

SEARCHLIGHT.

VOL. 4.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, FEBRUARY, 1899.

NO. 1.

SEARCHLIGHT.

Published Monthly by Church of Christ in Zion.

SUBSCRIPTION PRICE, 25 CENTS PER YEAR, IN ADVANCE.

JOHN R. HALDEMAN, EDITOR.

Subscriptions commence with February number. Any person sending us three new subscribers for one year will receive one year's subscription free. One cent stamps taken. Address all subscriptions and communications to John R. Haldeman, P. O. Box 83, Independence. Mo.

Entered at Post Office at Independence, Mo., as second-class matter.

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.

VOLUME IV.—NO 1.

THIS number commences the fourth volume of the SEARCHLIGHT. When the first number was issued, more than three years ago, we had only the hope that we would be able to continue our little sheet a year or so at the outside, but thanks to the ordering of Providence, we are able to start in on this, the fourth year of our existence, as a paper, with the hope that the SEARCHLIGHT may see many years of usefulness.

In looking back over what has been accomplished since the publication of our first number, we are sensible of the fact that the blessings of God have not failed us in our feeble efforts to further on the work of the latter days.

While our circulation has not been large at any time, yet our little sheet has found its way into more than thirty states of the Union; Canada has also furnished readers of the message flashed forth by the SEARCHLIGHT.

Like the seed sown by the sower, our message has found lodgment here and there, and calls have come up to Zion for elders to come and induct souls into the church of Christ; answering these calls, elders have been able to add to the membership of the church until our numbers have increased many

fold. It is with a hope that God will still vouchsafe his blessings unto us that we begin this volume, having the earnest desire that we shall be able to present something to our readers during the coming year, that will prove beneficial to them in their efforts to obtain eternal life.

MEMORIES.

What changes the whirling years bring to us. We look back a little ways; behold the events that make up the history of our lives, and find ourselves wondering how things could have turned out so differently from what we planned.

Hopes and plans that seemed bright and strong have sickened and passed away, while things that seemed to have only a remote chance of happening, have come to pass. But, perhaps, the strangest of all is that the little church, known among its friends as the Church of Christ, should still maintain its existence, and exhibit signs of vitality and growth that have proven comforting to those few whose faith has never been shaken in the ultimate triumph of the principles taught by her.

What the future holds in store for our people, only time will develop; yet we know of a surety that there are men and women in the Church of Christ whose aim has ever been lofty; whose courage has often been tested; whose devotion to the cause has never wavered, and whose faith in God has been only strengthened by their trials. Let those unacquainted with the history of our people not think that we have come thus far without trials.

There has been hours in the history of our little people, when the clouds were so dark and the storm so fierce, that hardly a ray of hope was visible. Such an hour followed the first decision in the Temple Lot suit; by the mandate of a Federal judge, the little piece of hallowed ground, doubly dear to our hearts because of the past, and because of the hopes of the future, seemingly was about to be wrested from us. Just previous to the decision, internal troubles had racked and torn the church until only fourteen members were left at Independence to fight the battles of the church. To add to our dismay, the man who had been chieftest in the first struggle for the lots, withdrew his sup-

port and membership from the church. Our attorneys informed us that over \$5,000 would be required for court costs alone. In addition to this sum more than a thousand dollars was required for attorney's fees, printing, etc. And less than a score of people, including men and women, rallied to the support of the church, in this her darkest hour! Suggestion after suggestion was offered as to the best way of raising the money to appeal the suit and save the property; but all were rejected for various reasons. Finally a half dozen or so families came forward and offered the church authorities everything they possessed on earth, even to their wearing apparel, and instructed them to go ahead and appeal the suit and call on them for assistance, promising that they would meet their calls for money, by selling, if necessary, everything they had. The determined efforts of these few seemed to stimulate others who once had held an identity with us. Cottage prayer meetings were instituted, and repeatedly a great outpouring of the Spirit was experienced. The distressed condition of the church, her utter helplessness, and the desire for God's help in the final struggle for the lots, drove men and women to the very depths of humility. The writer can remember the prayers of children even, offered during that trying time, which seemed to almost move heaven and earth. Never will we forget one meeting in particular. It was the night before the day set for the final hearing of the case before the Court of Appeals at St. Louis. Two of the elders had gone to St. Louis to be present at the trial. An agreement was made that all the members here should spend the day preceding the hearing, in fasting and supplication to God, that we should not lose the Temple Lots. In the evening a meeting was held at the house of one of the members in Independence, and such a meeting! Old people present, who had been members of the church for years, testified that it was equal to any in their experience; members who were generally backward at prayer meetings, seemed to vie with each other as to who should be first in prayer or exhortation, while from the lips of the young, unaccustomed to prayer as they were, flowed melting streams of touching language, as they implored the Lord to listen to our cries. Had life been at stake, apparently, no greater effort could have been put forth. After all had taken some part in meeting, and the room was apparently filled with the Spirit, the great Father's heart seemed moved with compassion, and one of those present announced by the power of the Spirit, that the Temple Lots should not be lost to us.

From about that time, the church seemed to

take on new life, and its members seemed newly awakened to their surroundings. The promises of God to our people were again held up before us and each heart seemed fired with hope, as we realized anew the privileges that God had extended toward us. When finally the decision was handed down by the Court of Appeals, forever vesting in the Church of Christ the title of the Temple Lots, it began to dawn on our people that God certainly had a purpose in permitting us to still retain the custody of the sacred soil. What could be his object, and what part was the Church of Christ to play in the mighty events yet to happen, having, for their beginning place, the Temple Lots? Our people well understood that the redemption of Zion must soon begin; that the work of the one "mighty and strong" could not be much longer delayed; that the building of the city, New Jerusalem, and the consequent gathering of the "remnant" were events that must be very near our doors. These things were all thought of, and as they were more deeply considered, all could see that the possession of the Temple Lots was a vital factor in the progress of these events. Without control of that spot, all efforts to carry on the work of the redemption and upbuilding of Zion, must prove fruitless. What a thrill came to our hearts as we considered these things and realized that God had permitted us, a few, weak people, to retain custody as against the efforts of a great body of people who outnumbered us a thousand to one.

With a realization of our possibilities as individuals, and as a people, to the hearts of many came a deep resolve to give themselves no rest until they stood before God, stripped of every hindrance, and free to do the work God had so evidently entrusted to us. Whether progress has been made in these efforts, God is the best judge. But time has slipped by—three of four years have passed, and today finds us with enlarged vision, increased faith, and a knowledge of a portion of God's will toward us. The years have tended to soften whatever feeling might have been borne, growing out of the legal contest between us and the Reorganization, and today the Church of Christ stands with her arms outstretched towards all who have ever embraced the latter day faith, with a desire to help the honest in heart to a better understanding of God's purposes towards them, and to show them their part and duty in the grand work of the "redemption of Zion." The great need of the church is for men and money; men who understand our position, and who are able to tell it. Money is needed to supply the wants of those engaged in the ministry. We have only a few men who are at present available for

missionary labor. Many openings, where preaching might be done, have been left unfilled for lack of men and means to fill them. Other calls for money from sources which could not go unheeded, have been made.

