beginning at the first verse. Here the Babylonian kingdom is represented by a lion with the wings of an eagle, which was a splendid representation of the dauntless courage of king Nebuchadnezzar, who moved his armies with great rapidity or as with wings.

The plucking of the wings and the giving it a man's heart was in representation of the cowardice and lack of conquests which marked the reigns of his successors to the throne of Babylon. These faint-hearted rulers soon fell before the invincible arms of the united Medio-Persian power represented as a bear with three ribs in its mouth.

These three ribs may fitly stand for three great countries conquered by the Medio-Persians, viz: Babylon, Lydia and Egypt: the extreme cruelty exercised by this nation towards the conquered countries is a terrible fulfillment of the command, "Arise, devour much flesh."

After the rule of the "bear," or Medio-Persia, had been brought to a close, dominion was given unto another power or beast, like unto a leopard in form. This beast, with its four wings was an apt representative of the power of the Grecians, which succeeded the Medio-Persian, in the sway over the world: the swift movements of the leopard, its intrepid courage, coupled with the amazing swiftness that wings would lend to its movements was amply fulfilled in the rapid marches of Alexander the great, whose feats in the movement of vast bodies of men has found no parallel since. The four heads of the leopard

were in representation of his four generals, into whose hands fell the Grecian kingdom, after the death of Alexander.

It is the fourth beast, however, that challenges our attention, and which will receive the major part of our consideration. Let us read the seventh verse of the seventh chapter of Daniel:

After this I saw in the night visions, and beheld a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth; it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns.

Now, read the interpretation, furnished by the man of God, and found in the nineteenth to twenty-eighth verses, where it is definitely stated that this fourth beast with the ten horns was the *fourth* kingdom on the earth, and as we have previously shown in our consideration of the image, this *fourth* kingdom was *Rome*, and the ten horns of the beast, Daniel declares were the ten kingdoms or governments that should arise out of this fourth kingdom, or Rome. No other instance is known to history, where any kingdom having a world-wide sway was divided into ten others, except Rome; neither is there anything that could be tortured into even a faint resemblance of a fulfillment, except the case of Rome.

History, both profane and sacred stand as a unit in declaring that the empire of Rome was the fourth to have an existence upon the earth; there is not the slightest contradiction on these points, and the Bible itself, may be called into requisition to prove this point, as well as the imperishable monuments left to reward the seeker after truth. We will dismiss this claim regarding the place occupied by Rome in the world's history, with this assertion: If the evidences are discredited, which are used to prove that Rome was indeed the fourth great kingdom upon the earth, then must every line of ancient history be called into question and its veracity be doubted, for the same evidence that proves any portion of ancient history, will prove as well that Rome was the fourth great empire since the flood.

Some of our readers may wonder why we are endeavoring to identify Imperial Rome as the fourth great empire on the earth. We will tell you why we want to establish that as a fact.

Daniel has prophesied some wonderful things about this fourth kingdom: and so strong was the desire of the Great God, that a plain understanding might be had concerning this kingdom, that he saw fit to give the prophet *a literal interpretation* of the vision, or in other words tell him what was meant by the vision, and in explaining it to him,

use such plain words that they might be understood by saint or sinner.

It is in the rise of these ten kingdoms that we find most food for thought.

After they had assumed their separate and distinct existence there was to arise a "little horn" or to use Daniels interpretation another kingdom or government that was to be diverse from the other ten: the other ten were kingdoms ruled by potentates who claimed their rights either by inheritance, or right of conquest, and who in their governing functions or powers, were strictly non-ecclesiastical in their character.

This "little horn" was to play a part great in the persecution of the church instituted by Christ and his apostles. In its nature it was to be different from the other ten and as the other kingdoms were non-ecclesiastical, this "little horn" kingdom might with propriety be regarded as an ecclesiastical power. It is important that the identity of this little horn be known that we may be able to justly fix the blame and censure due that power which made war with the Saints of God and as Daniel informs us "overcame them."

To the fierce and unreasoning persecution waged by this power was due the extinction of the church founded by Christ and his apostles, and also that condition which necessitated the Lord promising in the 44th verse of Daniels 2nd chapter that he would set up a kingdom which should stand forever.

TO BE CONTINUED.

A SHIP sunk off the British coast, the last of January and forty lives were lost.

A TERRIBLE blizzard struck the eastern states about the first of February, doing much damage and causing loss of life.

THE trial has begun, of the deputy marshals, who shot down the miners, at Hazelton, Pa., during the labor troubles, last Summer.

THE friends of the Silver Movement are jubilant over the recent showing of strength, by the Silver forces, in the United States Senate. If the Silver sentiment continues to grow elsewhere as it has among the Senators, the election of a Free Silver man as our next president is a certainty.

BORROWED WISDOM.

When the heart is out of tune, the tongue seldom goes right.

It requires nice stepping, for those who walk close together, to avoid jostling each other.

Envy is fixed only on merit, and, like a sore eye, is offended with everything that is bright.

INDEPENDENCE ITEMS.

The bad weather has interfered considerably with our attendance at Sunday School and preaching meetings.

Brn. Geo. P. Frisbey and John R. Haldeman have been holding services lately in Gardner, Kansas. They report good attendance and great liberty in presenting the position of the Church of Christ.

The Reorganized brethren are very busy preparing for their annual conference which convenes at this place in April.

Elder W. E. McKelvey, of Kansas City, Kansas, a member of the Reorganized Church at that place, paid the SEARCHLIGHT editor a pleasant call not long since.

There is a good prospect of several additions in the near future to the church at Independence.

The study of the prophecies contained in the Old Testament has been taken up in the Sunday School Bible class, and we predict much benefit to those who will prove regular in their attendance.

SOUTH WEBSTER, Ohio, Jan. 20.

Editor Searchlight:—I drop you these few lines from this place. I am three miles north of South Webster, Ohio. January 5th, Wednesday, Bro. Wm. Garey and his three sons, Frank, Moses and William, and myself went to the woods and began to chop logs for the building of a new church. January 12th we had our logs hauled down to the spot old Father and Mother Garey gave for the church. Ever since we have been working on the house in the day time and preaching at night. January 12th at 5 p. m. I baptized two sisters, old Mother Garey 70 years and 5 days old the day she was baptized, her birthday being on the same day as the writer's; the other sister was the wife of Bro. Frank Garey. If you would only see the writer in the day time it would be a query in your mind whether the clothes he wore, were made for him or some man twice as large, but the writer seems to feel at home with such clothes on. Bro. Cole came the 13th day; he has been very sick. He is a good companion and makes friends. When Bro. Cole came we were busy at the church, but we were all glad to see him. January 16th I baptized a young man by the name of Charles Canter, at 9 p. m. After our services were over yesterday, 19th, I baptized two more, Bro. Charles Rawlin's daughter, Lizzie, and Millia Canter. Bro. Cole is a great fire-side talker (besides his ability to talk in public also), and he has done a great deal of good in that way: he has convinced several in that way. There are several more near the kingdom, which I hope will soon obey the gospel. While I am writing this evening, Bro. Cole is talking on church matters. In the confirmation of the last two named sisters, the Spirit was manifested in such power that a few outsiders that were in our confirmation meeting (at Father Garey's) shed tears. I must stop or you will get tired of reading such a long letter. I have so much good news to tell I can hardly quit. I am still determined to go ahead in this work, although the devil is trying to stop God's work by his agents in different ways. Send us the *Searchlight*, for it is always welcome.

Your brother in Christ,

D. J. DAVIS.

SEARCHLIGHT.

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INDEPENDENCE, JACKSON COUNTY, MISSOURI, MARCH, 1898.

NO. 2.

PRAYER.

JAMES MONTGOMERY.

Prayer is the soul's sincere desire
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayers the sublimest strains that reach
The Majesty on high.

Prayer the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death,
He enters heaven by prayer.

Prayer is the contrite sinner's voice
Returning from his ways;
While angels in their songs rejoice,
And say, "Behold, he prays!"

The Saints in prayer appear as one,
In word, and deed, and mind,
When with the Father and his Son
Their fellowship they find.

Nor is prayer made on earth alone;
The Holy Spirit pleads;
And Jesus on the eternal throne,
For sinners intercedes.

O thou, by whom we come to God,
The life, the truth, the way.
The path of prayer thyself hath trod;
Lord, teach us how to pray;

—Sel.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons*, at that time, the organ of the church.

[CONTINUED.]

While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen: nor do I believe any earthly thing could be made to appear so white and brilliant, his hands were naked and his arms also, a little above the wrists.

So also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other

clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi. That God had a work for me to do, and that my name should be had for good and evil, among all nations, kindred, and tongues; or that it should be both good and evil spoken of among all people. He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also that there were two stones in silver bows, and these stones fastened to a breast plate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book. After telling me these things he commenced quoting the prophecies of the Old Testament, he first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books he quoted it thus, "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that cometh shall burn them saith the Lord of Hosts, that it shall leave them neither root nor branch, "and again he quoted the fifth verse thus, "Behold I will reveal unto you the priesthood by the hand of Elijah the prophet before the great and dreadful day of the Lord. "He also quoted the next verse differently, "And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers, if it were not so the whole earth would be utterly wasted at his

coming." In addition to these he quoted the eleventh chapter of Isaiah saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come when "they who would not hear his voice should be cut off from among his people, "but soon would come."

He also quoted the second chapter of Joel from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fullness of the Gentiles was soon to come in. He quoted many other passages of scripture and offered many explanations which cannot be mentioned here. Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them, if I did I should be destroyed. While he was conversing with me about the plates the vision was opened to my mind that I could see the place where the plates were deposited and that so clearly and distinctly that I knew the place again when I visited it.

After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was left dark except just around him, when instantly I saw as it were a conduit open right up into heaven, and he ascended up till he entirely disappeared and the room was left as it had been before this heavenly light had made its appearance.

I lay musing on the singularity of the scene and marvelled greatly at what had been told me by this extraordinary messenger, when in the midst of my meditations I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again at my bed side. He commenced and again related the very same things which he had done at his first visit without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolation by famine, sword, and pestilence and that these grievous judgments would come on the earth in this generation. Having related these things he again ascended as he had done before.

By this time so deep were the impressions made on my mind that sleep had fled from my eyes and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my sur-

prise when again I beheld the same messenger at my bed side, and heard him rehearse or repeat over again to me the same things as before and added a caution to me, telling me that satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbid me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building his kingdom, otherwise I could not get them. After this third visit he again ascended up into heaven as before and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and as usual went to the necessary labors of the day, but in attempting to labor as at other times, I found my strength so exhausted as rendered me entirely unable. My father who was laboring along with me discovered something to be wrong with me and told me to go home. I started with the intention of going to the house, but in attempting to cross the fence out of the field where we were, my strength entirely failed me and I fell helpless on the ground and for a time was quite unconscious of anything. The first thing that I can recollect was a voice speaking unto me calling me by name. I looked up and beheld the same messenger standing over my head surrounded by a light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

[TO BE CONTINUED.]

Treason From a Priest.

Roundout, N. Y., Feb. 25.—The Rev. F. Weber, assistant priest of St. Peter's German Catholic church, after preaching the funeral sermon of Frank Martinelli, a member of St. Peter's commandery, Knights of St John, made an address in which he reviled the United States. He told the members of the commandery it was their duty as loyal Catholics to take up arms against the United States and fight for Spain in the event of war being declared by this country. The address caused consternation and several persons left the church in anger. The priest said that under no circumstances should Catholics fight against Spain, a Catholic nation.

Regarding President McKinley and the members of his cabinet, the priest said it would be an excellent thing if they were all blown up. Asked why he preached the sermon, the priest said: "I preached a Catholic sermon to Catholics. It is no one's business what I said. I simply told Catholics what their duty was in case the United States fought with Spain."

The members of St. Peter's commandery declare to a man, that in the event of war, they will fight for the Stars and Stripes.—*Kansas City Star*, February 25.

BORROWED WISDOM.

True eloquence consists in saving all that is necessary, and nothing more.

Making money is often like gathering handfulls of dry sand along the seashore—easy to grasp but extremely difficult to retain.

Application is one of the secrets of perfection.

Let us search ourselves in the first place, and afterwards the world.

BONNER SPRINGS, Kans., March 3.

Editor Searchlight; Dear Sir and Brother:—I desire, through the columns of our paper, to explain why I am at home before my mission in Ohio and Kentucky was ended.

On the afternoon of February 23d I received a card telling me that a telegram had been received at Glen Roy, Ohio, by Bro. John Davis, stating my wife was dangerously sick, and to come home at once. Consequently in less than two hours I was on my way home. The next day at 4 o'clock I left Wellston, Ohio, and arrived home the evening of the 25th. When I received the message, Bro. Davis and I were on our way back to Glen Roy, preaching as we went. We had been holding meetings for two weeks near Denton, in the neighborhood of Bro. L. C. Glancy, and were to hold a weeks meetings at Fox Hollow school-house in Lawrence county, Ohio, where we expected to organize a branch; also at Mt. Vernon and Flowers' school-house, where we expected to organize a branch of the church, as we had been preaching at those places, and many had told us they would join the church on our return. We also expected to baptize several more near South Webster where we had previously organized a branch of fourteen members, which was called the Scioto branch of the Church of Christ.

There are moments of joy and sorrow which we are called upon to pass through which will never be forgotten. That evening of the 23d of February will never be erased from my memory. Only a few moments before I received the message from home. Bro. Davis and I were rejoicing in the prospect that lay before us. God had blessed us in the feeble efforts that we had put forth, and the fact that he had stood by us in the midst of our trials, made our hearts rejoice. We knew we had made many friends on our trip out, and now we were about to return and reap where we had sown, and gather where we had planted. We had our plans laid how we would finish our work and be ready to start for the land of Zion, there to meet with our

brethren in Conference. Then came the blow of the message that was to part us,—I to go to the bedside of my wife, and Bro. Davis to go alone to do the work laid out for both of us. In our sorrow we did not forget to pray to the great God that doeth all things well. We grasped each other's hand in a long and earnest clasp while the tears fell thick and fast. Then we prayed for each other, as only brethren can pray; I for God's blessing on Bro. Davis in his work, and he for me in my trouble. We had been laboring together for months, and perfect harmony had prevailed between us. We had learned to fully love and respect each other, and as we parted, we were made to think of the time when we will give no more the parting word, and will never more say good-bye.

G. D. COLE.

GLANCY FORK, Ky., Feb. 20.

Dear Searchlight:—Dear silent preacher, I thought that I would write a few lines from this place of old Kentucky. Elders D. J. Davis and G. D. Cole have been here preaching since the 10th of this month, and in hearing them talk of the SEARCHLIGHT (and I had the privilege of reading volume 1) I thought that I would write a few lines to it, as I believe it to be a "searcher," to search out all the honest in heart, and sound thinkers of the Book of Mormon and the gathering of the Saints to the land of Zion. Elder Jedediah Taylor and Daniel Hilbert of the Brigham faction dropped in on D. J. Davis and G. D. Cole, and they had a pretty good talk. I raised the subject of baptism for the dead, polygamy, and blood atonement, but they did not talk on blood atonement as they did the other two subjects, and the Hedrickites headed them on every point, and one of the Brighamites said that the Book of Mormon was all right as far as it went, and Bro. G. D. Cole got up from his seat and accused him of denying it, after he had said in the start that it was the word of God, and I thought that I would find out something about the passage of scripture found in Daniel 2:44, but I found that I had the wrong idea about it. Bro. D. J. Davis and Bro. G. D. Cole are making fine openings here for some other pair of elders, but I think that they would do the most good.

I am in the faith and am contending for the faith once delivered to the Saints, and pray that I might receive it. It is pretty hard to convince a person against his will. I got to reading the two last revelations on Fishing River and found they were false.

The Utah elders claim they are coming back and buy the Temple Lot, or you would come over to them, but I believe they will have to come over to you, that is, the Hedrickites, for they are all that I see who are the true church of Christ. I will close for this time. I want all your prayers. I am your brother in Christ.

Yours truly,

JEROME GLANCY.

DENTON, Carter county, Ky.

Notice to Elders and Branch Secretaries.

The undersigned earnestly requests that all those who have reports to present to the General Conference will have them prepared and mailed, not later than March 25th, to Elder Geo. P. Frisbey, care of the SEARCHLIGHT office. If reports are delayed beyond that date it puts too much work on the secretary to get his statistics, etc., ready for the General Conference. We trust the brethren concerned will take notice of this request and act promptly.

RICHARD HILL, presiding elder.

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

WARS and rumors of wars seem to fill the whole earth. The latest seat of trouble is in South Africa and is caused by disputes between the French and English over territory wrested from the helpless natives.

TWO of our elders were suddenly called to Bonner Springs, Sunday, February 20th, to administer to Sr. Jennie Cole, who was thought to be dying the previous night. They left her much benefitted and out of danger.

EX-SENATOR INGALLS of Kansas, expresses the opinion that the entire world is on the eve of a mighty upheaval. Considering the promises of God, Mr. Ingalls is making a better guess than most people give him credit for.

IT was with much pleasure that we viewed on Sunday, February 27th, the baptism of Henry J. Hedrick, one of the sons of our beloved Granville, Hedrick. Bro. Henry came from his home in Oklahoma to be baptized, and returned on the Monday following.

CHEERING news has been received from Elder Davis, in Ohio. He has succeeded in planting another branch of the church in Ohio, making three now in that state. The Saints should rejoice at the harvest of souls the good Master sees fit to grant unto the laborers.

ENCOURAGING reports continue to be received from Elders Cole and Davis who have been laboring in Ohio and Kentucky. They have occasionally come in contact with Utah and Reorganized

elders but have had no difficulty in maintaining their ground and upholding the position of the Church of Christ.

IT has been proposed by some of our members that the Church undertake the publication of the songs found in the first edition of Emma Smith's Selections of Hymns. Probably definite action will be taken at Conference. We hope that some arrangement can be made so the hymns can be printed, and more generally used in our services. There is something to be gained in using these hymns, which cannot be had from ordinary selections. We have often witnessed a great outpouring of the Spirit after one of these songs had been started in dull meetings. When sung feelingly they generally produce a flow of the Spirit. And why not? Is not a song of the heart a prayer unto God?

ITS REAL VALUE.

What value should we place on the testimony of individuals who are persistent in their assertions that they have had a testimony from God that it is right to practice polygamy? Shall we, who deny the truth of the doctrine, put these people down as liars and deceivers, when they make such claims, or shall we assert that they have been the victims of some deception, or shall we go further and admit the possibility of a man receiving a testimony from heaven that he could practice polygamy, and at the same time polygamy be *contrary to the will of God?* We think we can, and further we think we can bring to bear a portion of scripture that fully bears us out in our opinion. The fourteenth chapter of Ezekiel reads as follows:

Then came certain of the elders of Israel unto me, and sat before me, And the word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face; should I be enquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols: that I may take the house of Israel in their own heart, because they are all estranged from me through their idols. Therefore say unto the house of Israel, Thus saith the Lord God: Repent, and turn *yourselves* from your idols: and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself: and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off

from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*: That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

Here we see persons in Israel, and even the stranger within her gates, will be answered according to the desires or "idols" of their hearts. In other words if a man goes to God, desiring to receive God's approbation of an idol that the man has set up in his own heart, God has said that he would answer him "according to the multitude of his idols" (v. 4) and would punish him as well. One might inquire, would a just God deceive those who go to him for a testimony? We answer, if they went *aright* he would never deceive them, but when they turn from God by setting up an idol in their hearts (cherishing a wrong desire) and then seek to obtain God's approbation for an indulgence of their lusts, God is bound to grant them the desires of their hearts, in order that the principle of free moral agency be kept inviolate.

One may ask where is the safety of the people. If a man cannot go to God without standing in danger of being deceived, what hope or assurance has he of anything? The answer is plain. God has revealed his will and mind on certain subjects, and when we permit the evil one to cause us to doubt and question his revealed will, and think perhaps something different was intended, we open the way for the setting up of idols (or excuses) in our hearts, we then go to God, not with an open heart, but with our minds and hearts set on the idol, and with the hope and expectation that God will answer us according to our own *will* and *mind*. Well, the result is sure, we will receive what we ask for.

So we see the danger of going to the Lord, having anything in our hearts other than the desire, "Thy will be done." If we go with this feeling in our hearts, with a desire to enquire concerning something that has *not been already revealed*, we are safe, and do not render ourselves liable to deception, and subject to the punishment that God says shall follow such deception.

CONFERENCE.

The Church of Christ will hold its annual Conference on the Temple Lot, beginning April 6th, at 10 a. m. Friends are cordially invited to be present at the meetings.

PURE LIVES.

One pure life devoted to the cause of Christ possesses powers for good that is seldom understood. It would be difficult to reckon and measure what its extent may be, for its influence for good may be exerted in so many ways that one may not always know just where to look for results. Strangers may be met and brought under the influence of a devoted life, and while the contact may be brief, yet the recollection of the saintly life may make such an impression that its memory is preserved for years, and may serve a purpose for good at a time when the life of the individual comes to a "parting of the ways." At that critical moment when the conflict between good and bad is almost even, and the soul is halting between two ways, the memory of that saintly life rises before the vision and righteousness wins the day. This is but one of the results that flows from a godly life and does not take into consideration the bliss and joy sure to be received in the land "where tears are not."

THE PROSPECTIVE WAR WITH SPAIN.

The relations between our country and Spain have been strained to almost breaking as a result of the explosion which happened to the "Maine" while in Havana harbor. The whole country is wrought up and should the naval committee which is now making an investigation of the cause of disaster, return a report which will compromise Spain, it will be difficult to avoid a conflict between our nation and them. If war is justifiable under any condition, it would seem that the Spanish people should suffer the stern retribution of the sword, should the existing indications of Spanish treachery prove to be accurate. Active hostilities will hardly be commenced however, until the full report of the committee is made, as the President is pursuing a careful and safe course, and will take no decisive steps until he is sure of his ground.

THE SURE WORD OF PROPHECY.

CONCLUDED.

Many have imagined, and indeed many learned Bible students have stated that this great persecuting power symbolized by the "little horn" was the Roman Empire, and in support of these ideas they point to the awful persecutions heaped upon the early church by the Roman Emperors. It is true that imperial Rome did heap many persecutions upon the early christians, but she was not alone among the nations in this respect. It was the common lot of christians everywhere to suffer at the

hands of the dominant powers. It is also true that before the dissolution of this great Roman Empire, the persecution of the church at the hands of the Romans ceased, for the very good reason that one of her emperors was converted to the Christian faith, and christianity was adopted as the faith of the state.

This was many years before the dismemberment of Imperial Rome and her division into the ten smaller kingdoms. So we see that Imperial Rome, as persecutor of the church, had played her part long before the time fixed by Daniel for the appearance of the little horn, for remember that this little horn was not to come forth until *after* the fourth great kingdom, or Rome had suffered division into ten smaller powers, so it could not be possible for Imperial Rome to be justly charged and identified as the "little horn." A careful examination of the ten kingdoms that sprang from Rome is barren in results that indicate any of them as being the "little horn."

The prophet Daniel, however furnishes us with a description of this "little horn" that makes us feel safe in fixing upon the Roman Catholic church as the only power that could be reasonably charged with vile work of this "little horn."

In the first place, the Roman Catholic church, or as we shall hereafter term it, Papal Rome—in order to distinguish it from Imperial Rome—came into existence in the "days of those kings," which was in direct fulfillment of Daniel's vision as to the time of its appearance.

There are many ways to establish the fact that the Catholic Church is the little horn foreshown by Daniel. He says that this little horn was to think to change times and laws. Who does not know that the Catholic Church changed the reckoning of time, claiming there was an error in the computation of the calendar. What a startling fulfillment.

It is also a fact that they fulfilled prophecy in regard to attempting to change God's laws; the most prominent instance being where they changed the Sabbath from Saturday to Sunday, as is evidenced by their own publications, where they admit they have changed the Sabbath from Saturday to Sunday.

There were other specifications, however, by which we may identify Papal Rome as the "little horn;" it was to pluck up three horns, or in other words, three of ten horns or kingdoms springing from Imperial Rome, were to be overcome by it. This was fulfilled in a striking manner when Papal Rome assumed temporal sway over the state of Rome, the exarchate of Ravenna, and the kingdom of the Lombards. This power of the bishops of

the Roman Catholic Church was exercised with varying degrees, and was finally rendered absolute in 1278 when Rudolph of Hapsburg issued an imperial decree releasing unto the Pope these three named territories or states. This was, however, but a recognition of a power that had long been exercised by the popes of Rome.

To render the identification more absolute let us take up some more of the specifications of the little horn, and see how near the Roman Catholic Church fills the description.

The little horn was to speak "great things against the Most High." (See verses 8, 20, 25.) This was completely fulfilled when the Popes of Rome allowed themselves to be addressed by such blasphemous titles as "Head of the Church," "Lord God the Pope," "Christ by Unction," "Most Powerful Word," "Ruler of the House of the Lord," and to cap the climax of all human pretensions, to be finally denominated "Infallible Pope" in 1870. Thus well has this great organization fulfilled the role indicated by prophecy and also made sure the words of St. Paul in 2 Thessalonians 2: 3, 4, where he says that this man of sin, "that wicked" should oppose all that was of God, "and should sit in the temple of God, shewing himself that he is God." This prophecy of Paul helps to fix the time when this great apostacy should occur that was foreshadowed by Daniel in his figure of the little horn, for this prophecy of Paul's was written sometime during the first century of the Christian era, and as Paul tells us that it was to happen *after* he was taken away, it could not occur until *after* the first century at least. It was beginning to work, so Paul says in the seventh verse, only there appeared to be some bar or hindrance in the way that prevented its full revelation which was not to occur until the let or hindrance was taken out of the way.

This let or hindrance, only hinted at by Paul for good reasons, was no less than the Roman Empire, who, through its persecutions of the church, served to keep down any great powers among the early christian bishops and also any great abuse of the priesthood, for who is it that does not know that any religion remains purer and thrives more under persecution than otherwise; so on account of this persecution permitted, and often instigated by the Roman Empire there was little opportunity during the first two or three centuries for the corruption to creep into the church, which in after days so besmirched it.

The let or hindrance was completely removed when the Roman Empire was divided into ten kingdoms and papacy was granted an opportunity

to assert itself which it hastened to do by assuming a special right to dictate to all the remaining christian bishops, claiming that right through supposed privileges granted to the Apostle Peter.

During the progress of a quarrel between two rival bishops as to who should rule at Rome, the following title was bestowed upon Symmachus, one of the rivals by Eunnodius, bishop of Ticinum; he called him, "Judge in the place of God, and vice-regent of the Most High." In such a striking manner was this prophecy of Paul fulfilled, and adding in a most emphatic way to our claim that the Roman Catholic Church was the little horn of Daniel's vision.

This little horn was to make war against the saints of the Most High, and Daniel declares in the seventh chapter and twenty-first verse, that the "horn prevailed over the saints." Do I need to turn to the awful war of extermination waged by the Roman Catholic Church for years against those who would not bow to her power to show that she has made war with the saints and overcome them?

Catholics claim that the little horn was political Rome, and was never intended to represent the church, and hence the warring against the saints of the Most High must be charged to the Roman Empire.

Let us examine this claim, in the light of other claims made by the Catholic Church and see where it places them. The claim is made that when the Savior was speaking to his disciples, as recorded in Matthew 17:13, where he said to Peter: "And I say also unto thee that thou art Peter, and upon this rock, I will build my church, and the gates of hell shall not prevail against it;" that the Lord meant that Peter was the rock and that he and his successors were in reference when the promise was made that the gates of hell should not prevail against it.

The Roman Catholic church claims that its present organization reaches straight back to the Apostle Peter and that there is an unbroken chain of ordinations from Peter to the present time. A moment's reflection will reveal the necessity of this claim being upheld by the Catholic church; for if the fact be established that there has been a break in the line of ordinations, they are then proven to be without the priesthood, or right to act in the ordinances of God's house; for they claim the right to so act through this one ordination and in no other way. They must also don the role of saints, or else the role of the little horn, the persecutor of the saints. If they are willing to assume the character of the little horn, or per-

secutor, then, of course we have no more to say. But if they *claim* the role of "saints," they must also *abide* the fate *assigned the saints* by both Daniel and John the Revelator, who have declared in unmistakable language that the *saints were overcome*, and of course it would be impossible for them to be "overcome" and also "continue."

"Overcome" means to conquer; then if the powers of hell overcome and conquered the Saints, either individually or collectively, there was a break in the chain of ordinations. Even if there be but a single link missing in this chain of ordinations, it is as fatal to the transmission of the priesthood, as if hundreds of years had elapsed between ordinations. As we before stated this overcoming of the Saints was complete in its character and through it the priesthood, or power to conduct the affairs of the kingdom of God, upon earth, was completely lost; not a vestige of it remained: for had this power remained among men, God would not have been under the necessity of establishing anew his kingdom, which act he promised would occur AFTER the conflict between the little horn and the saints; showing most conclusively that God foreknew that the result of this conflict would be an utter and complete apostacy of the church, and to meet and cover the emergency caused by the loss of the priesthood to the earth, he promises the setting up of *another* kingdom upon the earth, which would be different in one respect to the one established by Christ; for the kingdom that God proposed to set up in the "days of these kings" *should never fall*; while the kingdom established by our Lord and Savior, Jesus Christ was doomed to extinction; this assertion is plainly established by the words of John the Revelator as found in the twelfth and thirteenth chapters.

In conclusion let us recapitulate a bit and exhibit the result of our researches. We have shown beyond the possibility of a doubt that an outline of the world's history has been left on record in the Bible and that the events which were the most striking in their character have been given certain marks and characteristics which renders their identification a mere matter of historical research. The very fact that the world has known only four great empires, whose sway was world-wide renders the task of historical identification a simple one, indeed the Bible itself may be brought into requisition to name these four great empires.

The division of Rome into ten kingdoms as typified by the ten horns, is too well authenticated by every historian of prominence to need any further consideration at my hands. It is also a fact that none of these ten kingdoms save Papal

Rome fits the character of the little horn, none of them but her betray the characteristics assigned to the little horn by Daniel, and if the fact can be established that Papal Rome is not the little horn, then must the prophecies of Daniel fall. But history is too vivid in its tracings of the events of the past 1500 years to admit of the liability of any such fate for Daniel's prophecies. It was to speak great words against the Most High, which was done by Rome's bishops. It was to make war with the Saints and overcome them, which event was actually accomplished, and the thousands upon thousands of souls are now crying unto God, asking him to avenge their blood upon that church which set rivers of blood to flowing in its attempts to crush out what it pleases to term heresy. It was to sit in the temple of God, as God, claiming to be God. This is true, even today, for the pope in his role of infallibility, clings to the claim, that he is indeed the vice regent of Christ upon earth.

This power was to think to change times and laws. We have shown that this was literally fulfilled by the Catholic church changing the Sabbath as well as the calendar. And to finish out the picture of apostacy drawn by Paul, they today teach as one of their tenets the doctrine of celebracy and abstinence from meats, by which they literally fulfill the warning by Paul in 1 Timothy 4: 1-3.

Strong as is the testimony of Daniel, yet it remains for John the Revelator to fix, beyond the shadow of a doubt, the fact that Papal Rome is that great persecuting power shown to Daniel, and it is our intention to examine in our next issue the subject from the standpoint of John's Revelations.

INDEPENDENCE ITEMS.

Bro. Alma Owen is talking of going to the Klondyke in the Spring.

Bro. Martin H. Haldeman has moved his family into town. He has been living on a farm east of town.

Leonard Haldeman's wife has presented him with a fine girl baby that brings the scales down close to twelve pounds. Mother and child are doing well.

Independence has voted to issue bonds to the amount of \$30,000 for the erection of an High School. Our town is fully abreast with many larger places in the matter of education.

Bro. Cole's family have moved to a farm near Independence, and will now be able to worship with the Church at Independence. This makes five or six families that have located in that neighborhood, and it may not be long until quite a settlement of our people will exist there.

The Independence brethren are looking for quite a number of visitors during Conference week.

The bad roads are proving quite a hindrance to our night meetings. But they can't stay bad all the time, and after while we will make up for what we now are missing.

Chivalry in Homespun.

A New York reporter was coming across City Hall Square the other day, in a pouring rain, when he noticed an old woman dressed very shabbily and in clothing long out of date; walking by her side was an old man as torn and seedy as herself. But poor and unfortunate as they evidently were, no knight at an emperor's court was ever more gallant and chivalrous than the old man in care of his feeble wife. He guided her around puddles and between wagons, with his hand ever at her ragged elbow. Never for a moment did they trail miserably along behind each other. His hand was upon hers, his glance was directing both. There was evident grace and deference in his every movement. As they reached the bridge entrance he admonished her tenderly: "Mind the steps, Ellen they do be terrible slippy today." It is the mission of Jesus Christ to make this whole world tender and gentle and chivalrous. So the weak shall lean upon the strong with grateful love, and the strong shall bear the burdens of the weak with sympathetic courtesy.—*Ex.*

THE poet Tennyson used to tell a story of the eccentric Dr. Abernethy, which, while reflecting the old physician's reprehensible habit of profanity, at the same time contains a good temperance moral.

A farmer went to the great doctor, complaining of discomfort in the head, weight, and pain. The doctor said: "What quantity of ale do you take?" "Oh, I taakes my yaale pretty well." Abernethy (with great patience and gentleness):—"Now, then, to begin the day—breakfast, what time?" "Oh, at haafe-past seven." "Ale then; how much?" "I taakes my quart." "Luncheon?" "At eleven o'clock, I gets another snack." "Ale, then?" "Oh, yes, my pint and a haafe." "Dinner?" "Haafe-past one." "Any ale then?" "Yees, yees; another quart then." "Tea?" "My tea is at haafe-past five." "Ale then?" "Noa, noa." "Supper?" "Noine o'clock." "Ale then?" "Yees, yees; I taakes my fill then. I goes asleep afterwards." Like a lion aroused, Abernethy was up, opened the street door, shoved the farmer out, and shouted out: "Go home, sir, and let me never see your face again; go home, drink your ale, and be damned!" The farmer rushed out aghast, Abernethy pursuing him down the street with shouts of "Go home, sir, and be damned!"—*Sel.*

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NO. 3.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons* at that time, the organ of the church.

[CONTINUED.]

I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me, that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood; on the west side of this hill not far from the top, under a stone of considerable size, lay the plates deposited in a stone box: this stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever which I got fixed under the edge of the stone and with a little exertion raised it up, I looked in and there indeed did I behold the plates, the Urim and Thummim and the Breastplate as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement; in the bottom of the box were laid two stones cross ways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, neither would until four years from that time, but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly as I had been commanded I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews respecting what the Lord was going to do, how and in what manner his kingdom was to be conducted in the last days. As my

father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring by day's work and otherwise as we could get opportunity, sometimes we were at home, and sometimes abroad, and by continued labor were enabled to get a comfortable maintenance.

In the year 1824, my father's family met with a great affliction by the death of my eldest brother Alvin. In the month of October, 1825, I hired with an old gentleman, by the name of Josiah Stool, who lived in Chenango county, state of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehannah county, State of Pennsylvania; and had previous to my hiring with him been digging in order if possible to discover the mine. After I went to live with him he took me among the rest of his hands to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger. During the time that I was thus employed I was put to board with a Mr. Isaac Hale of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the eighteenth of January, eighteen hundred and twenty-seven, we were married while yet I was employed in the service of Mr. Stool.

Owing to my still continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere, so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage I left Mr. Stool's and went to my father's and farmed with him that season. At length the time arrived for obtaining the plates, the Urim and Thummim and the Breastplate; on the twenty-second day of September, one thousand eight hundred and twenty-seven, having went as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me, with this charge that I should be responsible for them: that if I should let them go carelessly or through any neglect of mine I should

be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected. I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them than the most strenuous exertions were used to get them from me; every stratagem that could be invented was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible, but by the wisdom of God they remained safe in my hands until I had accomplished by them what was required at my hand, when according to arrangements the messenger called for them, I delivered them up to him and he has them in his charge until this day, being the second day of May, one thousand eight hundred and thirty-eight.

The excitement, however, still continued, and rumor with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna county in the state of Pennsylvania: while preparing to start (being very poor and the persecution so heavy upon us that there was no probability that we would ever be otherwise), in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra township, Wayne county, in the state of New York, and a farmer of respectability; by this timely aid was I enabled to reach the place of my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates.

I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following. Sometime in this month of February the aforementioned Mr. Martin Harris came to our place got the characters which I had drawn off the plates and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances as he related them to me after his return which was as follows: "I went to the city of New

York and presented the characters which had been translated, with the translation thereof to Professor Anthon, a gentleman celebrated for his literary attainments; Professor Anthony stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthony called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them, he replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchel who sanctioned what Professor Anthony had said respecting both the characters and the translation."

MAINE REPORT.

The committee appointed to investigate the cause of the explosion of the battle ship "Maine," have submitted their report to the President, who in turn has laid it before the Congress of the United States. The court found that no one on board the ship was responsible for the explosion, but it was caused from an external source, it being the opinion of the Board that a submarine mine did the damage which sunk the ship. The Board failed to fix the responsibility upon any one.

As far as cause for war is concerned, this report may be said to close the incident, as according to their findings, there are no grounds upon which cause for war could exist; however, those who have watched the course of the Cuban Revolution are free in their predictions that the next step of the United States will be an armed intervention between Spain and Cuba to put an end to the horrible atrocities and cruel barbarities that have marked the attempt of Spain to crush the insurgents. War preparations are being hurried from headquarters in Washington, and nothing is left undone to place our country on a war footing. These things are ominous and it need cause no surprise if hostilities should commence between us and Spain at an early date.

SPEAK GENTLY.

Speak gently; in this world of ours,
 Where clouds o'er sweep the sky,
 And sweetest flowers and fairest forms
 Are ever first to die;
 Where friendship changes and the ties
 That bind fond hearts are riven,
 Mild, soothing words are like the stars
 That light the midnight heaven.

There are enough of tears on earth,
 Enough of toil and care;
 And e'en the lightest heart hath much
 To suffer and to bear.
 Within each spirit's hidden depths
 Some sweet hope withered lies,
 From whose soft, faded bloom we turn
 In sadness to the skies.