Our efforts and intentions are certainly for good, seeing that our chief object is the redemption of Zion, a thing that should be dear to the heart of every Latter Day Saint. In our efforts to better her cause, we ask the help of all the lovers of Zion, in whatever manner they may be influenced to extend it. Will you be one to help us?

IS IT FULLY APPRECIATED?

We have often wondered whether church members appreciated the worth and great blessings to be derived from the administrations to the sick. We use the word "blessings" because there is more than one blessing to be obtained by him who willingly submits to the ordinance; but many, looking at the *material* benefits that follow a successful administration, see only the *material* good gained in the operation. There can be no discounting nor belittling the great blessing received by the sick, who, through the operations of the Spirit, are relieved from bodily pain and suffering; yet relying upon the words of the Apostle James, we can readily believe that the greatest blessing following an administration is not discernible by the human senses. We refer to the last part of James, 5th chapter, verse 15, where he assures us, referring to the one receiving the administration, that "if he have committed sins, they shall be forgiven him." This we claim is the grandest blessing that can follow a successful administration.

At times when the elders are called and do their best, the sick person gains no apparent relief, but passes away. Those who do not favor the practice of administering to the sick, point out these cases and term them "failures." It is doubtful, however, whether there ever was an administration to the sick, when properly conducted, that turned out to be a failure. The mere fact that a person dies after being administered to, is no proof that the power of healing was not present with the elders who performed the ordinance. It takes but a small degree of intelligence to assure one that when the time comes for a man to die, he will pass away regardless of the prayers of men; and though the man die despite the prayers and efforts of the elders, yet he has received a blessing greater than restoration to health; a greater blessing than the possession of kingdoms, or all that the world could bestow. He has gained that great

and priceless blessing—the forgiveness of his sins and the blessed knowledge that can lay down the mortal coil pure and spotless.

If I knew I was on my death-bed I would more earnestly desire the administration of the elders than at any other time in my life. I would want to be administered to and feel a surety that I was blameless in the sight of God. I would desire these things not alone for the assurance and peace it would give my last hours upon earth, but for the comfort and consolation it would afford those who loved me and were left behind.

If the sin-forgiving attributes of this ordinance of the house of God were clearly laid before the people, we believe that the services of the elders would be oftener required.

A STEP TOO FAR.

There is good ground for the belief that the Utah church has made a mistake in sending B. H. Roberts as a congressman from Utah. While it is true that the Utah church as a body did not nominate and elect Mr. Roberts, yet the fact remains that it gave him its approval and support, which it had a perfect right to do, nevertheless, the wisdom may be questioned, of a policy which put one, virtually a polygamist, in so conspicuous a position. A brief consideration on their part should have taught them that sending Roberts to Washington would surely bring down the storm that is now breaking over their heads.

Surely from among all the available congressional timber, material could have been selected which would have been less objectionable to the public. The agitation that has resulted from the election of Mr. Roberts has given the Utah church a wide advertising; it may be that the Salt Lake leaders have adopted this theatrical trick of getting themselves before the public; if so, their plan has worked to perfection, but it is extremely doubtful whether flaunting Roberts' polygamous relations will prove very beneficial to the small army of elders sent out from the Utah capital, and who are now busily engaged in telling the people that polygamy in Utah is a thing of the past.

A BLOODY battle between our forces and the Filipinos was fought on February 4th and 5th. Great loss of life is reported to have occurred among the islanders while our own forces lost several hundred in killed and wounded. Already reports are rife that Germany had a hand in precipitating the conflict and that she is lending both moral and material aid to the insurgents. What the end will be no one is able to determine.

BRO. ANDREW HEMES renews his subscription for 1899 with a five dollar bill.

PLEASE do not delay in sending in your subscriptions. Only 25 cents per year for the paper.

BRO. JOHN DAVIS, of Glen Roy, Ohio, writes that he expects to soon return to Independence.

BRO. CHESTER FRISBEY and wife have moved into Independence, and will try town life for a while.

THE SEARCHLIGHT is in receipt of a letter signed by forty persons, requesting that Elder Davis be sent to preach to them.

LITTLE OTTO MALONE writes us again that the church in his town is gaining ground, notwithstanding the efforts made against it.

WE hope to have the stairs built and in shape so the April conference may be held in the upstairs auditorium of our new building.

LETTERS received from Elder Davis contain the intelligence that a number have been baptized and that preaching has been done as circumstances would permit. He has had much to overcome in his labors.

FEBRUARY, 1899, will go down in history as one of the coldest months known for years; in fact, the records of the weather bureau fail to show anything that approached it for the great area of country suffering simultaneously with weather that went far below the zero mark. Some thermometers at Independence registered 30 degrees below zero.

TO OUR CORRESPONDENTS.

We are often in receipt of letters from persons, not members of the Church of Christ, which, if published, would prove very interesting to our readers.

We would publish some of these letters were it not for fear of offending the writers. We request our correspondents to mark "private" on all communications not intended for publication, and then we will be free to publish such as we deem of the greatest interest.

TO BRANCH SECRETARIES OR CLERKS.

All branch clerks should make out and mail to Geo. P. Frisbey, Independence, Missouri, their reports showing the standing of their branches. These reports should reach Bro. Frisbey not later than March 15, 1899. Brethren please attend to this request.

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.]

Revelation to Joseph Smith, Jr., Oliver Cowdery, and John Whitmer. Given at Harmony, Penn., July 1830.

Behold I say unto you, that you shall let your time be devoted to the studying of the scriptures, and to preaching, and to confirming the church at Colesville; and to performing your labors on the land, such as is required, until after you shall go to the west, to hold the next conference; and then it shall be made known what you shall do. And all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith. Amen.

Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Whitmer's and I began to arrange and copy the revelations which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me. Whilst thus (and otherwise at intervals) employed in the work appointed me, by my heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot, of course give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to remember. He wrote to inform me that he discovered an error in one of the commandments: Book of Doctrine and Covenants, Sec. 2d, page 7th—'And truly manifested by their works that they have received of the spirit of Christ unto the remission of their sins.' The above quotation, he said, was erroneous, and added, I command you in the name of God to erase these words, that no priestcraft be amongst us!! I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add or diminish to or from a revelation or commandment from Almighty God. In a few days afterwards I visited him and Mr. Whitmer's family, where I found the family, in general, of his opinion concerning the words above quoted; and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However Christian Whitmer at length got convinced that it was reasonable, and according to Scripture, and, finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, to acknowledge they had been in error, and that the sentence in dispute was in accordance with the rest of the commandments. And thus was their error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that he might teach us of his ways, that we might walk in his paths and live by every word that proceedeth forth from his mouth.

BRO. ED HIMES and wife have moved to the home of his father at Allendale, Worth county, Missouri. Bro. Himes hopes to be able to move to Independence in the spring.

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INDEPENDENCE, JACKSON COUNTY, MISSOURI, MARCH, 1899.

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ON THE MOUNT.

At last the ascent of the mount was accomplished and turning to look back on the place he had so recently quit, the Man of Sorrows beheld the Holy City. With what mingled feelings of grief and pity must he have beheld her mighty walls and her shining palaces rising one above another, their tops and turrets almost mingling with the clouds. Perched far above them all, lying in the very heart of the "city of David" rested the temple. Magnificent monument of a past glory and mute prophet of coming woe. Vast pile of senseless stone that echoed to the shrill blast of the trumpet and was silent when the voice of Jesus smote upon the ears of those gathered together to confound the hated Nazarene.