Speak gently, then, and win the smiles
 Back to the shadowed face,
 And bid the clouded brow resume
 Its fresh and youthful grace.
 Thy gentle words, perchance, may guide
 A wanderer to the sky,
 Or teach some earth-bound soul to soar
 Above the things that die.

Lead gently back the erring feet
 That love, perchance, to stray;
 Thou canst not know how long they strove
 Ere leaving virtue's way,
 Nor with what desolating power
 Despair's dark phantom came,
 And with her sad touch, made the heart
 A desert, seared with flame.

Within that desert there is yet
 Some pure oasis spot
 Formed of sweet memories of scenes
 That ne'er can be forgot.
 For that bright soul, with care now worn,
 Bowed down though it may be,
 The self-same Savior died, who gave
 His priceless life for thee.

—Selected.

THE usual number of fatalities have occurred during the past month. Many lives have been lost, at land and sea, the elements contributed their full share to the havoc. The torrents that usually occur in the Spring have already made their appearance, our own locality proving no exception, having received a taste a few nights since, in which serious damage occurred at a small village ten or twelve miles east of Independence. Our city heretofore has been remarkably free from disastrous storms, although, there has been many terrible storms on all sides of us. We trust that we may not be forced to make any closer acquaintance with these "destroying angels," than we have in the past, and that our little city may be still noted as being free from their visits.

RELIEF FOR THE CUBANS.

The *Kansas City Star*, started recently a movement for the relief of the starving Cubans. It issued an address picturing the awful suffering

and misery existing among the Cuban non-combatants: the address was accompanied with a request for aid in the shape of money or food and clothing. So generous was the response, that a whole train load of necessities was sent on its way to relieve the poor Cubans. God is sure to add his blessings to those who in the midst of their prosperity, have not turned the deaf ear to the cries of their suffering neighbors.

SAMPLE COPIES.

We send out about two hundred and fifty sample copies this month, and we call the attention of those who receive, them to the History of Joseph Smith, now being published in monthly installments by the SEARCHLIGHT. This history was written by the prophet himself, and was published during his life time in the *Times and Seasons*, a church paper of which Joseph Smith was part of the time, editor. Being published under these conditions its reliability as being an authentic work of Joseph Smith cannot be questioned, hence its great value. You cannot do better than to subscribe for the SEARCHLIGHT and possess yourself of the benefits to be derived from reading this history.

OUR paper this month will not contain any Conference news, but the May number will give an account of the business that may be transacted. Our reason for not printing these items in this issue, is, that the work of Conference will so interfere, as to render it impossible to properly attend to both, so this issue of the paper will be prepared and ready for mailing before Conference convenes.

INDEPENDENCE ITEMS.

The attendance at Sunday School is constantly increasing and is a source of much encouragement to the officers and teachers.

The membership at this place have been remarkably free from serious sickness during the past winter, for which blessing we trust all are duly thankful.

Brn. Cole and Davis have been favoring us with some good rousing sermons since their return.

A new carpet for the aisle and platform of the chapel, recently purchased and laid by the Sunday School, adds much to the neatness of our little church.

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

TAKE NO THOUGHT FOR THE MORROW.

If strict compliance with the Savior's injunction was had to-day, three-fourths of our physicians would find themselves idle: one half of our jails would stand empty, nearly all of our lawyers would be clientless, and the sum of human happiness would be much increased. This statement may appear strong, yet it is no stronger than is justifiable if one takes the trouble to study out and attempt to picture the conditions that would ensue from a practice of this precept. Some have thought that this command was applicable to the apostles only, but a consideration of the benefits likely to ensue to mankind, would militate against the idea that the Christ had reserved for the apostles this precept which would prove beneficial to all humanity. In the midst of our troubles and worriments of life, with the jarrings and clashing that go to form a part of our daily existence, in the midst of our efforts to change the current of events, and shape their courses to meet our needs, do we stop to consider that it is a sin in the sight of God to put out of our minds and from our hearts that trust in God and his ability to care for us, which, if rightly considered, would render useless many of our plans for the future. How much of avarice would remain in us, if we were willing to take God at his word, and and "take no thought for the morrow." To go farther: what would be the use of people skimping, scraping, and hoarding day by day, if they really believe that God would care for them, and that they had no real need of "taking thought for the morrow." Can we not say that avarice, stinginess, and all the different phases of miserliness, may well be de-

finied as "taking thought for the morrow." It is this "taking thought for the morrow" that has prevented many a good man from being a faithful minister of Christ. It is a fear that men allow to enter their hearts, of what the morrow will bring forth, that prevents them from starting out in the world preaching the gospel of Jesus Christ, without purse or scrip. If men could see the real purpose that the Savior had in view in issuing this command, they would be more willing to obey it; for he who chooses to keep this command, in the place of "taking thought for the morrow," and making provision for the same, would exercise his faith in God, and look to him to supply all his wants and thus men's faith in God would grow. They would be more willing to trust him than they are to-day. It is an easy matter for us to trust God in spiritual things, but hard to trust him when it comes to temporal affairs. We are willing to trust the destiny of our souls, and our hope of eternal happiness in the care of God, yet, we commence to fear when our daily bread is under consideration, and find ourselves "taking thought", for bread, and "wherewith-all we may be clothed." Is it not inconsistent for us to so willingly trust the Master with the more precious things, and fear to trust him in the minor matters.

Many a tired head and aching heart finds no rest through the long and weary night, because they allow the phantom of "to-morrow" to rise above them, and drive slumber from their eyes, and rest from their forms. Would it not be better for us at the beginning of each day of our lives, to ask the Master to help us bear the difficulties of the coming day and leave the morrow to the disposition of his providence, having that trust that the God who supported us this day, will not be absent when we are in the midst of the trials on the morrow. Many a life has been shortened, and many an early grave has been filled because people have vitally injured themselves through worry and "taking thought for the morrow." Many sweet tempers and sunny dispositions have been spoiled, many a lovely companion has been marred, many a happy home has been blasted through the results of people "taking thought for the morrow."

The mad pursuit of wealth with all its attendant heart-breakings and disappointments, is but a phase of "taking thought for the morrow." Even the thief may be said to be "taking thought for the morrow" when he appropriates the goods of others to supply anticipated necessities. "Sufficient unto the day is the evil thereof". Let us take less thought of the morrow and rely for help on that great Father who has ever befriended us; who has

comforted our hearts in afflictions, and lightened the burdens when our strength was unequal to the task. Let us remember that we are the objects of his creation: that his hand is over all the works, and that our ways are shaped for us by that overruling providence which proceedeth forth from the bosom of eternity.

CHARACTERISTIC ACCUSATION.

We clip the following from the *Portsmouth Blade*, a paper published in Portsmouth, Ohio. The item is taken from its issue of March 12:

"'Rev.' Davis, the Mormon missionary who was recently in Portsmouth, drifted over into Lawrence county, and has organized a church not far from Tronton. He has secured ten converts to the peculiar doctrines of Brigham Young.

"The securing of converts to this belief does not speak very well for the intelligence of a neighborhood. Disguise their mission as they will, it is the universal testimony of all who have talked with these chaps that polygamy is the main feature upon which they depend for converts."

Elder Davis wrote a correction of the statements contained in the item, and instead of his letter being given publication, he was more vilely misrepresented in a late issue. If the *Portsmouth Blade* is a publication worthy of entrance into the homes of truth loving people, it will right the wrong done to Elder Davis and the people he represents. For the benefit of the readers of the *Blade*, we wish to make the following statements, and are willing that the most rigid investigation as to their truth be made among reputable citizens of Independence, Jackson county, Missouri.

First. The Church of Christ, of which Elder David J. Davis is a minister, has at no time had any connection with the Church of Utah, presided over by Brigham Young.

Second. The Church of Christ has ever opposed the doctrine of polygamy, and has repeatedly, through its officers and publications, stigmatized said doctrine as anti-christian, and contrary to the plain teachings of the Book of Mormon and the Bible.

Third. The Church of Christ has maintained an organization of its own in the city of Independence (which is its headquarters) for over thirty years, and has had no connection at any time in its history, with the faction headed by Brigham Young.

Fourth. The records of the Church of Christ show that as early as 1854 our people in conference assembled, condemned polygamy in the strongest terms, and an inspection of the lives of its members will show an unwavering hostility to such doctrine, both in theory and in practice.

We respectfully refer the editor of the *Blade* to the reputable citizens of Independence, Missouri, (a city of eight thousand people) as to the reputation for truth, sobriety, and honesty borne by the officers and members of the Church of Christ at this place, and while we do not ask or expect them to endorse our religious views, yet we feel certain that none of those who have been our neighbors and acquaintances for the past thirty years will say aught but that we are peaceable, law-abiding citizens in every sense of the word.

THE following letter, written from a town in Michigan, by a gentleman who prefers to have his communication signed "Enquirer," deserves an answer and will be treated accordingly.

January 30th.

JOHN HALDEMAN, Esq., Independence, Mo.,

Dear Sir:—There is now several questions in my mind that I would like some one to answer from the New Testament.

(1). How is it that the Church of Christ, and the Reorganized Church of Latter Day Saints both claim to be the true Church of Christ, both springing out of the church organized in 1830. By what infallible rule, sign, or authority can the looker on tell which, if either, is the true church of Christ, as he left it with His apostles: the Reorganized Church claims the signs following the believer, so does the Church of Christ in Zion. How shall we know the true from the false?

(2). If Christ "set in the church, first apostles, second prophets," etc., then by what authority does the said church change it thus: first, prophet, seer and revelator; second, apostles, etc. There were prophets and prophetesses in the church in Paul's time, but I do not understand that they were the head of the church, besides the New Testament claims that Christ is the head of the church, and first officer next to him is the apostles and in Paul's time it appears that all the apostles were prophets, seers and revelators, more or less.

Will you kindly give the above subjects justice, to the best of your ability, in the columns of the SEARCHLIGHT, and you will confer a favor on me. I do not wish a controversy, but only the *pure light*: hence my questions. * * * One more question: Do you hold that the signs should follow those that believe, as recorded in Mark, or do you hold that none but the elders should lay on hands for the healing of the sick. The result of the Temple Lot suit has set me to thinking in and on many things. Awaiting your reply, I am,

Yours truly,
ENQUIRER.

"Enquirer", wants to know what rule, sign, or authority can be employed by the looker on, to tell which, if either, is the true church of Christ. The infallibility of the rule sometimes depends upon the willingness of the person to accept the principles upon which the rule is based. It might be possible for us to bring forward proofs which, to our mind, would be infallible, but which, to the mind of "Enquirer", would appear of little importance. We will say this, however, that we

know of no better rule to determine the soundness of the claims of any church, than that given by the prophet, where he says "To the law and the testimony, and if they speak not according to these, it is because there is no light in them." As far as "signs following" is concerned, they prove, nor disprove nothing as to which one of the factions is the true Church of Christ, for it is a fact that Brighamite, Josephite, Whitmerite, Hedrickite, and every other "ite" that are believers in the Book of Mormon, have the "signs following" in a more or less degree.

In the second part of his letter, he asks, "If Christ set in the church *first* apostles, *second* prophets, etc., then by what authority does the said churches change it thus: *first, prophet, seer and revelator; second, apostles*, etc. We wish to say in reply to this that the Church of Christ, from the present day back to the year 1830, cannot be justly charged with having made the arrangement indicated in this letter. Joseph Smith and Oliver Cowdery were the two men called out the day the church was organized on April 6, 1830, to be its first elders; these men both claimed to be apostles, so the criticism of "Enquirer," as far as the Church of Christ is concerned, is unwarranted; however, not so much may be said of the Reorganized church: it is true that they have reversed the order, as indicated in the New Testament, and instead of having apostles *first* in the affairs of the church they have substituted a quorum called their First Presidency, and to make the matter worse, there is not *one* of this first presidency who claims to be an *apostle*. Thus we see they differ materially from the organization of the apostolic church, in this manner: in the days of Peter, James and John, we find their first presidency was composed of men *from out the quorum of the Twelve*, and yet it is in no manner certain that this first presidency of the apostolic church, possessed any powers *superior* to the quorum of the Twelve; in fact it is reasonable to suppose that they simply held and exercised delegated authority, and acted as a sort of sub-committee of the remainder of the Twelve, in order to expedite business and centralize efforts. Now the Reorganization has a first presidency, but instead of being composed of apostles, it is made up of elders in the Reorganization.

Your last question whether we hold that the signs should follow those who believe, we will answer that we certainly do believe that the sign should follow the believer in Christ. The last instruction in the New Testament concerning the administration to the sick is found in the fifth chapter of James, thirteenth to fifteenth verses inclusive, where *definite instructions* are given, and

there we find that it is the *elders* of the church who are to do the *anointing with oil* and who also are to pray over the sick: as these are the only *definite* instructions we have regarding the manner of administrations, we deem it safe to strictly conform to the regulations there provided.

BRO. DAVID J. DAVIS arrived in Independence about the middle of March and has some thrilling experiences to relate concerning his labors in Ohio and Kentucky. While success attended the efforts put forth by him and Bro. Cole, yet they were forced to undergo many experiences that puts one in mind of the hardships that fell to the ministers of the gospel in the apostolic dispensation. Not only did these brethren undergo hunger, thirst and fatigue, but they were, on one occasion, poisoned, and in addition Elder Davis was shot at. They still live to relate their experiences and what is stranger in the eyes of many, they have a strong desire to be returned to the same field of labor after Conference. These experiences speak volumes for the cause of Christ, and the example set by these two elders may be well held up for imitation by others.

SURE WORD OF PROPHECY.

In continuation of the subject in our last number, we will go to the revelations of John, and there be able to prove that the great persecuting power shown to Daniel and John the Revelator was none other than the Roman Catholic Church.

As minds differ in their capabilities of grasping the meanings intended to be conveyed, so the figures differ in the prophetic forecast outlining or describing this power. It is consistent and harmonious that the figure of a woman be used to represent the Church. The Savior has repeatedly used a woman to symbolize his Church in the oft repeated expression, "The bride, the Lamb's wife." Paul in his, many letters, has contributed his full quota in the use of this expression, and even has used the words, "As a chaste virgin have I betrothed you." Even as a *pure* woman was used as a figure to represent a *pure* church, so an *impure* woman was used to represent an *impure* church. It would be hard to get a figure which would better represent an impure church than does the figure called "Mystery, Babylon." John, in his twelfth chapter, represents the church previous to her apostasy, as a woman persecuted, pursued, warred against; so fierce was this persecution against the church of Christ, that she "fled into the wilderness, where she hath a place prepared of God, that they should feed her a thousand two hundred and three score days." See Rev. 12:6.

This "fleeing into the wilderness" is an expression used to denote the disappearance or separation of the church from the sight and knowledge of man, and means a removal or seclusion of the church for a period of time represented as twelve hundred and sixty prophetic days. The period of time in which the church instituted by our Savior was forced to part company with mankind, and be no more known by Adam's race, can well be fixed as simultaneous with the complete development of the great persecuting power.

This power that finally overcame the Saints, had its beginning on the day when Satan carried our Savior away and tempted him, and while it is true that it was overcome, on that occasion, yet it never ceased its efforts to destroy the Saints, and its strength grew day by day, year by year, until finally it was completely developed, and then came to pass the prophetic prediction of Daniel, in which it "made war against the saints and overcome them." While a bitter persecution was waged by those Roman emperors, who ruled immediately after the ministry of Christ, yet their persecution against the church was not sufficient to overcome it. Indeed the awful calamities, tortures, and sufferings heaped upon the early church by the warring emperors, only served to strengthen and give greater impetus to the growth of the church. The real danger to the kingdom occurred when Constantine professed conversion to christianity. The rigid laws and cruel statutes enforced against the Christians were annulled, and power and authority was given unto the christian bishops which made them equal in sway to many of the then ruling princes. This taste of power secured by the bishops of Rome, only served to whet their appetite for more; an appetite which was never satiated until the sway of the bishops of Rome was as wide as humanity. Thus, little by little, did this power, placed in the hands of the bishops, grow, and as it grew, they seemed to have forgotten the precepts of the humble Nazarine and his apostles. In their thirst for power, riches, and glory, they heeded not the warnings and beseechings of the more humble laity, who protested against the growing evil. These efforts to stay the growth of power was met at first by the Roman bishops with patience; this was followed by excommunication, which, in its turn, was followed by force of arms, until finally corruption existed in such a wide spread extent that purity and real religion had, through the persecution of the warring bishops and their corrupt clergy, become almost extinct. Thus, through these means, was the church "driven into the wilderness," or, in other

words, ceased to be known among men.

This desolating sway of the Roman bishops and their clergy may not be said to have become complete until about the year 538, when at that time, so strong had become their power, that whatsoever decrees or enactments, or rules or laws that they saw fit to impose for the regulation of the church met with no opposition, for they had become so firmly entrenched in power that they were enabled, not only to enact, but to enforce whatever suited their pleasure, in order to make their sway more certain. These bishops of Rome, in their assumed superiority over the whole church, saw fit to clothe themselves with usurped powers, which year after year grew closer and nearer to blasphemy, until in the fifth century, by the approbation of the assembled clergy of the church, the bishop of Rome was proclaimed and acknowledged the Vice Regent of Christ upon earth, possessing powers which rendered him the equal of God himself. This and the evil and blasphemy connected with it was doubtless the final sin which divested the priests of the Catholic church of whatever power they may have theretofore possessed, and of course, if the authority had ceased to exist, it was impossible for the church to remain among men, for without the authority it had not the power to perpetuate itself, by inducting new members and thus making a continuation of the body.

It is curious to watch the changing conditions of the bride from a pure chaste virgin of Paul's time, to the unblushing harlot of the 5th and 6th century. Step by step we trace her from the day when Paul espoused her a pure virgin, unto Christ, and see her forgetting the partner of her early youth, becoming impatient at the long delayed coming of her lord and one by one submitting and giving way to the temptations that strew her path until we find her in Constantine's time, with her purity and all that is lovely, forgotten, and throwing herself into the arms of a new lover, even the Roman emperor. From the straightened circumstances and lowly walk of life which characterized her in the early days, of Paul, we find her in Constantine's time clothed in wealth, with increasing power in her grasp, and lords and nations ready to fall down and worship her; as the years pass by and as the timid recollections of her youth pass farther and farther into the distance, we find her drinking in with the wickedness and all unholiness until she had reached that state of lowness and unchastity that John calls her "Mystery, Babylon the Great, the mother of harlots and the abomination of the earth."

While the year 538 marks the full develop-

ments of Rome as an ecclesiastical power, yet her political power or her sway over the kings of the earth did not reach its full development until the year 610; at that time the reigning bishop of Rome issued a *command* to "Phillip the Fair of France" regarding what disposition the king should make of the French revenues. This was the first display of the power which afterwards held all the kings of the earth under its sway. This power, John tells us in his thirteenth chapter, was to speak great things against the Most High, and power was given him to continue forty and two months; the length of time that this persecuting power was to continue a factor in the world's history is significant. Forty and two months prophetically speaking, is 1260 prophetic days, which, strange to say, is the exact length of time in which John says the church was to remain in the wilderness. That the length of time allotted to this persecuting power to reign should correspond with the time that the church was to remain in the wilderness, is not strange, when one contemplates that it would be impossible for this persecuting power and the church to continue at the same time because power was given to this persecutor of the Saints, or the little horn of Daniel, to make war on the saints and overcome them (see Revelations 13: 7). Thus we see that it would be impossible for the church to continue while this persecuting power held the supremacy, and it is no more than natural to suppose that the church would remain in the wilderness, until the time had ended that was granted for the persecuting power to reign.

The length of time that this power was to continue is wholly important in determining what church or what organization may be justly charged with the crimes laid at the door of this great persecutor. We asserted that Rome's power over the church had grown to its full development in the year 538, when she was enabled to enforce her sway over the whole church. As she was to continue forty and two months, or twelve hundred and sixty prophetic days, her ecclesiastical sway should *end* twelve hundred and sixty prophetic days *after* the year 538. Some may think that her political sway should end at the same time, but this idea is not correct, for the very good reason that her political development was not made *complete* until the year 610. It is true that she had waged a war against three of the states that surrounded her, and had conquered them, yet she had not dared to attempt the control of the then more powerful kings of Europe. Neither was the attempt made until the year 610 when, as we have before stated, Rome issued an edict to Philip the Fair, of France, telling him

in plain words what he could, and what he could not do. This year, 610, then, may be said to fairly commence her political sway, and it is reasonable and logical to conclude that her *political* sway would last the same number of months that was granted to her *ecclesiastical* sway. John says the period was forty and two months, or 1260 days, so that her political sway or continuation was to end 1260 prophetic days after the year 610.

In our next number we will take up and determine what is the equivalent in our measurement of time, to 1260 prophetic days, and thus be enabled to know at what time we may expect the change or the ending in the sway of Rome, both politically and ecclesiastically.

CRUCIFIXION OF CHRIST.

DEATH ON THE CROSS WAS A MOST TERRIBLE FORM OF TORTURE.

"Crucifixion was a terrible death," writes the Rev. Amory H. Bradford, D. D., apropos of Holy Week, in an article on "The Last Week in Christ's Life," in the April *Ladies' Home Journal*. "It was reserved for offenders of a servile class and never used for a Roman citizen. The hands and feet of the victim were nailed to the wood, and a kind of rude seat was provided—just enough to prevent the weight of the body from tearing through the flesh. The exact spot where Jesus was crucified cannot now be identified. Golgotha was probably some skull-shaped hill 'outside the city wall.' Thither a strange procession wended its way—the condemned with their crosses on their backs, the hard-hearted rabble making fun of them as they passed. The strength of Jesus failed before the destination was reached, and another was compelled to carry the cross for him. This crucifixion, like all others, was cruel and barbarous in the extreme. The executioners were Roman soldiers, but a host of Jews feasted their eyes on the hideous sight.

"Such agony was no protection against the gibes of the crowd. With but one of his disciples in sight, and only two or three friendly women near—one of them his mother—Jesus passed the last hours of his earthly life. Those who suffered by crucifixion sometimes lingered three or four days—Jesus lived about five hours. While hanging on the cross he spoke seven times. Soon after the cross was raised, looking over the coarse and brutal soldiery, and the mistaken fanatics who had hounded him to that hour, he uttered a prayer, which has probably made a deeper impression on the world than any other single prayer ever offered: 'Father, forgive them, for they know not what they do.'"

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NO. 4.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons*, at that time the organ of the church.

[CONTINUED.]

Mr. Harris having returned from this tour, he left me and went home to Palmyra, arranged his affairs and returned again to my house about the twelfth of April, eighteen hundred and twenty-eight, and commenced writing for me, while I translated from the plates, which we continued until the fourteenth of June following, by which time he had written one hundred and sixteen pages of manuscript on foolscap paper. Some time after Mr. Harris had begun to write for me he began to tease me to give him liberty to carry the writings home and shew them, and desired of me that I would enquire of the Lord through the Urim and Thummim if he might not do so. I did enquire and the answer was that he must not. However, he was not satisfied with this answer, and desired that I should enquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should enquire once more. After much solicitation I again enquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he show them only to his brother, Preserved Harris, his own wife, his father, and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings, and went his way.

Notwithstanding, however, the great restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day.

In the meantime, while Martin Harris was gone with the writings, I went to visit with my father's family at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home

I was walking out a little distance, when behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again (for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression), and I enquired of the Lord through them and obtained the following revelation:

Revelation to Joseph Smith, Jr., given July, 1828, concerning certain manuscripts on the first part of the Book of Mormon, which had been taken from the possession of Martin Harris.

1. The works and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths: neither doth he turn to the right hand nor to the left: neither doth he vary from that which he hath said; therefore, his paths are straight and his course is one eternal round.

2. Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although, a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels 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.

3. Behold, you have been entrusted with these things, but how strict were your commandments; and remember, also the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared man more than God, although men set at naught the counsels of God, and despise his words, yet you should have been faithful, and he would have extended his arm, and supported you against all the fiery darts of the adversary; and he would have been with you in every time of trouble.

4. Behold, thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression, if thou art not aware thou wilt fall, but remember God is merciful: therefore repent of that which thou hast done, which is contrary to the commandment which I gave 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.

5. And when thou deliverest up that which God had given thee sight and power to translate, thou deliverest up that which was sacred, into the hands of a wicked man, who hast set at naught the counsels of God, and has broken the most sacred promises, which were made before God, and has depended upon his own judgment, and boasted in his own wisdom, and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

6. Nevertheless my work shall go forth, for, inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people: and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ismaelites, who dwindled in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved, which contain these records, that the promises of the Lord might be fulfilled, which he made to his people; and that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name; and that through their repentance they might be saved: Amen.

After I had obtained the above revelation, both the plates and the Urim and the Thummim were taken from me again; but in a few days they were returned to me, when I enquired of the Lord, and the Lord said thus unto me:

Revelation given to Joseph Smith, Jr., May, 1829, informing him of the alteration of the manuscript of the fore part of the Book of Mormon.

1. Now behold I say unto you, that because you delivered up those writings which you had power given unto you to translate, by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them; and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again, therefore see that you are faithful and continue on unto the finishing of the remainder of the work of translation as you have begun; do not run faster or labor more than you have strength and means provided to enable you to translate; but be diligent unto the end; pray always that you may come off conqueror; yea that you may conquer Satan, and that you may escape the hands of the servants of Satan, that do uphold his work. Behold, they have sought to destroy you; yea, even the man in whom you have trusted, has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted; and he has also sought to destroy your gift, and because you have delivered the writings into his hands, behold wicked men have taken them from you; therefore, you have delivered them up, yea, that which was sacred unto wickedness, and behold Satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written, and on this wise the devil has sought to lay a cunning plan, that he may destroy this work; for he has put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

2. Verily I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing, for behold he has put it into their hearts to get thee to tempt the Lord thy God, in asking to translate it over again:

and then behold they say and think in their hearts we will see if God has given him power to translate, if so he will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words behold we have the same with us and we have altered them; therefore, they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power; therefore, we will destroy him, and also the work; and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

3. Verily, verily I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt, and full of wickedness and abominations, and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me, Satan stirreth them up, that he may lead their souls to destruction. And thus he has laid a cunning plan, thinking to destroy the work of God, but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment, yea, he stirreth up their hearts to anger against this work; yea, he saith unto them, deceive, and lie in wait to catch, that ye may destroy; behold this is no harm, and thus he flattereth them, and telleth them that it is no sin to lie, that they may catch a man in a lie, that they may destroy him, and thus he flattereth them, and leading them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

4. Verily, verily I say unto you, woe be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

5. Now, behold they altered those words, because Satan saith unto them; He hath deceived you; and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

6. Behold I say unto you that you shall not translate again those words which have gone forth out of your hands; for behold they shall not accomplish their evil designs in lying against those words. For, behold, if you should bring forth the same words they will say that you have lied; that you have pretended to translate, but that you have contradicted yourself; and behold they will publish this, and Satan will harden the hearts of the people to stir them up to anger against you, that they will not believe my words. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation; but behold here is wisdom, and because I shew unto you wisdom, and give you commandments concerning these things, what you shall do, shew it not unto the world until you have accomplished the work of translation.

7. Marvel not that I said unto you, here is wisdom, show it not unto the world, for I said show it not unto the world, that you may be preserved. Behold I do not say that you shall not show it unto the righteous; but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous: therefore, I say unto you, hold you peace until I shall see fit to make all things known unto the world concerning the matter.

8. And now, verily I say unto you, that an account of those things that you have written, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember, it was said in those writings, that a

more particular account was given of these things upon the plates of Nephi.

9. And now, because of the account which is engraven upon the plates of Nephi, is more particular concerning the things, which in my wisdom I would bring to the knowledge of the people in this account; therefore, you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of King Benjamin, or until you come to that which you have translated, which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work; yea, I will show unto them that my wisdom is greater than the cunning of the devil.

10. Behold they have only got a part, or an abridgement of the account of Nephi. Behold there are many things engraven on the plates of Nephi, which do throw greater views upon my gospel; therefore, it is wisdom in me, that yet should translate this first part of the engravings of Nephi, and send forth in this work. And behold, all the remainder of this work does contain all those parts of my gospel which my holy prophets, yea, and also my disciples desired in their prayers, should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers; yea and this was their faith, that my gospel which I gave unto them, that they might preach in their days, might come unto their brethren, the Lamanites, and also, all that had become Lamanites, because of their dissentions.

11. Now this is not all, their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess this land; and thus they did leave a blessing upon this land in their prayers, that whosoever should believe in this gospel in this land might have eternal life, yea, that it might be free unto all of whatsoever nation, kindred, tongue or people they may be.

12. And now, behold according to their faith in their prayers, will I bring this part of my gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

13. And for this cause have I said, if this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church; but I say this to build up my church; therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven, but it is they who do not fear me, neither keep my commandments, but buildeth up churches unto themselves, to get gain, yea, and all those that do wickedly, and buildeth up the kingdom of the devil; yea, verily, verily I say unto you that it is they that I will disturb, and cause to tremble and shake to the centre.

14. Behold, I am Jesus Christ, the Son of God, I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am he who said other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not.

15. And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob: and I will bring to light their marvelous works, which they did in my name: yea, and I will also bring to light my gospel, which was ministered unto them, and behold they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine

which is in me, and this I do that I may establish my gospel, that there may not be so much contention; yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine: and in these things they do err, for they do wrest the scriptures, and do not understand them: therefore, I will unfold unto them this great mystery, for behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts: yea, if they will come, they may, and partake of the waters of life freely.

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

17. And now, behold, whosoever is of my church, and endureth of my church to the end, him will I establish upon my rock, and the gates of hell shall not prevail against them.

18. And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord, and your God. Amen.

THE WAR WITH SPAIN.

The long threatened rupture between this country and Spain has at last occurred, and as we write, our nation is at war with the Spaniards. A number of small steamers belonging to the enemy have been captured by the fleet of Rear Admiral Sampson, now cruising in Cuban waters, while Commander Dewey has attained a brilliant victory over the Spaniards at Manila. Success has attended our forces so far, and if we have only Spain to contend with the result will be sure to be ultimate victory for our arms. The interests of other nations are so varied and diversified, and is some instances so closely connected with those of Spain, that further prosecution of the war without serious entanglements with other powers will be marvelous. Much foreign criticism has been aroused already, over our commencement of hostilities, and there is no doubt but that deep animosity against us exists among both the Austrians and the French. If a good opportunity offers many people believe that these two powers will not be backward in lending open and substantial aid to Spain. Others believe that the certainty of England's aid being extended toward America should other nations assist Spain, will do much to check any hostile participation in the war, by either France or Austria. There are many conditions, however, which might arise that would alienate England from us. It is the personal opinion of the Searchlight editor that we will have to fight more powers than Spain before we end the matter. This opinion is a result of a belief in a prophecy given by Granville Hedrick in 1864, wherein he prophesied that our nation should be attacked on the south and east by the combined fleets of strong nations; while the present war may not witness the fulfillment of this prophecy, yet it is sure to transpire in the future. We are comforted with the thought, that we have wise and capable officers at the head of the administration who will certainly do all that is possible for the welfare of the country during the pendency of hostilities.

SEARCHLIGHT.

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JOHN R. HALDEMAN, EDITOR.

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

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

CONFERENCE NOTES.

The semi-annual conference of the church of Christ met in the chapel on the temple lot on the morning of April 6, 1898, with Richard Hill in the chair, and G. P. Frisbey as clerk. "Come thou fount of every blessing," was sung as the opening hymn, after which prayer was offered by Elder George P. Frisbey, who was followed by Bro. Hill in an earnest address to the Saints concerning the great work of the last days. The meeting was then declared open for business, after which the minutes of the previous meeting were read and adopted.

The missionary committee was the first one to report, they stated that they had discharged the duties imposed upon them to the best of their ability, and as to the work accomplished under their directions, they referred the conference to the reports of the various officers, who had acted as missionaries during the last six months.

Bro. George P. Frisbey then reported his labors as an elder. He reported having preached three times to the people of Coffee county, Kansas, also preached in Independence, and had assisted in confirming several, and also assisted in administering to the sick, and expressed the hope that he might be able to make greater advance in the future in the work of the Lord.

Bro. A. L. Hartley reported that in his labors as an elder, he had preached several times at Independence, had assisted in confirmation and also in administering to the sick, with good results. Was still in the faith and desired to continue in the work.

J. R. Haldeman reported that his labors had been confined to the SEARCHLIGHT, with some little additional preaching at Independence and Gardner, Kansas.

Elder D. J. Davis reported that he had preached, since last conference, 113 times; had traveled more than 1000 miles, had baptized 21, and had assisted in confirming 26, and as a result of his labors in conjunction with Bro. George D. Cole, had organized one branch of eleven members at Fox Hollow, Lawrence county, Ohio: assisted in organizing a branch of eighteen members in Scioto county, Ohio, ordained one priest and assisted in the ordination of another. He expressed a desire to continue in his labors.

Bro. George D. Cole reported concerning his labors in Ohio; had preached 46 times; had opened meetings 38 times; had presided over 9 prayer meetings and administered the sacrament several times; had assisted in administering to the sick with visible marks of blessings, and had assisted with the help of the Lord in bringing into the church 21 members; also assisted in organizing 2 branches of 8 and 11 members, was also able with the help of the Lord, and the brethren of the Scioto branch, to build a house of worship at that place. Desired to still continue his labors for the welfare of Zion.

The general church secretary submitted the following report:

INDEPENDENCE, Mo. April 6.

No. of branches last report, 4; No. of branches organized since, 2; No. of branches at present, 6; No. of members at last report, 101; No. of members at present, 124, consisting of Independence branch, 71; Glenroy branch, 7; Sweden branch, 8; Bald Knob branch, 8; Fox Hollow branch, 12; Scioto branch, 12; scattering members, 6.

General church treasurer reported cash on hand October 6, 1897, \$6.40; cash received since October 6, 1897, \$96.05; total received, \$102.45; expenditures \$115.75; leaving balance due Richard Hill, general church treasurer, \$13.30. The above item of \$13.30 due the general church treasurer, was very kindly donated by the brother, to the church.

A committee consisting of A. Owen and A. L. Hartley was appointed to examine the treasurer's books, and said committee reported that they had examined the books and found them correct.

The foregoing reports were all received and accepted.

It was moved and seconded that the church secretary be authorized to have printed all the names of the ordained ministers of the Church of Christ. Carried.

The following resolution was then introduced:

Resolved, that it is the sense of this conference that steps be speedily taken for the erection of the

house mentioned in the revelation given to Granville Hedrick and David Judy, on April 28, 1872. After some discussion on the matter, it was moved and seconded that the matter of building a house be referred to a committee of five elders for their consideration, and for suggestions and plans necessary to complete the work: such plans to be referred to the general conference for acceptance or rejection, and that the presiding officer of that conference is hereby authorized to call a special conference upon giving a notice of ten days to the presiding elders of the branches: should said committee perfect their plans and suggestions before the next regular general conference to be held in October next. Carried.

Moved and seconded that R. Hill act as one of the committee. Carried.

Moved and seconded that G. P. Frisbey act as one of the committee. Carried.

Moved and seconded that J. R. Haldeman act as one of the committee. Carried.

Moved and seconded that G. D. Cole act as one of the committee. Carried.

Moved and seconded that A. L. Hartley act as one of the committee. Carried.

Moved and seconded that the matter of publishing a song book be referred to the next general conference. Carried.

Moved and seconded that the same missionary committee act for the next six months that has acted in the last six months, in all righteousness. Carried.

Moved and seconded that we adjourn to meet on the first Saturday in October, 1898, at ten o'clock in the morning. Carried.

BREAD RIOTS IN ITALY.

The second week in May witnessed a terrible state of affairs in Italy. At Milan, one of her large cities, the poorer people raised a great tumult over the scarcity of bread. It is thought that over one thousand lives were lost in suppressing the uprising. The trouble is not ended and may extend to other countries, who are short of grain. Much barbarity was exhibited in the uprising, which reveals a smouldering volcano that in time will scatter the existing government, as wind does chaff.

It is thought by many that the priests of the Catholic church are largely responsible for the uprising; their reason for encouraging the populace to acts of violence is stated to be because of their animosity against the reigning family of Italy. It is well known that the pope would still enjoy his temporal power were it not for the existing Italian government, and it is to their interest

that the people overturn the present ruling house and erect in its stead, one more friendly to the pope.

These are troublesome times indeed, and every day but seems to add new causes for uneasiness to the lovers of peace, and no one is prepared to say where or what the end may be.

Saints should take warning from the signs of the times, and establish themselves in Zion, where safety is promised unto the faithful.

INDEPENDENCE ITEMS.

Sr. Goff, who is partially crippled, met with a serious accident three weeks since. In some manner she lost her balance and fell to the floor heavily; in falling she caught her arm beneath her and suffered a severe dislocation of the wrist joint. It was thought at first that some of the bones in the arm had been broken, but examination proved otherwise. She is doing as well as can be expected, and we trust that she will soon be about again. (Later, Sr. Goff has greatly improved.)

The night meeting held the second Sunday in April, was chosen on which to ordain several candidates to the priesthood. Brother Jesse Cogan was ordained a deacon; Bro. George W. Frisbey, son of Elder Frisbey, was ordained a priest, and Bro. Levi H. Ezzell was ordained an elder, all to act in the church in Zion; Elders Davis, Frisbey, and Haldeman officiated.

Some of the ladies of the church met, during the month, at the home of Sr. Cole, where the day was spent in assisting Sr. Cole with her sewing.

Elder Ezzell is busily preparing to start southward on a preaching tour; he will probably be accompanied by some one of our young men who will assist him in his labors. It may be worthy to note that they will go "without purse or scrip" trusting in the care of the Lord, for the supplying of their every want and need.

Bro. George D. Cole has built for himself a blacksmith shop near the old Pitcher place west of town, and will work at his trade as occasion will permit.

On Sunday, May 8th, five persons were baptized into the Independence branch. Elder Hill baptized Theodore, Melissa, May and Grace Cole, all children of Bro. George E. Cole. Elder Davis baptized Bro. G. D. C. Pattyson, who has lately come to Independence. All were confirmed at the morning meeting amid a great outpouring of the Spirit.

Elder Ezzell and Priest Cogan left Independence on May 6th, for a mission tour in Southern Missouri.

The editor had the pleasure lately of meeting Bro. J. J. Snyder, editor of the *Return*. Bro. Snyder is endeavoring to unite the Whitmer brethren in a plan to publish a cheap edition of the Book of Mormon. It is to be hoped that they will be successful in the attempts, for there is no doubt but what a cheap edition of that book is very much needed.

SURE WORD OF PROPHECY.

In our last issue reference was made to prophetic time. It is no doubt puzzling to many readers of the Bible as to what value should be placed on periods of time represented by prophetic symbols, yet, the Bible contains sufficient evidence which if properly applied and connected will give a method for reckoning prophetic time that is correct. That prophetic time is different in its value to ordinary time, all will agree.

When the word "day" is used prophetically we understand that instead of twenty-four hours being meant, it really means a year as we reckon time; our warrant for this conclusion is drawn from the sixth verse of the fourth chapter of Ezekiel where it states:

"And when thou hast accomplished them, lie again on thy right side and thou shalt bear the iniquity of the house of Judah forty days. I have appointed thee each day for a year.

Here the matter is explained and we are made to understand that in the fulfillment of the prophecy a year would be called a day. The same idea is expressed in Numbers 14: 34, where a prophetic day is made to equal a year, as men reckon time. With those two references as authority we believe that we would be safe in saying that wherever a day is expressed prophetically, that a year is meant as we measure time. This conclusion is shared by the best Bible commentators and students who unite in the opinion that the rule in measuring prophetic time should be a year for each prophetic day. There may be some difficulty, however, in determining what John meant by the term "Time, times, and half a time."

A "time" when used by the Jew in his ordinary measurement usually meant a year. Proof of this may be found in Daniel's fourth chapter and twenty-third and twenty-fifth verses, where the term "seven times" is used to denote seven years. Then if a "time" ordinarily speaking, meant a year of days, a "time" prophetically speaking would mean a year of prophetic days or a year of years. Now let us turn to the sentence "Time, times, and half a time" and see what its total may be.

One "time" would equal a year of prophetic days, or three hundred and sixty years.

"Times" (meaning at least two) would be two years of prophetic days, or seven hundred and twenty years.

"Half a time" would be six months of prophetic days, or one hundred and eighty years, which gives a total of twelve hundred and sixty years as we measure time, or prophetically speaking "Time, times and half a time."

It is important that a correct conclusion be reached regarding this question of prophetic time, for on it hinges much of the proof adduced to fix upon the Catholic church the guilt of so many crimes against the Saints, as well as making her identity complete as being the beast seen by John the Revelator as recorded in his thirteenth chapter, and, also portrayed by Daniel in his seventh chapter. John says that he saw a beast rise out of the sea having seven heads and ten horns, and great power was given unto the beast, that he might war against the Saints and overcome them. He also states that it had power to continue forty and two months. Assuming that our measurement of prophetic time is correct, forty and two prophetic months is equal to twelve hundred and sixty prophetic days, whose equivalent is two hundred and sixty years. There is a strange coincidence concerning the length of time that this beast was to continue, and, the period of time in which the church was forced into the wilderness. John in his twelfth chapter states that the church (he used a woman as a figure to represent the church) was driven into the wilderness where she was nourished from the face of the serpent twelve hundred and sixty days. It is not strange that the church should remain in the wilderness or withdrawn from among men for the same length of time that this great persecuting power or beast, was to continue, for the church in its nature was antagonistic to this "beast" which was blasphemous and which was destined to overcome the saints, and of course as the "beast" gained in power to persecute and destroy, in the same ratio did the saints lose in ability to protect and perpetuate themselves, and from the very moment that the beast had reached its maturity and possessed sufficient power to overcome the saints, then had the time arrived that the church was forced into the wilderness. Concerning the length of time that the church was in the wilderness, and when she was due to return among men, consideration will be given hereafter. At present time it is our intention to take up the consideration of this "beast" referred to in John's thirteenth chapter. We believe in the light of

history, that this beast spoken of by Daniel, was the great Catholic church. We shall attempt to take up historical events and by their aid trace the course of the Catholic church and show that she has done in every particular, all that was prophesied that this beast would do. In the first place, John says that she was to continue forty and two months, and at the same time, during her continuation she was to receive a deadly wound, which deadly wound was to be healed. It is a fact that the Catholic church continued in ecclesiastical power for twelve hundred and sixty years. It is also a fact that her temporal or civil power as one of the kingdoms of the earth continued for an even twelve hundred and sixty years, which is the exact length of time that the prophet assigned for the continuation of the beast. This result may be obtained in two different ways. One is to note her actions, in the year 538, when she first commenced to exercise persecutions against those who failed to observe her decrees which she deemed was their due. This persecuting power was never broken completely until twelve hundred and sixty years had passed away, when in the year 1798 General Berthier of France took the Pope of Rome prisoner and put an effectual check upon the persecutions which Rome had been wont to display towards those who opposed her. While Rome began her persecutions in 538, yet, her first attempt at political sway over the princes of the earth was in the year 610, when the bishop of Rome issued a bull to Phillip, the Fair, of France, commanding him to make certain dispositions of his revenues. Thus it is from this year that we must reckon her sway as a civil and temporal power which grew year by year until the sway of the Pope of Rome was universal. Not a prince nor a king of the then known civilized world but bowed to the power of Rome. None of them sat their thrones securely unless it was the good pleasure of Rome to smile upon them. In Rome was fulfilled that figure of prophecy contained in John's 17th chapter wherein he says: "The woman was that great city which ruled over the kings of the earth."

Now, that we have found the beginning of this temporal sway of Rome's bishops, or the Catholic Church, let us turn the pages of history along down the centuries until we shall have passed twelve hundred and sixty years beyond the day of the commencement of her temporal power; this would bring us to the year 1870, when, according to the prophetic forecast the temporal power of Rome should have ended. History informs us that in that year Victor Emanuel at the head of his troops marched into the city of Rome and then and there broke and demolished the temporal power

of the Pope, completely fulfilling the prediction of John.

The wounding referred to by John in his thirteenth chapter we believe was fulfilled when General Berthier captured the Pope in the year 1798. There are other ways of identifying Rome as this power. In his seventeenth chapter John again portrays the great persecuting power, but in this instance he uses the figure of the woman to symbolize it, and he sits her "upon a scarlet colored beast full of names of blasphemy, having seven heads and ten horns." The woman was represented as being drunk with the blood of the saints, and with the blood of the martyrs of Jesus, this helps us to fix the time when this woman was to hold sway. She must have had her reign after the days of Christ, to have been drunken with the blood of the martyrs of Jesus, for the simple reason that the martyrs of Jesus have all lived and died since the advent of our Lord and Savior at Jerusalem. And Rome has well fulfilled this picture of a woman drunken with the blood of the saints, by her black record of millions of protestants slain at her hands. This chapter of John's is a little different from some of his others in this particular; he gives an interpretation of the figures used and in the ninth verse he proceeds to tell us that the seven heads of the beast were seven mountains on which the "woman" sat. Thus we are made to understand that the same power symbolized as a *woman* had its seat or place of residence upon seven mountains. In his eighteenth verse we are told that instead of it being a "woman" sitting on seven mountains it is a *great city* which reigneth over the kings of the earth. That expression "reigneth over the kings of the earth" is wonderful. It is a fact that history furnishes but *one* instance of where a great city reigned over the kings of the earth. Many cities through their cunning power have reigned over the *peoples* of the earth, but Rome, through her popes stands as the one lone instance of where any power has ruled the *kings* of the earth. When Pagan Rome conquered the kingdoms of the earth, their kings were deposed and in their stead were placed Roman governors so it could not be said that pagan Rome at any time ruled the *kings* of the earth, although she and the four great kingdoms that preceded her ruled the *peoples* of the earth. It was reserved for *papal* Rome through her bishops to rule over the *kings* of the earth, through her ecclesiastical power. The prophet has indeed been explicit in giving a description which will not mislead in the identification of this "mystery Babylon," "the whore of all the earth:" he says she was that great city which ruled over the kings

of the earth, and *which sat upon seven mountains*. This renders the identification complete for Rome has been famed for ages as being built upon seven hills, or mountains, and the expression "Rome sat on her seven hills" is centuries old.

Now, let us recapitulate a bit, and write down the things that this persecuting power was to be guilty of. In the first place, she was to come forth in the days of the kings that sprang from the ruins of the Roman Empire. This was literally fulfilled in the case of Papal Rome who was born as a power in the days that the great states of modern Europe first began to assume character and existence. She was to speak great words against the Most High, sit in the temple of God, and to appear as God. This was fulfilled when the bishops of Rome sat in the churches founded by the apostles, and there gave voice to such expressions as this; "The Pope is by divine right the Vice Regent of Christ, upon earth," and also declared that the Pope was infallible and was entitled to be addressed as "Lord God, the Pope," the "Lion of the tribe of Judah," etc., all of which was blasphemy in the most extreme degree.

In her character as one of the horns, or powers that came into existence after the fall of pagan Rome, she was to make war against *three* of her fellows and was to overcome them. This was fulfilled completely in that papal Rome actually did make war against *three* of the states or kingdoms that sprang from pagan Rome, and actually overcame them, and the Roman pontiffs today wear a triple crown in commemoration of the victory thus gained.

She was to continue twelve hundred and sixty years. We have found that Rome first came into existence as an ecclesiastical power in the year 538, and that twelve hundred and sixty years after that her ecclesiastical power was wrested from her at the hands of General Berthier, of France, who imprisoned the Pope and completely shattered her in her enforced claim of ecclesiastical supremacy over the kings of the earth.

We have also shown that her civil power began in the year 610, when she directed Philip the Fair, of France, concerning the revenues of his kingdom, and threatened the use of arms in case she was disobeyed. This civil power lasted twelve hundred and sixty years from that day, when in the year 1870 Victor Emanuel forever ended the civil power of Rome by marching his armies into the Eternal City and then and there stripping the Popes of Rome of all their princely rights.

She was to make war against the saints of the Most High, and was to become drunken upon the blood of the martyrs of Jesus. We leave the un-

avenged blood of the martyrs who have fallen before the ruthless sway of papal Rome to testify to whether this prophecy concerning Rome and them has been fulfilled.

She was to forbid to marry, and to teach the doctrine of abstinence from meats. Any one at all familiar with the creed of the Roman Catholic church know that the above doctrines are among its fundamental principles.

She was to rule over the kings of the earth during her continuation of twelve hundred and sixty years. History testifies with great clearness and accuracy that all the kings of the earth known to history who lived during this period of twelve hundred and sixty years were absolutely and completely under the sway of papal Rome, and that during all the passage of these twelve hundred and sixty years they dared not question nor swerve from the decrees of Catholic Rome. This great power was to have her seat in a city that was built upon seven hills. Rome today is a physical witness to the complete and indisputable fulfillment of that portion of John's prophecy.

Finally, she was to think to change times and laws. This attempt at changing times and laws was fulfilled by the Catholic church when she abolished the Jewish Sabbath, and changed the observances of that day from Saturday to Sunday. This act the Catholic church not only acknowledges, but boasts that such is the case, and in so doing furnishes the link that connects and makes complete the chain that fastens upon her the identity of being this awful persecuting power that was to work such havoc among the saints of God.

Now as the above crimes were to be committed by *one* power, and as no other power can be found who is charged with changing "times and laws" it stands to reason that whenever you find the power who is guilty of changing "times and laws," you have found the power who is guilty of all the other crimes. Rome confesses to having changed times and laws, therefore she must be the "beast" shown to the prophets.

(TO BE CONTINUED.)

NO ONE can tell the outcome of the present war. Complications may arise. Other nations may be involved and the terrible scenes of the last days may be upon us. Who can tell? Let us watch and be ready for the coming day of the Lord.—*Sabbath Advocate*.

IT IS not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save, that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what they practice, that makes them righteous.—*Sel.*

SEARCHLIGHT.

VOL. 3.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, JUNE, 1898.

NO. 5.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons*, at that time the organ of the church.

[CONTINUED.]

I did not, however, go immediately to translating, but went to laboring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of February, eighteen hundred and twenty-nine, my father came to visit us at which time I received the following revelation for him:

Revelation to Joseph Smith, Sen., given February, 1829.

Now behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day: therefore, if ye have desires to serve God, ye are called to the work, for behold the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up a store that he perish not, but bringeth salvation to his soul, and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

The following I applied for at the request of the aforementioned Martin Harris, and obtained.

Revelation given March, 1829.

Behold I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, Jr., have got the plates of which you have testified and borne record that you have received of me: and now behold, this shall you say unto him, he who spake unto you said unto you, I the Lord am God, and hath given these things unto you, my servant Joseph Smith, Jr., and have commanded you that you shall stand as a witness of these things, and I have caused you that you should enter into a covenant with me that you should not show them except to those persons to whom I command you; and you have no power over them except I grant it unto you. And you have a gift to translate the plates: and this is the first gift that I bestowed upon you, and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this; for I will grant unto you no other gift until it is finished.

Verily I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words: for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could

show them all these things which I have committed unto you. O this unbelieving and stiff-necked generation, mine anger is kindled against them.

Behold verily, I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you; and in addition to your testimony the testimony of three of my servants, whom I shall call and ordain, unto whom I shall show these things: and they shall go forth with my words that are given through you, yea, they shall know of a surety that these things are true: for from heaven will I declare it unto them: I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and behold whosoever believeth on my words then will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while; for ye are not yet ordained; and their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them: for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming. Behold, I tell you these things even as I also told the people of the destruction of Jerusalem, and my words shall be verified at this time, as it hath hitherto been verified.

And now I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain.

And now again I speak unto you, my servant Joseph, concerning the man that desires the witness: behold I say unto him he exalts himself and does not humble himself sufficiently before me, but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see. And then he shall say unto the people of this generation behold I have seen the things which the Lord has shown unto Joseph Smith, Jr., and I know of a surety that they are true, for I have seen them: for they have been shown unto me by the power of God and not of man. And I the Lord command him, my servant Martin Harris, that he shall say no more unto them, concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God: and these are the words which he shall say.

But if he deny this he will break the covenant which he has before covenanted with me, and behold he is condemned. And now except he humble himself and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me behold I say unto him, he shall have no such views; for I will grant unto him no views of the things of which I have spoken. And if this be the case I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

And if this be the case, behold I say unto thee Joseph, when thou hast translated a few more pages thou shalt stop for a season, even until I command thee again: then thou mayest translate again. And except thou do this behold thou shalt have no more gift, and I will take away the things which I have entrusted with thee.

And now because I foresee the lying in wait to destroy thee: yea, I foresee that if my servant Martin Harris humbly not himself, and receive a witness from my hand, that he will fall into transgression: and there are many that lie in wait to destroy thee from off the face of the earth: and for this cause, that thy days may be prolonged I have given unto thee these commandments: yea for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee; and if thou art faithful in keeping my commandments thou shalt be lifted up at the last day. Amen.

On the fifteenth day of April, eighteen hundred and twenty-nine, Oliver Cowdery came to my house, until when I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided; and my father being one of those who sent to the school; he had went to board for a season at my father's house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery (being the 17th of April) I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord, through the Urim and Thummim and obtained the following revelation:

Revelation given April, 1829, to Oliver Cowdery, and Joseph Smith, Jr.

A great and marvelous work is about to come forth unto the children of men: behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two edged sword, to the dividing asunder of both joints and marrow: Therefore, give heed unto my words.

Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle, with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me you shall receive; if you will knock it will be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish

the cause of Zion: seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be unto you: and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation: keep my commandments and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above: and if thou wilt inquire, thou shalt know mysteries which are great and marvelous: therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth, yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth; yea I tell thee that thou mayest know that there is none else save God, that knowest thy thoughts and the intents of thy heart: I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

Therefore be diligent, stand by my servant Joseph faithfully in whatsoever difficult circumstances he may be, for the word's sake. Admonish him in his faults and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope, and charity.

Behold thou art Oliver, and I have spoken unto thee, because of thy desires; therefore treasure up these words in thy heart; be faithful and diligent in keeping the commandments of God; and I will encircle thee in the arms of my love.

Behold I am Jesus Christ, the son of God. I am the same that came unto my own and my own received me not. I am the light which shineth in darkness and the darkness comprehendeth it not.

Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart, that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now behold, you have received a witness for if I have told you things which no man knoweth, have you not received a witness? And behold I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourselves, in heaven, then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

And now behold, I give unto you, and also unto my servant Joseph the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.

Verily, verily, I say unto you, if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye for ye shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labors.

Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold there will I be in the midst of them; even so am I in the midst of you. Fear not to do good my sons, for whatsoever ye sow, that shall ye also reap; therefore if ye sow good, ye shall also reap good for your reward.

Therefore, fear not little flock, do good, let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. Behold I do not condemn you, go your ways and sin no more: perform with soberness the work which I have commanded you: look unto me in every thought, doubt not, fear not; behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful: keep my commandments and ye shall inherit the kingdom of heaven. Amen.

INDEPENDENCE ITEMS.

On Sunday, May 29th, Sr. Isabella Ezzell was baptized by Elder Davis and on same day was confirmed by Elders Haldeman, Hartley and Cole.

Elder Davis has been holding meetings at Bonner Springs, Kansas. He reports good attendance and several baptisms. He organized a branch of the church there, with Bro. Powell Himes as priest.

Bro. George Sohle, who is engineer on the county's steam roller, had a very narrow escape from death recently. He was moving his roller from south of Kansas City to a point about twenty miles east of Independence and had to cross a bridge which spanned a deep ravine. When his machine was about half way across, the bridge gave way and precipitated both Bro. Sohle and his machine into the deep ravine. How he escaped instant death was a miracle, for the roller weighed full fifteen tons, and those who witnessed the accident say that Bro. Sohle fell beneath the machine and could not be seen for a few minutes; however, he came out with only a few scratches, with no broken bones, and feels to attribute his escape to a merciful interference of Providence in his behalf.

Sr. Miles was at church on May 22d with her two little children, whom she had blessed. She expects to soon remove to Chicago, where she will reside permanently.

Brn. Ezzell and Cogan have returned from a short trip into southwest Missouri. They held

meetings as opportunity offered and report a fair attendance with good liberty. They expect to return shortly to the same field of labor as they have several appointments to fill.

Bro. Edward Himes, son of Elder Himes of Allendale, Mo., was baptized June 5th by Elder Hill and confirmed by Elders Cole and Haldeman.

A wee little girl weighing but 4½ pounds was added to the family of Bro. Geo. E. Hunter on June 6th. Mother and child are doing as well as could be expected.

The editor recently had the pleasure of a half hour's chat with Elder F. C. Warnky of the Reorganized Church, at his home in Argentine, Kansas. Bro. Warnky reports the Reorganization as thriving at that place.

Sunday, May the 22d, was the occasion for the partaking of the emblems. A great outpouring of the Spirit resulted and many stirring exhortations and testimonies were given. Some strangers were present, among whom were three elders of the Utah Church. Opportunity being extended them, one, who appeared the leader, bore the following remarkable testimony. He said that he rejoiced to be upon the sacred Temple Lot and among the people of God. He said that he was sensible as soon as he stepped into the room of the influence of the Spirit that ruled the meeting. He admonished the people to be faithful and likened our church unto "Joseph of old who was separated from his brethren, yet afterwards proved a Savior unto them." He said he felt sure that God was with us and that we would yet prove a great benefactor to his [the Utah] church. His companions were not one whit behind him in testifying to the presence of the Spirit with us and they all united in invoking the blessings of God upon us.

To say that the writer was surprised would be putting it mildly, for we could not help contrasting the testimony of these three elders with the attitude of some of their traveling elders we have met as well as their official superiors in Salt Lake, who regard our people as beyond the pale of fellowship. Their fair words for our people and the praise they bestowed upon us may be another case of Balaam, the prophet. Bible readers will remember how this prophet opened his mouth to curse the children of Israel, but in place of curses falling from his lips, blessings rolled forth instead. Strange things happen in Independence, but probably nothing stranger than Utah elders giving utterance to words of praise for Hedrickites, and encouraging them to be *faithful* that they might yet prove a "Joseph and a benefactor to the Utah Church."

SEARCHLIGHT.

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

THE NECESSITY OF A GATHERING.

As time passes, those who observe cannot fail of noticing the urgent need of a concentration of the efforts of the Saints. Men whose conscience forbids them taking advantage of their fellows in commercial transactions find themselves hampered in business. So much commercial dishonesty exists that it is almost impossible for merchants to conduct their business on a strictly honest plan and be able to make fair returns on their investments. Merchants, in many instances, do not hesitate to insert in newspapers, advertisements which are misleading if not downright fraudulent. Salesmen employed by such houses, to retain their positions, are forced to give their assent to the false statements of their employers.

Many men who are regarded as good citizens, unblushingly acknowledge that they tell "business lies," and do not appear to feel any smittings of conscience in consequence. This lack of moral backbone is noticable in all the avenues of trade, and pure men cannot come in daily contact with such wrong doings, without being affected in a more or less degree.

Not only do our men suffer from contact with these ungodly elements, but our children, if sent to our public schools, meet and associate with many children who are entirely devoid of any religious training and who are reeking with mental filth and slime. Many a young life has been eternally blighted by the foul things learned of children tainted with moral leprosy, and who are allowed to freely mix with children unlearned in vice. Our young girls and boys are thrown into

the society of those who are unbelievers in the work, and very often we are pained by seeing some young sister in the church give herself as wife, to a person who is utterly lacking in the qualifications of Saints. Our sons, too, are frequently drawn into alliances with young women not members of the church, who succeed in completely alienating them from the "faith of their fathers."

In the purchase and sale of the commodities of life, we are forced to pay tribute that finds its way into the pockets of our enemies. If the Saints were in a gathered condition so they would be able to do their own producing and manufacturing, their own buying and selling, many thousands of dollars that now go to enrich others, might be left among the Saints, and become available for church work. The material advantages to be gained in a gathered condition are inestimable, and could only be seen and appreciated by practical demonstration. But there is another side to the gathering of the Saints that far outweighs any material or temporal advantage, and that is the spiritual blessings to be gained by such a condition of affairs. Men who are strong in their ability to help the work along would find their strength vastly augmented by the inspiration of their surroundings, while men who were weak and easily led astray by temptations, would find themselves surrounded by helping hands, instead of being in the grasp of those who would lead them down; and in a community of Saints there would be a complete elimination of brothels, saloons, gambling dens, dance houses, or any resort that was evil in its tendencies. With these temptations removed from his path the weak brother would find his way much easier and the young boy would not have temptations continually before him inviting a departure from the paths of virtue.

We would, in a gathered condition, have honest and capable officers who would administer the law in a just manner, and who would see that justice was done to all. Instead of tricky politicians occupying the judge's bench, men would be placed there who would decide between right and wrong in the fear of heaven.

Our mercantile institutions would be conducted by men who believe that sixteen ounces make a pound, and who put their belief into practice; men who would "sell goods without fraud."

Our schools would be conducted by men and women who were members of the church and who would teach the fear of God, alongside of the multiplication table; who would teach the principles of physiology and also that the body is the

temple of God: who would teach the rules of grammar and proper speech, and also the command, "honor thy father and thy mother," and, "pay respect to thy elders:" who would teach the laws of astronomy, and also that God established its laws.

In a community of Saints where honesty prevailed, it would be much easier to gain a livelihood; and men and women, instead of toiling twelve or fifteen hours a day, would find more time in which to improve their minds, to study the Word of God, and fit themselves for eternity.

A gathered condition would also insure the presence of the servants of God who would be endowed with such powers, that the fondest dreams of the lovers of Zion would become blessed realities.

We have but touched on this subject, yet we hope that what little has been mentioned, may awaken, in the hearts of all, a deeper desire to see the gathering accomplished, and that those who have the welfare of Zion at heart, will give themselves no rest, until they see a movement begun which will restore the "land of Zion" to her scattered children, for the day is fast nearing us, when the children of Zion will not find safety except on the land of Zion.

LABOUCHERE OFFERS US ADVICE.

New York, June 2—Henry Labouchere, M. P., and leader of the Radical party, publishes in *London Truth* some advice to Americans. He says in part:

"I have always had a special and particular admiration for the United States. If I might venture to tender a word of advice to them it would be this:

"1. Do not annex any territory that does not form part of the North American continent, and rest satisfied with the vast territory that you have on that continent. Colonies are hostages that a country gives to fortune. Take warning by us. We are two small islands and we have been obliged to spread ourselves elsewhere. Sixty-four millions per annum is the cost of the armaments that we and our Indian subjects have to maintain and each year this expenditure goes up by leaps and bounds.

"2. Keep friends so far as possible with all European powers; ally yourself with none, for an alliance with one is an alliance against others. You have become great and prosperous by keeping your breath to cool your own porridge. This has been your traditional policy; allow no one to induce you to alter it in favor of a belligerent imperialism embracing the entire globe.

"3. Recognize that sufficient for the day are the dangers thereof. Your job on hand is to vanquish Spain. When you have done this and when her colonies are at your disposal no one is likely to hinder you from keeping them if you be so minded. Why I advise you not to do so is because I do not believe that it would be to your interest.

"4. Do not waste money on needless armaments. Have a reasonable number of war ships for defense and

distrust all who urge you to increase beyond absolute requirements your regular army. Otherwise you will find that your army will sooner or later be used against your own liberties."

THE above contains much good advice, and perhaps more than the American people, in their present state of mind, are willing to accept. It seems strange that two or three months ago General Washington's ideas concerning territorial expansion were considered sound and logical, while today, there appears to be a great clamor from amidst the people to have our government push its arms half way round the world. The lessons of the past seem forgotten, in the excitement of the hour, and the brilliant triumphs of the American arms so far, has led many to believe that our nation is invincible. Our people seem unwilling to profit by the experience of great nations of the past who have demonstrated that colonies secured by conquests have always in the end proven a losing venture. Our nation, however, is being swept on by fate, and will fulfill her destiny, whatever it be, despite the warnings left us by Washington, or the caution urged by more conservative people of today. Nations are like individuals in their histories. First the child, the youth, the man in all his strength and vigor, then comes the weakening and old age and tottering infirmity in their turn. We hope for the sake of human liberty, and all that is grand in modern civilization, that our nation is yet in its infancy, and that as it grows and increases, its mighty power will ever be used in a greater degree for the liberation of thousands than has hitherto been her lot; but we fear that the desire which seems to permeate our whole country, and which favors territorial expansion, may be the fatal seeds sown which may quickly ripen and bear fruit deadly to the welfare and progress of our nation, and which may even threaten the life of the nation itself. Our pessimistic opinions may be the result of our religious views, for we believe the teachings of the Book of Mormon, which indicate that the founders of our country were inspired of God to do the work which gave to the world our glorious republic. Viewing them in this light their teachings and utterances concerning the proper conduct of the ship of state, has more weight with us than the utterances of ordinary men, and we cannot help distrusting any radical departure from the rules laid down by them for the welfare of our people. Solemnity is added to Washington's warning by the recollection that it was the last public utterance of the illustrious American, and was a warning to the people of the republic and intended as a legacy, to be passed from father to son to aid us as we successively con-

ducted the affairs of our nation. In no uncertain terms did the father of his country point out the peril of entangling foreign alliances, as also the danger of extending our dominion beyond America. We trust that our people will be content when they shall have succeeded in ousting the Spaniard from the West Indies, and be satisfied to allow the present boundaries of our country to remain unmoved; and that as pay for the great war that is now being waged, accept the consciousness of having rendered the most noble assistance possible to the down-trodden and enslaved Cubans.

HAVE PUBLISHED ENOUGH, ALREADY!

We recently received, from a gentleman in Iowa, a communication containing some correspondence from William Marks concerning the connection of Joseph Smith with polygamy.

The gentlemen suggested that we publish the same, but after some deliberation on the matter we have concluded that it is not best to do so, and also deem it best to give our reasons publicly.

To begin with, we have printed sufficient evidence to satisfy most people that, unfortunately, Joseph allowed himself to become mixed up with the doctrine of plurality of wives. In publishing evidence on this point we did so, not from animosity toward the prophet, but to justify the position that our organization had taken on that question, and to prove that our assertions touching the matter were correct.

Having produced what we regarded as good evidence, and sufficient for any reasonable demand, it was our desire to let the matter rest, and only refer to the lamentable occurrence when necessity demanded bringing it up. This we considered to be a consistent course and should we continue to publish such articles our readers would have good grounds for supposing we did so because of hatred for the prophet.

Some of our friends think that we have erred in printing any reference to his connection with polygamy, deeming that proof of such connection would be damaging to us in our efforts to attract converts to the faith; that people would be loth to accept a religion whose founder, shortly after the beginning of the work, fell into pernicious ways. This might prove so in some cases but if one reflects a bit they may arrive at the conclusion that Joseph Smith's weakness was no worse than Peter's. Peter, the head of the church, and entrusted with the keys of the kingdom, became so weak as to virtually advocate the doctrine of circumcision, etc. (Gal. 2: 14). The principles that Peter enunciated on the day of Pentecost, were not one whit invali-

dated on account of Peter's subsequent error. Neither was the work done by Joseph Smith made void on account of mistakes.

The devout men on the day of Pentecost accepted the words of Peter because they recognized that he spoke the truth and that what he said was in harmony with what God had previously revealed. So it is with those who accept the message of Joseph Smith. Intelligent men and women who accept "Mormonism" do so because they believe the fundamental principles of the work are in harmony and agree with the previous revelations of God, and not simply because Joseph Smith presented them. It was not the personality of Joseph Smith that attracted men and women by the thousand, but it was the truths that he offered them, and his subsequent acts should not weigh either for or against our religion. The truth of the matter is that the principles of Mormonism must either stand or fall under the test of the Bible and reason, and must be defended from that source alone, and could they not be proven true by the aid of the Bible, Joseph Smith could not have established them under any conditions.

The work of Joseph Smith, prior to the year 1834, stands upon its own merits, and cannot be overthrown, and the system of religion that he gave to the world at that time, defies the efforts of its enemies to overthrow it.

The Book of Mormon is an eternal monument to the divine Spirit that actuated Joseph Smith in its translation. It alone would stand as a vindication of the claims made by Joseph concerning his early experiences. Notwithstanding what afterwards befell him, we are willing to say to the candid and honest investigator, Look at the work, here are its lights and shadows, its successes and its failures, its triumphs and its mistakes, and we are certain that the great truths that underlie it will as much outweigh its errors, as would a mountain outweigh a mouse, and that it is capable of standing and surviving all things, notwithstanding the mistakes of men, be they who they may.

THE following item is clipped from the *Kansas City Journal* of June 3d, and is indicative of the fact that the eyes of many are being turned to the approaching fulfillment of prophecy relating to the Jews and the land of Palestine. The sentiments expressed in the article are a reiteration of ideas announced by Mormon elders over sixty years since. It seems, however, that the religious world at large has but lately been able to view these events in their true light:

Dean Peck, superintendent of the Christian and Missionary Alliance, delivered a brief address, in which he de-

clared his belief that the coming of Christ would not long be delayed.

"I expect to live in this earthly body to see that coming," he said. "It cannot long be deferred. A new Jerusalem shall be suspended in the air, for aught we know, above the old Jerusalem. It will be 1,500 miles long and 1,500 miles wide and 1,500 miles deep. The dead in Christ and the christians living at that time will be caught up with Christ in the air. Then will come famine and pestilence and anarchy and bloodshed and all manner of tribulation upon the earth until Christ sets up his new kingdom, when peace and justice and happiness and prosperity shall come.

"The prophecies regarding the ultimate dwelling of the Jews in Palestine are being fulfilled. At the great Zionist meeting held in Switzerland, it was decided to raise \$50,000,000 to establish a Jewish government in Palestine. Already one-fifth of that amount has been raised, and already there are 115,000 Jews in Palestine. Inside of five years I expect to see the trend of human events set up a Jewish state in that country, and the Turk will find his grip relaxed. Within the last few years the rains that have been withheld for centuries have fallen in that land, and it is becoming fruitful once more. Already they are building outside the walls of the old Jerusalem. It behooves us then to prepare for this second coming by pure hearts and pure lives."

PERSONAL CLEANLINESS.

Editor of the Searchlight:—In looking back and reflecting over fifty years of experiences and happenings, many thoughts pass before my mind, and I will now try to collect a few of them for insertion in your paper, if you shall find them worthy. The particular thoughts which I wish to bring before you, are some pertaining to the duties that devolve upon the Saints. By the word "Saints" I mean those who have entered into the fold of the church. It is true that all do not know what is required of them on entering the church, for if they did, there would be no need of teachers to point out their duties.

I have learned from the Scriptures that there are many things to comply with in order to be in the condition that is pleasing to the Lord. King Benjamin, that great prophet of the Lord, in his instructions and exhortations to his people, told them that there are diverse ways whereby they could commit sin, and unless they were continually on the watch, they would be caught doing wrong. The word "diverse", I understand to be plural, or more than one, but I shall in this connection confine myself to what I regard as one particular sin.

In the Scriptures, much is spoken of "filthiness" and "uncleaness." Nephi says that nothing filthy or unclean can enter the kingdom of heaven. It has also been said that "cleanliness is akin to godliness." For my part, I regard cleanliness as an essential part of godliness, and wholly import-

ant to be clean in all things, so as to have the Spirit of God to dwell within us, for it is said, it will not dwell in an unclean house; this, of course, is a figurative expression, and I believe has as much reference to the *physical*, as it has to the spiritual man. Again, it is said, that our body is the temple of God, and any one defiling such temple, God will destroy; then how serious is it to defile the temple of the living God. How can any one read the Scriptures and fail to see the many commands, injunctions, exhortations, and precepts which are so freely interspersed through the "Book" without being convinced that uncleanness is most offensive in the sight of God, and also that cleanliness is an imperative duty, binding upon the Saints of God. Perhaps it may be well for me to state before going farther, that I have no particular person in mind against whom I wish to direct the remarks found here, but as the Church of Christ is rapidly increasing, and as the gospel net gathers all sorts of fish, it may not be amiss to put my thoughts on record where they may in the future find some application, should they fail of lodgment among our members at the present time. Paul says that such uncleanness and filthiness should not be once named among the Saints, for he says, "This I know: that no whoremonger nor unclean person nor covetous man who is an idolater, can have any inheritance in the kingdom of God." Ephesians 5:5. The beloved John makes purity a test for discovering the disciples of the Lord, he says, "Behold, now are we the sons of God, and it doth not appear what we shall be, but we know that when he shall appear we shall see him as he is, and every man that hath this hope in him, purifieth himself, even as he is pure." I have heard of people whose ideas concerning the washing of the body were satisfied when they had been baptized. This should not be so among the Saints of God. It is very necessary to health that frequent washings of the body should be had; the skin is punctured with innumerable pores which completely cover the human body; these pores might be termed miniature sewers, and are constantly throwing off effete matter in the form of perspiration. It is very necessary that the matter coming to the surface of the skin through the medium of the pores, should be removed from the skin by frequent ablutions, for if this refuse matter be not removed from the body, but suffered to remain, it tends to close the pores of the body and thereby prevent that perspiration which is so necessary to health; consequently, this uncleanness is very unhealthy, besides being very offensive to the sense of smell. Persons who do not wash often are more suscept-

ible to disease than those who observe their baths regularly. No excuse can be urged why people should not contract the habit of washing their bodies in pure water. A bath taken in a bath-tub is good, but where there are no facilities for obtaining a bath in this manner, then a thorough washing can be obtained in other ways; no one is too poor to enjoy frequent baths in some manner. The cost of the utensils necessary is very slight, and the money that some men spend for one month's supply of tobacco would purchase a yard of toweling, a yard of flannel, and a bowl to hold the water: these things coupled with a firm resolution and persistent practice, places one upon the highway to cleanliness. Not only should a man's body be kept clean, but his clothing as well, and he who observes to strictly follow the laws of cleanliness regarding his clothing and person, need not be ashamed though he find himself in the most polite company, but a man who ignores cleanliness feels, or ought to feel that his person is an offence in any decent circle. As Saints are supposed to excel in all that is good and lovely, it stands to reason that they, of all people, should be the last to permit filth to attach itself to either their clothes or their bodies, which God has declared is the temple of the holy spirit. We owe it to ourselves that we keep our persons cleanly, for it is that body which we now have, that we hope shall one day be ushered into the presence of the Lord, and it should be our desire to repudiate all uncleanness and fervently desire to purify ourselves even as He is pure. Some people frequently put on the fine coat and the shining hat and present a pleasing outward appearance, but if we were privileged to see the state and color of the inner garments we would notice great disparity. It has been said that "fine feathers make fine birds," yet it does not necessarily follow that fine feathers make *clean* birds. It is nice to have things that are symmetrical, but let cleanliness be the first thing accomplished, and then let neatness and comeliness (which means fitness and gracefulness) follow in their order. There should be a uniformity in our appearance and lives at all times; there is such a thing as people being like "pigs in a pen" at home and like "peacocks on promenade," when abroad. This is very disgusting, and Saints should never lay themselves open to application of such a simile.

It is very displeasing to see a woman at home in the morning with slipshod shoes, and ragged clothes, and find her at night in the market place strutting about in fine dress with all the air of a dandy. Some persons may plead poverty as an excuse for uncleanness; this excuse may be just in some of our large cities where it is difficult to obtain the necessaries of life, but it is hardly

applicable to any of the Saints who have come under my notice. Who is it that is not able to secure a little soap, soda, starch, and a sad iron, and where water is plentiful I know of no reason why these articles properly used, will not result in clean clothes. Not only should your clothing and your person be clean, but let your house and your furniture be clean, and in order. It only costs you a little labor to keep all things nice and in a comfortable state of cleanliness, and who is it that cannot spare a little labor for this, unless they be sick or infirm. A clean habitation is very conducive to health and also speaks volumes for its tenants. How uncomfortable it is to call on one of your friends and find their house in prime confusion; the floors unwashed, the dishes, that were used at the last meal, untouched, perhaps a heap of dirty clothes that are ready for the wash, thrown in one corner, a pair of pants or a jacket or frock waiting to be mended, in another, and the bellows lying in the cradle, half hidden by the baby's bed-clothes. Add to this scraps of potatoes, bread, and other stuff strewn over the floor, and you have a picture which can be frequently seen in the land. Houses of this description should be conspicuous for their absence among the Saints. Clean mothers make clean children. Children are great imitators, and what a child sees its parents doing, that it does; if parents are orderly and cleanly in their habits, their children are very apt to be like them, when they grow up. Many a little tot has missed receiving a caress on account of its dirty face, while children who are clean are lovable, and a group of such is a most interesting sight, and the parents of such will be held in the esteem of all.