With what grandeur rose its walls, guarding in its innermost depths the Holy of Holies, its altars, its tablets and its symbols of the King of kings and Lord of lords. Here slept in safety the records of Israel's past glory; records which told of God's dealings with Abraham, with Isaac and Jacob; the story of Israel's shepherd king; the words of the prophets and the promise of the Messiah, even the Mighty Prince, whose coming was to bring deliverance to a nation grown old in

waiting. Alas! that the King should come to his own and they knew him not; His counsel rejected; His teachings despised; His wonderful miracles branded as emanating from Satan. They had waited centuries for the coming of one who, when he came, was jeered at and spat upon; cast out from his kindred and left to be a wanderer, with no place to lay his head. With slackening steps and bursting heart this exiled King looked down upon the fair city which knew not its friends, else had they, the whole city would have poured through its gates and sought the Nazarene upon bended knees, supplicating his return and forgiveness. But Israel's priests had no homage for the carpenter's son. They knew his father, his mother and his brethren, and instead of a shout of welcome he heard the muttered threat. For praise he received their sneers. Their learned doctors with pomposity born of long homage by the people, when they put to him their skilled questions, little dreamed that they were questioning the great law-giver, even the maker and framer of their laws. And those who charged him with blasphemy little realized that they were arraigning the only one against whom blasphemy might be uttered.

Blind, senseless and unreasoning they closed their eyes, stopped their ears and shut their hearts to him whose very being thrilled through and through with divine love for them. He who was sent and longed to bear their burdens was waiting at their side eager to lift their load and they turned coldly from him. He offered to free them from their bondage and they answered his offer with scorn. He unloosed the healing power of heaven, on the Sabbath made whole one diseased, and they threatened him with the law. He told them of the Father and his errand from him, and they answered: "Behold he blasphemeth." Entreaty, logic and reasoning fell unheeded upon their ears, for then had come to pass the saying: "Light shineth in darkness and the darkness comprehendeth it not."

With sickened soul the Savior of the world had quaffed from the bitter cup of man's ingratitude, stung to the center by their cruelty. Had he acted from natural impulses he would have turned and cursed them, but being the Son of God, his actions proved his divine ancestry. With moistened eyes he fixed his gaze upon the city.

No doubt, before his eyes passed the dreadful scenes to be enacted in a few years before her gates. With prophetic vision he knew that the proud city would be humbled to the dust, her sons slain, her daughters ravished, her little children put to the sword, and those who escaped forced to flee to the four winds. Little wonder that his eyes filled with tears and his lips could not longer restrain the cry of an agonized heart: "O Jerusalem, Jerusalem, how oft would I have gathered thee, as a hen gathereth her chickens, but ye would not."

No malice, no hatred in that cry—only the throbbing that a mother feels who sees her child astray; the cry of a father as swimming in the strong stream to rescue his only son, he sees him pass beyond his reach and sink beneath the wave. In their peril he forgot their cruelty; their sins were obscured, their baseness hidden; their perfidy put away. All their loathesomeness was in that moment swept aside and naught remained but his great love for them—Israel—*his people, his own*. The human love could no longer be restrained. His brotherhood, his fatherhood all found voice in the cry: "O Jerusalem, how oft would I have gathered you."

We feel that the awful desolation that befell the Holy City was only a just retribution for her treatment of the Savior, and we tell ourselves, had we have lived when Christ was on earth, we would have been ever close to him. We think how eager we would have been to follow him about, not content that a single word falling from his lips should escape us, anxious and ready to fulfill his slightest request; ministering to his wants; comforting his heart by our obedience to his commands, not satisfied unless we could look upon his face; taking no thought of ourselves, only wishing to be ever near him; to hear his gentle voice; to see his smile; to learn of his wisdom and to know all his ways. Nothing could have kept us from his side. We tell ourselves, had we been present on the day they crucified him we should have begged the soldiers to nail us to a cross and let us die with him, that our last look might be upon his face, where we too could have shared with the thief the blessed promise: "This day shalt thou be with me in paradise." While we are denied those privileges, let us not be insensible to the fact that from the "mount" of God's throne Jesus ever sits and perhaps looks down on us as he did that eve at Jerusalem, longing to gather us as he did the ancients. God help us that his longing shall not be in vain, but that we shall yield such obedience to his laws as will assure us a resting place "beneath the shadow of his wing." That instead of weeping over us, that our righteous-

ness shall be such that even the angels in heaven shall rejoice.

Men and women are today offered the same blessings Christ wished to bestow upon ancient Jerusalem, but unless our lives are marked with righteousness in everything, we will write ourselves down among those whom Christ desired to "gather" but they would not.

X NEW EDITION BOOK OF MORMON. X

We learn from the *Return* that an edition of the Book of Mormon is about to be published by the Whitmerite brethren. We learned from one of their elders that they will be unable to print their book from the original manuscript as they first desired, on account of the present custodian refusing to allow the use of the manuscript. A Salt Lake edition, corrected from a Palmyra copy, will be used for printer's copy. It is to be regretted that the original manuscript was not available; not that we suspect any serious errors in the Palmyra edition, but an exact duplicate of the manuscript would have possessed a superior value to any edition extant.

THE SACRAMENT.

It is the custom among some churches in administering the sacrament, to allow the cup or plate to be passed from one communicant to another without being returned to the officer who assists in the ordinance.

This practice we deem to be improper for several reasons, among which are the following: If the cup is handed you by the person who happens to sit next to you, he, instead of the priest, administers the emblem to you, in conflict with the law, as recorded in the Book of Mormon and in the Doctrine and Covenants, which says that the *elder or priest shall administer it* (Sec. 15, par. 22). Placing the emblems in the hands of those desiring to partake, is as much a part of "administering it" as is asking the prescribed blessing.

There are good reasons, apart from this, which demand that the elder or the priest personally pass the emblem to each person desiring to partake. In the book of Nephi, chapter 8, verse 9, the Lord in giving his parting instructions to the church, warned them to be careful whom they allowed to partake of the sacrament, forbidding them to *knowingly* allow anyone to eat unworthily.

If members are allowed to pass the plate or cup from one to another they are liable to unwittingly give it to some one who is not worthy, which perhaps would not have happened had it been returned to the priest's or elder's hand, who is sup-

posed to be better informed concerning the spiritual standing of the members; for where frequent council is had among the officers of the church, they are more likely to be better informed on these points than the average lay member.

We, therefore, feel that in order to strictly comply with the law, the officer who passes around the emblems, should insist that the cup or plate be returned to him each time a member partakes, and that each one desiring to eat and drink should receive the emblems from the officer acting, and *him alone*, and when he has partaken he should return the emblem to the officer who gave it to him.

This, we believe, would insure a greater probability of none receiving the sacrament excepting those who were entitled to it.

GENERAL CONFERENCE.

General conference will be held in Independence, April 6, 1899, at 10 a. m. Friends and brethren from a distance who intend attending, please inform the undersigned that arrangements may be made to care for them.

GEO. P. FRISBEY.

PLEASE RENEW.

WILL not our friends, some of whom are away behind in paying for the paper, please send in their subscriptions without delay. Let us again remind you that it takes money to pay the printer, and your quarter or half dollar will help along. Please let us hear from you soon.

BRO. JAMES HARTLEY and family, of Bonner Springs, Kansas, have our sympathy in their bereavement. Bro. Hartley buried his little baby March 4th.

THE bad weather has interfered with our attendance very much for the past four or five Sundays. We have the consolation, however, that better weather is coming.

MEN often inflict themselves with maladies which have no existence outside of their own vivid imagination.

Fear often creates respect.

A LETTER from Bro. J. S. Morris, of Campbell, Ohio, contains the information that Elder Davis has organized a small branch of the church at that place. Bro. Morris reports the interest among outsiders as good, and also that the members of the church there are anxious to have Bro. Geo. D. Cole visit them, and do some preaching at that place.

DURING February quite a commotion was caused among local members of the Reorganization over meetings held in the "stone church." Some "Brighamite" elders, who had just finished holding conference in Independence, spoke at their church for several evenings, the Reorganized elders "criticizing" what they offered.

Much energy was expended on both sides without producing any visible effects as regards changing the opinions of either. They went over the time worn subjects of lineal and apostolic succession, etc.

Some day these two overgrown factions in their investigations to determine who is the church of Christ, will discover that they should start their digging in 1834 instead of 1844. If they would conscientiously do this, the membership of our church would be wonderfully increased in the next few years.

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.]

Early in the month of August, Newell Knight and his wife paid us a visit, at my place, at Harmony, Pennsylvania, and as neither his wife nor himself had been as yet confirmed, it was proposed that we should confirm them, and partake together of the sacrament, before he and his wife should leave us. In order to prepare for this, I set out to go to procure some wine for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation; the first paragraph of which was written at this time, and the remainder in the September following:

Revelation given September, 1830.

Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins; wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you; yea, in this my Father's kingdom which shall be built up on the earth.

Behold, this is wisdom in me; wherefore marvel not for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fullness of my everlasting gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things,

or the restorer of all things spoken by the mouth of all the holy prophets since the world began, concerning the last days; and also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servant, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also, with Joseph, and Jacob, and Isaac, and Abraham, your fathers; by whom the promises remain; and also with Michael, or Adam, the father of all, the prince of all, the ancient of days.

And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth; and also with all those whom my Father hath given me out of the world; wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace, which I have sent mine angels to commit unto you, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you, and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

In obedience to the above commandment we prepared some wine of our own make, and held our meeting, consisting only of five, *viz*, Newell Knight and his wife, myself and wife, and John Whitmer. We partook together of the sacrament, after which we confirmed these two sisters into the church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God, and rejoiced exceedingly. About this time a spirit of persecution began again to manifest itself against us in the neighborhood where I now resided, which was commenced by a man of the Methodist persuasion, who professed to be a minister of God, and whose name was * * *. This man came to understand that my father-in-law and his family had promised us protection, and were friendly; and enquiring into the work, and knowing that if he could get him turned against me, my friends in that place would be but few, he accordingly went to visit my father-in-law, and told him falsehoods concerning me, of the most shameful nature, which turned the old gentleman and this family so much against us, that they would no longer promise us protection, nor believe our doctrines. To-

wards the latter end of August I (in company with John and David Whitmer, and my brother Hyrum Smith), visited the church at Colesville, New York. Well knowing the determined hostilities of our enemies in that quarter, and also knowing that it was our duty to visit the church, we had called upon our heavenly Father, in mighty prayer, that he would grant us an opportunity of meeting with them; that he would blind the eyes of our enemies, so that they would not know us, and that we might, on this occasion, return unmolested.

Our prayers were not in vain, for when within a little distance of Mr. Knight's place we encountered a large company at work upon the public road, amongst whom were several of our most bitter enemies. They looked earnestly at us, but not knowing us, we passed on without interruption. We that evening assembled the church, and confirmed them, partook of the sacrament, and held a happy meeting, having much reason to rejoice in the God of our salvation, and sing hosannas to his holy name. Next morning we set out on our return home, and although our enemies had offered a reward of five dollars, to any one who would give them information of our arrival, yet did we get clear of the neighborhood, without the least annoyance, and arrived at home in safety. Some few days afterwards, however, Newell Knight came to my place, and from him we learnt that very shortly after our departure the mob had come to know of our having been there, when they immediately collected together, and had threatened the brethren, and very much annoyed them during all that day. Meantime Brother Knight had come with his wagon, prepared to move my family, etc., etc., to Fayette, New York. Mr. Whitmer having heard of the persecutions which had been got up against us at Harmony, Pennsylvania, had invited us to go and live with him; and during the last week of August we arrived at Fayette, amidst the congratulations of our brethren and friends. To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had got in his possession a certain stone, by which he had obtained to certain revelations, concerning the upbuilding of Zion, the order of the church, etc., etc., all of which were intirely at variance with the order of God's house, as laid down in the New Testament, as well as in our late revelations.

[TO BE CONTINUED.]

ONE OF MANY.

MARKDALE, March, 7, 1899.

EDITOR OF SEARCHLIGHT.

Dear Sir:—I have been reading the SEARCHLIGHT for the last year and I would like it for another year. I like it very much it has been a searchlight to me. I have just received the December number. I rather like the hit you gave the Reorganized people for advertising Patent Medicines in the same paper they do the gospel, when they claim the signs follow them that believe. I would like to see one of your elders and have a visit with him. He you an elder in Ontario, if so, where is he located? I close 25 cents for the SEARCHLIGHT another year. Please send to Markdale, Ontario.

Yours truly,

SEARCHLIGHT.

VOL. 4.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, APRIL, 1899.

NO. 3.

SEARCHLIGHT.

Published Monthly by Church of Christ in Zion.

SUBSCRIPTION PRICE, 25 CENTS PER YEAR, IN ADVANCE.

JOHN R. HALDEMAN, EDITOR.

Subscriptions commence with February number. Any person sending us three new subscribers for one year will receive one year's subscription free. One cent stamps taken. Address all subscriptions and communications to John R. Haldeman, P. O. Box 83, Independence, Mo.

Entered at Post Office at Independence, Mo., as second-class matter.

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.

ELDER HILL has been quite sick but was sufficiently recovered to preside at the conference.

BRO. JOHN DAVIS, JR., late of Glen Roy, Ohio, has again come among us with the intention of making this his future home. We are glad to have him with us again.

THE *Saints' Herald* sometime ago prematurely announced that the SEARCHLIGHT would suspend. Will the *Herald* be kind enough to announce the fact that the SEARCHLIGHT is still running and will continue to run for the present year at least?

SUGGESTIONS TO PARENTS.

"How could a boy with such good parents turn out so badly?" One often hears this comment, and oftener the question lays with heavy weight upon the hearts of the parents who mourn over the shortcomings of some erring child.

In vain do these sorrowing fathers and mothers ransack the chambers of their memories, searching for some cause that has made the child turn out just the opposite from what was anticipated. Fathers tell themselves that they were quick to satisfy every wish of the child, while the

mother can truthfully say that kindness ever ruled her treatment of her offspring. What could be the cause?