You frequently hear the Saints talking of the future glory of Zion, and of the high position she will attain among the nations, that she will be the praise and the joy and admiration of the whole earth; but Zion must exhibit no symptoms of uncleanness which we have been talking about, or she will certainly not be worthy of much admiration. Be not deceived; Zion will be what the Saints make it, and if she excels, it will be because the Saints excel and are the most cleanly, pure, and happy people on the face of the earth. If the Saints should fail in excelling in these qualities she must rank below some other community or nation which is farther advanced than she, and consequently she will rank below other nations.

The inhabitants of Zion must not only be pure in heart, but must be pure in body or they cannot expect that the glory of God will rest upon them in their dwelling places. Do not for one moment entertain the idea that the Spirit of the Lord holds any fellowship with filth or filthy habits, for if you do, you most miserably deceive yourselves, for the command to purify our bodies, and the command to purify our spirits are equally binding upon us; and if we do not strive to fill both commands, we will be found wanting. Therefore, let all who call themselves Saints, strive to keep their bodies, their garments, their habits, and their children cleanly, then the Holy Spirit may abide and make all such worthy of the inheritance of Zion.

RICHARD HILL.

SEARCHLIGHT.

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NO. 6.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons*, at that time the organ of the church.

[CONTINUED.]

After we had received this revelation he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstances entirely secret, and had mentioned it to no being, so that after this revelation having been given he knew that the work was true, because that no being living knew of the thing alluded to in the revelation but God and himself. During the month of April I continued to translate, and he to write, with little cessation, during which time we received several revelations. A difference of opinion arising between us about the account of John, the apostle mentioned in the New Testament, John twenty-first chapter and twenty-second verse, whether he died or whether he continued—we mutually agreed to settle it by the Urim and Thummim, and the following is the word which we received.

A revelation given to Joseph Smith, Jr., and Oliver Cowdery, in Harmony, Pennsylvania, April 1829, when they desired to know whether John, the beloved disciple, tarried on earth. Translated from parchment, written and hid up by myself:

And the Lord said unto me, what desirest thou? For if ye shall ask, what you will, it shall be granted unto you. And I said unto him, Lord give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily I say unto thee, because thou desirest this thou shalt tarry until I come in my glory, and shall prophesy before nations, kindreds, tongues and people.

And for this cause the Lord said unto Peter, If I will that he tarry till I come, what is that to thee? For he desirest of me that he might bring souls unto me; but thou desirest that thou might speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work, yet among men than what he has before done; yea, he has undertaken a greater work, therefore, I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation, who dwell on the earth, and I will make thee to minister for him and for thy brother James; and unto you three I

will give this power and the keys of this ministry until I come.

Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

Whilst continuing the work of translation during the month of April, Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire, the following revelations were obtained.

Revelation given April, 1829:

Oliver Cowdery, verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records, which are ancient, which contain those parts of my scripture of which have been spoken, by the manifestation of my Spirit; yea, behold I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

Now, behold this is the Spirit of Revelation behold this is the Spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore, this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies, when, if it were not so they would slay you and bring your soul to destruction.

O remember these words, and keep my commandments. Remember this is your gift. Now this is not all thy gift; for you have another gift which is the gift of Aaron, behold it has told you many things: behold there is no other power save the power of God that can cause this gift of Aaron to be with you; therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvelous works; and no power shall be able to take it away out of your hands; for it is the work of God. And therefore, whatsoever you shall ask me to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it: remember that without faith you can do nothing.

Therefore ask in faith. Trifle not with these things: do not ask for that which you ought not: ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it: and I am the same who spake unto you from the beginning. Amen.

Revelation given to Oliver Cowdery, April, 1829:

Behold I say unto you my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith, Jr., even so I would that you should continue until you have finished this record, which I have intrusted

unto him: and then behold, other records have I that I will give unto you power that you may assist to translate.

Be patient my son, for it is wisdom in me, and it is not expedient that you should translate at the present time. Behold the work which you are called to do, is to write for my servant Joseph; and behold it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur my son, for it is wisdom in me that I have dealt with you after this manner.

Behold you have not understood, you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but behold I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you: therefore you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong: therefore, you cannot write that which is sacred save it be given you from me.

Now if you had known this, you could have translated; nevertheless, it is not expedient that you should translate now. Behold it was expedient when you commenced, but you feared and the time is not expedient now: for, do you not behold that I have given unto my servant Joseph sufficient strength, whereby it is made up? and neither of you have I condemned.

Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation. Stand fast in the work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

We still continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and enquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, and after-

wards he laid his hands on me and ordained me to the same priesthood, for so we were commanded.

The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchisedeck, which priesthood he said should in due time be conferred on us, and that I should be called the first elder, and he the second. It was on the fifteenth day of May, eighteen hundred and twenty-nine, that we were baptized and ordained under the hand of the messenger.

Immediately upon our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery than the Holy Ghost fell upon him and he stood up and prophesied many things which should shortly come to pass. And again as soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up I prophesied concerning the rise of the church, and many other things connected with the church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds now being enlightened, we began to have the scriptures laid open to our understandings, and the true meanings of their more mysterious passages revealed unto us, in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of our having been baptized, and having received the priesthood, owing to a spirit of persecution which had already manifested itself in the neighborhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family (under Divine Providence), who had become very friendly to me, and were opposed to mobs, and were willing that I should be allowed to continue the work of translation without interruption. And, therefore, offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days, however, feeling it to be our duty, we commenced to reason out of the scriptures with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him of what the Lord was about to do for the children of men; and to reason with him out of the Bible. We also showed him that part of the work which we had translated, and labored to per-

suade him concerning the gospel of Jesus Christ which was now about to be revealed in its fulness. He was not, however, very easily persuaded of these things, but after much inquiry and explanation, he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him, and on the fifteenth day of that same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit.

Not many days afterwards my brother Hyrum Smith came to us to enquire concerning these things, when, at his earnest request, I enquired of the Lord through the Urim and Thummim, and received for him the following:

Revelation given to Hyrum Smith, Harmony, Susquehanna County, Pennsylvania, May, 1829.

A great and marvellous work is about to come forth among the children of men: behold I am God, and give heed to my word, which is quick and powerful, sharper than a two edged sword, to the dividing asunder of both joints and marrow: therefore give heed unto my word. Behold the field is white already to harvest, therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive: if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments; and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold he that hath eternal life is rich.

Verily, verily, I say unto you, even as you desire of me, so shall it be done unto you: and, if you desire you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments; and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee: for behold it is I that speaketh: behold I am the light that shineth in darkness, and by my power I give these words unto thee.

And now verily verily I say unto thee, put your trust in that Spirit which leadeth to do good: yea, to do justly: to walk humbly: to judge righteously: and this is my Spirit.

Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul with joy, and then shall ye know, or by this shall you know all things whatsoever you desire of me,

which is pertaining unto things of righteousness, in faith believing in me that you shall receive.

Behold I command you, that you need not suppose that you are called to preach until you are called: wait a little longer, until you shall have my word, my rock, my church, and my gospel, that you may know of a surety my doctrine; and then behold, according to your desires, yea, even according to your faith, shall it be done unto you.

Keep my commandments; hold your peace; appeal unto my Spirit; yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which have been spoken; yea, the translation of my work: be patient until you shall accomplish it.

Behold this is your work, to keep my commandments: yea, with all your might, mind and strength: seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosened: then, if you desire, you shall have my spirit, and my word; yea, the power of God unto the convincing of men: but now hold your peace; study my word which hath gone forth among the children of men; and also study my word which shall come forth among the children of men or that which is now translating: yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto.

Behold thou art Hyrum, my son; seek the kingdom of God and all things shall be added according to that which is just. Build upon my rock, which is my gospel; deny not the spirit of revelation, nor the spirit of prophecy, for woe unto him that denieth these things; therefore, treasure up in your hearts, until the time which is in my wisdom, that you shall go forth: behold I speak unto you all who have good desires, and have thrust in their sickles to reap.

Behold I am Jesus Christ, the Son of God; I am the life and the light of the world; I am the same who came unto my own, and my own received me not: but, verily, verily, I say unto you, that as many as receiveth me, them will I give power to become the sons of God, even to them that believe on my name. Amen.

SINCE our last issue the ships under command of Sampson have won a complete victory over the Spanish fleet in Santiago harbor. Over 1200 Spaniards were killed and 1500 taken prisoners.

AN awful accident on the morning of July 4th, in which the French ship La Bourgogne was sunk off the Atlantic coast and over 550 persons lost their lives, the most of whom were women and children. Scenes of extreme barbarity were witnessed among the passengers, some of whom were murdered by others to prevent their occupying the life boats.

SEVERE fighting has occurred in the attempt of General Shafter to capture the Cuban city of Santiago. A heavy loss has resulted to our troops, nearly 2000 being reported as killed and wounded. Despite the fact that many of our men were under fire for the first time, they acquitted themselves as veterans, exhibiting a high degree of courage and discipline. Later Santiago has been surrendered to the American forces.

SEARCHLIGHT.

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

QUITE a little sickness of not very serious character has been reported among the members of the Independence branch.

WE are pained to learn of a serious accident that befell Bro. Charles Maerker of Glen Roy, O., who was so unfortunate as to drive a miner's pick into his leg. He was doing as well as could be expected when last report reached us.

THE SEARCHLIGHT is in receipt of a very encouraging letter from Elder Mullen of Joy, Ohio. Bro. Mullen expects to soon be in a position to devote some of his time to the work and intends visiting the Saints throughout Ohio and Kentucky.

THE writer listened to a story concerning Dr. Wm. E. McLellin, which he deems worth inserting in the SEARCHLIGHT. The incident was related by one who is a member of the Reorganized Church and was once a Reorganized elder in Independence. He said that years ago he was presiding over a prayer meeting at Independence at which were present Dr. McLellin, Granville Hedrick, Adna C. Haldeman and others. When the time came for Dr. McLellin to take a part in the meeting, he related a dream which he said was troubling him. The doctor went on to say that he dreamed that he was about ready to start on a journey when he discovered that he was without a coat; he looked about him for the missing garment, but nowheres could it be found and the most diligent search failed to discover it. While he was revolving in his mind what to do, he said he thought that David Whitmer approached him and seeing the difficulty he was in, offered to loan him a coat that he had. He accepted Whitmer's offer and with his assist-

ance put on the coat. No sooner, however, had he got into the coat furnished him by Whitmer, than he became sensible that it was a very poor fit, and happening to glance at one side of the skirt, he noticed that it was entirely gone and the coat generally in a dilapidated condition. He did not keep the coat on very long, but removed it and then he thought another brother stepped up and offered him a coat that he had. He glanced at it and put it on. Upon examination the coat appeared to fit him all right and looked very fair. Just as he had made up his mind that the second coat was all right, he noticed that those who stood around were indulging in quiet smiles apparently at Dr. McLellin's expense. He asked one of them if anything was wrong with the coat and what were they laughing about. One answered that there was nothing wrong with the coat, only it was a coat that Joseph Smith had worn during his life time.

When the doctor finished his dream, the Reorganized elder offered to interpret the dream by the Spirit, and the following was the interpretation:

He told Dr. McLellin that when he found himself coatless was when he left the old church. That when he put on the coat offered by David Whitmer was when he accepted Whitmer's claims, and the putting off of the coat was when he left Whitmer. "Now," said the Reorganized elder, "the last coat you put on was when you returned to the doctrine as originally taught by Joseph Smith."

The Reorganized elder laughed quite heartily as he told the circumstance and said that Dr. McLellin did not like the interpretation very well. At the same time he assured me that he was certain that he gave the correct interpretation and that too by the Spirit.

The writer could not help indulging in a quiet smile as the Reorganized elder was telling the story, for it was evident that there was a part of McLellin's history that the elder had failed to learn or he would not have been so free in relating the circumstance. The part referred to is this: After Dr. McLellin had left the Whitmer organization, he joined the Church of Christ at Independence and while he did not remain affiliated very long with us, yet he never attached himself to any other organization but ours after leaving Whitmer. Then according to the interpretation furnished by the Reorganized brother, the "second coat" was an organization that taught the doctrine originally offered by Joseph Smith, and that organization was the Church of Christ (or "Hedrickites"), and the brother was unwittingly bearing a strong testimony for our people, provided his interpretation was by the Spirit, and we have no reason to doubt but that it was.

USE OF THE BOOK OF DOCTRINE AND COVENANTS.

Many well meaning persons have objected to receiving the revelations contained in the Book of Doctrine and Covenants, upon the grounds that there is no necessity for such a book, claiming that in the Bible and Book of Mormon may be found sufficient to supply every need. We wonder sometimes if these persons have thought that people of to-day are called upon to make a preparation that is above and beyond any that any people, of any age have been required to make. Not only are we expected to put into practice every Christian virtue, and to make every sacrifice and do all things becoming Saints, but, in addition, we are expected to prepare ourselves to answer the cry, "Behold the bridegroom cometh; go ye out to meet him." It goes without saying that most Latter Day Saints are firm believers in the personal second advent of Christ: admitting that the signs which were to mark his near approach have flamed in the heavens, have rumbled in the earth beneath, and have sounded their voices throughout the world, bearing the testimony that the time was near at hand when God would "gather together in me, all things which are in heaven and upon earth." Whatever may be their difference in opinion regarding various doctrines of the church, they are a unit in the belief of this second advent of Christ. All are, or should be making preparations to meet him. This is wherein people of our time are called upon to do a work above and beyond any people in any age of the world. The Saints of the latter days are not pioneers in preparing for the second advent of Christ. In the second chapter of 2 Thessalonians, we gather that the Saints even in Paul's time began to gather themselves together in anticipation of the early appearance of the Saviour. Paul, however, understood that the Saviour would not make his second appearance at that time, and that they would not be permitted to witness the second advent of the Son of man, unless it might be in their resurrected state.

He warns them that the time of Christ's appearance was not at hand, and told them of the many things that must occur before he would appear, mentioning among other things the great falling away, or the apostasy. We have referred to this instance for the purpose of showing that the saints in Paul's time recognized the fact, that there must be a gathering preceding the appearance of Christ, that the words of the Psalmist David may be fulfilled, as well as the parable of the wheat and the tares, given by Jesus Christ in

the thirteenth chapter of Matthew. The gathering together of the wheat and tares has reference to the people on the earth today.

The Book of Mormon also teaches the idea of a gathering which will precede the second coming of Christ, and the Saints having accepted both the Book of Mormon and the Bible, and having a firm faith that the prophecies contained in both books will have a literal fulfillment, they have recognized the fact, that a preparation was necessary in order to meet the crisis that would mark the appearance of the Son of God.

We gather from the accounts chronicling the doings of the people of God, that whenever they were gathered together and caring for the wants of the poor, that they at that time have been invariably in the enjoyment of the greatest blessings of God. The apostles who took up the work laid down by the Savior, recognized the value to be derived from a gathered condition of the Saints, and wishing to obtain for the flock the richest of heavens blessings, their first requirement of the people on gathering themselves together was, that the law which they termed the "law of all things common," be put in force. The twelve disciples of Jesus Christ on this land, were not one whit behind those of Palestine regarding the gathering together of the people, and instituted that law which completely obliterated the lines between the rich and poor, and lifted the poor from out their misery and made life bearable for them. While it is true that the law governing the financial affairs of the church was instituted by both sets of the apostles, yet, at the same time, we are aware that no detailed account can be found of the law as put in operation. A careful search of the Bible, from beginning to end, throws no light upon the subject. The Book of Mormon may be searched as well, and yet, we are no nearer solving the problem than when we began.

If this law was good in the sight of the apostles and tended through its operation to grant unto men the greatest of blessings, would we not be justified in reaching the conclusion, that it would be a good thing if the people of our day and time embraced it with a view to making that preparation which will place men and women upon a higher spiritual plane than they have ever occupied before. If one can grasp, but for a moment, the sacredness and solemnity of the thought, of what a meeting with the Savior will be, then they will perceive the urgent, the extreme necessity of being in a state that is well nigh perfect, in order to be allowed to participate in the grandest event that has ever marked the history of mankind since the dawn of creation. Seeing that the

Book of Mormon teaches that there will be a city built somewhere in America, that will be similar to Jerusalem in Palestine, it becomes absolutely necessary that the spot be indicated where the city shall stand, and that a code of laws be given to govern the people of God, who may gather to the city and make preparations to meet him. No book in existence indicates what is necessary to be done, save the Book of Doctrine and Covenants, and if men attempt to make this preparation without the help of this book, or something similar to it, their actions must be based upon mere guess work, or else be guided by revelation.

No one wishes to depend upon guess work in an event so fraught with deep interest to the children of God, and if revelation is to be the guide, then we have what is necessary in the Book of Doctrine and Covenants; and no one who believes in divine guidance can object to receiving its teachings, so long as they do not conflict with known declarations of the Almighty.

It would be unreasonable to go back to the instructions received during the ministry of the apostles, and hope there to find a law which would govern us in our present condition. The Almighty has in his dealings with his children instructed them from time to time in such a way and manner that they would be able to accomplish the purposes which he desired at their hands. In the beginning the chief requirements were a simple sacrifice, and the recognition of the rights of life and property. As the centuries passed, God gave additional instructions intended to lead his people to higher planes, and to fit the advanced state of their existence.

In the Mosaic dispensation we find a code of laws that were not calculated to produce as high a degree of spiritual existence as did the laws given by Jesus Christ. Each succeeding dispensation finds men drawn closer to God. It was a great step upward when the Lord issued the command, "Love thy neighbor as thyself," and abrogated the old law which demanded "an eye for an eye, and a tooth for a tooth." But new conditions confronted humanity after the advent of the Savior, and men were expected to attain greater heights in spiritual life, than had been required of them heretofore. It seems as if the hand of God were leading men up to heights, year after year bringing them nearer, and preparing them for the grand final.

As we approach that grand climax in the attainments of men, we commence to realize what is required of us, and also understand that the law that was sufficient for Moses, or even that served during the administration of the apostles, is not sufficient of itself to bring men to that state where

they can be rightfully termed, "the bride, the Lamb's wife."

The laws and instructions contained in the Book of Doctrine and Covenants (we refer to the 1835 edition) if put into practical operation will make of men characters but a little below the nature of angels. So also is it true of that portion of the Book of Doctrine and Covenants which relates to the financial affairs of the people of God. The law of consecration and inheritance as outlined in this book, is calculated to purge every particle of selfishness and greed from the hearts of all who will willingly obey it. Its practice would tend to awaken and develop the noblest part of man's nature, and would in time make of them such beings as might rightfully be termed sons of God. Lest we be misunderstood, let us reiterate a statement that while the laws given by the Lord in the different dispensations were sufficient for the day and time in which they were given, and may be accepted as basic principles for our faith, today, yet, the fact that men are now required to meet a condition that is new to human experience, we say that it is necessary that they receive additional instructions that they may be able to perform their duty in a proper manner. Hence, the necessity of the Book of Doctrine and Covenants.

Love is the key which unlocks the door that leads to Christ, and if love prompts us to share with our brother equally in heavenly things, it will also teach us to share equally with him in earthly things. Should a man become a convert to this idea and desire to enter upon its practice, he cannot find a law to guide, unless he goes to the Book of Doctrine and Covenants for it. The Bible is silent on the point, so is the Book of Mormon. Then we say that if men are to gather together and prepare themselves for Christ's coming, it is absolutely necessary to obtain instructions how to proceed, and if the Bible and Book of Mormon are silent on the details of the proceedings, men have the right to receive instructions, and the Book of Doctrine and Covenants has been given to fill that lack and supply the necessity.

DANGER IN CONQUEST.

Amidst the general rejoicing that is now sweeping over our land, resulting from the victories of our navy, may be heard propositions that embody much danger to our country. It is proposed by many metropolitan dailies, as well as public men, that our government wrest from Spain all her colonial possessions. In justification of this proposed seizure they point to the colossal expense our country must meet in the prosecution

of the war. This disposition to grab the dependencies of Spain is not the result of any valid case or grant obtained from Spain through channels of purchase or exchange, but is the sole result of our ships having succeeded in placing Spain in the position where she is unable to say nay to the acquisition of her territory. The principle of right does not seem to enter into the question at all. Had our navy instead of Spain's, been swept from the ocean, we imagine these same dailies would have had but little to say regarding our acquisition of Spain's colonies. Their proposition is a clear application of the old relict of barbarism, "To the victor belong the spoils." Men often lose sight of the fact that acquisition of territory by conquest, is but brigandage grown large.

When we engaged in the war with Spain, our public declarations were that the sole object of entering into the strife, was for the purpose of liberating an oppressed people: and for our compensation we sought naught but the approbation of God, and the satisfaction of knowing that we had performed a righteous deed. On this proposition all the world looked with admiration, but when we stoop to strip the conquered and to seize Spain's property while she is prostrate, we lower that high standard announced at the beginning and substitute for our laudable early intentions, a question of money compensation for our assistance rendered the down trodden subjects of Spain. If we were sincere in our declarations published to the nations in extenuation of our declaration of war against Spain, money nor lands cannot nor will not be the reward of our actions. In the case of Spain let us repeat that action which marked our victory over the south, and which led us to refrain from demanding of the conquered south any idemnity whatever. What our nation lost in the rebellion was but the price we paid for the liberty of millions of slaves and for the establishment of the doctrine of human freedom. Whatever the war with Spain may cost us, may well be paid as the price for the establishment of the doctrine of our national right to interfere between the tyrant and the object of his oppression. If the present war with Spain establish that doctrine, all the treasure that we may pour out in the prosecution of the war, will be but a mere pittance as compared to the good results that may flow from the recognition of the fact that such doctrines have been set up and maintained. Let us then, as a nation, refuse to take any steps in the way of compensation that will sink us to the level of the land-grabbers of Europe, and which would create a suspicion that instead of making war with Spain for the relief of oppressed human-

ity, we have waged a war for the sake of spoils. It is an easy step from right to wrong in this supreme hour of trial, for our country. It is possible that through pernicious influences we may be led into a course that will dim the luster we have gained through a century of grand achievements. Our executive has displayed a most admirable character, consistent alike with patriotism and christianity, and we feel sure that if he will refuse to be swerved from the course he has so far pursued, he will hold in check these would-be advisers and the honor of our country will remain untarnished, and the war with Spain will go down in history as an unparalleled sacrifice offered on the altar of human liberty.

FAITH.

As I have not seen an article on Faith for some time in the SEARCHLIGHT, I will endeavor to write a little on that subject. According to Webster, "faith" is a belief. In Hebrews eleventh chapter and first verse, Paul explains faith as the substance of things hoped for, the evidence of things not seen. Again in Romans 10: 17, Paul says, "Faith cometh by hearing, and hearing by the word of God." The fourteenth verse tells us that how should they call on Him of whom they have not believed, and how should they believe on him of whom they have not heard, and how shall they hear without a preacher. Fifteenth verse, And how shall they preach except they be sent.

There is not a religious sect on earth but what has a faith or belief, and some even go so far as to say that faith alone will save all mankind, and quote for their proof, "Believe on the Lord Jesus Christ and thou shalt be saved." The discipline of one church for instance, reads: "We believe faith is a wholesome doctrine and very full of comfort." James, a servant of Christ, says to the contrary. James 2: 14: "What doth it profit my brethren though a man say he have faith and hath not works, can faith save alone?" 15th verse, "If a brother or sister be naked and destitute of food and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not these things which are needful to the body what doth it profit?" 17th verse, "Even so faith if it hath not works, is dead, being alone."

It is evident that faith alone will not save, for if by *believing* they are saved, without doing any works, the devil has a good chance of being saved on the same plan. James 2: 19: "Thou believest there is one God: thou doest well, the *devils* also believe and tremble." Thus it becomes evident that belief is not sufficient to obtain salvation. If

so, the devils would certainly be entitled to salvation, for they certainly believed, and on one occasion actually confessed that Jesus was the Christ. Peter, a servant of Christ, preaching on the day of Pentecost, convinced the Jews that Jesus was the Christ, that they had crucified him and that he had arisen from the dead. After hearing Peter preaching the eternal words of truth, they believed, for faith came by hearing (and Peter certainly preached the truth) and they said unto him, men and brethren what shall we do? Suppose Peter had lived in this day of enlightenment, he would have said, "Go ahead, you are all right, believe ye are saved, and ye are saved," or he might say, "Come to the mourner's bench and pray and cry for three or four weeks and you will get your sins forgiven," but he, being led by the Holy Spirit, said, "*Repent*, and be baptized every one of you in the name of Jesus Christ, for the remission of sins and ye shall receive the gift of the Holy Ghost." They were not to receive the Holy Ghost until after they were baptized (contrary to the doctrines taught today), consequently the religious sects have a different faith. Their faith became such that they stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of the weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, so people today hearing the same faith can have the same faith, for the same cause produces the same effect in all ages of time, and people having the proper faith in Christ are permitted to have the visitation of angels, see angels, give prophecies, and speak in unknown tongues. Jude says, "Contend earnestly for the faith once delivered to the saints." Not a faith or any faith for there are many faiths in the world today, but just one true faith in the gospel of Christ. Those who have this faith are willing to comply with the requirements of the gospel of Christ enjoined on them. Jesus says, if ye love me keep my commandments, and the apostles taught what he commanded them; not faith alone, but repentance, baptism and laying on of hands. All they who comply with these principles are adopted in the kingdom of Christ, and have the same faith that the children of Christ have in all ages. We are told to add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. We are told to have these qualities in order to be fruitful in the knowledge of our Lord Jesus Christ, but if we lack these things we are blind and cannot see afar off, and forget we were purged from our old sins.

On account of lack of space to continue this

subject, I will at some future time finish it. Let me say to all seekers after truth, investigate the claims made by the Church of Christ, and see whether they teach the faith that was once delivered to the saints. D. J. D.

MARRIAGE BELLS.

On the evening of June 15th at the residence of the bride's mother, Sr. Maud Haldeman was married to Mr. John Wagaman of this city. Only relatives of the bride and groom were present to participate in the occasion. The bride, as usual with most brides, looked charming and the groom quite satisfied and happy. After a few well chosen remarks, Elder Richard Hill said the words that united the couple, after which all present joined in congratulations to the groom and wishes of much happiness for the bride.

FATAL ACCIDENT.

On the morning of July 9th, a terrible accident befell the 3 year old child of Sr. Nannie Freed. The mother was using a kettle of boiling hot water to cleanse some dairy utensils, when the little one who was playing near, suddenly fell backwards into the scalding water. Its mother quickly rescued it and everything possible was done for its relief, but it was so badly burned that it died in about twenty-four hours after receiving the injury.

We offer the mother our sincerest condolences in her sorrow and would bid her be comforted with the thought that her little one is numbered among those whose angels ever behold the face of the Father and that it is now in the keeping of the great King who, when on earth, called little children to him and blessed them, saying, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Surely one more has been "suffered" to go unto him to help swell that vast throng "who are of the kingdom of heaven."

THE branch at Independence held their quarterly conference on Saturday, July 2d, at 2 p. m. Elder Richard Hill was chosen to preside and Elder Haldeman was secretary. No business of great importance was transacted. The conference voted to allow the members of the church living at Bonner Springs, Kansas, to form a branch at that place. The matter of providing some one to preach every two weeks at Bonner Springs was referred to the committee having in charge the general missionary work.

SEARCHLIGHT.

VOL. 3.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, AUGUST, 1898.

NO. 7.

PAST PLEASURES.

I plucked a fair and fragrant rose,
Born in the dewy night,
And thought, dear blossom, it bestows
But now a brief delight.
Not so! I cried. Dead, cast away
Beneath unheeding feet,
The perfume of its natal day
In memory is sweet.

Oh, heart of mine, how often fade
The loved ones in our arms!
And yet for us they were not made
To lose in death their charms,
Their smiles and loving words we keep,
Nor leave them at the tomb;
Sweet memories, they do not sleep,
But all our lives illumine.

All human pleasures are like flowers—
If, like the flowers, pure—
And they will leave these hearts of ours
Some sweetness to endure—
Some perfume of this truth to teach
That goodness never dies,
Though it may pass beyond our reach,
And fade before our eyes.

—DAVID SUMMERS.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons*, at that time the organ of the church.

[CONTINUED.]

About the same time came an old gentleman to visit us, of whose name I wish to make honorable mention; Mr. Joseph Knight, Sen., of Colesville, Broom county, New York, who, having heard of the manner in which we were occupying our time very kindly and considerably brought us a quantity of provisions, in order that we might not be interrupted in the work of translation, by the want of such necessaries of life; and I would just mention here, (as in duty bound) that he several times brought us supplies (a distance of at least thirty miles) which enabled us to continue the work which otherwise we must have relinquished for a season.

Being very anxious to know his duty as to this work I enquired of the Lord for him and obtained as follows:

Revelation given to Joseph Knight, Sen., at Harmony, Susquehanna county, Pennsylvania, May, 1829.

A great and marvelous work is about to come forth among the children of men: behold I am God, and give heed to my word, which is quick and powerful, sharper than a two edged sword, to the dividing asunder of both joints and marrow: therefore give heed unto my word.

Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Now as you have asked, behold I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

Behold I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be entrusted to his care.

Behold I am the life and the light of the world, that speaketh these words; therefore give heed with your might, and then you are called. Amen.

Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca county, New York, and also with some of his family. In the beginning of the month of June, his son David Whitmer came to the place where we were residing, and brought with him a two horse wagon, for the purpose of having us accompany him to his father's place and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighborhood were anxiously awaiting the opportunity to enquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished, and the copyright secured.—Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer in particular, assisted us very much in writing during the remainder of the work.

In the meantime David, John, and Peter Whitmer, Jr., became our zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much

earnestness that I should enquire of the Lord concerning them, I did so, through the means of the Urim and Thummim and obtained for them in succession the following revelations:

Revelation given to David Whitmer, at Fayette, Seneca county, New York, June 1829.

A great and marvelous work is about to come forth unto the children of men: behold I am God, and give heed to my word, which is quick and powerful, sharper than a two edged sword, to the dividing asunder of both joints and marrow: therefore give heed unto my word:

Behold the field is white already to harvest, therefore, whoso desireth to reap let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God: yea, whosoever will thrust in his sickle and reap, the same is called of God: therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you.

Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments and endure unto the end, you shall have eternal life, which gift is the greatest of all the gifts of God.

And it shall come to pass, that if you shall ask the Father in my name, believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see: and also, that you may declare repentance unto this generation.

Behold I am Jesus Christ the Son of the living God, who created the heavens and the earth; a light which cannot be hid in darkness, wherefore, I must bring forth the fullness of my gospel from the Gentiles unto the house of Israel. And behold thou art David, and thou art called to assist: which thing if ye do, and are faithful ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

Revelation given to John Whitmer Jr., June 1829.

Hearken my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth, save me and thee alone: for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments.

And now behold I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

Revelation given to Peter Whitmer June 1829.

Hearken my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer, for behold I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone, for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing and for speaking my words which I have given you according to my commandments.

And now behold I say unto you, that the thing which

will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

We found the people of Seneca county in general friendly and disposed to enquire into the truth of these strange matters which now began to be noised abroad: many opened their houses to us in order that we might have an opportunity of meeting with our friends for the purpose of instruction and explanation. We met with many from time to time, who were willing to hear us, and wishful to find out the truth as it is in Christ Jesus, and apparently willing to obey the gospel when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer, and Peter Whitmer, Jr. were baptized in Seneca lake the two former by myself, the latter by Oliver Cowdery. From this time forth many became believers, and were baptized, whilst we continued to instruct and persuade as many as applied for information.

In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant, that they should see the plates from which this work (the Book of Mormon) should be translated, and that these witnesses should bear record of the same; as will be found recorded, Book of Mormon, first edition page — and second edition page —

Almost immediately after we had made this discovery it occurred to Oliver Cowdery, David Whitmer, and the afore mentioned Martin Harris (who had come to enquire after our progress in the work) that they would have me enquire of the Lord, to know if they might not obtain of him to be these three special witnesses; and finally they became so very solicitous and teased me so much, that at length I complied, and through the Urim and Thummim, I obtained of the Lord, for them the following revelation:

Revelation to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, Seneca county, New York, June 1829, given previous to their viewing the plates containing the Book of Mormon.

Behold I say unto you, that you must rely upon my word which if you do, with full purpose of heart, you shall have a view of the plates, and also the breast-plate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face, and the miraculous directors which were given to Lehi while in the wilderness, on the borders of the Red sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the prophets of old.

And after that you have obtained faith, and have seen them with your eyes, you shall testify of them, by the power of God; and this you shall do that my servant Joseph Smith,

Jr., may not be destroyed that I may bring about my righteous purposes unto the children of men, in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, Jr., has seen them for it is by my power that he has seen them, and it is because he had faith; and he has translated the book—even that part which I have commanded him, and as your Lord and your God liveth it is true.

Wherefore you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine which I have given you, the gates of hell shall not prevail against you; for my grace is sufficient for you: and you shall be lifted up at the last day. And I, Jesus Christ, your Lord, and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

Not many days after the above commandment was given, we four, *viz*: Martin Harris, David Whitmer, Oliver Cowdery and myself agreed to retire unto the woods, and try to obtain by fervent and humble prayer, the fulfillment of the promises given in the revelation, that they should have a view of the plates, etc. We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down we began to pray in much faith, to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced, by vocal prayer to our heavenly Father and was followed by each of the rest in succession; we did not yet, however, obtain any answer, or manifestation of the divine favor in our behalf. We again observed the same order of prayer each calling on, and praying fervently to God in rotation; but with the same result as before. Upon this our second failure, Martin Harris proposed that he would withdraw himself from us, believing as he expressed himself that his presence was the cause of our not obtaining what we wished for, he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer when presently we beheld a light above us in the air of exceeding brightness, and behold an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of: he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He addressed himself to David Whitmer and said, "David, blessed is the Lord and he that keeps his commandments." When immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God; the translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pur-

suit of Martin Harris, who I found at a considerable distance, fervently engaged in prayer, he soon told me however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received.

We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view; at least it was again to me; and I once more beheld, and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in ecstasy of joy, "'Tis enough, mine eyes have beheld," and jumping up he shouted, Hosannah, blessing God, and otherwise rejoiced exceedingly.

[TO BE CONTINUED.]

X AS TO JOHN E. PAGE. X

Of late, persistent efforts have been made to blacken the character of John E. Page, who was an early elder in the Church of Christ.

These efforts have sprung from assertions emanating from members of his own family, and though he has been gathered to his rest for thirty years, the ties of blood nor the sacred recollections of the past have proven a barrier to the tongues of those who would blacken the memory of one, whom duty demands they should revere. The animus that seems to stir them, is the fact that John E. Page died a member of, and in full fellowship with, the hated "Hedrickites," and those who can never see any good in that people now try to show that John E. Page was an awful man, hoping thereby to bring into disrepute our church and its priesthood. That John E. Page was perfect, we do not say; but whatever he did in his effort to build up a cause which he regarded as true, was not past repentance, and whatever may have been his wanderings in the dark and cloudy days that followed the death of Joseph Smith, one thing is sure, he died firm in the advocacy of the primitive order of the Church of Christ, and also stripped of any taint from the various heresies that had found place in the church. Those not familiar with the history of our body imagine that our people are dependent on John E. Page for our priesthood. Such is not the case. Among those associated with Granville Hedrick there never has been an elder who received his priesthood from John E. Page. So these people who are willing to drag the memory of the dead through the dust in order to harm the Church of Christ had better "save their breath to cool their porridge," and spend their strength in a more laudable undertaking.

SEARCHLIGHT.

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

At a meeting held Sunday night Levi H. Ezzell was disfellowshipped from the Church of Christ and no longer is entitled to represent that body.

We note the completion of a branch of the church of Christ, at Bonner Springs, Kansas. Bro. Powell Himes was placed in charge as priest.

MRS. MELISSA C. HALDEMAN left July 23d for a month's trip to Colorado points. She expects to spend the most of her time "camping out" in Estes Park, in company with the family of her daughter, Mrs. Cogswell of Nebraska.

W. D. C. PATTYSON, who joined the Church of Christ about two months since, has caused the church no little annoyance and expense. Soon after being admitted to membership he began insisting that the church accept him as the "One Mighty and Strong." As he utterly failed to show any of the attributes of that character, the church very naturally refused to accept him as such. He threatened the destruction of church property in the case that the church persisted in the rejection of his claims, and as we showed no signs of acting favorably on his case, he armed himself with an axe or hatchet, and on July 15th proceeded to cut down all the wires of the fence surrounding the Temple Lot. The Sunday following he was disfellowshipped at the morning meeting, and in the afternoon he appeared at a priesthood prayer meeting and insisted on those present "scattering" and yielding up the church property to him. No amount of persuasion would induce him to leave the meeting and cease his disturbances, so an officer was called, who placed him under arrest. He was later arrested on a charge of

tearing down the fence and was found guilty, his fine being \$10.00 and ten days in jail. For disturbing the prayer meeting he was fined \$25.00.

PEACE IN PROSPECT.

We are pleased to note that negotiations are now under way between our country and Spain, which indicate that an early cessation of war will result.

The French minister at Washington has acted for Spain, in presenting her suit for peace; preliminary steps have been taken which will doubtless result in a treaty of peace. It seems that our president has outlined the terms which appear, from newspaper reports, to be, in the main, acceptable to Spain. May early peace ensue, with honor to our country and justice to Spain.

REPENTANCE.

There are six principles, or steps to be employed or taken, by the salvation-seeker, before he accomplishes his object. First, comes faith; second repentance; third baptism for the remission of sin; fourth, imposition of hands for the reception of the Holy Ghost; fifth, resurrection of the dead; and last, eternal judgment.

Repentance may be likened to money, received at par by the Almighty, in settlement of the debts we owe him, due through our trespasses against him.