Perhaps, if we knew all, we would realize that nine out of every ten persons who go astray, could trace the source of their downfall to some unchecked act of disobedience committed during childhood. How often do parents, through mistaken feeling, let pass acts of disobedience with the thought that it is only a little thing and hardly worth correcting. One act of disobedience that passes uncorrected, paves the way for another. The parents who would do their plain duty to their children, to society, and to their God, should insist upon the strictest discipline in the family. It has often been said that "he who would command must first learn to obey," and rest assured that the obedient one learns the lesson best at his mother's knee. Teach your children that law is the foundation of the earth and the whole universe. That obedience to law is the sole cause of the earth's maintaining her place among the spheres. Teach them that the sun shines, the rain falls, the seasons come and go, all in obedience to law. Let their minds grasp, early as possible, the truth that laws are not framed for punishment alone, but that the chief object aimed at in their construction is the principle of preservation.

It is the unchecked and undisciplined man who possesses the ungovernable temper. The writer has watched the development of children whose temper was allowed sway, and whose slightest wish and will was unchecked. He has seen them grow into manhood with vile and noxious tempers, from the simple reason that their parents did not exercise proper control over them when they were young. Parents who refrain from exercising their duty toward their children in not teaching them control when young, do a great injury to their offspring.

The child who is permitted to allow his passions to rule him while little, will find that as he grows older, his passions yearly become harder to control. How few are the crimes committed by those able to control themselves. It is men who have never learned the principle of obedience that form the majority of the criminal class. The man who has learned true obedience grows to love

it, and insensibly to require it. The man who has gained complete control of himself, has become a mighty sovereign with almost unlimited power. It is the man who has learned to master fear who walks calmly into the jaws of death, and returns a hero.

It is the man who has learned to master the weaknesses of the flesh, that grasps the power to become one of the sons of God.

It is the man who has learned to overcome temptations and conquer vices, who can best help others to win the fight, and yet none of these could accomplish their purposes without having practiced obedience.

Even our Lord and Savior learned the lesson of obedience; even by the things he suffered.

Then let fathers and mothers teach children the lesson of true obedience, for in so doing they invest them with power greater than wealth or learning will buy. Let the lesson be begun as soon as the child can crawl. Let the rule of the parents be firm and unchanging. Never make an unjust requirement of a child, nor let your requirement go unperformed. Never make a promise to your child that you do not intend to fulfill. Refrain from threatening, and when you find it necessary to punish a child, select some method that will leave an impression on their minds, rather than stripes upon their bodies. If children were properly taught and raised, the whip would become almost obsolete. Try and realize that the child is father to the man, and the traits of the man are but the ripening of the fruits that blossomed when he was a child.

Encourage every good trait of character that your child displays. Help him to cultivate it and let him know that it affords you satisfaction for him to exhibit it. Be careful of our own conduct. Do not get angry and rave and tear before your children and then expect them not to notice it. The child grows from without. His mind and whole nature is open to impressions he daily receives, and who is it that does not know that impressions received in childhood last the longest. Then be careful that he is guarded from things that would teach him evil. By all means be careful what you allow your child to read. Many a child has received his first suggestion of evil from unfit publications.

Be sure you know the habits and dispositions of his playmates; take no risk of his moral contamination by other children, but know, by your own personal investigations, whether he has the proper associates, and let not your investigations stop at the children with whom he associates, but include all who might exercise an influence over

him. Many grown people are so vile that they delight in destroying the innocence of little children.

As nature begins to stir the powers of life within your child, *you* should be the first to explain the secret and warn your child concerning the gifts it bestows. Many parents, from a false sense of modesty, allow their children to learn nature's secrets from those of impure minds.

Remember that offspring are among the chiefest of God's gifts to men, and that providing them with food and shelter is the least of your duty toward them.

The child who reaches manhood without having learned the lesson of obedience is like the ship sent out to sea with no rudder to govern her course. She may ride in safety while the skies are clear, but when the winds and the waves come to try her strength she is driven before them and left a wreck upon the rocks.

Nature has so fitted mankind that the parents may become the builders of the characters of their children, and if the child be sent forth into the world ill-equipped, and wanting in the attributes that make a noble man, let his progenitors be blamed rather than him.

THE *Ironton Register*, a paper published at Ironton, Ohio, under date of March 16, 1899, has an article headed, "A Saving Clause," in which an attempt is made by Joseph R. Cooper, to cast discredit on the Book of Mormon. Mr. Cooper attempts to show, by quoting from "Prophet" Snow that the Book of Mormon teaches polygamy.

Were the readers of the *Ironton Register* familiar with the Book of Mormon, no defense of it would be needed at our hands, for it condemns polygamy in no uncertain terms, as we will proceed to show from quotations found in Book of Jacob, the third book in the Book of Mormon; we quote from the second chapter, sixth paragraph:

"Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of Mine Arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph, wherefore, I the Lord God will not suffer that the people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be one wife, and concubines he shall have none."

The construction that "Prophet" Snow chooses to put on the last sentence quoted, is so obviously at variance with the plain statement that precedes it, that we wonder any one of ordinary education would fail of detecting it.

The rule of law (and of good common sense as well), is that the meaning of obscure language is a

paragraph treating on a certain subject, shall be governed by the general trend of the paragraph that contains the sentence. The paragraph upon which "Prophet" Snow seeks to build his polygamic theory, contains a positive and explicit denunciation of the practice of polygamy. So clear and unmistakable is God's hatred for this vile doctrine there expressed, that one who advocates the idea that polygamy is intended, must be either morally diseased, and seeking to bring odium on the Book of Mormon.

"Prophet" Snow belongs to a people who once were as far from polygamy as a people could be; but like certain ones of old, as told in Revelation 8: 14, 15, they have embraced doctrines hateful in the sight of God, thus rendering them transgressors.

The true Church of Christ, founded in 1830 by Joseph Smith, upon the Bible and Book of Mormon, is deeply averse to the practice of polygamy, and would quickly disfellowship any of its members who should dare to practice it. It is true, we, the Church of Christ, in common with the Utah Mormon church, accept the Book of Mormon as being inspired of God, but we point to the injustice of being compelled to share with them the odium that is justly theirs.

The Book of Mormon should no more be blamed for the teaching of polygamy than the New Testament.

The church at Pergamos who believed in and accepted the New Testament, had those among it who practiced the doctrine of the Nicolaitanes, and yet it is declared in Revelation 2: 14, 15, that God hated that doctrine.

The people who believe in the Book of Mormon have some among them who believe in polygamy, and yet the Book of Mormon declares that God hates it. It would be as just to declare that all believers in the New Testament accepted the doctrine of the Nicolaitanes, as to suppose that all believers in the Book of Mormon accepted the doctrine of polygamy; or to put it a little differently, it would be as unjust to hold all believers in the Book of Mormon accountable for "Prophet" Snow's ideas, as it would be to hold the christian world responsible for "Pagan Bob's" misinterpretation of the Holy Scriptures.

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.]

As a conference meeting had been appointed for the first day of September, I thought it wisdom not to do much more than to converse with

the brethren on the subject, until the conference should meet. Finding, however, that many (especially the Whitmer family and Oliver Cowdery), were believing much in the thing set forth by this stone, we thought best to enquire of the Lord, concerning so important a matter, and before conferred convened, we received the following:

Revelation to Oliver Cowdery, given at Fayette, New York, September 1830.