As we published somewhat concerning Faith in our last number, we will now briefly consider "repentance," or the second step towards salvation. Faith is in essence "belief," or a reliance upon the statements or words of another. The person who has heard of God and learned of his character and attributes, and gives mental or oral consent to receive him as he is pictured, and relies upon his powers as portrayed to him, may be said to be in a state of exercising faith in God. If he be an earnest salvation-seeker, after exercising faith, he is moved to act upon what he has learned to believe. His faith or belief has led him to understand the nature or what constitutes sin; also its destroying effect upon the soul, if not forgiven by the Almighty. Aside from this he can behold its hideousness and worthiness to be despised for its own sake; when brought to the condition where he views sin in its true light, after he has stripped it of its brilliant trappings that covers it in many cases, and lays bare its deformity and loathsomeness; after he has learned to know its depraving effect upon humanity, its selfishness, its meanness, its degradation and infamy, and its true vileness appears to him and

he utterly loathes sin in any form, feeling ashamed that he ever allowed it to smirch him; when his feelings grow so intense towards it that he feels sorrow to the very depths of his soul for the wrongs he has done, and a determination to right his wrongs so far as lies in his power, coupled with a deep resolve to sin no more; when a man feels like this, he may truly be said to be in a repentant condition.

That repentance is an essential to salvation, is certain. Peter, on the day of Pentecost, after having, by his preaching, convicted the multitude of sin, told them what to do. As Peter was commissioned by the Son of God to tell people "what to do" those who exercise faith or belief in God, which is the first step salvationward, are bound to receive his teachings concerning the second step necessary for salvation. Peter, knowing that they possessed faith in God, and were in a condition to take the next step, tells them to *repent* and be baptized for the remission of sin etc., (Acts 2:38.)

Jesus, in his teachings as recorded by St. Luke in his 13th chapter, tells the people to "*repent lest they perish.*" Peter, in the third chapter of Acts, teaches that repentance is essential to the forgiveness of sin. He says in the nineteenth verse, "Repent ye therefore; and be converted, *that your sins may be blotted out,*" inferring that their sins would *not* be blotted out *unless* they did *repent*. Paul makes repentance essential, as witnessed in his teachings recorded in Acts 17:30. "And the times of this ignorance God winked at: *but now commandeth men everywhere to repent.*"

If man must keep the commandments of God in order to obtain salvation, then he must repent, since repentance is commanded of God.

While many people recognize repentance as one of the essentials to salvation, yet many deceive themselves as to what really constitutes it. Repentance, to be genuine, must be a turning away and complete separation from wrong-doing. The sort of repentance that induces a man to resolve at morning to quit swearing, and then permits him to curse before dinner, may be said to be very shallow and scarcely worthy the name repentance. Good, genuine repentance, the kind that counts, will induce the man to quit swearing (and every other wrong thing) and to *stay quit*.

Men cannot always repent at will. Some people duly sensible to the need of repentance, resolve that at some future time they *will* repent and do right; those who take this ground are in grave danger. It is a fact that one cannot always repent at the moment when he wishes. What! can't men repent when they get good and ready?

If a man neglects his repentance too long he is apt to get in a state of mind where he will regard repentance as non-essential, and may view, with indifference, the things which first caused him to exercise faith and realize the value of repentance. The book of Mormon teaches that he who delays repentance until death lays its hands upon him, may not obtain forgiveness at that late day; it says that he should have acted during the days of his probation, or the space of time that was granted unto him, in which to repent and make secure his standing with God.

It is said in Hebrews 12:17, that Esau "found no place for repentance though he sought it carefully with tears."

If a participation in the highest glories of the kingdom of heaven is granted as a reward for obedience and acts of righteousness done while in the flesh, all should begin in early life to insure as great a reward as possible. Some may suggest the parable of the laborers to show that the man who began at the eleventh hour received the same pay or reward as those who had toiled through the whole day. We would suggest that those who began at the "eleventh hour" had had *no* opportunity offered them *previous* to that time, hence, could not be blamed for not working when they had no chance.

Those who understand the nature of repentance and fail to profit by it, are certainly disobedient and have no right to be classed with the laborers of the eleventh hour, for they embraced the opportunity to labor as soon as it was offered. As faith alone will not save, neither will repentance; it must be coupled with other acts, for, as it takes all the stones in the circle to complete the arch, so it takes every essential part to secure salvation, each act separate in its existence, yet, all fitted together and combined to constitute the whole.

We have tried to show you the *first* and *second* steps toward salvation, and if God be willing we will try to show you the *third* step in our next paper.

DISAGREES SOMEWHAT.

Extract from a sermon delivered by George Teasdale, in the Salt Lake tabernacle, and printed in the *Deseret News* of July 16.

I want to bear my testimony concerning these valleys of the mountains. God has consecrated them for the gathering of his people. The everlasting principles of the gospel are being taught in these everlasting valleys. We are beneath the shadow of a temple raised to the Most High God, in the which the ordinances of his house are performed, and we receive the keys and blessings of an

everlasting priesthood. * * * He brought us into his church. He gathered us to Zion. He gave us the priesthood. He gave us our endowments and the blessings and keys of everlasting lives. He gave us our companions and our children. And all that he asks from us is that we will give him our hearts and keep his commandments. He desires us to consecrate to him one-tenth of everything he gives us, to demonstrate to him that we appreciate his blessings. He has told us to do this that the land of Zion may be sanctified unto him and his statutes and his judgments may be kept thereon that it may be most holy.

In view of what the Book of Doctrine and Covenants (1st edition) contains, this old stale claim that Salt Lake City is "Zion" is very wearisome. But as those who led the people to the "valleys of the mountains" in the early days, taught they were leading them to the land of Zion, these "teachers of the people" (?) today must tell them the same thing; but it does seem that a man who has read and studied the first edition of the Book of Doctrine and Covenants, would know better than to teach the erroneous idea, that Salt Lake City is Zion.

There is probably no more unqualified assertions contained in the Book of Doctrine and Covenants than those concerning the location of Zion. Mystic or veiled language was not employed to designate the land of Zion or the spot for the temple. Good plain, every day English was used, names of localities were referred to in terms familiar to all so that the location might be certain. It is almost needless to say that Independence, Missouri, was the place selected by the Lord for the work of the gathering and the building up of Zion. It was in this town that the spot was found where the finger of the Lord indicated the temple should be built, and more, it was on "a lot lying westward from the court house" that the Lord commanded Joseph Smith and others to gather, and there by the hand of one of his elders, dedicate the site for the temple. Utah and the "valleys of the mountains" were not even hinted at in any of the genuine revelations given the church. It remained for a people who had, on account of their sins, "been driven from city to city and scourged from synagogue to synagogue," to publish the false news that Zion had been located in Utah, and the temple of the Lord reared amidst its hills.

The Lord foreknowing all things, knew that such claim would be falsely made for Utah, and to guard his people against suffering from such imposition, he tells them in section 57, just where he would locate Zion, and in later revelations assures that it would not be moved out of its place.

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 which I have appointed and conse-

crated 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: wherefore, it is wisdom that the land be purchased by the Saints," etc.

After thus plainly locating Zion, and to remove the slightest chance for deception, he tells the people that it should stay just where he had located it. He uses no "ifs" nor "ands" about it, but speaks in straight terms without any qualifications whatever, and says, "it shall not be moved out of its place," and yet, this Utah elder would make his hearers believe that the great God of heaven had to swallow his own words, take back a positive declaration of his purpose, because a mere handful of half-civilized Missourians, armed with a few squirrel rifles, appeared upon the streets of Independence and "resolved" that the Mormons must leave.

Let us read what the Lord had to say about Zion being moved from Independence elsewhere.

And I am not well pleased with my servant William E. McLellin, neither my servant Sidney Gilbert, and the bishop also; and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion and her strong ones, and chasten her, until she overcomes and is clean before me; *for she shall not be moved out of her place*, I the Lord have spoken it. Amen.

Here the Lord plainly defines his position and intentions. He proposes to "plead with the strong ones of Zion and chasten them;" but he positively declines to entertain the idea of changing the place for Zion, or that she should be moved, for the declaration is "*She shall not be moved out of her place.*"

Some one may say to us that the revelation we have just quoted was given before the Missourians began to "cut up" and harass the church, and therefore, had no application to the condition that shortly followed. We are willing to admit that the armed opposition of the Missourians might have caused some of the *church members* to modify their views concerning the permanency of the location of Zion at Independence, but that it did not have the same effect on the mind of the Almighty, is made evident by his own words given after the Missourians had routed the church members.

Read what God says in December 1833 *after* the expulsion of the Mormons from Jackson county. (Sec. 98, par. 4.)

Therefore, let your hearts be comforted concerning Zion, for all flesh is in my 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 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 which I will appoint unto them, and they shall be called stakes, for the curtains of Zion.

The words just quoted do not appear much like the Lord had been driven into seeking new quarters for Zion, and a place for the temple. The action of the mob had not moved *him* in the slightest. It only stirred him to reiterate his former declaration, "Zion shall not be moved out of her place notwithstanding her children are scattered." I will tell you though, what it did look like. It looked like he was beginning to "plead with her strong ones and chasten them until they overcome and were pure (see Sec. 64, par 7), and also that he was prepared to drive them from "city to city, and from synagogue to synagogue" until they learned obedience by the things they suffered.

While the Lord was so positive that Zion should not be moved out of her place, yet at no time did he say her children should not be scattered. In fact he plainly told them that they *would* be scattered if they polluted his holy land. That they did earn their scattering by polluting the land of their inheritance, may be proven by the testimony of God himself, who asserts in paragraph 3, Sec. 98, that by their jarrings, lustful desires, etc., "they polluted the land of their inheritances." Hence, when the church sought other quarters than Independence, she did so because God would not permit them to remain and pollute their inheritances, and not because God had given up his purpose of making Independence the place for the temple, and the center stake of Zion, or that no more room was found there for them.

Great reliance is placed, by some, upon the statement made in Sec. 98, par. 5, that other places would be appointed, after the time came that no more room was found in Independence. These people say that on account of the church being expelled from Independence and Jackson county, a condition arose in which there was no "more room for them" in the place God had appointed, and that the time had come for appointing "other places," hence, the consistency in the church receiving revelations appointing Nauvoo and "other places" in lieu of Independence. While the above idea is received as correct by the bulk of the Mormon church, nevertheless it is mere bosh, as is proven by this same section 98.

Independence has at no time been in a condition that there was found no more room for the Saints. The Lord never recognized that such a condition existed; on the contrary, he knew and told the people that there was room for them in

Independence, and that the land might be redeemed no more to be thrown down, would the church who called themselves after his name be willing to hearken to his voice? (See Sec. 98, par. 10.) Instead of giving up his plans for the gathering of his Saints at Independence, and "appointing other places," he positively commands the church to still continue to gather at Kirtland and Independence, as proven by the following: (See Sec. 98, par. 9.)

Therefore a commandment I give unto all the churches, that they shall *continue* to gather unto the places which I have appointed.

And this too notwithstanding the church had been expelled. This does not look much like the Lord thought there was "no more room" in Independence, if he had thought so he certainly would not have commanded all the churches to continue to gather to the places which he had appointed, and as up to this time no other spots but Kirtland, Ohio, and Independence had been mentioned for a gathering of the Saints, we are safe in saying that he meant these two places. Yes, indeed the Lord *knew* that there was plenty of room in Jackson county, and he told the Saints how they might obtain it. He says in section 98, paragraph 10, speaking of the redemption of Zion:

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 counsel, they may buy lands and gather upon them, and in this way they may establish Zion. There is even now, already in store, a sufficient, yea, even abundance, to redeem Zion, and establish her waste places, no more to be thrown down, were the churches who call themselves after my name, willing to hearken to my voice.

It is plain to be seen from the above that the redemption of Zion was not left subject to the pleasure or caprice of the Missourians, but the ability to effect its transfer again to the Saints, was placed in their own hands, and the only condition imposed by the Almighty was that they should "be willing to hearken to his voice."

Reader, do you realize what a terrible arraignment of the church and indictment of its members is contained in the above? Do you see the whole mystery of the non-redemption of Zion laid bare? Do you see upon whose shoulders rests the blame for the primary failure to erect the temple at Independence, Missouri?

God there declares that there was plenty of money (in December 1833) in the hands of the church "to redeem Zion, no more to be thrown down," mind you, "if," ah, there's the secret, "if the churches who called themselves after my name were willing to hearken unto my voice."

Well, Zion was not redeemed as the Lord directed, and we are forced to the sad conclusion that "they were not willing to hearken to his voice" or else the results promised by the Lord would surely have followed and Zion would have been redeemed, no more to be thrown down. Think of it—no more to be thrown down.

Some assert that an attempt was made to redeem Zion, which may be true, but the attempt was not made in the manner prescribed by the Lord or else it would have been successful. God said they could do it "if they were willing to hearken to his voice," and that settles it in my mind. To prove that the church was rebellious and disobedient, unwilling to hearken to the voice of the Lord, I will quote again from the 98th section, last part of paragraph 5:

Behold here is wisdom concerning the children of Zion; even many, but not all; they were found transgressors, therefore, they must be chastened.

As early as 1831 the Lord had indicated what would befall the rebellious in the land of Zion. (See Sec. 64, 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.

There never has been a more marked fulfillment of prophecy than that part of the above which says, "the rebellious should be cut off out of Zion and sent away." Study for only a moment the history of that body of people who were not willing to hearken to the voice of God and redeem Zion. Look what befell them. Driven from one place in Missouri to another; thence out of the state into Illinois, and finally forced to leave there and take their departure, away beyond the bounds of the civilization, even into what is now called Utah. That was filling to the letter, the prophecy that they should "be sent away;" they were sent away, thousands of miles away, and until this day, they have not "inherited the land."

Notwithstanding the claims made by this Elder Teasdale, he knows in his heart that Independence is the place for the work of the gathering of the Saints, and there is not one of his co-laborers, when questioned, but will tell you that he expects some day to return to Independence and build the temple. The eyes of all "Mormondom" are turned upon Independence, for it is here they expect to see the mighty events of prophecy commence their fulfillment.

The writer was once informed by an elder from Utah, that the Utah church had been led to Utah, and that their going there was in direct fulfillment of prophecy. They undoubtedly went to

Utah in fulfillment of prophecy, and if any one is not perfectly sure about what portion of prophecy they fulfilled, when they went to Utah, we will quote it as found in Sec. 64, 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 Ephraim, wherefore, they shall be plucked out.

If the travels of the church, after being sent from Independence, does not fulfill the above, then it must remain forever unfulfilled. Their being led to Utah has a parallel in sacred history; the children of Israel were led, for forty years, up and down in the wilderness, until they were qualified to enter the promised land; in *that* sense of "*being led*," we are willing to admit the people were "led" to Utah, and we hope that ultimately, they may share as great blessings as did the children of Israel, but just so sure as God would not permit the Israelites to enter Palestine, until they were fit, neither will he permit the people "plucked up and sent away," to enjoy the good things of the land of Zion until they are sufficiently chastened and are able to overcome. God grant that the day of their "overcoming" may not be far distant, and that more of them may be permitted to enter again the land of Zion than was permitted of the Israelites to enter the land of Canaan, for of the original number that left Egypt, only two lived to enter Palestine.

(The Lamoni Edition Book of Doctrine and Covenants used in quoting.)

THE CHRISTAIN.

A bearer of great light, but oh

How oft his feet must tread the darkened way;
In search of sheep strayed from the flock,

And while within his pack there lies the oil and wine,
To soothe the traveler's wound; yet his own feet all

Bruised and torn, must not use up
The balm prepared for others' wounds.

His lips doth oft breathe forth a word of cheer
To aching hearts that near him pass,

While all the long night through with black despair,
He battles on, unhelped by human hands.

With arms unsteadied with the heat of noon,
Must he reach forth the cooling draught to burning
lips;

Nor must he slake his own consuming thirst

While yet there waits one other soul to drink;

He must be first in deeds which help his fellow men,
And last in that which pleasure brings unto himself.

He must, in blood drawn from the depths of his own
heart,

Write on the banner that he flings unto the breeze,

His slogan and his watchword "SACRIFICE"

—Selected.

THE Hebrews are now in possession of about sixty square miles of Palestine, or one per cent of the country, and have agricultural establishments at Ekson, Jaffa, and in Galilee.

SEARCHLIGHT.

VOL. 3.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, SEPTEMBER, 1898.

NO. 8.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons*, at that time the organ of the church.

[CONTINUED.]

Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfill the commandment which they had received, *viz*: to bear record of these things, in order to accomplish which, they drew up and subscribed the following document:

THE TESTIMONY OF THREE WITNESSES.

Be it known unto all nations, kindreds, tongues, and peoples, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us: wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost which is one God. Amen.

OLIVER COWDERY.
DAVID WHITMER,
MARTIN HARRIS.

Soon after these things had transpired, the following additional testimony was obtained:

AND ALSO THE TESTIMONY OF EIGHT WITNESSES.

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands: and we also saw the engravings thereon; all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the

said Smith hath shown unto us, for we have seen and hefted and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world, that which we have seen: and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, JR.,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, SR.,
HYRUM SMITH,
SAMUEL H. SMITH.

Meantime we continued to translate at intervals, when not necessitated to attend to the numerous enquirers that now began to visit us; some for the sake of finding the truth, others for the purpose of putting hard questions, and trying to confound us. Among the latter class were several learned priests, who generally came for the purpose of disputation. However, the Lord continued to pour out upon us his Holy Spirit, and as often as we had need, he gave us in that moment what to say; so that although unlearned, and inexperienced in religious controversies, yet were we able to confound those learned Rabbis of the day, whilst at the same time we were enabled to convince the honest in heart, that we had obtained (through the mercy of God) to the true and everlasting gospel of Jesus Christ, so that almost daily we administered the ordinance of baptism for the remission of sins to such as believed. We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood, had given us, *viz*: that provided we continued faithful, we should also have the Melchisadek priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise: "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you;" for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came into us in the chamber commanding us that I

should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time. We were, however, commanded to defer this, our ordination, until such times as it should be practicable to have our brethren, who had been and should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote, whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized: doing all things in the name of the Lord.

The following commandment will further illustrate the nature of our calling to this priesthood as well as that of others who were yet to be sought after:

Revelation to Joseph Smith, Jr., Oliver Cowdery and David Whitmer, making known the calling of twelve apostles in these last days, and also, instructions relative to building up the church of Christ, according to the fullness of the gospel. Given in Fayette, New York, June, 1829:

Now behold, because of the thing which you, my servant, Oliver Cowdery, have desired to know of me, I give unto you these words: behold, I have manifested unto you, by my Spirit in many instances, that the things which you have written are true: therefore, you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written: for in them are all things written concerning the foundation of my church, my gospel, and my rock: wherefore if you shall build up my church upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you.

Behold the world is ripening in iniquity, and it must needs be, that the children of men are stirred up unto repentance, both the Gentiles, and the house of Israel: wherefore, as thou hast been baptized by the hands of my servant, Joseph Smith, Jr., according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now, marvel not that I have called him unto mine own purpose, which purpose is known in me, wherefore if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

And now Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment: for behold I command all men everywhere to repent, and I speak unto you even as unto Paul mine apostle, for you are called even with that same calling with which he was called. Remember the worth of souls is great in the sight of God: for behold the Lord your Redeemer suffered death in the flesh: wherefore he suffered the pain of all men; that all men might repent and come unto him. And he hath risen

again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth, wherefore you are called to cry repentance unto this people. And if it so be that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?

And now if your joy will be great with one soul that you have brought unto me in the kingdom of my Father, how great will be your joy if you should bring many souls unto me? Behold you have my gospel before you, and my rock, and my salvation: ask the Father in my name in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things which is expedient unto the children of men. And if you have not faith, hope and charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of Christ, and speak the truth in soberness, and as many as repent, and are baptized in my name which is Jesus Christ, and endure to the end, the same shall be saved. Behold Jesus Christ is the name which is given of the Father, and there is none other name given whereby men can be saved: wherefore all men must 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.

And now behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew; yea, even twelve, and the twelve shall be my disciples, and they shall take upon them my name: and the twelve are they who shall desire to take upon them my name with full purpose of heart: and if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my gospel unto every creature, and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you, wherefore you must perform it according to the words which are written. And now I speak unto the twelve: Behold my grace is sufficient for you: you must walk uprightly before me and sin not. And behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: and I, Jesus Christ, your Lord and your God, have spoken it. These words are not of men, nor of man, but of me; wherefore you shall testify they are of me and not of man: for it is my voice which speaketh them unto you: for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them: wherefore you can testify that you have heard my voice, and know my words.

And now behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the twelve, who shall have the desires of which I have spoken: and by their desires and their works you shall know them, and when you have found them you shall show these things unto them: and you shall fall down and worship the Father in my name: and you must preach unto the world saying, You must repent and be baptized in the name of Jesus Christ, for all men must repent and be baptized, and not only men but women and children who have arrived to the years of accountability.

And now, after that you have received this, you must keep my commandments in all things: and by your hands I will work a marvelous work among the children of men,

unto the convincing of many of their sins, that they may come unto repentance; and that they may come unto the kingdom of my Father: wherefore the blessings which I give unto you, are above all things. And after you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it. Amen.

[TO BE CONTINUED.]

The following was clipped from a Kansas City paper and handed us by a brother, with the request that we publish it; we accordingly do so, without vouching for anything contained therein:

X A DARK PROPHECY. X

MADE BY A HERMIT FORTY YEARS AGO—CONSIDERING TIME, THERE WERE SOME GOOD GUESSES.

Over forty years ago an old hermit published, in a Bavarian paper, a curious prophecy. In it is foretold the Austro-Russian and the Franco-Prussian wars, the death of Pope Pius and the Turko-Russian debate at arms. He said that Germany would have three emperors in one year before the end of the century, and indicated the death of two presidents of the United States by assassination. All of these things have come to pass.

In the same article he said that when the twentieth century opens great seismic disturbances will take place, which will cause the submersion of New York City and the western half of the city of Havana. Cuba is to break in two, while Florida and lower California are to suffer total extinction. The shock of the earthquakes will raze buildings to the ground in almost every city on this continent, millions of lives and billions of dollars worth of property will be lost.

There is to be a change in the economic conditions of every civilized nation. He foretells a growth of a democratic spirit in England, which will result in a revolution and the overthrow of the present form of government, and make the country a republic. He says the last ruler of England will be the best the country ever had, and the president of the new nation will be one of the royal family.

Queen Victoria is by long odds the best ruler England has ever had; and in a recent speech the Prince of Wales said it is his desire to live to see England a republic.

According to the hermit, Russia, France and Italy will form an alliance and will enter into war with Turkey. This war is to be the outgrowth of Turkish persecution of Christian subjects. This triple alliance will conquer the domain of the "sick man of the East." At the expiration of the war

complications will arise which will plunge Italy and France into war with Russia. The result will be that the two countries will be gobbled up by the Northern power and will cease to exist as independent nations. While war is being waged between them the pope will move the seat of Catholicism from Rome to some town in southern Ireland.

A rebellion will take place in the "Land of the Shamrock," in which the country will become independent from England. Then a conflict will arise between the ultra-Catholics of the south of Ireland and the ultra-Protestants of the north, in which the Southerners will be the victors. A kingdom will be established, and it is predicted that the reign of the first potentate will become historic for its tyranny.

The prophet paints a dark future for the United States. He says at the close of the century a feeling of unrest will seize the people. This feeling will be the outgrowth of unequal social and economic conditions.

He predicts that the twenty-fifth president will be the last executive head of the United States. During his administration the discontented masses will break into open rebellion, and the established form of government will be rent asunder, and for a year or more anarchy will prevail. When order shall be brought out of chaos six republics will be formed, with capitals at the following cities: San Francisco, Denver, New Orleans, St. Louis, Washington and Boston.

PROBLEMS FOR ATHEISTS.

It is Canon Farrar who said, If you meet with an atheist do not let him entangle you into a discussion of side issue. As to many points which he raises you must learn to make the rabbi's answer: "I do not know." But ask him these six questions:

First.—Ask him where did matter come from? Can a dead thing create itself?

Second.—Ask him where did motion come from?

Third.—Ask him where did life come from, save from the finger tip of Omnipotence.

Fourth.—Ask him whence came the exquisite order and design in nature. If one told you that millions of printer's types should fortuitously shape themselves into the divine comedy of Dante, or the plays of Shakespeare, would you not think him a mad man?

Fifth.—Ask him who gave you free will.

Sixth.—Ask him whence came conscience.

He who says there is no God in the face of these questions simply talks stupendous nonsense. —*Episcopal Year Book*.

SEARCHLIGHT.

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

AN APPEAL FOR HELP.

To the members and friends of the Church of Christ:—Elsewhere in this paper will be found the particulars of loss of our meeting-house, by fire. This loss leaves us without a place for meeting, and steps must be at once taken to provide a place for worship; while some insurance will doubtless be paid us, yet this will not be sufficient to erect such a building as is needed by the church in Zion. We therefore make this appeal to our members and friends, asking them to assist us in building a house for the service of God; no doubt, many of you are not wealthy as concerns this world's goods, but we believe there are many who would be glad of a chance to contribute to the erection of a place of worship on the sacred temple lots. This chance is now offered to all, and we, as officers of the church, earnestly request that you send us whatsoever you are able and feel like donating for a good purpose. Make all checks etc., payable, and send all remittances to, John R. Haldeman, Box 83, Independence, Missouri, and a receipt will be sent to you, showing the amount of your contribution.

GEORGE P. FRISBEY, }
DAVID J. DAVIS, } Com.
JOHN R. HALDEMAN. }

BAPTISM.

ITS PURPOSES, ITS MODE AND EFFECT.

As promised in our last number, we will here endeavor to present a few views on the subject of baptism. In doing so, we will try to indicate its purposes,

mode and effects. The reader must know that we can scarcely do more than sketch the different points in this article, which must necessarily be limited for want of space.

In our last number we wrote concerning the salvation seeker, who, after having exercised faith in God, had become convicted of his sinful state, had sorely repented, and was deeply desirous of freeing himself from the pollution of sin; understanding that baptism was the next step to take, he naturally would want to know what baptism was, and the reason for practicing it. Probably the best way to answer the question is to quote the words of the devout Ananias, to whom the Apostle Paul was directed after being stricken blind.

After bidding Paul receive his sight the good man says: "Arise and be baptized and wash away thy sins, calling on the name of the Lord."—Acts 22: 16. So, according to the words of the one divinely commissioned to tell Paul what to do, baptism is for the *washing away of sins*. Some may ask, will the simple act of baptism alone wash away sins? We answer, it will not, but that baptism to be effective and cleansing, must be preceded by a complete and genuine repentance, or it is not effective, for baptism is a mere ratification of the covenant made by the salvation seeker when he repented. It is like the man who sells his land, he first makes up his mind to sell, finds some one to buy, the terms are agreed upon, and the land may be said to be sold. However, the sale is not completed, and the man is not rid of his land until he signs a *deed*, which is an open public notice to the world that he has rid himself of his land. So the man who would rid himself of sin. He first determines to rid himself of it, then finds one who will assist him, and then to make the riddance complete, he is publicly baptized and makes visible evidence of the contract he makes with God, when he agrees in consideration of being ridden of all his sins he will renounce them forever, and will henceforth keep God's laws.

No doubt Paul had fully repented of his sins during the time he lay stricken of his sight, but that this repentance, however deep and complete it may have been, did not fully divest him of his sin, or else Ananias would not have instructed him to be baptized, and wash away his sins.

John the Baptist evidently understood that baptism was for the remission of sins, hence his surprise when the sinless Jesus applied for baptism. The Savior satisfied John's scruples at baptizing a sinless person by informing him that it must be done to "fulfill the law," evidently having reference by "the law" to that declaration made by

the Savior to Nicodemus, and recorded in St. John third chapter, "Except a man be born of the water and of the Spirit he cannot enter the kingdom of God." We may infer from the foregoing commandment that not only does baptism wash away sins, but is vitally essential to entrance into the kingdom of God.

When the Savior was yielding obedience to baptism he was but acting in harmony with the strict law laid down by our Lord in his teaching to Nicodemus.

Having touched somewhat on the purposes of baptism we will now briefly consider its mode. We will again refer to St. John 3: 5: "Except a man be *born* of the water * * * he cannot enter the kingdom of heaven." Here baptism is entitled a birth, and when rightly considered it *is* a birth. Let us ask what constitutes a birth? First there must be a complete envelopment before birth occurs. The object to be born is always hidden from vision, or buried from sight before birth, and when completely emerged from the envelopment that had previously hidden it from vision, it has been "born." Then if a person is to be "born" of the water, his envelopment by the substance which is to be the element of his birth, must be as complete as was his "birth of the flesh."

Acceptation of this view would necessitate immersion in water to constitute the *envelopment* which precedes all births. In support of the idea that immersion in water is the correct form of baptism, we will quote Matthew 3: 16: "And Jesus when he was baptized, went up straightway out of the water." He certainly was *in* the water or he could not have come up *out*. And it is not probable that he would have waded into the water if "pouring" or "sprinkling" was the mode. He could easily have remained on the banks of the stream and been "poured" or "sprinkled." In John 3: 23 it reads: "And John was baptizing in Ænon, near to Salim, because there was *much water* there, and they came and were baptized." If sprinkling was the mode in force among the early christians, there would have been no need of John the Baptist hunting a spot where there was *much water*. He could have remained at any of the numerous wells in Palestine, and baptized a thousand from a common jug. Sprinkling or pouring, however, was unknown among the early christians, and was not practiced until several centuries after Christ. Its introduction being occasioned by a convert who was unable to go where sufficient water could be found to immerse him, hence an exception was made in his case and he was baptized in his bed.

The probabilities all point towards immersion as the authorized baptism of Christ and his dis-

ciples, and as the salvation seeker cannot afford to risk being shut out of heaven on account of not being properly born of the water, he had better be immersed by some one having authority to administer baptism, and his mind will be free on that point for he will have the satisfaction of knowing that he has followed the mode employed by Jesus, the great example.

As to the effect of water baptism we will say that in connection with proper repentance it frees the penitent from sin and places him under the direct care and advocacy of Jesus Christ the righteous, for when baptized by water and the Spirit, the salvation seeker has secured an advocate at the throne of God, in the person of Jesus Christ, who ever stands pleading the cause of those who have "named his name."

After being properly baptized with water, the salvation seeker is ready to take the fourth step which is imposition of hands for the reception of the Holy Ghost, or as Jesus puts it in John 3: 5, be "born of the Spirit." God being willing we will consider the fourth step in our next number.

HIS SPIRIT RESTED IN PARADISE.

MANY curious ideas have been advanced concerning the whereabouts of the spirit of Christ during the three days that he lay in the tomb. Some believers in the restored gospel make the assertion that while his body lay in the tomb his spirit was busy preaching to the spirits in prison, quoting 1 Peter 3: 18-20. Those accepting the doctrine of baptism for the dead seem most prone to lean towards this view. Indeed it is necessary that that view prevail in order to harmonize with the oft repeated assertion that the spirits of departed Mormon elders are now busily engaged in work similar to that performed by the Savior when he opened the prison doors and led forth the captives.

We are of the opinion that these ideas are incorrect concerning Christ's whereabouts during his entombment. To support our views we will ask the reader to direct his attention to the eighteenth verse of the third chapter of 1 Peter, and also verse nineteen, which we quote:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit. By which also he went and preached unto the spirits in prison.

Without careful scrutiny, the real thought intended to be conveyed by Peter will be lost. It was by a *certain operation* on the body of Christ that he was able to preach to the spirits in prison, the last sentence in verse eighteen explains what happened that enabled Christ to perform his re-

markable undertaking. It says, *but quickened by the Spirit*, by which (quickening) he preached to the spirits in prison. None will be so bold as to assert that Christ's body was quickened until the third day, then if it was the *quickening* which enabled him to preach it is evident that he could not have preached during the three days of his entombment. The question would arise, where was his spirit during the days of his entombment. We feel safe in saying that Jesus Christ was in death subject to the same laws that governed him during his life. He was made after the flesh, took on him the nature of man, was subject to the laws of nature, was compelled to yield obedience to the law governing baptism, and we feel safe in asserting that until he rose from the dead he was subject to the laws that govern all mankind, whether living or dead. When on the cross, about to yield up his life, he assured the confessing thief that "today thou shalt be with me in paradise."

Then we know from the Savior's own words that his Spirit went out, in company with the thief's, to Paradise, upon the day of his crucifixion. This paradise must not be confused with heaven. The Book of Mormon teaches that the spirits of the righteous, when freed from the body by death, are assigned to a place of rest, or Paradise, where they remain until the time of their resurrection. There is no reason to suppose that Christ was any exception to the rule governing mankind in this respect. There is one thing certain, he did not ascend to the Father during the time of his entombment, nor indeed immediately succeeding his resurrection, for on the morning of his resurrection when Mary would have embraced him, he forbid her, saying, "Touch me not, for I am *not yet* ascended unto the Father (John 20:17). But if not ascended unto heaven (the seat of the Father) he evidently, went as he said he would, to Paradise, and if he went to Paradise it must have been because he was subject to the law enunciated in the nineteenth chapter of Alma, Book of Mormon, wherein the souls of all men are consigned either to this paradise or prison, there to *remain* until the day of their resurrection. Then as Christ would certainly have remained in Paradise, until the day of his resurrection, and if he did he certainly did not preach to the spirits in prison during the time he was in Paradise. Neither would any one else whose spirit had been consigned to Paradise do any preaching or labor of any kind until the day of their resurrection, for this same chapter of Alma informs us that the spirits in paradise "remain in a state of *rest*; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow," etc. Thus "They re-

main in this state, as well as the righteous in paradise, *until* the time of their resurrection."

Then if the Book of Mormon be true, it would be impossible for Jesus Christ, or *anyone* else, to preach to the spirits in prison, until the time of their resurrection arrived so they would be enabled to go forth. To Jesus Christ the time of resurrection came in three days. We have been unable to learn of any reported resurrection among Mormon elders. Therefore we feel safe in concluding that those who were allowed to enter Paradise must still be there, and that they will stay in Paradise "*until* the time of their resurrection," notwithstanding the ideas prevalent to the contrary.

WILFORD WOODRUFF DEAD.

September 2d, at San Francisco, California, Wilford Woodruff, president of the Utah Mormon church, passed from out this life into the great beyond.

Much credit is due him for his lifelong devotion and ceaseless efforts to build up what he understood to be the work of Christ. He is also entitled to credit for his efforts to suppress the practice of polygamy; he was over ninety years of age, and much of his long life was spent in making converts to the Utah faith.

While he held to so many things that the Church of Christ regards as erroneous, yet his church, during his term of office, certainly left behind much that served to bring it into disrepute during the days of Brigham Young. His administration was an improvement over his predecessors, and it is hoped that his successor will make as many forward strides as did he.

OUR MEETING-HOUSE BURNED.

Between one and two o'clock, Sunday night, September 4, some workmen engaged in moving a building discovered our meeting-house on the Temple Lot, to be on fire. An alarm was given and the fire department responded, and soon had a stream of water playing upon the burning building, but the fire had gained such headway that only ruins were left to mark the site of our little chapel. The worst part about the fire is that it was the work of a firebug in the person of W. D. C. Pattyson, the same individual who destroyed the fence surrounding the lots. He had been released from prison on Friday, and lost no time in again attempting to force his claims upon the church; meeting with no better success than formerly attended his efforts, he left the ground threatening what he would do. No more was seen

of him until about an hour after the fire when he appeared at the county jail and asked the jailor to lock him up as he had burned the church. He was locked up, and Monday morning he again confessed the deed in the presence of Bro. G. W. Soehle and a county official. The man is certainly mentally unbalanced, and no doubt will be put under the proper restraint by the civil authorities. In addition to the loss on the building all furniture was burned, a fine organ and all the testaments and song books belonging to the Sunday School were also completely destroyed; our insurance was only \$350, which will not cover the loss, although it will go quite a way towards doing so.

A council meeting, of the officers of the church was called to consider what steps to take and the results of the deliberations will be found elsewhere in this paper.

PEACE IN SIGHT.

No doubt the most of our readers are aware of the conclusion of a protocol between our country and Spain, which will most likely result in peace. That peace is near should be cause for thanksgiving in every heart, and doubtless the great mass of American citizens are gratified with the early cessation of hostilities: there is, however, a graver danger confronting our country today than the armies of Spain; it is the spirit of aggression that has apparently covered the entire United States; this spirit, which is being mouthed by almost the entire press of the country, seems to be the result of our victories, and demands that all the traditions of the past, the wise counsel of Washington and his compatriots shall be thrown to the winds and our country enter upon the mad scramble for territory, which is the game that all Europe is so persistently playing. Our countrymen seem to forget that it was an adherence to that plan of the past which is now derisively termed "isolation" that has brought our nation in the short space of a century, to a place where she can easily take rank with the nations; it is all folly to assert that our insignificant war with Spain has developed any latent powers: we were great before we fought Spain, and had been great from the day that the federal government throttled the rebellion. The war with Spain, while it served to exhibit the splendid heroism of our troops and sailors, when placed in contrast with the civil war, pales almost into insignificance; but it has served to inflate the public self-esteem to that degree that one would judge from reading some of the daily newspapers that we had vanquished the entire world, or if there was still a small portion uncon-

quered, that it would be but a "before breakfast job," to finish up the whole thing. Proper national pride is right—pride that is founded upon merit but let a people or a nation beware of the day when they are lifted up in the pride of their hearts and are boastful in their own vain imaginations, for the Book of Mormon says when that condition exists in this nation, her end is not far away. It is to be hoped, however, that the conservative element among our people will daily gain strength, and that the "expansionists" will be relegated to the rear to join chimerical and exploded "issues" that have "flourished and died in a day."

~~X~~ SEARCHLIGHT MAY SUSPEND!

THE SEARCHLIGHT will probably be discontinued after publishing the next four numbers. While our paper is small in size, and apparently inexpensive, nevertheless it has at no time paid expenses. The monthly deficit has been cheerfully paid by devoted brethren, and to continue to ask them to bear the burden, is very repugnant to us. If all our expenses, as a church, were confined to the paper, we would not feel like stopping its publication; but there are many expenses to meet, such as taxes and repairs on the Temple Lot; the poor have to be cared for, and considerable is required for missionary purposes. All these different places for money, when added up, make quite a respectable total, and a big load on the church, considering the fact that most of our people are poor, and those who did have means were drained almost to the last dollar by the big expense in the Temple Lot litigation. Many have written us that they liked our paper but were too poor to pay for it; some are in arrears for their subscription but are, doubtless, too hard run to pay up. So it seems that, in justice to those who have to bear the financial burdens of the church, we should discontinue publication, and such will, doubtless, be the case unless we receive timely aid from some unexpected quarter.