Behold, I say unto thee, Oliver, that it shall be given unto thee that thou shalt be heard by the church in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

But, behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations, with power and authority unto the church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him the keys of the mysteries and the revelations, which are sealed, until I shall appoint unto them another in his stead.

And now, behold I say unto you that you shall go unto the Lamanites, and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites.

Thou shalt not leave this place until after the conference, and my servant Joseph shall be appointed to preside over the conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hiram Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him; for, behold, these things have not been appointed unto him; neither shall anything be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith.

And thou shalt assist to settle all these things, according to the covenants of the church, before thou shalt take thy journey among the Lamanites. And it shall be given thee from the time that thou shalt go, until the time thou shalt return, what thou shalt do. And thou must open thy mouth at all times, declaring my gospel with the sound of rejoicing. Amen.

Revelation given in the presence of six elders, in Fayette, New York, September, 1830.

Listen to the voice of Jesus Christ, your Redeemer, the Great I AM, whose arm of mercy hath atoned for your sins, who will gather his people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call

upon me in mighty prayer. Behold, verily, verily I say unto you that at this time your sins are forgiven you; therefore ye receive these things; but remember to sin no more, lest perils shall come upon you.

Verily I say unto you that ye are chosen out of the world to declare my gospel with the sound of rejoicing, as with the voice of a trumpet; lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom; and as it is written, Whatsoever ye ask in faith, being united in prayer according to my command, ye shall receive; and ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulations and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth; for the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke, so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand, at the day of my coming, in a pillar of fire, being clothed with the robe of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; for a trumpet shall sound, both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon, even as I am, to be with me, that we may be one.

But, behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; and there shall be greater signs in heaven above, and in the earth beneath; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth; and it shall come to pass because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for, behold, my blood shall not cleanse them if they hear me not.

Wherefore, I, the Lord God, will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets; and it shall come to pass that the beasts of the forests and the fowls of the air shall devour them up; and that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, which spoke of these things which have not come to pass, but surely must, as I live, for abomination shall not reign.

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fullness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

But, behold, verily I say unto you, before the earth shall pass away, Michael, mine arch-angel, shall sound his trumpet, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

And now behold, I say unto you, never at any time, have I declared from mine own mouth that they should return, for where I am they can not come, for they have no power; but remember that all my judgments are not given unto men; and as the words have gone forth out of my mouth, even so shall they be fulfilled; that the first shall be last, and that the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my Spirit; for by the power of my Spirit, created I them; yea, all things both spiritual and temporal; firstly spiritual, secondly temporal, which is the beginning of my work; and again, firstly temporal, and secondly spiritual, which is the last of my work; speaking unto you that you may naturally understand, but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal, neither any man, or the children of men; neither Adam your father, whom I created; behold I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him; for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.

And it came to pass, that Adam being tempted of the devil, for behold the devil was before Adam, for he rebelled against me, saying, Give me thine honor, which is my power; and also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus became the devil and his angels; and behold, there is a place prepared for them from the beginning, which place is hell; and it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet.

Wherefore, it came to pass, that the devil tempted Adam and he partook the forbidden fruit, and transgressed the commandment, wherein he became subject to the will of the devil, because he yielded unto temptation; wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence because of his transgression; wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart ye cursed.

But, behold, I say unto you, that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption through faith on the name of mine only begotten Son; and thus did I, the Lord God, appoint unto man the days of his probation; that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe, and they that believe not unto eternal damnation, for they can not be redeemed from their spiritual fall, because they repent not, for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

But, behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten; wherefore they can not sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

And again I say unto you, that whoso having knowledge, have I not commanded to repent? and he that hath no understanding, it remaineth in me to do according as it is written. And now, I declare no more unto you at this time. Amen.

[TO BE CONTINUED.]

SEARCHLIGHT.

VOL. 4.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, MAY, 1899.

NO. 4.

SEARCHLIGHT.

Published Monthly by Church of Christ in Zion.

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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.

We learn through a letter received by a sister, that Bro. Charles Maerker has sold out his place in Ohio and intends moving to a location nearer the "Center Stake."

The nearer the better, Bro. Maerker.

AN EXPLANATION WANTED.

The *Saints' Herald*, for April 24, 1899, has an article headed "Equality," which among other things, refers to a certain revelation given by Joseph Smith in Far West, Missouri, July 8, 1838.

The writer of the article makes an attempt to answer an oft repeated criticism of that paragraph in the "revelation" which required the church to pay the debts of "the Presidency."

He gives an explanation which seems plausible enough, were it not for some stubborn matters of history which persist in obtruding their hard cases in the face of his smooth little theory.

The events that clustered around the career of Joseph Smith have not receded so far into the past that the investigator is left to surmising or guesswork, yet the writer of the article "Equality" evidently depends upon these untrustworthy sources of information.

According to the *Herald's* version, the debts

that the church was called on to pay, were obligations incurred by Joseph Smith and his counsellors in the *properr conduct* of church affairs.

Does the *Herald* deem it wise to give the inside history connected with the making of these debts?

Will it deem it expedient to give an airing to the affairs of the "Kirtland Safety Society" and also the "Kirtland Safety Anti-Banking Society?"

Will it publish a list of the amounts of *notes* signed by Joseph Smith and Sidney Rigdon, put in circulation and never redeemed?

Will it inform its readers if Joseph Smith's hurried departure from Kirtland was caused by a collapse of the wild cat banking scheme (in which Saints were so freely invited to invest their savings), and will it also give its opinion as to whether fear of arrest, in failing to liquidate these debts could have had anything to do with the revelation of 1838 calling on the church to pay the debts of the "Presidency," *i. e.*, Joseph Smith, Sidney Rigdon?

Will it also state the law of God concerning "going into debt to your enemies," and enlighten the people as to whether Joseph Smith transgressed that law when he became obligated in amounts vastly beyond his power to pay, and further, had Joseph Smith adhered strictly to the law of God, could it have been possible for him to have had any debts of any description to be paid?

It is possible that the *Herald* can clear up the shadows that have hung so darkly over these transactions. If they can do so the SEARCHLIGHT will be only too glad to give publicity, as far as lies in its power, to anything that will tend to brighten the matter.

WHAT does the recent formation of huge commercial "trusts" portend? During the past few months thousands of manufacturing and trading concerns have been merged into immense corporations with their governing power vested in a few hands.

The reason given the public for these gigantic trade combinations, is that a reduction of operating expenses and the elimination of ruinous competition may be obtained.

It makes no difference what their professed

purposes may be, it is sure that the people who consume their products will suffer in the end, for when these trusts have succeeded in throttling competition, rest assured that they will not neglect the opportunity to raise the price of their product to the highest possible point.

What the end will be, we shudder to contemplate, for there can be but one end, should our government permit the continuation of these illegal alliances. The people will rise in their might and ruin will result.

In the Book of Mormon we are warned to beware of the day when "secret combinations get above you." May not these "trusts" be numbered among the "secret combinations?"

There is certainly danger in these movements and special cause for alarm to those who earn their "daily bread" by the sweat of their brow. We believe that the conditions are fast approaching which will literally bring to pass some of the prophecies of Granville Hedrick concerning the people of this nation.

The recent horrible putting to death of a colored man, by a mob in the state of Georgia, sent a thrill of sickening horror through the hearts of the nation. That the perpetration of such savage deeds could occur in a land of churches and school-houses seems almost past belief, and what is more astounding, that the great news papers of the south defend the mob in its fearful work, pointing to the dark crime of the negro as an excuse for so doing.

If the negro was deserving of punishment of any kind it was because he was a law breaker, and his summary punishment could only be excused upon conditions that did not exist in Georgia. Had the object of the mobs' vengeance been beyond the reach of the law, the case might have had some palliating features, but the circumstances were entirely opposite. His capture had been effected and a court of white citizens was ready to try him for his crimes, and if found guilty, the power was in its hands to mete out a legal punishment; yet this mob of whites, who were wrought into such a pitch of indignation over the breaking of law by the negro, forgot that it was itself a law-breaker in its effort to punish him.

These things but serve to show their shallow respect for the law, and also demonstrates the powerlessness of the law to deal with such cases.

No arrests have followed this barbarism, nor is it likely that any will occur.

We have no sympathy for brutes guilty of such crimes as was charged against this negro; but it is the duty of every lover of law and order

to protest against the horrible method pursued in his punishment, for such acts as were committed by the mob, are but seeds of anarchy which, unless checked, will spread and spread until their course will be felt from one end of the nation to the other.

AN ENCOURAGING LETTER.

THE subjoined letter from Canada is peculiarly encouraging considering that the writer does not hold a membership in the Church of Christ:

BLANDFORD STATION, Ont., April 3.

Dear Brother:—Please find enclosed 25 cts. for SEARCHLIGHT. Should have renewed sooner, glad that it is to continue. May the Lord bless you in your struggles and sacrifice; will try and help you this coming fall; would like to have sent it now. Hope you will have a good time at your coming conference; shall try and meet with you in your conference of 1900 if I am spared. Somehow my sympathy goes out with love to you. I remain

Your brother in gospel bonds,

ALLENDALE, Mo., May 1.

EDITOR SEARCHLIGHT. *Dear Brother:*—Thinking some might be pleased to hear from this part of the country, will say I have secured permission to use the Reorganized chapel to lay our claims before the people. I am trying day by day to remove the rubbish that has been gathering since '33. I ask the prayers of the Saints that I may hold out faithful to the end.

Your brother in Christ,

ANDREW HIMES, Jr.

THE following letter which we publish by request, has some good points although we cannot entirely agree with the writer in all his views.

March 9, 1899.

EDITOR SEARCHLIGHT *Dear Sir:*—As you have kindly given the invitation to all to write to your paper I will write a few lines. I have heard and read much since my sojourn with the Latter Day Saints, about lineal priesthood as pertaining to the Melchizedek order. This view I cannot accept for the reason that we are told plainly that the Melchizedek does not come by descent, but is without father, without mother, without descent, having neither beginning of days or end of life, but of God. It seems to me that this ought to settle the matter, but it does not. Now to my mind, if the Melchizedek priesthood does come down by descent, there is a great mistake somewhere. Now in view of the fact that there are but two priesthoods, and the Melchizedek does not come down by descent, it must be the Aaronic that did. But for further proof that it was not the Melchizedek priesthood that came down by lineage, please see section 83, Book of Doctrine and Covenants, and there you will see that it came down by ordination, for there we are told that Moses received the priesthood under the hands of his father-in-law, Jethro. Now this Jethro is known in the Bible by three names, and he was a descendant of Esau. See Genesis 36: 17. He is there called Reuel; but in the third chapter of Exodus he is called Jethro; and in the tenth chapter of Numbers he is called Raguel, and still he is Moses' father-in-law, and a descendant of Esau on his father's side, and of Ishmael on his mother's side. So if the priest-

hood came by lienage it seems to me it got out of line here by some means. Now we are told in section 83, paragraph 4, that when the Lord took Moses he took the greater priesthood also. And still there was high priests among the children of Israel. Now these high priests could not have been high priests of the Melchizedek order, for the greater priesthood was taken with Moses, and the lesser continued with the house of Aaron till John. So when we read of high priests in the Bible or in the Book of of Mormon it can have no reference to the greater priesthood for it was not on the earth. So it must have been the lesser that was referred to. And now it seems to me that it will be seen that it was the lesser priesthood that came down by descent, for it continued with the house of Aaron till John. Here is a straight line of descent, and because they had treated these things lightly their minds were darkened. See paragraph 8 Ibid. Now in section 84, paragraph 3, we find these words: "Therefore, thus saith the Lord unto you with whom the priesthood hath continued through the lineage of your fathers, for you are lawful heirs according to the flesh, and have been hid from the world with Christ in God: therefore your life and the priesthood hath remained, and must needs remain through you and your lineage." Now that we see that Joseph and Oliver were lawful heirs to the priesthood, and we have seen that the lesser priesthood came down in a straight line from Aaron to John, and from John it came to Joseph and Oliver. For we are told that John appeared to Joseph and Oliver and said, On you, my fellow servants, I lay my hands and confer upon you the priesthood of Aaron. And said he was John, the same that was called John in the New Testament. Now then, we have a straight line here again. And we can see that it was the priesthood of Aaron that came down by descent, and not the Melchizedek.

A FRIEND.

AS FLOWS THE RIVER.

Glide on and on, O tiny river,
Swiftly flowing to the sea;
Thy eager quest for ocean's breast
Brings childhood back to me.

Rippling murmurs tell thy story,
How the breakers of the sea,
Soon in gladness lose their sadness,
With the thought of gaining thee.

How her billows, salt and briny,
Fresher far shall quickly be,
With the mingling of thy waters
With the waters of the sea.

I, too, dreamed when I was little,
As the years passed swiftly by,
Wrongs I'd right and burdens lighten,
Wipe the tear from Sorrow's eye.

Roll on and on, O wid'ning river,
Deeply flows thy gath'ring tides;
Thou hast lost thy rippling murmurs,
Lofty mountains line thy sides.

And their heights pushed up to heaven
Cast deep shadows o'er thy way;
So doth mounts of men's unkindness
Hide the sunshine of my day.

O mighty river, proudly bearing
Fleets of ships upon thy breast,
Thou hast reached old Ocean's bosom—
Given all thou held as best.

From her waves no note of gladness
Wakes the echoes 'long the shore;
She hath drunk thy limpid waters,
Yet is briny as before.

"Truth, O mortal, thou hast spoken;
Yet when shines the orb of day,
He will draw me from her caverns,
Winds will waft me far away.

In the heaven's blue dome flying,
Safely back they'll carry me
Back to where the tiny river
Started forth to find the sea.

So thy life, in swiftness flowing
To'ard Death's sullen, bitter sea,
In the end, from sin and sorrow
Lifted up with Christ shall be.

Angel hands, with love unceasing,
Back again will carry thee;
And thy life shall be as mine was,
When I started for the sea."

FOLDED HANDS.

In folded silence, their work done,
They rest. No more the rising sun
Shall see them turn to some hard task
With strength her only prayer to ask.

They are so still—so white and still—
Like withered lilies, storm-tossed till
All youth and beauty are quite gone,
And yet the fragrance lingers on

And perfumes hours that lie between
Our place and hers, where angels lean,
To kiss those lilies sanctified,
And whisper, "She doth live, who died."