CONFERENCE.

Semi-annual conference of all the branches of the Church of Christ, will be held at Independence, Missouri, beginning October the 6th and continuing until the business to come before it is transacted. Visitors will be made welcome and cared for during the continuance of the meeting.

NOTICE TO BRANCH CLERKS.

Clerks of branches will please prepare reports of their branches, showing number of members added since last report; number of members dis-

fellowshipped or removed, and number of members in good standing at present time. In addition, the number and names of all officers should be given, with the names and particulars of those joining since last report. Brethren, please try and have these reach me before the first day of October, as my report to the General Conference must be made from reports of branch clerks.

Yours in bonds,

GEORGE P. FRISBEY,
Sec'y. of General Conference.

BRO. JACK THOMPSON was baptized on August 18th, by Elder George P. Frisbey; the following Sunday he was confirmed by Elder Cole and others, and left that night for Glen Roy, Ohio. He was accompanied by Bro. John Davis, Jr. During Bro. Thompson's stay in Missouri he lived among the members of the church and had ample chance to know of their lives and actions. His uniting with the church just previous to his starting home indicates pretty plainly that he formed a good opinion of the brethren here.

BORROWED RAYS.

A good word is just as soon said as a bad one. It is a bad habit to boast of your good habits.

A man is in the right when he admits he is in the wrong.

You can't judge a jailor always by the company he keeps.

Cato: "An angry man opens his mouth and shuts his eyes."

It is on our blind side always that we cannot see our faults.

The man who makes revelations must first make observations.

Once a hero is always a hero to the man who is a hero to himself.

Some men are never satisfied except with something to be dissatisfied at.

When a young man becomes wise he is generally the first to discover his wisdom.

HISTORIC CANAL BEDS.

A western correspondent furnishes something doubly curious about the engineering resources of the ancient past, and the contriving abilities and resources in the west in the present industrial era:

"During my last visit to Arizona I saw in the Salt river valley a sight that would strike a stranger as queer. A steam dredging scow, such as is used in deepening rivers and harbors for navigation, was voyaging slowly and steadily, through a wide strip of arid desert. It was started landward from Salt river, and was excavating its own channel ahead, the river waters following and float-

ing it as it advanced. But the work done was not, in fact, the making of a new channel, but the digging out of an old one, the irrigating canal made by a civilized people that lived and flourished and departed before recorded American history began. That there was a time when this wide valley, now being again redeemed to man, was a garden of plenty, teeming with inhabitants, is shown by the extensive and regular system of broad canals leading from the river, through which water for irrigating was conveyed for centuries. With drifting sand and earth, these canals still are plainly indicated on the face of the ground, and so skillfully were they planned and built, that modern engineering science applied to irrigation can do no better than retrace their course and restore them. What race laid out the canals and built the towns whose ruins are strung along the valley is a question not yet settled by archæologists. Aztecs or Toltecs, or each in their turn, probably tarried here in their centuries and southward to the valley of Mexico, and the ruins may be of an older people than either of them."—*Mining and Scientific Press.*

WHAT IS WAR.

Now that the "nations are angry," and wars and rumors of wars are exciting the people, it would be well for all to stop a moment and think what war is. General Sherman is reported to have said that "war is hell!" He did say to a delegation of the people of the city of Atlanta, "War is cruelty, and you cannot refine it." We have seen no better description of war than the following, from the Cleveland *Plaindealer*:

"War is impulsiveness. (It is also regret.)

"War is bravery. (It is also the most indescribable savagery.)

"War is the exuberant thrill of national pride. (It is also the solemn and serious problem of the taxpayer.)

"War is the defiant tramp of pomp and pagentry. (It is also the rumbling of the dead wagon at midnight.)

"War is the brilliant deed that plants the banner upon the frowning parapet. (It is also the tolling of the bell in the quiet church-yard.)

"War is the mother's pride at the manly march of the beardless youth. (It is also the laying of a wreath upon the untimely grave.)

"War is the wild glamour of a boyish dream. (It is also a sea of desolation, whose shores are lined with shattered hopes.)

"War is the grand parade beneath a flag consecrated by the blood of a million heroes. (It is also the wily picket shot, the volley, the charge, the roar of conflict, and the desperate hand-to-hand death struggle.)

"War is the spirit of patriotic song. (It is also the sighing away of the young life, alone beneath the stars.)

"War is something we all like to talk about. (It is something no experienced man wants to see, if it can be honorably avoided.)"

War being such a horrible thing, it is nothing but a crime against humanity, and a sin against God to do or say anything that will promote it.—*Sel.*

SEARCHLIGHT.

VOL. 3.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, OCTOBER, 1898.

NO. 9.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons*, at that time the organ of the church.

[CONTINUED.]

In this manner did the Lord continue to give us instruction from time to time, concerning the duties which now developed upon us, and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again, here upon the earth.

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April; which commandments were given to Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the first elder of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand: and this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory both now and forever. Amen.

After it was truly manifested unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world; but after repenting, and humbling himself, sincerely, through faith, God ministered unto him by an holy angel whose countenance was as lightning, and whose garments were pure and white above all other whiteness, and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fullness of the gospel of Jesus Christ to the Gentiles, and to the Jews also, which was given by inspiration and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old, thereby showing that he is the same God yesterday, today, and forever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief and reject it, it shall turn to their own condemnation, for

the Lord God has spoken it; and we, the elders of the church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory forever and ever. Amen.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship. But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the almighty God gave his only begotten Son, as it is written in these scriptures which have been given of him: he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father, that as many as would believe and be baptized, in his holy name, and endure in faith to the end should be saved: not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the holy prophets, who spake as they were inspired by the gift of the Holy Ghost, who truly testified of him in all things, should have eternal life, as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son, which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true; and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength: but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptation; yea, and even let those who are sanctified, take heed also. And we know that these things are true and according to the revelations of John, neither adding to, nor diminishing from the prophecy of his book, the holy scriptures, or the revelations of God which shall come hereafter by the gift and power of the Holy Ghost, the voice of God, or the ministering of angels: and the Lord God has spoken it; and honor, power, and glory, be rendered to his holy name, both now and ever. Amen.

And again by way of commandment to the church concerning the manner of baptism:

All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church.

The duty of the elders, priests, teachers, deacons, and members of the church of Christ:

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers and deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ—and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the scriptures; and to teach, expound, exhort, baptize, and watch over the church; and to confirm the church by the laying on of the hands, and the giving of the Holy Ghost, and to take the lead of all meetings.

The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The priest's duty is to preach, teach, expound, exhort and baptize and administer the sacrament and visit the house of each member, and exhort them to pray vocally and in secret, and attend to family duties: and he may also ordain other priests, teachers, and deacons, and he is to take the lead of all meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort and baptize and visit the house of each member exhorting them to pray vocally and in secret and to attend to all family duties: in all these duties the priest is to assist the elder if occasion requires.

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting nor evil speaking; and see that the church meet together often and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires: but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ. Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him: and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.

The several elders composing this church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint, and said conferences are to do whatever church business is necessary to be done at the time.

The elders are to receive their license from other elders by vote of the church to which they belong, or from the conferences. Each priest, teacher or deacon, who is ordained by a priest, may take a certificate from him at the time, which certificate when presented to an elder, shall entitle him to a license which shall authorize him to perform the duties of his calling—or he may receive it from a conference. No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that

church; but the presiding elders, traveling bishops, high counselors, high priests, and elders may have the privilege of ordaining, where there is no branch of the church, that a vote may be called. Every president of the high priesthood (or presiding elder), bishop, high counselor, and high priest, is to be ordained by the direction of a high council, or general conference.

The duty of the members after they are received by baptism: The elders or priests are to have sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order. And the members shall manifest before the church and also before the elders by a godly walk and conversation, that they are worthy of it; that there may be works and faith agreeable to the Holy Scriptures, walking in holiness before the Lord. Every member of the church of Christ having children, is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ—and bless them in his name. No one can be received into the church of Christ unless he has arrived unto the years of accountability before God, and is capable of repentance. Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water. It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the elder or priest shall administer it; and after this manner shall he administer it: he shall kneel with the church and call upon the Father in solemn prayer, saying, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen.

The manner of administering the wine: He shall take the cup also, and say, O God, the eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son which was shed for them, that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen.

Any member of the church of Christ transgressing, or being overtaken in a fault, shall be dealt with as the Scriptures direct.

It shall be the duty of the several churches composing the Church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members uniting themselves with the church since the last conference, or send by the hand of some priest, so that a regular list of all the names of the whole church may be kept in a book, by one of the elders, whoever the other elders shall

appoint from time to time—and also, if any have been expelled from the church, so that their names may be blotted out of the general church record of names. All members removing from the church where they reside, if going to a church where they are not known, may take a letter certifying that they are regular members and in good standing: which certificate may be signed by any elder or priest, if the member receiving the letter is personally acquainted with the elder or priest, or it may be signed by the teachers, or deacons of the church.

Meantime our translation drawing to a close, we went to Palmyra, Wayne county, New York: secured the copyright: and agreed with Mr. Egbert Grandon to print five thousand copies, for the sum of three thousand dollars.

I wish also to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated: the language of the whole running the same as all Hebrew writing in general: and that, said title page is not by any means a modern composition either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English Version of the Book of Mormon, which is a genuine and literal translation of the title page of the original Book of Mormon, as recorded on the plates.

THE BOOK OF MORMON.

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES, TAKEN FROM THE PLATES OF NEPHI.

Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites: written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile: written by way of commandment, and also by the spirit of prophecy and revelation.

Written, and sealed up, and hid up unto the Lord, that they might not be destroyed: to come fourth by the gift and power of God unto the interpretation thereof: sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile: the interpretation thereof by the gift of God.

An abridgment taken from the book of Ether, also: which is a record of the people of Jared; who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven: which is to shew unto the remnant of the house of Israel what great things the Lord hath done for the fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. And now if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ.

The remainder of the title page is of course modern.

A commandment of God and not of man to Martin Harris, given (Manchester, New York, March 1830) by him who is eternal.

I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world: I having accomplished and finished the will of him whose I am, even the father concerning me: having done this, that I might subdue all things unto myself: retaining all power, even to the destroying of Satan and his works at the end of the world, and the last great day of judgment, which I shall pass upon the inhabitants thereof, judging every man according to his works, and the deeds which he hath done, and surely every man must repent or suffer, for I God am endless. Wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth: yea to those who are found on my left hand; nevertheless it is not written, that there shall be no end to this torment; but it is written endless torment.

Again, it is written eternal damnation: wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory: wherefore, I will explain unto you this mystery, for it is meet unto you, to know even as mine apostles. I speak unto you that are chosen in this thing, even as one, that you may enter into my rest. For behold the mystery of godliness, how great is it? for behold I am endless, and the punishment which is given from my hand, is endless punishment, for endless is my name; wherefore *eternal punishment is God's punishment*; endless punishment is God's punishment. Wherefore, I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, Jr., in my name; and it is by my almighty power that you have received them; therefore I command you to repent, repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore; how sore you know not! how exquisite you know not yea, how hard to bear you know not! For behold, I, God, have suffered these things for all, that they might not suffer, if they would repent, but if they would not repent, they must suffer even as I: which suffering caused myself, even God, the greatest of all to tremble because of pain, and to bleed at every pore and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink: nevertheless, glory be to the Father. And I partook and finished my preparations unto the children of men: wherefore I command you again to repent lest I humble you by my almighty power, and that you confess your sins lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. And I command you, that you preach naught but repentance: and show not these things unto the world until it is wisdom in me; for they cannot bear meat now, but milk they must receive; wherefore they must not know these things lest they perish; learn of me, and listen to my words: walk in the meekness of my Spirit, and you shall have peace in me. I am Jesus Christ: I came by the will of the Father, and I do his will.

And again: I command thee that thou shalt not covet thy neighbor's wife, nor seek thy neighbor's life. And again: I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God, which is my word to the Gentiles that soon it may go to the Jew, of whom the Lamanites are a remnant,

that they may believe the gospel, and look not for a Messiah to come who has already come.

And again: I command thee, that thou shalt pray vocally as well as in thy heart: yea, before the world as well as in secret; in public as well as in private. And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire; yea, even by the Holy Ghost.

Behold, this is a great, and the last commandment which I shall give unto you concerning this matter: for this shall suffice for thy daily walk even unto the end of thy life. And misery thou shalt receive, if thou wilt slight these counsels; yea, even destruction of thyself and property. Impart a portion of thy property; yea, even part of thy lands and all save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family. And speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice; with a sound of rejoicing, crying Hosanna, hosanna! blessed be the name of the Lord God. Pray always and I will pour out my Spirit upon you, and great shall be your blessing; yea even more than if you should obtain treasures of earth, and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide, or canst thou be humble and meek and conduct thyself wisely before me; yea, come unto me thy Savior. Amen.

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony, and give information, as far as we had opportunity; and also made known to our brethren, that we had received commandments to organize the church, and accordingly we met together for that purpose, at the house of the above mentioned Mr. Whitmer (being six in number) on Tuesday the sixth day of April, A. D. one thousand, eight hundred and thirty. Having opened the meeting by solemn prayer to our heavenly Father we proceeded (according to previous commandment), to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an elder of the "Church of Jesus Christ of Latter Day Saints," after which he ordained me also to the office of an elder of said church. We then took bread, blessed it, and brake it with them, also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the church present that they might receive the gift of the Holy Ghost and be confirmed members of the church of Christ. The Holy Ghost was poured out upon us to a very great degree. Some prophesied, whilst we all praised the Lord and rejoiced exceedingly. Whilst yet together I received the following commandment.

Revelation to Joseph Smith Jr., given April 6, 1830.

Behold there shall be a record kept among you, and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ and elder of the church through

the will of God the Father, and the grace of your Lord Jesus Christ: being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith: which church was organized and established, in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April. 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 ye shall receive, as if from mine own mouth, in all patience and faith: for by doing these things, the gates of hell shall not prevail against you: yea, and the Lord God will disperse the power 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 are come unto the remission of his sins, and the manifestation of my blessings upon his works. For behold, I will bless all those who labor in my vineyard, with a mighty blessing, and they shall believe on his words, which are given him through me, by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart, wherefore, it behooveth me, that he should be ordained by you, Oliver Cowdery, mine apostle; this being an ordinance unto you, that you are an elder under his hand, he being the first unto you, that you might be an elder unto this church of Christ, bearing my name; and the first preacher of this church, unto the church, and before the world; yea, before the Gentiles: yea, and thus saith the Lord God, lo, lo, to the Jews, also. Amen.

[TO BE CONTINUED.]

AN IMPORTANT ACTION.

At the last April conference of the Church of Christ, a request was received from the Independence branch asking advice as to the building of an house at Independence, Missouri, mentioned in a revelation given Granville Hedrick and David Judy, April 1872. The April conference referred the matter to a committee of five elders composed as follows: Richard Hill, Geo. P. Frisbey, Geo. D. Cole, Abraham L. Hartley, John R. Haldeman. This committee entered upon its labors early in April and found rather a perplexing condition confronting them. It seems that along in the early part of 1872, the question of building an house at Independence was agitated by the church, a committee was appointed to draw up plans, etc., when it was concluded best to seek the counsel of the Lord before building. Accordingly a day was set and the church met together in fasting and prayer, endeavoring to obtain the will and mind of the Lord regarding the building of the house, and also some other matters that they desired counsel upon. The effort was successful and a revelation was received with instructions and permission to

build, with the promise that the Saints should have power to accomplish the building, if they were faithful. For some reason or other the building was delayed, and action was deferred from time to time, until years had passed and the building had not been erected. Some thought that on account of the long lapse of years, perhaps the Lord no longer wished the church to erect the building; others deemed its erection to be more necessary and opportune than ever. It was in the midst of these conflicting opinions that the committee found itself, and realizing the gravity of the situation, resolved with the help of the Master, to obtain his will and mind concerning the matter. This was early in April of the present year that the committee looked the situation squarely in the face and commenced preparations to accomplish their task. And a task it was! When the members of the committee commenced to realize the importance and sacredness of their proposed attempt, the little faults and imperfections that surround the best of men, and of which they had their share, loomed up before them, and grew until from mole hills they seemed to become mountains; then followed on the part of each individual member a systematic effort to divest himself of every discernible fault, and bring himself in an acceptable condition before the Almighty. It seemed that the Lord was well pleased with the attempt toward complete humbleness and purity, and their vision was opened up and intensified until they were able to view themselves and their actions in a light that was almost new, and by the inspiration and urging of the Spirit, some were induced to make sacrifices that they hitherto had been unable to accomplish. Each Sunday, after the morning meeting, the committee met, having fasted the entire day, and almost invariably the Spirit was poured out upon them to encourage and instruct. These meetings, so beneficial, were kept up the entire summer and on until the last Sunday before the October conference, occupying almost six months of unremitting effort to become pleasing in the sight of God. It may here be stated that perhaps the whole history of "Mormonism" shows no greater effort on the part of men than was witnessed in these prolonged efforts. The object striven for, however, was well worth the sacrifice, and the entire committee felt to rejoice that they had been privileged to participate in the effort, for as one brother stated it, "That once the line of communication is established between the Lord and the elders of the church, there is no end to it, and nothing in the way to prevent necessary instructions being received upon every point touch-

ing the redemption of Zion." It was with this object in view that all labored, and it was with hearts swelling with gratitude to God for his goodness and mercy that at last they realized their efforts had been crowned with success.

Therefore, when the day of conference arrived it found the committee ready with a report which they felt had been sanctioned by the God of heaven. That the reader may better understand the nature of the building revealed to Granville Hedrick in 1872, we herewith print that portion of the revelation relating to the building. It has not before been published, and is as follows:

"And as to the building of an house unto the Lord in Independence, the Saints if they are faithful shall have power to accomplish it; but let it not be built after the manner of a church, but for a house of business, for the building of the temple draweth nigh; therefore let the first house be a house for business, for store, for printing, and for counsel and also for meeting and worshipping when practical, but not to be built after the manner of a church, but for business as preparatory for that which is to come; let the house be built after the fall conference, upon the place and of the size as may be decided upon in conference."

(Given to Granville Hedrick and David Judy, April 1872.)

It will be seen from the above extract that an important piece of work was offered the church for its accomplishment, and it is more than possible that, realizing the great benefits likely to ensue upon the completion of the work, the evil one set out to defeat the purposes of God. Whatever may have been the cause of the long delay, at least one blessed thought was vouchsafed the brethren and that was, though years had passed, some of those who had been active when the revelation was first received, still felt a yearning to carry into completion the work entrusted to the church. Too much importance cannot be attached to the building of this house, when one considers the clause which states that this house was to be "built for business, as preparatory for that which is to come," inasmuch as the church was instructed to not build after the manner of a church "for the building of the temple draweth nigh," that which was "to follow" certainly had reference to the building of the temple, as well as the important work of the redemption of Zion.

If the building of the temple was drawing "nigh" in 1872, its building is certainly much nearer commencement today, hence as the building of the house now proposed was preparatory to the building of the temple, the necessity for the early completion of this first building must be apparent to all. Who knows but in the commencement of this building the redemption of Zion will begin. It certainly will begin soon, and insignificant as this matter may appear to some, yet it may be the planting of the seeds that will yield a harvest blessed in the sight of men. In the instructions given the committee the purposes to be served in the erection of the building were enlarged upon somewhat, and opportunities were presented which, if properly improved, will prove the very bulwarks of Zion.

SEARCHLIGHT.

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

THE HOLY GHOST.

In our last number we wrote some about water baptism, and told you that it was needful to have a baptism of the Spirit as well as a baptism of water.

Without the presence and help of the Holy Ghost, religion is but an empty form devoid of life, and wanting in those elements that "confirmeth our hope" and "maketh sure" our expectation of a home beyond the grave. It is the presence of this Holy Ghost, which is the Spirit of God, or the Spirit of truth, (see John 14: 26,) that transforms men and women into godlike persons. It was this gift of the Holy Ghost that descended upon the Twelve on the day of Pentecost and enabled them to speak with the tongues of other men. Peter, on that ever memorable day, in answer to the question asked him by the penitent Jews, cried out,

Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and *ye shall receive the gift of the Holy Ghost.*

Some learned men have told us that this promise of the Holy Ghost was made unto those present on the day of Pentecost and none others, and that the Holy Ghost is not to be had in our day. We think, however, that an examination of the following verse will indicate that a great many more persons than those present on the day of Pentecost were included in this promise of Peter's. He says, continuing:

For the promise [of the Holy Ghost] is unto you, and to your Children, and to them that are *afar off*, even as many the Lord our God shall call [unto repentance].

Now, we take it from the above language that *as long* as God calls men unto repentance, just so

long will the promise hold good. Some religions of today are willing enough to admit of the necessity of the Holy Ghost, but differ in their views as to the manner it may be received. A glance backward to the time of the apostles, will assist in determining how it was received in their day. In the eighth chapter of Acts, it is told how Philip went down into Samaria and preached the word and converted the people. He baptized them and worked many miracles, but none of them received the gift of the Holy Ghost until Peter and John (verse 14 to 17) went down and laid *their hands* upon them, and then they received the Holy Ghost, (verse 17). Some say that because the Apostles Peter and John had to go to Phillip's aid and lay *their hands* on his converts, it follows that none but the apostles possessed the power or right to impose hands for the gift of the Holy Ghost. This class of reasoners evidently overlook the case of Paul, who received the gift of the Holy Ghost at the hands of devout Ananias. (See verse 17, chapter 9, Acts of Apostles.) This disciple evidently possessed some grade of priesthood superior to Philip, and yet he was not numbered among the twelve apostles.

We undertake to say that it is necessary for a person to have the Holy Ghost in order to inherit eternal life, for the Scriptures are very plain on this point. John 17:3 states:

And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

Here then, we find the term eternal life, defined as *knowing* God and his Son, Jesus Christ. How may this knowledge or knowing be obtained? Surely not through the means ordinarily at our command. There must be some assistance for us, and it is the Spirit of God, or the Holy Ghost that will assist us to know that Jesus is the Christ, the son of the living God. In first Corinthians, twelfth chapter, third verse, we are plainly told:

Wherefore I give you to understand that no man speaking by the spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

Then if eternal life is to know God and his Son, Jesus Christ, and we may obtain the knowledge that Jesus is the Lord, *only* through the assistance of the Holy Ghost, it is easy to see how necessary is the possession of the Holy Ghost to those who desire to obtain eternal life. The Holy Ghost is the very life and essence of the christian character. By its teachings we become wise, we are made steadfast in the faith; by its pure light our perceptions are quickened and intensified, until we are able to see the hand of God in his many wondrous works. By its influence the holy men

of old spake, and their words were those of revelation and prophecy. By its unerring aid, the spirit of discernment was given the saints, that the hypocrite might be unmasked, and the wolf in sheep's clothing stripped of his garb. By its counsel men were ordained to the ministry, and their place of labor indicated. By its power men, on the day of Pentecost, spake in tongues of which their ears had never learned the sound, and by its influence Peter stood up and promised that as many as the Lord God should call might have this same gift of the Holy Ghost. The church of Christ claims that God is still calling men to repentance, and that this same Holy Ghost may today be obtained by those who will meet the same requirements as was met by the saints in the time of the apostles.

It was once a mystery to the writer, why the ministers of the different creeds were willing to accept the assertion that the Holy Ghost was no longer bestowed upon men as it was in the days of the apostles. We believe the true reason that they take this position, is, that they realize that *they* are not able to convey the Holy Ghost by the imposition of hands, so *they* deny its existence and operation, in order to overturn the claims of those who do really possess this power. And to cover their lack of power and inability to bestow the gift of the Holy Ghost by the imposition of hands, they simply tell their hearers that it has been done away with. It is only a subterfuge to cover their own weakness, and an attempt to prevent their spiritual impotency from being known, for if they, for a moment, would acknowledge that it is possible in our day and time for the Holy Ghost to be bestowed by the imposition of hands, they know that they would be asked to act in that ordinance of the house of God, and that an attempt to act, would, in their case, be followed by failure, hence, they reiterate the old cry of Romish priests and say that these things have been done away with since the fathers have fallen asleep.

It is true that there was a period of time in which these things were done away, but that time has past. When the priests of Rome had become so corrupt that God would no longer work with them, then it was that the manifestations of the Holy Ghost were absent, but when the time came for the angel to fly through the midst of heaven, having the gospel to *preach* to those who dwelt upon the earth, then also came the time for a restoration of the church as it existed in the days of the apostles, with all its teachings and its *powers*. Hence there was a restoration to men, of the right to lay on hands for the gift of the Holy

Ghost; and many there be who have embraced this latter day work, who can testify of a truth that they have been baptized with water and with the spirit, *even fire*, through the imposition of hands.

Without the operation of the Holy Ghost there is absolutely no method of communication between earth and heaven, and if men attempt to act without its divine aid, they have only their own wisdom and understanding for a foundation, but when men act by and under its influence, they have all the wisdom and power of God to assist and direct them.

It is also the livery of heaven, and men who are clothed upon by its power are stamped as accredited ambassadors from the courts of heaven. Well did the historian Mosheim say that its presence made the humble fishers of Galilee able to meet and vanquish the wisdom and learning of their time. And if all those claiming to be ministers of Jesus Christ were to have that share of the Spirit which belongs to the real ministers of Christ, there would not be so much blatant infidelity and damnable blasphemy to offend the ears of the believers in Christ.

We think we have not overdrawn the importance of every soul on earth becoming the possessor of a portion of the Holy Ghost, and will close this article by referring to the words of the Savior as recorded in St. John's third chapter, and fifth verse:

Jesus answered, Verily, verily, I say unto thee, except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God.

He cannot enter into the kingdom of God!

"SEARCHLIGHT CRITICISM 1 AND 2."

Under the above head, the *Saints' Herald*, of Lamoni, Iowa, takes occasion to comment very freely upon, not only the SEARCHLIGHT, but many other things also.

We intend to review their criticism as soon as possible and can assure our readers that we intend doing the subject justice.

BRO. ANDREW HIMES, of Allendale, Missouri, paid a visit to the Independence Saints just a few days after conference. Owing to court service he did not arrive in time to attend conference but we were all glad to see "Uncle Andy" just the same. He spoke at the morning meeting, the second Sunday in October. It is the intention of Bro. Himes to move to Independence as soon as he can arrange his affairs.

UNTIL our new building is completed it is likely that services will continue to be held in the house at corner of Linden and Park Avenue, lately occupied by family of the editor.

At the branch conference a building committee was appointed, composed of Geo. P. Frisbey, Geo. D. Cole, and John R. Haldeman. This committee has been active and have already commenced the erection of a building suitable for the purposes mentioned in the revelation given Granville Hedrick. It was decided in conference that the building should be built of wood and upon the site of the old chapel. 30x54 feet, and two stories high was deemed of proper dimensions. It is proposed to have the upper story devoted to the purpose of an assembly hall etc., and the lower part to be used as a printing office, a store room etc. The assembly room will seat about three hundred and is more than ample for the present needs of the church.

MANY expressions of sympathy have been received from our friends who appear to deeply regret the loss of our church. These expressions are not confined to our immediate neighbors, but come from far and near, Jew and Gentile. Many of the citizens of Independence have contributed their mite, to help us in rebuilding, and while the contributions have been mostly small, yet they have served to indicate the state of feeling toward us.

We were much gratified to note the ready response made by the Reorganized people. The Independence branch, without our solicitation, very kindly offered us the use of one of their meeting rooms until we could rebuild, but owing to our previous arrangements it was not found practicable to accept their kind offer.

WHAT will we use the building for has perhaps been in the minds of a great many who have learned of our intention to build. In the first place we need an assembly room, we also need a counsel room and a place for the study of the scriptures—a school of the prophets. We also need a place for a printing office, also a store room where the poor may have their wants cared for. It is also proposed in the future to establish an industrial school for the benefit of the young—a place where the young boy or girl may be taught some useful trade. In time the church could be entirely self-supporting if the different trades were taught its people. We could then produce all that we consumed and the profit of the producer and the seller would remain among the church people. Besides this, if all members of the church, who were able to work, had some good trade to work at, there would be very few dependent ones in the body. The experience of the past has proven that the most of distress is found among those who are unskilled laborers, men who receive

the lowest of wages and do the hardest of work.

Equip a man or women with knowledge that cannot be easily obtained and their services generally sought. It is the purpose of the church to do this for its people, and all of this as "preparatory for that which is to come."

We have been able to raise about one thousand dollars, to erect the building, but will need perhaps four or five hundred dollars more. Those who deem our objects worthy, should not be backward about sending in their help, for we can use all the assistance that may be tendered us.

It is stated that at the Omaha Exposition, a band of Egyptians and a band of American Indians, while not speaking the same language, were able to hold slight communication through the medium of grips and sign words of a secret order to which both found themselves members.

How strange that these representatives of different races, their homes separated by thousands of miles of land and sea, should find that both were brothers in an order handed down for ages past by the fathers, and yet it is only the old saying again proven true, that "truth is stranger than fiction," for according to Book of Mormon narrative there were secret societies among the ancient inhabitants of these lands, who practiced the same rites etc., that had been practiced hundreds of years before in the far east.

This is but an additional straw to show that the Book of Mormon contains the truth.

THE recent snowstorm has been responsible for a great deal of sickness, such as colds etc. While the diseases prevailing are not very dangerous, nevertheless, they are very annoying and quite severe in some cases.

CONFERENCE NOTES.

The October, 1898, conference of the Church of Christ will long be remembered as one of the most successful meetings the church has ever held. The meeting opened with Richard Hill in the chair, and Geo. P. Frisbey as clerk. After an earnest prayer and short hymn the conference permanently organized by retaining its temporary officers, and the chair announced the session open for business. The usual elders' reports were read and acted upon, the branches also generally reported. No loss was shown in the branches but an increase in the total membership was noted, notwithstanding the fact that but little missionary work had been done since the Spring conference. The chief item of business grew out of the report of the committee of five, appointed by the April conference for the purpose of reporting on the building of a house at Independence, Missouri. This committee reported favorably upon building, and its recommendations will be found elsewhere in this paper. A noticeable feature of the conference was the complete harmony among those participating. Every motion brought up for action was carried unanimously!—probably a circumstance without a parallel considering the number present and the importance of the business transacted.

SEARCHLIGHT.

VOL. 3.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, NOVEMBER, 1898.

NO. 10.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons*, at that time the organ of the church.

[CONTINUED.]

We now proceeded to call out and ordain some others of the brethren to different offices of the priesthood, according as the Spirit manifested unto us; and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, the "church of Jesus Christ," organized in accordance with commandments and revelations given by him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament.

Several persons who had attended the above meeting and got convinced of the truth, came forward shortly after, and were received into the church, among the rest, my own father and mother were baptized, to my great joy and consolation, and about the same time Martin Harris and A. Rockwell.

Revelation to the church of Christ which was established in these last days, in the year of our Lord one thousand, eight hundred and thirty: given at Manchester, New York, April, 1830, in consequence of some desiring to unite with the church without rebaptism, who had previously been baptized.

Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the beginning—wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works, that I have caused this last covenant, and this church to be built up unto me, even as in days of old; wherefore enter ye in at the gate as I have commanded, and seek not to counsel your God.

The following persons being anxious to know of the Lord what might be their respective duties, in relation to this work, I enquired of the Lord and received for them the following:

Revelation to Oliver Cowdery, Hiram Smith, Samuel H. Smith, Joseph Smith, Sr., and Joseph Knight, Sr., given at Manchester, N. Y., April, 1830.

Behold I speak unto you Oliver, a few words. Behold thou art blessed and art under no condemnation. But beware of pride lest thou shouldest enter into temptation,

make known thy calling unto the church, also before the world; and thy heart shall be opened to preach the truth from henceforth and forever. Amen.

Behold I speak unto you, Hyrum, a few words, for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed, and thy calling is to exhortation and to strengthen the church continually. Wherefore, thy duty is unto the church forever, and this because of thy family. Amen.

Behold I speak a few words unto you, Samuel, for thou also art under no condemnation, and thy calling is to exhortation and to strengthen the church. And thou art not as yet called to preach before the world. Amen.

Behold I speak a few words unto you, Joseph, for thou also art under no condemnation, and thy calling also is to exhortation and to strengthen the church. And this is thy duty from henceforth and forever. Amen.

Behold I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world, as well as in secret, and in your family, and among your friends, and in all places, and, behold, it is your duty to unite with the true church, and give your language to exhortation continually, that you may receive the rewards of the laborer. Amen.

On Sunday, April 11, 1830, Oliver Cowdery preached the first public discourse that was delivered by any of our number. Our meetings were held, by previous appointment, at the house of Mr. Whitmer, Fayette; large numbers of people attended, and the same day the following were baptized: viz: Hiram Page, Catherine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer, Elizabeth Whitmer; and on the 18th day Peter Whitmer, Sr., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard Z. Peterson and Elizabeth Ann Whitmer, all by Oliver Cowdery, in Seneca Lake.

During this month of April I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broom county, New York, with whom and his family I had been previously acquainted, and whose name I have above mentioned as having been so kind and thoughtful toward us, while translating the Book of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were, as usual, friendly and hospitable. We held several meetings in the neighborhood, we had many friends and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God that he would give them wisdom to understand the truth. Amongst those

who attended our meetings regularly, was Newel Knight, a son to Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation; we had gotten into a habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that he should get into a mud hole, would he not try to help himself out? And that we were willing now to help him out of the mudhole. He replied, that provided he had gotten into a mudhole through carelessness, he would rather wait and get out himself than to have others help him; and so he would wait until he should get into the woods by himself, and there he would pray. Accordingly, he deferred praying until next morning when he retired into the woods, where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine, and finally he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand when almost immediately he spoke to me, and with a very great earnestness requested of me that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, "If you know that I can, it shall be done," and then, almost unconsciously, I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately, Newel spoke out and said that he saw the devil leave him and vanish from his sight.

The scene was now entirely changed, for as soon as the devil had departed from our friend his countenance became natural, his distortion of body ceased, and almost immediately the spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards

related his experience as follows:—I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapped in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulders and the side of my head, which served to recall me to a sense of my situation, and I found that the spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams." All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil thus cast out, and the power of God and his Holy Spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed, and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and finally, the greater part of them became members of the church.

Soon after this occurrence I returned to Fayette, Seneca county. The Book of Mormon (the stick of Joseph in the hands of Ephraim), had now been published for some time, and as the ancient prophet had predicted of it, "It was accounted as a strange thing." No small stir was created by its appearance; great opposition and much persecution followed the believer of its authenticity; but it had now come to pass that truth had sprung out of the earth, and righteousness had looked down from heaven, so we feared not our opponents, knowing that we had both truth and righteousness on our side, that we had both the Father and the Son, because we had the doctrines of Christ, and abided in them; and therefore we continued to preach and to give information to all who were willing to hear.

During the last week in May, the above mentioned Newel Knight came to visit us at Fayette and was baptized by David Whitmer.

On the first day of June, 1830, we held our first conference as an organized church. Our members were about thirty, besides whom many assembled with us, who were either believers or anxious to learn.

Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had been lately baptized, after which we called out and ordained several to the various offices of the priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miracu-

lous manner—many of our number prophesied whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places; among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed as he felt no sensibility of weakness. He felt his heart filled with love, with glory, and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented, the great work which, through my instrumentality, was yet to be accomplished. He saw heaven opened and beheld the Lord Jesus Christ, seated at the right hand of Majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into his presence to enjoy his society forever and ever. When their bodily strength was restored to these brethren, they shouted "Hosannahs to God and the Lamb," and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty Being by whose grace we had been called to be instrumental in bringing about for the children of men the enjoyment of such glorious blessings as were now poured upon us. To find ourselves engaged in the very same order of things as observed by the holy apostles of old; to realize the importance and solemnity of such proceedings; and to witness and feel with our own natural senses the like glorious manifestations of the power of the priesthood, the gifts and blessings of the Holy Ghost, and the goodness and condescension of a merciful God unto such as obey the everlasting gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy in the cause of truth.

Shortly after this conference David Whitmer baptized the following persons in Seneca Lake, *viz*: John Poorman, John Jelly, Jerushee Smith, Catherine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, Ann Electa Rockwell.

Immediately after this conference I returned to my own house, and from thence, accompanied by my wife, Oliver Cowdery, John Whitmer, and David Whitmer, journeyed again on a visit to Mr. Knight's, of Colesville, Broom county. We found

a number in the neighborhood still believing, and anxious to be baptized.

We appointed a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water, which was convenient for the purpose of their attending to the ordinance, but during the night a mob collected and tore down our dam, which hindered us from attending to the baptism on the Sabbath.

We afterwards found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighborhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end.

The Sabbath arrived, and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost, etc. Amongst our audience were those who had torn down our dam, and who seemed wishful to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking to those whom they considered our friends, to try to turn them against us and our doctrines. Amongst the many present at this meeting was one Emily Coburn, sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had a short time previous to this, our meeting, come to labor with her; but having spent some time with her without being able to persuade her against us, he endeavored to have her leave her sister's house, and go with him to her father's, who lived at a distance of at least ten miles off. For this purpose he had resource to strategem; he told her that one of her brothers was waiting at a certain place wishful to have her go home with him. He succeeded thus to get her a little distance from the house. When seeing that her brother was not in waiting for her she refused to go any further with him, upon which he got hold of her by the arm to force her along, but her sister was soon with them; the two women were too many for him, and he was forced to sneak off without his errand, after all his labor and ingenuity. Nothing daunted, however, he went to her father, represented to him something or other which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was over, on the above named Sabbath evening, he immediately served upon her, and carried her off to her father's residence by open violence against her will. All his labors were in vain, however, for the said Emily Coburn, in a short time afterwards, was baptized and confirmed a member of the Church of Jesus Christ of Latter Day Saints.

[TO BE CONTINUED.]

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

IN SELF DEFENSE.

The *Saints' Herald* for September 28, 1898, on its first page prints an article, presumably from the pen of its editor, Joseph Smith, in which a violent attack is made upon the Church of Christ, under the guise of "criticism." It was all brought about by a letter printed in the SEARCHLIGHT for April, 1898, in which a gentleman in Michigan asked some questions, which the SEARCHLIGHT answered in that same number. Among other questions asked by this gentleman from Michigan, was the following:

If Christ set in the church *first apostles, second prophets, etc.*, then by what authority does the said churches [meaning the Church of Christ and the Reorganized church] change it thus: *first prophet, seer and revelator; second apostles, etc.*

We stated in reply to the question of "Enquirer" that the "Church of Christ from the present day, back to the year 1830, cannot be justly charged with having made the arrangement indicated in this letter," that is, it had not set first a prophet, seer and revelator in the church, and set second, apostles, etc. We referred to the fact that Joseph Smith, the prophet, and Oliver Cowdery, the first officers set in the Church of Christ, were both apostles before the church was organized in 1830. We have ever deemed it highly consistent that there should have been some one to act as the mouth-piece of God in the establishment of the church, and the body of believers whom the SEARCHLIGHT represents, believe that Joseph Smith, the translator of the Book of Mormon, was called to set up and establish the church by virtue of his apostolic authority.

Now, as we said before, the Church of Christ cannot be justly charged with having set prophet, seer and revelator *first* in the church, with apostles etc., *second*, for the very good reason that, at no time during the life of Joseph Smith, the prophet, did the Church of Christ have any quorum of twelve apostles; neither was any attempt made to establish this important quorum in that body organized April 6, 1830, until after they had ceased to bear the name of "Church of Christ," and by resolution had adopted the name of the "Church of Latter Day Saints." Seeing that the Church of Christ had no quorum of twelve apostles during Joseph Smith's connection with it, he had no opportunity to discriminate against a quorum that had no existence, so we say again that "Enquirers" criticism on that point was not just.

Granville Hedrick was the only other man who ever claimed the office of prophet, seer and revelator in the Church of Christ, and the most diligent search of public and private records of the church utterly fail to disclose any evidence that he ever chose any counsellors, or attempted to organize a first presidency. As neither of these two were guilty of discrimination against the twelve it follows that as we stated to enquirer, the Church of Christ could not be justly charged with having relegated the quorum of apostles to the rear. That our brethren did do some unwise things we are willing to admit, and we will give a brief detail of events to show what these unwise things were.

Subsequent to 1850 some who had stood as ministers in the Church of Christ, established in 1830, saw the error of abandoning the name of the Church of Christ, and from that time on showed their repentance of the mistake, by again taking upon them the name of Christ. These people, among whom were Granville Hedrick, Jedediah Owen, David Judy and others, began a systematic effort to not only right the wrong done in changing the name of the church, but other errors as well. They knew the scattered condition of the believers in the restored gospel, and saw the necessity for some way being devised for the redemption of the honest in heart. While they were able to see many of the mistakes into which the people had fallen, yet it was not given unto them to know *all* the errors and wrong steps that were taken. For instance, it never occurred to them to question the legality of the attempted induction of the Twelve into office in 1835. The proof was probably not at hand that a change had been made from the original plan of selecting the Twelve. Neither had sufficient time elapsed to prove the utter failure of many of the promised blessings put upon the Twelve in 1835, so when John E. Page, a man who

had been put into the office of an apostle by no less a person than Joseph Smith, the prophet, appeared among our people, he was welcomed and regarded as one of God's apostles. He professed the profoundest regret for his past connection with the evils that had crept into the church, and doubtless he was honest in his profession. Our brethren saw the necessity of having a quorum of twelve apostles in the church, and when it was proposed that John E. Page proceed to ordain some to that office, it was deemed a wise move. They knew that John E. Page had received his office through the prophet Joseph, and they thought it was all right to allow him to ordain apostles. As a result David Judy, Jedediah Owen and Adna C. Halde-
man were ordained to the quorum of the twelve
apostles, and Granville Hedrick was ordained to
the office of president of the church, and God was
asked to make him prophet, seer and revelator to
the church. How near he came to filling that office is a matter of opinion. We know he was a prophet and revelator before he ever saw John E. Page, but that he ever attempted to give laws and
commandments for the church, we emphatically
deny. He never attempted to occupy a preeminent position in the church, neither was any attempt made by him or his brethren to institute in the church the quorum of the first presidency. No act of his can be justly construed into an attempt to elevate himself at the expense of his brethren, and whether his ordination was right or whether it was wrong, he was never in a position to encroach upon the rights of the quorum of the Twelve, had he so desired. Where our brethren made the mis-
take was in concluding that because Granville
Hedrick had been favored of heaven in the reveal-
ment of some truths and light concerning the work
that necessarily he must be a prophet, seer and
revelator to the church, standing as did Joseph. A careful study of his revelations reveals no instance of any commandment to the church. There are no *shalls*, no *musts* in his productions. There is nothing in them that conflicts with the laws laid down in the Book of Doctrine and Covenants governing the reception of revelations. On the contrary, what he presented in his first revelation, was simply an uncovering of what the past had hidden: it was but an instance of the workings of the spirit of prophecy, promised unto the church. Little as it may be believed, yet in this revealment of the fall of Joseph as prophet, seer and revela-
tor to the church, Granville Hedrick actually ful-
filled a prophecy in the Book of Doctrine and Cov-
enants (Sec. 34, par. 4, 5), where it is explicitly
promised that Joseph's fall should be made known
by revelation. Up to the present time, we know

of no one other than Granville Hedrick, who has ever claimed to state by revelation that Joseph Smith lost the gift of prophecy for the church. Here then was a band of believers in the restored gospel, lamenting the condition of the church, earnestly petitioning the throne of grace for information as to the cause of its distracted condition. The Lord saw fit to speak to this little band through Granville Hedrick. He told them the cause of the trouble, and comforted their hearts concerning Zion. Who can find fault with such evidence of the gift of revelation? Why was revelation given, if not to fit just such cases? It certainly was intended for such purposes, and a careful reading of the message our brethren received on that occasion, will reveal the entire absence of any organic law or doctrine to the church. This being so, Granville Hedrick and his brethren were, up to this time, clearly within their rights as members of the body of Christ.

Other revelations received by Granville Hed-
rick reveal their harmony with the law given be-
fore 1834. Now had our brethren been content to have regarded Granville Hedrick in his true light, as a prophet of the Lord set in the church for the dissemination of light, and the radiating of hope until the appearance of that one mighty and
strong, then they would not have suffered themselves to believe that God had clothed him with all the powers of a law-giver to the church. Had they taken the proper view of his work, they would have detected the error in the proposed plan of instituting a quorum of twelve apostles in the
church. But alas! in their anxiety to roll on the work, they permitted the ordination of those beforementioned brethren to the office of apostles,
and thereby fell into error. But thank God, we firmly believe that all of them saw the mistake they made and repented of it before they died. This institution of a quorum of twelve apostles, with the ordination of Granville Hedrick, was the most serious mistake that our brethren made, and
while we regret it, still we feel some consolation in
the reflection that no faction of Mormons exist but
what fell into the same error. Our brethren saw their mistake and repented of it, while others still cling to their idols. The Church of Christ which the SEARCHLIGHT has the honor to represent, stands today just where our brethren of 1833 stood, with the advantage of being able to profit by their mistakes. We may make errors, but we stand today ready to correct them, when we see them.

As to the existence of a First Presidency during Joseph's connection with the Church of Christ, we have this to say. Whatever the composition

Hedrick = successor to Joseph

and powers of the three men headed by Joseph Smith during the period from 1830 to 1834, one thing is absolutely certain, they differed from the quorum made up of Peter, James and John, who were chosen from among the quorum of the twelve, and who never lost their membership in that body, but continued to act as members of the Twelve. It was physically impossible for Joseph and his counsellors to be official counterparts of Peter, James and John for the very reason, as the *Herald* states, that they never belonged to the apostolic quorum. Indeed, as we have heretofore stated, the quorum of twelve apostles was not in existence at any time during the terms that Joseph Smith and his counsellors served as officers in the Church of Christ. No sensible man could find fault with Joseph and his counsellors not being members of the quorum of the twelve apostles so long as that quorum was not in existence to choose from.

Indeed, the very nature of the work being performed by Joseph Smith and his two counsellors, precluded the possibility of them being members of the apostolic quorum. During the time that Joseph Smith and his counsellors acted as officers in the Church of Christ, it was their duty to arrange and prepare things which would make it possible for the apostolic quorum to exist. But until such time did arrive for the institution of the quorum of the Twelve, Joseph Smith would be justified in calling to his aid such material as was available. However, after the church was placed in "running order" with the different quorums in their places, in our opinion, it would be very questionable to allow the "First Presidency" to be selected from any other material than that composing the Twelve. Our grounds for this opinion is based upon precedent so clearly established in the case of Peter, James and John, whose labors in the church were ever in an apostolic capacity, and whose right to direct in the affairs of the church sprang from the fact of their being members of the apostolic quorum; and notwithstanding their apparent eminence in the affairs of the church, they continued their membership with the "Twelve," holding no separate existence from that body, but being numbered with, and forming the twelve men who filled the quorum of apostles.

For this latter day work to be a true restoration of the gospel, as promulgated and practiced by the Twelve at Jerusalem, there must be no deviation from the pattern as recorded in the New Testament. Joseph Smith, in all his labors as an officer in the church of Christ, closely followed the pattern. While we do not compare Joseph Smith for

excellence and so forth, with Christ, yet there is a striking similarity in the character of work performed by each. In the case of Jesus we find the setting up of a new church with old truths presented in a new and brighter light. We find him as the instrument in the hands of God for commissioning men as ambassadors for heaven. We see a choosing out of quorums and their instruction in the laws to be enforced in the church. In his work he was ably assisted by Peter, James and John who seemed to occupy rather more important positions, and to be nearer the Savior than the remainder of the Twelve. After Jesus had completed his work we find him giving the control and charge of the church to his apostles, with Peter, James and John still apparently maintaining the lead in affairs, yet being numbered and acting with the remainder of the Twelve. We are not certain but what this would have been the case with Joseph Smith and his counsellors had they perfected the work entrusted to them. Had they faithfully performed the preliminary work given to them, doubtless when the time arrived for the choosing and installation of the Twelve, we would have found them numbered and acting with that quorum. Then, indeed, would the pattern have been followed, and their work acceptable. There was something grievously wrong with the selection of the Twelve in 1835 or else the blessing pronounced upon the heads of twelve would have been fulfilled instead of miserably failing. If our solution of the cause of their failure is not correct, who has a better one?

As for precedents, in the latter day work, concerning the relative importance of the several quorums, we will admit that the Reorganized church has one, but as that precedent was established at a time and under circumstances that are open to decided criticism, we are prone to regard such precedents with distrust. Our disposition to so regard these precedents with suspicion is much increased by our absolute knowledge that the practices which constituted these precedents are quite contrary to the New Testament teachings. While we mention the New Testament, we by no means overlook the Book of Mormon which utterly fails to furnish any reference to the institution of a quorum corresponding to the "First Presidency" found in the Reorganized Church and the Church of Jesus Christ of Latter Day Saints. Nowhere can the slightest inkling be found in the Book of Mormon that would give grounds for supposing that any such quorum existed. And yet the Book of Mormon account of Christ's institution of his church among the Nephites does not lack in chronicling what happened. The institution of the apostolic quor-

um is faithfully recorded, and it is hardly reasonable to suppose that mention would be neglected of a quorum whose functions are as important as those of the Reorganized Church appears to be. The truth of the matter is that no such quorum had an existence separate from the twelve if at all.

The Reorganization does not appear to give much weight to the pattern laid down in the Book of Mormon and the New Testament, where but twelve men can be found who possessed the presiding and governing power, but they seem to want to add a separate and distinct quorum of three men in addition to their quorum of alleged apostles.

The twelve men of the New Testament quorum of apostles *included* Peter, James, and John, whom the Reorganization claims composed the First Presidency. If there was a quorum of the First Presidency in the apostolic church, its members also belonged to the Twelve, and twelve men were sufficient to fill both quorums, whereas the Reorganization, in addition to its twelve men acting as apostles, has three men to act in the quorum, which they claim corresponds with the one filled by Peter, James and John. Add the three men of their First Presidency to their twelve apostles and you have fifteen men to compose the two quorums, while in the apostolic church but twelve men were required to fill the quorums. Which was right? Peter and his brethren or the Reorganization? The thing that seems to trouble the *Herald* most was what we said in reference to their "First Presidency" taking precedence in the affairs of their church. We said to "Enquirer" that "it is true that they [the Reorganization] have reversed the order, as indicated in the New Testament, and instead of having apostles *first* in the affairs of the church, they have substituted a quorum called the First Presidency, and to make the matter worse, there is not *one* of this first presidency who claims to be an *apostle.*"

Our warrant for making the above assertions may be found in the Lamoni edition of the Book of Doctrine and Covenants, section 122, in paragraph 3.

It is the duty of the twelve to preach the gospel and administer in the ordinances thereof, as is directed in the Scriptures which ye have received. *They* are called and set apart to this duty, and are to travel and preach *under the direction and counsel of the presidency.*

If the "Presidency" directs the movements of the Twelve, then the presidency certainly outranks them.

The same section, 122, paragraph 9, plainly defines the rank and relative importance of the different quorums in the Reorganization.

The quorums in respect to authority are designed to

take *precedence* in affairs as follows: The presidency, the twelve, the seventy in all meetings and gatherings of the membership where no previous organization has been effected. Where organization has been arranged and the officers have been ordained and set in order; the standing ministry in their order; high priests, elders, priests, teachers, and deacons: the parallels are: in the presidency the president and his counsellors: in the *second* presidency the twelve, etc.

It is beyond our understanding how the *Herald* with the knowledge of the existence of the above language, which its editor claims was given him as a revelation from God, can deny that their First Presidency ranks *first* in the affairs of its church. We are willing to let any honest, intelligent man judge between us and feel confident that the verdict would be that we were justified in our assertions. It may be that the Reorganization does not accept this revelation as authoritative and in practice ignores its provisions. This may be the case, if such is a fact, and the *Herald* will so state, we will withdraw our assertion that the First Presidency stood first in the affairs of their church. And further, if it is not proper that the quorum of twelve apostles should take front rank in the church, why does the *Herald* make such herculean efforts to show that their First Presidency has always had apostles among its numbers; this effort is really amusing. The ecclesiastical summersaults that the *Herald* makes its elders take are quite remarkable. According to its new born school of logic, an elder is an apostle and an apostle is an elder. No doubt many of the local elders among the Reorganization were highly elated when they read of their elevation to greatness. Reasoning along the same line they can explain that a man is an animal and an animal is a man.

[TO BE CONTINUED.]

THE BOOK OF COVENANTS AGAIN. X

THERE seems to have been some misunderstanding regarding our position on the Book of Doctrine and Covenants. We have heretofore stated that we accepted the 1835 edition of the Book of Doctrine and Covenants; we still accept the book, but not, perhaps, in a manner that some think. We accept it as a book, just as we accept the King James version of the Bible. We know there are errors in the Bible; yet as a whole, we think it contains the word of God. The 1835 edition contains some things that we do not endorse, yet taken as a book, we think it contains the best collection that can be found of genuine revelations of God to the church. Not that we endorse every line and sentence it contains, but we think there is a general harmony between the most of its sections which would justify us in accepting them, yet we ever reserve the right of inspection and revision if necessary.

A UNIQUE WAY OF GIVING.

We know of a certain body of worshipers not a thousand miles from Independence, Mo., who have lately adopted an admirable plan for the care of the poor and unfortunate members of the church. The plan has been adopted as a substitute for the more perfect law, which this people hope to see soon established in Zion. It has been the practice of this particular body of worshipers to take the sacrament on the first Sunday of each month, and some of the members have been in the habit of not eating any breakfast on the day they partook of the emblems of the Lord's flesh and blood. This habit furnished an idea for one of the congregation and one day when the people were cudgeling their brains for some method to provide a systematic method of raising funds for the care of the poor, this member proceeded to lay his "idea" before the congregation, and it is needless to say that it met with ready favor at their hands. He proposed that instead of a *few* of the congregation fasting on the sacrament day, *all* fast and bring the price of the meal they would miss to the Relief Committee, who had charge of the distribution of aid. It was computed that an ordinary meal could not be prepared for less than ten cents for each person provided for, and each agreed to bring on sacrament day ten cents apiece.

The plan has been in operation for several months and has been sufficient to relieve the urgent necessities of the poor members of the flock. Apart from the actual relief of distress there is a beauty about this plan that possibly may not be discerned at a casual glance. Every cent raised in this way is the result of a real, tangible sacrifice upon the part of the person contributing. Not that the mere giving of a dime is any sacrifice of itself, but when one realizes that this ten cents represents the price of a breakfast *done without*, and that actual hunger is endured by every contributor that the poor may be cared for, then the beauty of the sacrifice becomes apparent and those who become the beneficiaries realize that they are receiving help from those who care sufficiently for them to actually go without a meal themselves that the needy may have to eat.

Understanding the methods employed to relieve their distress, the unfortunate can well believe that a brotherly and sisterly affection does certainly abound and that their necessities, instead of being relieved from out the wealth of a well filled purse, unmissed by the donor, have been satisfied by an act of personal sacrifice on the part of the entire brotherhood.

Of course, this is not the plan that all hope to see in force some day, but it has the great element that underlies all service to God, and that is self-sacrifice.

DONORS' NAMES TO BE PUBLISHED.

IN the December number we expect to publish a list of those who subscribed to our building fund. All who have so kindly assisted us will thus receive public notice that their aid has reached us and been thankfully received.

WE are late in getting our paper to our subscribers this month, for which we ask their pardon. The delay was unavoidable, as the editor has not been well and in addition was sore pressed for time. Please do not send in any more subscriptions until it is determined whether our paper will be continued. This has not been definitely settled, but due notice will be given after the Board of Publication has reached its final conclusion.

BRO. JOHN MULLEN of Glen Roy, O., arrived at the "center place" lately with the intention of arranging for his family to move here in the Spring; we hope that nothing will prevent his making satisfactory arrangements, so that he and his family may soon be able to meet with us in worship.

BRO. POWELL HIMES, of the Bonner Springs branch, worshipped with us lately.

BAD WEATHER RETARDS BUILDING.

THE recent bad weather has interfered materially with the work on our new building; however, five or six days of good weather will give us time to get it all enclosed, when the inside may be finished at our leisure. The house has attracted considerable comment from passers-by, some of whom are glad to note our ability to build a better building than we had before, while others, still sore over the results of the Temple Lot suit, lose no opportunity to cast a sneer at our efforts; however, we are not aiming to please men in building, so we are somewhat prepared to stand unfavorable comment.

THE LAND OF MINOR IMPORTANCE!

THE *Herald* for Nov. 9th, on its editorial page, in reference to the outcome of the Temple Lot suit, says:

The church gained every point contended for but the possession of the land.

We were under the impression that it was the *land* they were suing for, but we now see our mistake. We live and learn.

J. W. JOHNSON DEAD.

ELDER J. W. JOHNSON, once an elder in the Church of Christ, was buried Sunday evening, Nov. 7th, at Independence. He was a member of the Whitmerite Brethren at time of death, and an elder of that church conducted the funeral services. His family has our sympathy in their bereavement.

ELDER DAVIS GOES TO OHIO.

THANKSGIVING morning witnessed the departure of Elder Davis for Ohio and Kentucky; he goes back to the field that he and Bro. Cole labored in during the early part of the year; he will probably not return before April conference.

SEARCHLIGHT.

VOL. 3.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, DECEMBER, 1898.

NO. 11.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons*, at that time the organ of the church.

[CONTINUED.]

However, early on Monday morning we were on the alert, and before our enemies were aware, we had repaired the dam and proceeded to baptize, when the following thirteen persons were baptized, under the hands of Oliver Cowdery, *viz*: Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight, Jr., Aaron Culver and wife, Levi Hall, Polly Knight, and Julius Stringham. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight, where we had retired to, raging with anger, and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight; there also they followed us, and it was only by the exercise of great prudence on our part, and reliance upon our heavenly Father, that they were kept from laying violent hands upon us, and so long as they chose to stay we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

We had appointed a meeting for this evening for the purpose of attending the confirmation of those who had been the same morning baptized; the time appointed had arrived, and our friends had nearly all collected together, when to my surprise, I was visited by a constable, and arrested by him on a warrant, on a charge of being a disorderly person; by setting the country in an uproar by preaching the Book of Mormon etc., etc. The constable informed me (soon after I had been arrested) that the plan of those who had got out the warrant, was to get me into the hands of the mob, who were now lying in ambush for me; but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him, I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the waggon in which we had set out was surrounded by the

mob, who seemed only to await some signal from the constable; but to their great disappointment, he gave the horse the whip and drove me out of their reach. While driving along pretty quickly one of the wagon wheels came off, which left us, once more, very nearly surrounded by them, as they had come on, in close pursuit, however we managed to get the wheel on again, and again left them behind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being, in an upper room of a tavern, and in order that all might be right with himself and with me also, he slept during the night with his feet against the door, and a loaded musket by his side, whilst I occupied a bed which was in the room. He having declared that if we were interrupted unlawfully, that he would fight for me, and defend me as far as in his power.

On the day following, a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will come out in the sequel.

In the meantime my friend, Joseph Knight, had repaired to two of his neighbors, *viz*, James Davidson and John Reid, Esquires (respectable farmers; men renowned for their integrity, and well versed in the laws of their country) and retained them on my behalf during my trial. At length the trial commenced amidst a multitude of spectators who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my crimes. Among many witnesses called up against me, was Mr. Josiah Stool (of whom I had made mention, as having worked for him some time) and examined to the following effect. Q. Did not the prisoner, Joseph Smith have a horse of you? A. Yes. Q. Did not he go to you and tell you that an angel had appeared unto him, and authorized him to get the horse from you? A. No, he told me no such story. Q. Well; how had he the horse of you? A. He bought him of me as another man would do. Q. Have you had your pay? A. That is not your business.—The question being put again, "I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted

with Joseph Smith, Jr., and know him to be an honest man; and if he wishes I am ready to let him have another horse on the same terms."

Mr. Jonathan Thompson was next called up, and examined. Q. Has not the prisoner, Joseph Smith, Jr., had a yoke of oxen of you? A. Yes. Q. Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them? A. No, he did not mention a word of the kind concerning the oxen. he purchased them the same as another man would.

After a few more such attempts the court was detained for a time in order that two young women (daughters to Mr. Stool) with whom I had at times kept company; might be sent for, in order, if possible to elicit something from them which might be made a pretext against me. The young ladies arrived and were severally examined, touching my character and conduct in general, but particularly as to my behaviour towards them both in public and private, when they both bore such testimony in my favor, as left my enemies without a pretext on their account. Several attempts were now made to prove something against me, and even circumstances which were alledged to have taken place in Broom county were brought forward; but these, my lawyers would not here admit of against me, in consequence of which, my persecutors managed to detain the court, until they had succeeded in obtaining a warrant from Broom county, and which warrant they served upon me, at the very moment in which I had been acquitted by this court.

The constable who served this second warrant upon me, had no sooner arrested me than he began to abuse and insult me, and so unfeeling was he with me, that although I had been kept all the day in court, without anything to eat since the morning; yet he hurried me off to Broom county, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern and gathered in a number of men, who used every means to abuse, ridicule, and insult me. They spit upon me, pointed their fingers at me, saying, prophesy, prophesy; and thus did they imitate those who crucified the Savior of mankind, not knowing what they did. We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife, at home, offering any wished for security, for my appearance, but this was denied me. I applied for something to eat—the constable ordered me some crusts of bread, and water, which was the only fare I that night received. At length we retired to bed, the constable made me lie next to the wall: he then laid

himself down by me, and put his arm around me; and upon my moving in the least would clench me fast, fearing that I intended to escape from him. and in this (not very agreeable) manner did we pass the night. Next day I was brought before magistrate's court, of Colesville, Broom county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined; some of whom swore to the most palpable falsehoods and lies, to the false witnesses which had appeared against me the day previous. They contradicted themselves so plainly that the court would not admit their testimony. Others were called who shewed by their zeal that they were willing enough to prove something against me; but all they could do was to tell somethings which somebody else had told them. In this "frivolous and vexatious" manner did they proceed for a considerable time, when finally, Newel Knight was called up and examined by lawyer Seymour, who had been especially sent for on this occasion. One lawyer, Burch, also was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness; and not "denying the power thereof."

TO BE CONTINUED.

LETTER FROM BRO. DAVIS.

FLOWERS, Ohio, Dec. 14, 1898.

Editor of Searchlight:—This morning I will write you a few lines so that you may know where I am and what I am doing. So many of my brothers and sisters want me to write to them, and I cannot write to all unless I write through the columns of the silent preacher. I left Fox Hollow December 7th and have preached at Flowers and Mt. Vernon commencing the 8th. Monday at 2 p. m. I broke the ice five inches thick and baptized Lewis Straight, then went to Mt. Vernon and preached that evening, and after church about 8:00 p. m. I went to Bro. James Morris' house to stay all night. At 8:15 I was requested to baptize Bro. James Morris, so we went down below the house to the creek and broke the ice there and baptized him at 8:30 p. m. Confirmed both at the house of Bro. James Morris the same night. I have had good liberty in presenting the restored gospel.

The other time I was on a mission we never asked about the differences, but many questions are asked now concerning the difference. I have been able so far to satisfy all inquiry. I hope

to have a few more in the kingdom here when I return again. I leave here Thursday. I found all my friends well except old Mother Morris, who has a terrible sore foot, being hurt getting off the C. H. & D. R. R. platform at Mt. Vernon. As I have written you a letter before this one, I will close, as I don't want to take up your valuable space in the paper. I am well; determined to pound away at sin and error, asking your prayers.

Your brother in Christ,

D. J. DAVIS.

LETTER FROM BRO. RUSSELL.

December 6, 1898.

JOHN R. HALDEMAN;

Dear Brother in Christ:—You will find enclosed (\$10.00) ten dollars for the purpose of helping to build a place of worship, and I hope we will be permitted having the privilege of worshipping with you some day. This is for my wife and myself. Pray for us that we may hold fast to the faith, and in the time to come that we will soon be on the land of Zion. This is all. Good-by and God bless you all, is my prayer. From,

Your brother in Christ,

J. L. RUSSELL.

LETTER FROM SR. MARSHALL.

BELVIDERE, Illinois, December 20.

Dear Brother in Christ:—It is with pleasure I send you these few lines. I have been afflicted with a pain in my side for a long time, but I desire to thank my heavenly Father for what he has done, for he has done great things for me. I was unable to keep house on our little farm and my husband and I came to Belvidere to reside with our daughter, Mrs. Butcher, and my son and daughter insisted on me having the doctor. He attended me for three months and I did not get any better, and then I told my husband I would not have the doctor any more. Dear brother, I know I am in the church of Christ, for he has heard and answered my prayer, and I know I have received the gift of the gospel. Dear brother, I am doing all I can to convince my family of the truth of the gospel. I have had great trials to pass through since I came to Missouri to be baptized by a man of God, but I know if I am faithful, my heavenly Father will bring me through; and my desire is that my dear brothers and sisters will remember me in their prayers.

Dear brother, you will find two dollars enclosed in this letter, and is all I can do at present. I hope you will excuse this poor writing and spelling, as I am not learned. I can only say I am the one lone stalk in this city at this time, and hope it will not be long, for when God works, who shall hinder? I am trying all I can to show my husband that the Church of Christ is a part of the 1830 church. I have got hope in my husband that he will yet see where the church went into error. I will now close, hoping to hear from you soon. Ever praying for the welfare of Zion, I remain,

Your sister in Christ,

MRS. MARY ANN MARSHALL.

FIRST MEETING HELD.

By hard work the west room downstairs was put in shape so that services were held on Sunday, December 18th, for the first time in the new build-

ing. The building lacks a great deal of being completed, but this one room was made comfortable for those who braved the storm to attend meeting; and a good meeting it was. Nearly all present seemed to rejoice in the consciousness that they were once more permitted to meet in a worshipping capacity upon the consecrated spot. Sincere desires were expressed that the meeting might prove the beginning of fresh consecrations to the Master's cause. Hereafter services will be held regularly in the same room until the auditorium upstairs is completed.

WM. KESTLER DEAD.

It is with sorrow we note the death of Wm. Kester, son of our Bro. Dr. Kestler, a member of the Bonner Springs branch. His death occurred very suddenly, as we understand. The particulars have not as yet reached us, and we are therefore unable to give them to our readers. Bro. Kestler has our sympathy in his sad bereavement.

PATTYSON GOES TO THE ASYLUM.

W. D. C. Pattyson was brought up before the Criminal Court the latter end of November, to answer to the charge of burning our church-building. After an examination as to his sanity it was decided that he was of unsound mind and he was accordingly sent to the asylum for the insane at St. Joseph, Missouri.

When questioned on the witness stand, he expressed the determination to burn our new building as soon as he got out. He probably will not get out as long as he holds to that determination, so the danger of his carrying his threat into execution, is rather remote.

WEDDING BELLS.

On Wednesday, December 21st, at 3 p. m., Bro. Andrew Himes Jr. and Sr. Adelia Frisbey were married at the home of the bride's parents. Bro. Himes is a son of Elder Himes, while the bride is the youngest daughter of Elder Geo. P. Frisbey. Only near relatives were present to witness the ceremony that joined the happy hearts in one. After the words were said by Elder Richard Hill, which made them husband and wife, the assembled company partook of a feast in honor of the occasion. We join their many friends in wishing much joy to the pair.

SEARCHLIGHT.

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JOHN R. HALDEMAN, EDITOR.

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

It was our intention to publish a complete list of all those who donated assistance of any kind, towards the erection of our building. We find however that we have not a complete list in our possession, so we will defer publishing it until next number.

MUCH comment was occasioned by the arrest and trial of Pattyson, the incendiary. The Kansas City papers had considerable to say about the case. As usual they mixed facts and fiction quite freely, although they are improving somewhat in their treatment of "Mormon" affairs.

IN SELF DEFENSE.

[CONCLUDED.]

It takes John the Revelator to show the true picture of the Church of Christ, and who are the proper authorities to stand at the head. In his twelfth chapter he pictures the church, by using the symbol of a woman to represent it; upon her head he shows a crown of *twelve stars*; it has always been a Mormon teaching that these *twelve stars* represented the *twelve apostles* in the church; we believe the teaching to be correct; then what does it teach us? It teaches, then, that as the crown properly rested upon the top of the woman's head—the highest part of her body—so would the twelve apostles have to stand at the very top of the church, in order to carry out the symbol of the crown of twelve stars, set upon the head of the woman; no token is given to represent the first presidency at all; probably for the same reason that no token is given to represent elders, teachers, deacons, they being inferior officers in the

church, dependent upon and tributary to the Twelve. If John the Revelator had been a good "Josephite" doubtless he would have built a second story to the crown, and in it put three orbs to represent the "first presidency," or at least he would have increased the number of stars in the crown to fifteen, in order to make the symbols correspond with the Reorganized idea concerning the number of men necessary to preside over and direct the affairs of the church; but being just a plain, faithful apostle of Jesus Christ he drew the picture as it was reflected upon his brain by the Spirit of God; and doing so he shows a different order than that practiced by the Reorganized church. Again we ask: "Who is right, the Reorganized church, or John the Revelator? Pardon us if we exhibit a preference for John the Revelator.

We made the statement in our April paper that there was not one of the elders composing the Reorganized "first presidency" who even claimed to be an apostle. The *Herald* mentions W. W. Blair as one who claimed to be an apostle and who also was a member of their "first presidency." On these grounds they attempt to convict us of a mis-statement. We have to say in reply to this, that if we are not greatly mistaken, Mr. W. W. Blair had died some time *previous* to the appearance of our article, so what we said was the truth.

To return to Joseph Smith, the prophet:—There were reasons which many persons considered weighty, to induce them to accept his ideas and teachings concerning the "First Presidency." It was through him that the first steps had been taken for the formation of the church; his was the most central figure in that band of devoted people who were to carry to the furthest parts of the earth the tidings of a new faith; he had been the one who stood between the people and their God; from out his mouth had come those marvelous sayings which were destined to shake the very foundations of the dominant creeds; so when the church was informed that its organization had been rounded out by the selection and installation of the Twelve, it seemed the most natural thing in the world that he and his counsellors should still continue at the head, and in the lead of affairs. It perhaps, did not occur to them that it was the Twelve's business to direct the affairs of the church. Having the most explicit confidence in the prophet, the men and women of his day, nor indeed their children, must not be censured too severely for the errors into which many of them innocently fell. There is another class, however, who are not entitled to the same consideration; it is that people who call themselves Latter Day

Saints, and who, with fine scorn, inform the world that they are not of, nor to be mentioned in the same breath with the people in the west, commonly known as Mormons. No, indeed, they want the people to know that they are the simon-pure article, the original church; there is a part of their history, however, that seldom reaches the public. In their bold claims that they are successors to the original church, founded in 1830, this "Reorganization" fails to tell the public that the Reorganized church is, in truth, the successor of several churches, among them being the "New Organization," who was successor to several Strangite branches, who in turn claimed succession from the church at Nauvoo. No, to hear them berate the Utah people for polygamy, etc., one not acquainted with the facts, would imagine that such things were unknown among that "pure and spotless" people who composed the nucleus of their first organization; but their leaders know the history of the men who took part in the so-called "reformation" of 1853, out of which grew the present Reorganized church; indeed, they know only too well that nearly every man present on that occasion, had either been connected with that arch-polygamist Strang, or some other promoter of that foul doctrine; and it was from such material as this that the first "apostles" among the Reorganization was formed. The *Herald* mentions that they have had an apostle as a member of their First Presidency, since 1860. We suppose they refer to the late W. W. Blair. With all respect to the departed, we still deem it necessary to our defense to enquire into the circumstances surrounding the acquirement, by W. W. Blair, of this much vaunted "apostolic" power. By his own testimony, as found in the record of the temple lot suit, we learn that his first experience as an "apostle" was gained while serving as one of the Twelve, in that body of people presided over by Wm. B. Smith, a brother to the prophet. This same Wm. B. Smith taught in his church the doctrine of polygamy. Amid such surroundings as these did W. W. Blair serve his first turn as an apostle. His experience was not much esteemed, however, when he tired of Wm. B. Smith and applied for admission among those composing the "New Organization" (predecessor to the Reorganized church). The new organization refused to accept such "apostles" as were ordained under the hands of Wm. B. Smith. This little matter, however, seems to have been easily overcome; an ex-Strangite member of the New Organization, by the name of Briggs (not Jason W.) gladdened Mr. Blair's heart, with the intelligence that he had received a revelation calling Mr. Blair to the apostleship. Mr.

Blair claims that later on he received confirmation of Mr. Briggs' revelation, and was ordained. Whatsoever Mr. Blair received in this ordination to the apostleship, be it much or little, it could not amount to more than that possessed by the men who laid their hands on him and claimed to ordain him an apostle; to determine the power received by Mr. Blair upon that occasion, we must enquire what power was possessed by those who ordained him, and also how they got their power, if they really had any.

The record in the temple lot suit, and also the "History of the Church," as found in the *True Latter Day Saints Herald*, throws great light on the subject and furnishes much food for thought; in 1853, the date of the birth of the immediate predecessor of the Reorganization, seven men were chosen to act in their quorum of twelve apostles. The choice of these seven men was in obedience to a revelation received by one H. H. Deem, an high priest, who had also been a member of one of the Strangite branches. The honor paid this revelation, with subsequent actions based upon its instructions, is one of the fatal weaknesses in the fundamental structure of the Reorganization. This revelation of Deems' would be entitled to credit were it not for two facts, the first and chiefest being that he had absolutely *no authority* to receive revelations *for the church*, commanding such work as was outlined in his revelation; the second reason is that the offices which his purported revelation proposed granting power to fill, were, at that very moment of time, filled, and held by men the most of whom had received their right to occupy by virtue of selection and ordination by Joseph Smith the prophet; and what was more, these men, put into the apostolic office by Joseph, the prophet, had never been legally ousted from their office; neither had they ever been cited to trial by a court competent to try them; no one claims that any officer of the Reorganization, or its predecessor, the New Organization, ever made any attempt to deal with them as the law directs; such being the case, these men, called out by the prophet Joseph, and set in the apostolic office, would continue to hold and possess whatever power he conferred upon them, until they were legally divested of the same; even the editor of the *Herald* admitted on the witness stand, that no attempt had ever been made to try those who went west with Brigham Young. In the face of all this, Deem gets a revelation to *fill* offices that had never been legally *vacated*; and the "reformers" of '53 eagerly gulped it down. Blair attempts to smooth over this glaring violation of the laws of the church, wherein members of Joseph's Twelve were cut off

without trial, by saying that the New Organization held a conference at which these men might have appeared, if they wanted to; and not appearing they were resolutely out of office. Probably, for the New Organization, a very convenient method of creating a vacancy in the apostolic office, but it was hardly in keeping with that law given at the very birth of the church, which prescribed the exact manner of turning people out of office and the church; and it does not tell us to turn them out by resolution. The humblest member in the church was entitled to be labored with if he were found in transgression; this to be followed with a trial before a properly constituted court, as the scriptures direct. If the lowest member in the church was entitled to such protection, it is folly to suppose that men who had received their office under the hands of Joseph Smith, could be so easily stripped of what was conferred upon them by the prophet, seer and revelator to the church. It would do for the Reorganization to take the stand of the Church of Christ, and say that the Twelve set in the church by Joseph Smith, having never been recognized by the Lord as apostles, had no rights as such. No, they cannot take that position, for they assert that Joseph Smith continued a prophet up to the very hour of his death. Therefore, all his acts, as far as they are concerned, must be considered legal. Looking at matters from their standpoint, members of the Twelve who received office under the hands of Joseph Smith came into their rights in a legal manner, and their divestment must also be according to law.

It is contended by some among the Reorganization, that the church presided over by Joseph Smith was "cut off" in a short time after his death, and at that time the different quorums in the church also lost their standing, and their offices became vacant, thereby giving the "reformers" in 1853, the right to fill up the quorums. That theory, however, is out of line with their Deem revelation, for, according to his revelation, the Lord recognizes the existence of his church by telling them they must respect "authority in my church."

The man who received this revelation, and those who accepted and acted upon it, had nearly all been members of factions who accepted and taught polygamy. And it is evident that conduct which the Reorganized church claims deprived Joseph's Twelve of their authority and office, would also include nearly every man concerned in the movement which gave birth to the parent of the Reorganization. Whatever affected one would affect the other as well. If associating himself with a body that accepted polygamy, would de-

prive Wilford Woodruff of his office in the church, it would also deprive H. H. Deem of his office; and Jason W. Briggs also: yet we find these last men especially active and taking front rank with the "reformers"—their office and standing not questioned by their associates, notwithstanding both were fresh from fellowship with Strang, who, among his followers had, perhaps, a larger percentage who practiced polygamy than could be found among Brighamites.

The parents of the Reorganization seemed blinded to the rights of the old Twelve, and turned their thoughts upon putting a new lot of men into the offices of those whom they vainly imagined had lost their offices because a few followers of Strang and Wm. B. Smith had "resolved" that such should be.

In view of their disregard of law in dispossessing members of the Twelve set in office by Joseph Smith, not much better conduct could be expected when they proceeded in the choice of their would-be successors; it mattered not to them that a definite rule of procedure had been laid down governing the reception of revelations to the church. W. W. Blair, when questioned as to their right to act upon the revelation received by Deem, explained that a command from God is always authority. This answer was true enough provided the command came through the *proper* person, and did not conflict with that already received through *unquestionable* channels; the revelation of Deem fails in meeting both these requirements, and, therefore, cannot be regarded as emanating from God. Not only was it in conflict with a law already received by the church but conflicts with a position afterwards taken by the "reformers."

Deem had never, in the manner the law provides, obtained the right to receive revelations for the church, and when he attempted to force his productions upon people who had received the Book of Doctrine and Covenants, he violated section 27, given September, 1830. In this revelation Joseph Smith, and *him only* was appointed to give revelations and commandments unto the church, *until* another was appointed in his stead; no pretense is made that Deem was at any time appointed in the stead of Joseph Smith, the prophet; notwithstanding his utter lack of essential qualification, we find his revelation received and honored by the conference, and steps taken by them to fill up the quorum of twelve apostles. Nothing could have been more illegal than recognition of Deem's revelation; nothing could have been more in conflict with the fundamental laws of that church, which these people were claiming to reform. And yet this revelation is the very cornerstone of the Reorganized struct-

ure; upon its validity depends the legality of the whole work of the Reorganization; prove Deem's revelation unauthorized and illegal, and you prove the Reorganization unauthorized and illegal.

Let us allow, for a moment, that the Reorganization's theory of a disorganization of the church is correct. What right would that give Deem to stand as director and law-giver to the church? Would a disorganization of the church work a nullification of the laws of God, and grant Deem privileges denied him by the law of the church? If the church was rejected it must have been because of violation of the laws of God; would further violation of law, on the part of Deem, in his usurpation of the the office of prophet, seer and revelator, tend to help matters? We think not. Neither would the condition of affairs, into which the church had undeniably drifted, furnish any excuse for Deem's infraction of that law so plainly stating that none other was to give commandments to the church, except Joseph, until another was appointed in his stead. If there had been no one appointed in the stead of Joseph Smith, then the law stood as a bar against Deem, and he could not legally receive revelations for the church; if some one had been appointed in the stead of Joseph Smith, to receive commands and revelations for the church, then it was the right and duty of such appointee, and not Deem, to receive revelations for the guidance of the church.

Some may raise the quibble that Deem was acting as proxy for the present Joseph Smith, until such time as he should accept his appointment. This argument is fatally weak; if Deem acted in the place of, or as agent of the "lawful heir" he could not possess nor exercise a bit more power than his principal, the present Joseph Smith, and it would take more than a mere *appointment* to place Joseph Smith in a position to grant such power as Deem attempted to exercise. Do not forget that it takes more than a simple appointment to qualify a man to act as prophet, seer and revelator to the church. His appointment must be followed by ordination under the hands of proper authority, coupled with the concurrence of the entire church; until these conditions were complied with, Joseph Smith, even though he had legally received his appointment, could not receive commandments and revelations for the church; and if Joseph, as principal, could not act, neither could Deem, as agent or proxy for Joseph Smith; so Strangite Deem was clearly in the wrong, if his action was taken independent of the successor of Joseph Smith, and he was in equally as bad a fix if he was attempting to act for a principal who had no power to bestow. Whatever way you look at it

the seven Reorganized "apostles" brought into life as a result of Deem's communication, were certainly illegitimate, and when they attempted to ordain W. W. Blair an apostle of Jesus Christ it is plain that they failed, for being destitute of apostolic power they could not bestow upon Mr. Blair something they did not have. Hence, his apostolic power vanishes in the air and becomes a myth.

The *Herald* might be able to show to its own satisfaction, that the seven men, set in the apostles' office in 1853, were legally installed and had a right to be regarded as apostles; there is a further test, however, that utterly demolishes their claims to the apostleship: it is the test mentioned by the Apostle Paul, in 2 Corinthians 12:12, who gives us to understand that there should be the *signs* of an apostle following those who claim the sacred office—"signs, wonders and mighty deeds." To determine the nature of these "signs, wonders and mighty deeds," one has but to read the acts of the Apostles and find recorded there that through the ministration of the apostles, the dead were raised, the blind saw, the lame walked, the maimed were made whole, the sick were healed, etc; now turn to that band of men, in the Reorganized church, who call themselves apostles, and note the contrast. We have yet to learn of an authentic instance of where any of the above mentioned miracles has been performed by Reorganized "apostles," excepting possibly cases where they claim to heal the sick. In one of their official papers occasionally may be read mention of successful administrations to the sick; in the same paper may be read advertisements for patent medicines, cancer cures, etc. They certainly must be different sort of apostles from Peter, Paul and others for they do not duplicate a tittle of their deeds.

The *Herald* attempts to gain a point by referring to the use of section 3, Doctrine and Covenants, by Mr. Hedrick; the truth of this matter is, that when the first edition of the book of Doctrine and Covenants was published in 1835, no date was given to this section 3. Mr. Hedrick, along with many others innocently supposed that it was given previous to 1834, and therefore regarded it as valid. His later utterances however go to prove that he afterward learned the true date of this section and acted accordingly.

The *Herald* also makes a savage thrust at the revelations of Granville Hedrick, quoting a portion of them in an endeavor to show them false. It quotes one of his revelations almost entire, omitting, however, a portion of it that has been so literally fulfilled that no one can deny it. Why they fail to quote that portion so unmistakably

fulfilled, is best known to themselves, but they cannot escape the suspicion that it was a spirit of unfairness that prompted the action. The arguments produced in the *Herald* are not new by any means, and have been answered in advance by the SEARCHLIGHT in its issue of December 1896, however much more can be said in defense of Mr. Hedricks' revelations would our space allow.

In our last number we stated on page 269, that there are no *musts* nor *shalls* in his productions. To avoid unfair advantage being taken of this language, we state that we do not wish to be understood as expressing the thought that the words *must* or *shall* are not used by Mr. Hedrick.

What we intended to convey by the assertion is that the general language of his productions does not give ground for the supposition that he spake as prophet, seer and revelator to the church.

HOW NICE IF ALL COULD AFFORD IT.

Here is what a distinguished Frenchman, Anatole France, has to say of the education of a young girl: "I would have her live in sympathy with beautiful landscapes, with the ideals of poetry and history, and nobly moved by music. I would make agreeable whatever I wished her to love. I would give her a fine dog and a pony to teach her how to govern creatures: I would give her birds to care for, to teach her the price of a drop of water and the value of a bread crumb. To give her happiness I would wish her to be active in good works, and as sorrow is inevitable and life is full of woe, I would teach her that Christian knowledge which lifts us above all troubles and lends beauty to sorrow itself. This is what I understand by the education of a young girl." He says also that "one learns only by amusing oneself. The art of instruction is but the art of awakening the curiosity of young minds, and then satisfying it. And curiosity is live and healthy only in happy minds. To impart knowledge one must have absorbed it with pleasure."—*New York Commercial Advertiser.*

ADDRESS CHANGED.

We have been requested to state that the address of Mr. W. R. Calhoon has been changed from Courtland, Ill., to Akron, Plymouth County, Iowa. Mail to him should be addressed to the latter place to insure its delivery.

CHRIST IS WALKING.

Christ is walking through the streets,
Looking in each face he meets,
Tenderly.

Not only in the church He stands
Where suppliants kneel with folded hands;
Not only in the closet where
He lifts the load of human care,
But in the busy haunts of life,
And in the midst of toil and strife,
Walks He with His bleeding feet,
Walks He where the people meet;
But they scorn Him, pass Him by,
And in their hearts they madly cry
Crucify!

Christ is walking through the shops,
By each worker meekly stops,
Patiently;

He would lift the heavy load,
He would cheer the thorny road,
He would take each sooty hand,
Smooth the wrinkles from each brow,
Kiss the wounds, but none allow,
Walks He with his bleeding feet,
Walks He where the people meet;
But they scorn Him, pass Him by,
And in their hearts they madly cry
Crucify!

Christ is walking through the slums,
With His cross and thorns He comes,
Wearily,

Pleading with the wrecks of men,
Bidding them take heart again,
Kneeling in the dens of shame,
Seeing things too vile to name.
Yet with heart full of love
Bids each sinner look above.
Walks He with His bleeding feet,
Walks He where the people meet;
But they scorn Him, pass Him by,
And in their hearts they madly cry
Crucify!

Christ is walking everywhere,
With his face deep marked with care,
Painfully;

But the people turn their eyes
Far away toward the skies,
Knowing not that near them stands
Christ the Lord with pierced hands,
Beckoning them towards His breast
Where all the weary may find rest,
Walks He with His bleeding feet,
Walks He where the people meet,
But they scorn Him, pass Him by,
And in their hearts they madly cry
Crucify!

—William Reed Dunroy.

SEARCHLIGHT.

VOL. 3.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, JANUARY, 1899.

NO. 12.

THE HISTORY OF JOSEPH SMITH.

Written by Joseph Smith, and published during his life in the *Times and Seasons*, at that time the organ of the church.

[CONTINUED.]

So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows: Q.—Did the prisoner, Joseph Smith, Jr., cast the devil out of you? A.—No sir. Q.—Why, have you not had the devil cast out of you? A.—Yes sir. Q.—And had not Joe Smith some hand in its being done? A.—Yes sir. Q.—And did not he cast him out of you? A.—No sir; it was done by the power of God, and Joseph Smith was the instrument in the hands of God, on the occasion. He commanded him out of me in the name of Jesus Christ. Q.—And are you sure that it was the devil? A.—Yes sir. Q.—Did you see him after he was cast out of you? A.—Yes sir, I saw him. Q.—Pray, what did he look like? (Here one of my lawyers informed the witness that he need not answer the question.) The witness replied, I believe I need not answer your last question, but I will do it provided I be allowed to ask you one question first, and you answer me, *viz*: Do you, Mr. Seymour, understand the things of the spirit? No (answered Mr. Seymour), I do not pretend to such big things. Well then (replied Knight), it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned, and of course you would not understand it, were I to tell you of it. The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture. Mr. Seymour now addressed the court, and in a long and violent harangue, endeavored to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money digger, and in this manner proceeded, in hopes to influence the court and the people against me. Mr. Davidson and Mr. Reed followed on my behalf. They held forth in true colors, the nature of the prosecution; the malignancy of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and having shewed

their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each, in his turn, thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were upon this occasion, able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me trembled under the sound of their voices, and quailed before them like criminals before the bar of justice.

The majority of the assembled multitude had now begun to find that nothing could be sustained against me; even the constable who arrested me, and treated me so badly, now came and apologized to me, and asked my forgiveness of his behavior towards me; and so far was he changed that he informed me that the mob were determined that if the court acquitted me that they would have me, rail ride me, and tar and feather me; and further, that he was willing to favor me, and lead me out in safety by a private way.

The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends, and vexation of my enemies who were still determined upon molesting me, but through the instrumentality of my new friend, the constable, I was enabled to escape them and make my way in safety to my wife's sister's house, where I found my wife awaiting with much anxiety the issue of those ungodly proceedings; and with her in company next day, arrived in safety at my own house.

After a few days, however, I again returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those whom we had thus been forced to abandon for a time. We had scarcely arrived at Mr. Knight's when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshment. Our enemies pursued us, and it was oftentimes as much as we could do to elude them; however, we managed to get home, after having traveled all night, except a short time, during which we were forced to rest ourselves under a large tree by the way-

side, sleeping and watching alternately. And thus were we persecuted on account of our religious faith—in a country, the constitution of which, guarantees to every man the indefeasible right to worship God according to the dictates of his own conscience; and by men, too, who were professors of religion, and who were not backward to maintain this privilege for themselves, though they thus wantonly could deny it to us. For instance, Cyrus M. Master, a Presbyterian of high standing in his church, was one of the chief instigators of these persecutions; and he, at one time, told me personally, that he considered me guilty, without judge or jury. The celebrated Doctor Boyington, also a Presbyterian, was another instigator to these deeds of outrage; whilst a young man named Benton, of the same religious faith, swore out the first warrant against me. I could mention many others also, but for brevity's sake, will make these suffice for the present.

I will say, however, that amid all trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed for us a supply, and granted us "line upon line, here a little, and there a little," of which the following was a precious morsel.

A Revelation to Joseph Smith, Jr., Given June, 1830:

The words of God which he spake unto Moses at a time when Moses was caught up into an exceeding high mountain; and he saw God face to face, and he talked with him, and the glory of God was upon Moses: therefore, Moses could endure his presence. And God spake unto Moses, saying: Behold I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years: and is not this endless? And behold thou art my son, wherefore, look and I will show the workmanship of mine hands, but not all: for my works are without end, and also my words, for they never cease: wherefore, no man can behold all my works except he behold all my glory: and no man can behold all my glory, and afterwards remain in the flesh. And I have a work for thee, Moses my son; and thou art in the similitude of my only begotten; and mine only begotten is and shall be the Savior, for he is full of grace and truth; but there is no God besides me; and all things are present with me, for I know them all. And now behold this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee. And it came to pass that Moses looked and beheld the world upon which he was created, and Moses beheld the world and the ends thereof, and all the children of men which was and which are created: Of the same he greatly marvelled and wondered! and the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself he fell unto the earth, and it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he saith unto himself, now, for this cause I know that man is nothing, which thing I never had supposed; but now mine eyes, mine own eyes, but not mine eyes, for mine eyes could not have beheld; for I should have withered and

died in his presence; but his glory was upon me: And I beheld his face, for I was transfigured before him.

And it came to pass that when Moses had said these words, behold Satan came tempting him saying: Moses, son of man, worship me. And it came to pass, that Moses looked upon Satan, and said, Who art thou? for behold I am a son of God, in the similitude of his only begotten; and where is thy glory, that I should worship thee? for behold I could not look upon God, except his glory should come upon me, and I were strengthened before him. But I can look upon thee in the natural man. Is it not so surely? Blessed is the name of my God, for his spirit hath not altogether withdrawn from me, or else, where is thy glory? for it is darkness unto me; and I am judge between thee and God: for God said unto me, worship God, for him only shalt thou serve: Get thou hence, Satan; deceive me not, for God said unto me, thou art after the similitude of mine Only Begotten. And he also gave me commandments, when he called unto me out of the "burning bush," saying: call upon God in the name of mine only begotten, and worship me. And again Moses said, I will not cease to call upon God: I have these things to inquire of him, for his glory has been upon me: wherefore I can judge between him and thee. Depart hence, Satan.

And now when Moses had said these words, Satan cried with a loud voice, and went upon the earth, and commanded, saying: I am the only begotten, worship me. And it came to pass that Moses began to fear exceedingly; and as he began to fear he saw the bitterness of hell: nevertheless, calling upon God he received strength; and he commanded, saying: Depart from me Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying, in the name of Jesus Christ, depart hence, Satan. And it came to pass, that Satan cried with a loud voice, with weeping and gnashing of teeth, and departed hence; even from the presence of Moses, that he beheld him not.

And now of this thing Moses bore record, but because of wickedness it is not had among the children of men. And it came to pass that when Satan had departed from the presence of Moses, he lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son; and calling on the name of God he beheld his glory again, for it was upon him, and he heard a voice, saying: Blessed art thou Moses, for I the Almighty have chosen thee; and thou shalt be made stronger than many waters; for they shall obey thy commands as if thou wert God: And lo, I am with thee, even unto the end of thy days: for thou shalt deliver my people from bondage, even Israel my chosen. And it came to pass as Moses' voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it, there was not a particle of it which he did not behold, describing it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and discerned them by the Spirit of God: And their numbers were great, even numberless as the sand upon the seashore: And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them? And behold the glory of God was upon Moses, so that Moses stood in the presence of God, and he talked with Moses, face to face; and the Lord God said unto Moses, for mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them,

which is mine only begotten Son, who is full of grace and truth: And worlds without number have I created; and also created them for mine own purpose; and by the Son I created them, which is mine only begotten: And the first man of all men, have I called Adam, which is many. But only an account of this earth and the inhabitants thereof, give I unto you: For behold there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them. And it came to pass that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof; and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine, and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

Behold this is my work to my glory, to the immortality and eternal life of man. And now Moses, my son, I will speak unto you concerning this earth upon which thou standest; and thou shalt write these things which I shall speak, and in a day when the children of men shall esteem my words as naught, and take many of them from the book which thou shalt write, behold I will raise up another like unto thee, and they shall be had again among the children of men; among as many as shall believe those words were spoken unto Moses in the Mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Amen.

Meantime, notwithstanding all the rage of our enemies, still we had much consolation, and many things occurred to strengthen our faith and cheer our hearts. After I returned from Colesville, the church there were, as might be expected, very anxious concerning our again visiting them, during which time Sr. Knight (wife of Newel Knight) had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived, and thus was our faith much strengthened concerning dreams and visions in the last days foretold by the ancient prophet Joel; and although we, this time, were forced to seek safety from our enemies by flight, yet did we feel confident that eventually we should come off victorious if we only continued faithful to him who had called us forth from darkness into the marvelous light of the everlasting gospel of our Lord Jesus Christ. Shortly after our return home we received the following commandments:

Revelation Given to Joseph Smith, Jr., and Oliver Cowdery, July, 1830,

Behold, thou wast called and chosen to write the Book of Mormon, and to my ministry; and I have lifted thee up out of thy afflictions, and have counseled thee, that thou hast been delivered from all thine enemies, and thou hast been delivered from the powers of Satan and from darkness! Nevertheless, thou art not excusable in thy transgressions; nevertheless go thy way and sin no more.

Magnify thine office; and after thou hast sowed thy fields and secured them, go speedily unto the church which is in Colesville, Fayette and Manchester, and they shall support thee; and I will bless them both spiritually and temporally; but if they receive thee not, I will send upon them a cursing instead of a blessing.

And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures unto the church, and it shall be given thee in the very moment, what thou shalt speak and write; and they shall hear it, or I will send unto them a cursing instead of a blessing.

For thou shalt devote all thy service in Zion. And in this thou shalt have strength. Be patient in afflictions, for thou shalt have many; but endure them, for lo, I am with you, even unto the end of thy days. And in temporal

labors thou shalt not have strength. for this is not thy calling. Attend to thy calling and thou shalt have wherewith to magnify thine office, and to expound all scriptures. And continue in laying on of the hands, and confirming the churches.

And thy brother Oliver shall continue in bearing my name before the world, and also to the church. And he shall not suppose that he can say enough in my cause; and lo, I am with him to the end. In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free. And at all times and in all places, he shall open his mouth and declare my gospel as with the voice of a trump, both day and night. And I will give unto him strength such as is not known among men.

Require not miracles, except I shall command you; except casting out devils; healing the sick; and against poisonous serpents; and against deadly poisons; and these things ye shall not do, except it be required of you by them who desire it, that the scriptures might be fulfilled, for ye shall do according to that which is written. And in whatsoever place ye shall enter, and they receive you not, in my name, ye shall leave a cursing instead of a blessing, by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside.

And it shall come to pass, that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name, and behold I will smite them according to your words, in mine own due time. And whosoever shall go to law with thee shall be cursed by the law. And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for script; for thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also all those whom thou hast ordained. And they shall do even according to this pattern. Amen.

Revelation given July, 1830.

Hearken unto the voice of the Lord your God, while I speak unto you, all those who receive my gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will, and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee, and from the world, which is wisdom in me in a time to come.

And the office of thy calling shall be for a comfort unto my servant Joseph Smith, Jr., thy husband, in his afflictions, with consoling words, in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery, whithersoever I will. And thou shalt be ordained under his hand to expound scriptures, and to exhort the church, according as it shall be given thee by my Spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing, and to learning much. And thou needest not fear, for thy husband shall support thee in the church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee, also, to make a selection of sacred Hymns, as it shall be given thee, which is pleasing unto me, to be had in my church; for my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me. And it shall be answered with a blessing upon their heads. Wherefore, lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. And verily, verily I say unto you, that this is my voice unto all. Amen.

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

SEARCHLIGHT TO CONTINUE.

We are pleased to announce to our readers that the SEARCHLIGHT will be continued another year at least. It has been decided, however, to print for awhile only a four page paper instead of eight pages, as at present.

Those wishing to subscribe for 1899 are earnestly requested to send in their money without delay. The price will remain 25 cents per year. Those who are behind in their subscriptions for 1898, will be forgiven the debt if they will send promptly 25 cents for 1899.

We wish to hear from every member of the church with at least one subscription. Remember, it costs money to do printing and it is our duty to maintain a church paper.

CONCERNING ORDINATIONS.

In the Latter Day work, where it is necessary to ordain many men to different offices in the priesthood, it frequently occurs that men, professedly and apparently ordained under the influence of the Spirit, in a space of time, fall away from the high privileges of their office. Some, too ready to judge, often express doubt as to the divinity of their calling, pointing to the faithlessness to prove their views.

We believe that men may be divinely called and ordained, and yet, in a short time prove recreant to their high office and calling. Not only does the Bible and the Book of Doctrine and Covenants prove this, but good, sound sense approves as well. The Son of God certainly was divinely

influenced when he chose Judas Iscariot, and yet Judas betrayed him.

The mere fact that men, for a season, stand in the favor of God, is no guarantee that they will never step aside; and yet so many people are ready to condemn all acts of a man (performed while his standing was unquestioned) because in after years, or months, or days, as the case may be, he fell away. It must certainly be that God recognizes as valid, the acts of one who has been rightly chosen until such time as his shortcomings shall be made manifest. Were this not so no one would be safe in submitting to any ordinance in the house of God, without first having had a direct revelation from heaven, that the official acting for the church was acceptable and pure before God.

So long as it is known that an officer acting in the church has been legally chosen and ordained, his acts would certainly be valid until his unfitness to longer act, was established. No matter what the man afterwards might turn out to do, or be, his official actions, performed under the conditions named above, would be legal.

Of course, there is much room for speculation as to the purposes of God, in calling men to the priesthood, whom he knows will shortly fall away, but of a certainty, we know that God is just and that he is no respecter of persons. Possibly the man called to the priesthood may have qualifications that would fit him for the ministry. God, in his impartiality and justness, offers such a man an opportunity to develop these qualifications, improve the talents given him, and become one of those who shall be priests and kings unto God. If the man, for any reason, will not accept the opportunities offered him, he is himself to blame for not accomplishing what God has given him the power to do, and is left without excuse to present on that great day when men shall stand before God to give an account of the talents entrusted to them.

Some people think that if a man is once truly called and ordained to the ministry, that henceforth he should be perfection itself. Men who take upon themselves the priesthood should strive to be perfect, but the possession of it is not a guarantee that he who holds it will forever afterwards never transgress nor fall away. If investing men with the priesthood would insure the purity and holiness of their subsequent lives, it would be good policy to ordain every man, the next moment after he was baptized and confirmed, and thus prevent him from apostacizing, or in fact, doing anything else wrong.

One of God's purposes in giving men the priesthood is to enlarge their powers of service to him, for it is self evident that one not possessing the

priesthood, will, in his service to God, reach limits beyond which he may not cross, but give a man the priesthood of the Son of God, coupled with it faith, righteousness and unceasing effort, and you place him in a path whose other end reaches into heaven.

AN EXPLANATION NEEDED.

In the Book of Doctrine and Covenants, Sec. 77 occurs the following:—

Wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption.

The above is a revelation given through Joseph Smith, in 1832, and purported to "show the order given of the Lord to Enoch, for the purpose of establishing the poor." Joseph Smith and his associates accepted the revelation as expressing the will of God to them. They proceeded to organize themselves "by a bond or everlasting covenant that cannot be broken."

The truth of this statement may be proven by referring to section 89 where it states (par. 1):

Verily thus saith the Lord, I give unto the United order, organized agreeable to the commandment previously given, etc.

The history of Joseph Smith also proves that this "United Order" was actually organized and put in operation. Indeed section 89 was a revelation given for the purpose of admitting "My servant Shederlaomach into the order." "My servant Shederlaomach" translated into plain English stood for Frederick G. Williams, (see page 29 Concordance to D. and C. Lamoni Ed., 1894.)

Whether it was right or wrong for Joseph Smith and the leaders in the church to suppose that sections 77 and 89 had reference to them, it is not our purpose to here discuss: but the person newly inducted into the latter day work, if he be of an investigating turn, is apt to run onto a bit of history that will prove puzzling to him. For instance, he will read the section we have quoted here, he will note that a dire penalty was to overtake the man or men, who dared to break this "everlasting covenant;" indeed the penalty was nothing short of being disfellowshipped from the Church of Christ.

Perusing Church History a little farther, he will read that men, among whom was Joseph Smith, Newel K. Whitney and Oliver Cowdery, actually did bind themselves by an "Everlasting covenant that cannot be broken," thus creating the "United Order" of Enoch; reading the same history he will find that this "United Order" in-

stead of continuing forever, was in a few short years *dissolved* by the very men who formed it, thereby breaking the "everlasting covenant," an acceptance and respect of which had constituted them members of "the United order." See page 35, Vol. 15, *Millennial Star*, where Joseph Smith records the following:

On the 10th day of April, 1834, had a council of the United Order, in which it was agreed that the orders should be *dissolved* and each one should have his stewardship set off to him.

This information is sure to startle him and he will, no doubt, ask himself the question; "If section 77 had reference to Joseph Smith and others, how could they, after binding themselves by the "Everlasting covenant," break it, (by dissolution in 1834) without *losing their office and standing in the church?*

Or he might change the question a little and ask it like this,—

"If section 77 had no reference to Joseph Smith and his companions, did they not sin in claiming that it had reference to them, and by putting it into practice, and also by teaching the church that it was God's will concerning them?"

The SEARCHLIGHT'S editor confesses he shares this curiosity to know how this matter can be harmonized, and he would be much pleased to read an explanation.

IS IT FAIR?

A subscriber in Iowa, among other things in a letter to the editor, says that a certain elder in the Reorganization stated to him that the witnesses in the Temple Lot suit perjured themselves when they swore that Joseph Smith the prophet had practiced the doctrine of plurality of wives.

The elder in question had no connection with the suit in any manner beyond being a member of the complainant church. He was not of counsel; had no opportunity to examine the witnesses whom he traduces; neither had he a chance to note the demeanor of those who testified regarding the matter. The attorneys for his church, who were present on every occasion when testimony was given, after most rigorous cross-examinations were unable to shake the testimony in the main. Neither did they introduce evidence to impeach the testimony of the witnesses for the Church of Christ, nor show that they were not law abiding citizens of the state in which they live and respected by their neighbors.

In view of these things it seems rather unfair to characterize these people as perjurers, seeing that the best legal talent procurable by the Reorganized Church was unable to establish such as a

fact. If this Reorganized elder is in possession of facts that would justify him in making the remarks he did, why did he not lay the proof before the state's attorney, that action might be begun against the parties for the grave crime with which he charges them. He has no such proof, and the truth of the matter is that this elder, in common with many of his fellow-laborers, was hard pressed for an explanation regarding the loss of the suit, and chose this method of furnishing a reason, which as sadly lacks the essential truth as do many other explanations offered by these "elders in Israel."

WITHOUT PURSE OR SCRIP.

Among some calling themselves ministers of Christ, may be found those who sneer at the man traveling his way from city to city, preaching the gospel without purse or scrip. Men thus employed are often termed "tramps" and "vagrants" by their more fortunately situated fellows. It is safe to say that it is no pleasant task to travel about the country, dependent upon the charity of the people to sustain one while he tells the story of Calvary. One who tells it from the "Mormon" standpoint, does not increase his chances of a warm welcome from the people among whom he labors. Indeed, some who have served as missionaries of the church, testify that they have truly suffered "hunger and fatigue" for the work's sake. If the people among whom the servants of Christ labor, understood the scriptures, how changed would be the lot of the brother who elects to go "on a mission" in a strange land. It might be well for their attention to be called to the 10th chapter of Matthew, verse 42, where a positive blessing is promised to those who even give a cup of cold water in his name. And this reward is paid to him who renders service unto the *least* of Christ's servants. Would it not be well to let the people understand that a blessing is offered, and maybe they would amend their actions to such a degree that the missionaries' lot would not be so hard, and would reap a blessing as well.

Men who travel preaching, with money in their pockets to pay their expenses, may be cheating some one out of this reward promised by the Savior. Give them a chance to earn the reward, by "ministering unto one of his servants."

CONFERENCE NOTES.

The January conference of the church in Zion was of particular interest to those participating. Much business was transacted.

Probably the most important thing done was the passing of a motion which requested that the members furnish the Finance Committee a list of their properties for the purpose of allowing the committee to make necessary assessments to meet the expenses of the church. Quite a satisfactory response was made to the request, and it is probable that in the future, less difficulty will be encountered in raising means to carry on the work. These expedients to raise money greatly increase the desire for the institution of the perfect law. It was also decided to continue the SEARCHLIGHT.

INTELLIGENT(?) OPPOSITION.

The following notice was served on Bro. Davis in an effort to prevent him preaching in an Ohio district.

We produce it word for word, *spelling* and all:

Dec the 17 1898

To Davy Davis & Moses Garey and all others Wee the under Sined. Have come to the conclusion that Wee would Not allow Eay Mor curch In the School House on a count of the Bad Weather and other objections.

Sined } Geo Sorgent
Ernest Veneer
Charles Hallback

By order of Directors.

INCREASING ATTENDANCE!

The attendance at our Sabbath meetings is on the increase. Sunday, the 22d, the house was crowded, some being obliged to stand for lack of chairs.

This is very encouraging to us, especially as those attending appear to be deeply interested, and anxious to learn. May the increase continue.

LETTERS FOR THE PAPER.

The editor earnestly desires that the scattered members of the church write frequently to the paper. Send us a letter now and then, so we can put it in the paper, and then your brothers and sisters can tell how you feel and how you are getting along. Do not hesitate because you are not the possessor of a college education, but send in your letters and encourage one another. This invitation is to all.

NEW DANGERS THREATEN.

According to the press dispatches, there are good grounds for grave apprehension regarding the state of affairs in the Phillipine Islands.

Aguineldo, the shrewd leader of the natives, seems disposed to dispute the claims of the Americans.

The native and American troops are in close proximity, and a slight difficulty may precipitate a clash between the two bodies of troops, and throw them into a long and bloody struggle. It is to be hoped that great discretion will dominate the conduct of our generals, and that a peaceful solution of the differences will result.

However, should it become necessary to wage war upon the Filipinos, dangerous complications are more than likely to follow; complications which can only be viewed with apprehension by all who detest war and its abhorrent practices.

LETTER FROM BROTHER MAERKER.

We are in receipt of an interesting letter from Bro. Chas. Maerker, priest of the Glen Roy, Ohio, branch. Bro. Maerker thinks that the church should put forth an effort to purchase all the lands it can in Jackson county, Missouri. His wish is according to the instructions given in section 98, which instructs the church to buy lands in Jackson county, and the adjoining ones as well. May the day not be far distant when the Saints shall possess the goodly land.

THANKS.

THE Church of Christ, through its building committee, desires to thank the persons whose names we give herewith, for their kind contributions given to assist us in rebuilding our place of worship.

We trust, that for their reward, the great Father of mercies may repay them in his tenderest way.

STATEMENT OF AMOUNT PLEDGED IN INDEPENDENCE, MISSOURI, FOR USE OF BUILDING COMMITTEE.

1st ward \$21.70, 2d ward 4.15, 3d ward 4.73, 4th ward 14.00, I. W. Rogers 1.00, J. S. Walker 1.00, W. J. Way 50 cents, Miller & Co. 1.00, Hill & Martin 15.00, J. S. Kirby 1.00, J. H. Clinton 50 cents, Wm. Bostian 1.00, Knopker & Knopker 50 cents, W. J. Walker 1.00, C. P. Modie 1.00, J. H. Knoeper 1.00, Oscar Windrup 1.00, Dr. G. F. Twyman 1.00, Brady & O'Brien 1.00, M. C. Masters 1.00, J. V. B. Martin 1.00, George Clinton 50 cents, Cash 25 cents, G. M. Nichol 10.00, Cash 25 cents, Sam Pendleton 25 cents, Cunningham & Gregg 50 cents, A. L. Sampson 25 cents, R. J. Turner 1.00, J. W. Davis 50 cents, J. B. Lowe 1.00, First National Bank 5.00, Waggoner & Gates 2.00, Cash 35 cents, G. L. Chrisman 5.00, A. J. Bundchu 5.00, Geo. P. Frisby 50.00, Chester Frisby 5.00, George W. Sohle 50.00, E. W. Marks 3.00, Richard Hill 25.00, Edward Himes 10.00, H. R. Mills 1.50, M. Casper 50 cents, Allen Bros. 50 cents, H. F. Abell 50 cents, O. L. James 1.00, Gem Drug store 50 cents, Bridges Bros. 1.00, George Martin 50 cents, cash 25 cents, Pendleton & Gentry 1.00, J. Rummell 50 cents, Fred J. Gerber 1.00, B. C. Loar 1.00, J. B. McDonald & Co. 1.50, Compton Bros. 25 cents, Leonard & Miles 50 cents, White & Co. 50 cents, Cash 1.00, Cash 25 cents, Crib Whaley 50

cents, George W. Frisbey 10.00, Nannie Freed 1.00, Lottie Lamb 1.00, A. L. Hartley and wife 2.00, Carey C. Frisbey (hauling) 12.00, John R. Haldeman 10.00, Gladys Woody 50 cents.

COLLECTED AT BONNER SPRINGS, KANSAS.

Powel Himes \$3.00, D. W. Wood 50 cents, H. V. Jewett 25 cents, Luke David 50 cents, Dr. Kestler 1.00, A. W. Darnon 25 cents, Frank Warner 1.00, J. D. Kuhn 25 cents, J. C. Kerby 15 cents, J. S. Payne 25 cents, H. A. Wood 50 cents, J. M. Hartley 2.50, A. Anderson 25 cents, Ira Ponzius 38 cents, Bertie O'Brien 6 cents, Mrs. Rhoda Pontzius 2.00, M. D. Bearden 25 cents, C. C. Johnson 25 cents, Allie Warren 25 cents, A. W. Cole 50 cents, E. M. Cole 50 cents, Meda Cole 50 cents, D. M. McCurdy 25 cents, Peter Berry 25 cents, Roy Baker 25 cents, F. H. Gill 25 cents, John Wegmaster 10 cents, Guy Himes 10 cents.

GLEN ROY, OHIO, BRANCH.

Collected by Mrs. J. M. Davis, Sr., \$3.00, L. M. Jackson 1.00, pledged to Geo. W. Frisbey 1.50.

MISCELLANEOUS.

Mrs. W. P. Thomas, Anaconda, Montana, 5.00, Mrs. Celia Comstock, White Rock, S. D., 50 cents, Josh O. Hedrick 5.00, J. H. Russell 10.00, E. D. Haldeman 10.00, Mrs. Eliza A. Hedrick 50.00, James A. Hedrick 200.00.

The most of the above amounts have been paid. In addition to these amounts, labor has been kindly contributed by George Hedrick, Bailey Bros., A. L. Hartley, George P. Frisbey, David J. Davis, George D. Cole, Leonard A. Haldeman, Chester Frisbey, Olaf Erickson and others. Some material for foundation was also contributed by Mr. Lewis, of Independence.

We have not printed the names of those who contributed to the ladies committee's for the reason that the list cannot be found. We have given the amounts, however, under the heads of 1st, 2d, 3d and 4th wards, and should the names be found we will endeavor to publish them in some future issue.

We may have overlooked some who have contributed; if any of our readers know of such we will thank them to call our attention to them.

BUILDING COMMITTEE.

THE SEARCHLIGHT is in receipt of an interesting letter from Otto Malone, the twelve year old son of a member of the church, in Lawrence county, Ohio.

The little fellow appears to be heart and soul in the work, and not afraid of being called a "Mormon."

May he never be ashamed of the work of God, but remember that those who joined the church, in Christ's day were "Everywhere spoken against." —Acts 28:22.

If it took no sacrifice to be a true christian, little trouble would be had in converting the whole world to Christ.

WITH HER FAMILY.

Sr. Millen arrived in Independence, on January 13th. They have left their Ohio home with the intention of locating near Independence.

Sr. Maude Webster, who has been quite sick for some time is slightly improved.

THE Sunday School which was somewhat interrupted by the burning of the church, has once more got in running order. Bro. Ed. Himes was chosen superintendent at the January election, and good attendance and interest are serving to stimulate the officers and teachers to put forth great efforts to build up the school.

THE best way to help a man is to put him in a way to help himself.

SOME folks' religion is so carefully concealed that no one but themselves know they possess any.

OPEN confession is good for the soul, but sometimes damaging to one's reputation.

IN our griefs, the best sympathy comes from him who has felt the pangs of a like sorrow.

IT is much easier to preach than it is to practice.

ONE who can see his own faults is not so swift to condemn imperfections in others.

WOMEN seldom err in estimating the character of a man, save when they go to choose a husband.

THE LARGER PRAYER.

At first I prayed for Light;
 Could I but see the way,
 How gladly, swiftly would I walk
 To everlasting day!

And next I prayed for Strength,
 That I might tread the road
 With firm, unfaltering feet, and win
 The heaven's serene abode.

And then I asked for Faith;
 Could I but trust my God,
 I'd live enfolded in His peace,
 Though foes were all abroad.

But now I pray for Love,
 Deep love to God and man—
 A living love that will not fail,
 However dark His plan.

And Light and Strength and Faith
 Are opening everywhere!
 God only waited for me till
 I prayed the larger prayer.

—Ednah Dow Cheney.