In tenderness not all in vain,
In loving touch assuaging pain,
The lilies live. No more their bloom
Brightens each desolated room.

But in the sacred place she blessed
They fold across her quiet breast,
And though we cry and cry to her,
The withered blossoms will not stir.

—Ollah Toph in the *Indianapolis News*.

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.]

At length our conference assembled; the subject of the stone mentioned in the previous number, was discussed, and after considerable investigation, Bro. Page, as well as the whole church, who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness.

We now partook of the sacrament, confirmed and ordained many, and attended to a great variety of church business on that and the following day, during which time we had much of the power of God manifested amongst us, the Holy Ghost came and filled us with joy unspeakable; and peace, and faith, and hope, and charity abounded in our midst.

Before we separated we received the following:

Revelation to David Whitmer, Peter Whitmer, Jr., and John Whitmer, given September, 1830.

Behold, I say unto you David, that you have feared man and have not relied on me for strength, as you ought; but your mind has been on the things of the earth more

than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded; wherefore, you are left to inquire for yourself, at my hand, and ponder upon the things which you have received. And your home shall be at your father's house, until I give unto you further commandments. And you shall attend to the ministry in the church, and before the world, and in the regions round about. Amen.

Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come, that it is expedient in me, that you shall open your mouth to declare my gospel; therefore, fear not but give heed unto the words and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer, and faith, for his and your deliverance; for I have given unto him power to build up my church among the Lamanites; and none have I appointed to be his counselor, over him, in the church, concerning church matters, except it is his brother Joseph Smith, Jr. Wherefore, give heed unto these things, and be diligent in keeping my commandments, and you shall be blessed unto eternal life. Amen.

Behold, I say unto you, my servant John, that thou shalt commence from this time forth to proclaim my gospel, as with the voice of a trump. And your labor shall be at your brother Philip Burrough's, and in the region round about; yea, wherever you can be heard, until I command you to go from hence. And your whole labor shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause not fearing what man can do, for I am with you. Amen.

Revelation to Thomas B. Marsh, given September, 1830.

Thomas, my son, blessed are you because of your faith in my work. Behold, you have had many afflictions because of your family: nevertheless I will bless you, and your family; yea, your little ones, and the day cometh that they will believe and know the truth and be one with you in my church.

Lift up your heart and rejoice for the hour of your mission is come; and your tongue shall be loosed, and you shall declare glad tidings of great joy unto this generation. You shall declare the things which have been revealed to my servant Joseph Smith, Jr. You shall begin to preach from this time forth; yea, to reap in the field which is white already to be burned; therefore, thrust in your sickle with all your soul, and your sins are forgiven you, and you shall be laden with sheaves upon your back, for the laborer is worthy of his hire. Wherefore your family shall live.

Behold, verily I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them; yea, I will open the hearts of the people and they will receive you. And I will establish a church by your hand; and you shall strengthen them and prepare them against the time when they shall be gathered. Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast.

Behold, I say unto you, that you shall be a physician to the church, but not unto the world, for they will not receive you. Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do, and whither you shall go. Pray always lest you enter into temptation, and lose your reward. Be faithful unto the end, and lo, I am with you. These words are not of man

nor of men, but of me, even Jesus Christ, your Redeemer by the will of the Father. Amen.

During the conference which continued three days, the utmost harmony prevailed, and all things were settled satisfactory to all present, and a desire was manifested by all the Saints to go forward and labor with all their powers to spread the great and glorious principles of truth, which had been revealed by our heavenly Father. A number were baptized during the conference and the work of the Lord spread and prevailed. At this time a great desire was manifested by several of the elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west; knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty, in regard to that people were about to be accomplished, and that they would receive the gospel and enjoy its blessings. The desire being so great, that it was agreed upon we should enquire of the Lord respecting the propriety of sending some of the elders among them, which we accordingly did, and received the following revelation.

Revelation to Parley P. Pratt and Ziba Peterson, given October 1830:

And now concerning my servant Parley P. Pratt, behold I say unto him, that as I live I will that he shall declare my gospel and learn of me, and be meek, and lowly of heart; and that which I have appointed unto him, is that he shall go with my servants Oliver Cowdery and Peter Whitmer, Jr., into the wilderness, among the Lamanites; and Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst; and I am their Advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written and pretend to no other revelation, and they shall pray always that I may unfold unto them to their understanding; and they shall give heed unto these words and trifle not, and I will bless them. Amen.

Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey, they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trump in the different villages through which they passed. They continued their journey until they come to Kirtland, Ohio, where they tarried some time, there being quite a number in that place who believed their testimony, and came forward and obeyed the gospel. Among the number was Elder Sidney S. Rigdon, and a large portion of the church over which he presided.

As there has been a great rumor, and many false statements have been given to the world respecting Elder Rigdon's connection with the Church of Jesus Christ, it is necessary that a correct account of the same be given, so that the public mind may be disabused on the subject. I shall therefore proceed to give a brief history of his life down, from authentic sources, as also an account of his connections with the Church of Christ.

SEARCHLIGHT.

VOL. 4.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, JUNE, 1899.

NO. 5.

SEARCHLIGHT.

Published Monthly by Church of Christ in Zion.

SUBSCRIPTION PRICE, 25 CENTS PER YEAR, IN ADVANCE.

JOHN R. HALDEMAN, EDITOR.

Subscriptions commence with February number. Any person sending us three new subscribers for one year will receive one year's subscription free. One cent stamps taken. Address all subscriptions and communications to John R. Haldeman, P. O. Box 83, Independence. Mo.

Entered at Post Office at Independence, Mo., as second-class matter.

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.

Owing to oversight the minutes of the April conference were not published in the May issue of our paper. We have gathered the following items of interest from the secretary's notes.

Elder John R. Haldeman reported seventy-two members for the church in Zion.

Teacher Moses Garey reported eleven members from the Scioto, Ohio, branch.

Clerk Jas. S. Morris reported for the Flowers branch, showing a membership of eight. This is a newly organized branch.

Priest Powell Himes reported nine members for the branch at Bonner Springs.

Branches at Bald Knob, Indian Territory; Glen Roy, Ohio; Sweden, Missouri; Lawrence, Ohio, did not report. The total number of members comprised in the branches not reporting was thirty-five. Number of members in branches reporting was one hundred and four.

Elders Richard Hill, Geo. P. Frisbey, Geo. D. Cole, A. L. Hartley, David J. Davis, Jas. A. Hedrick and John R. Haldeman were present and tendered reports.

The general secretary's report showed a membership of one hundred and thirty-nine at present, as against one hundred and twenty-four at last

report. An annual gain of about twenty per cent.

Probably the most important matter was the passage of the following motion, offered by Bro. Geo. D. Cole and seconded by Bro. D. J. Davis.

"Moved and seconded that the present appointed missionary committee is hereby delegated power to appoint a court to try any case coming under the jurisdiction of general conference, in the absence of a sitting of a general conference."

This was intended to furnish power to try offenders who held membership in branches where no elder was available to call a trial court.

The missionary committee, consisting of Richard Hill, Geo. P. Frisbey and John R. Haldeman, was sustained, as was likewise all other officers reporting to the conference.

Conference then adjourned until October 6, 1899.

BLESSING LITTLE CHILDREN.

The blessing of little children is a most beautiful practice common among believers in the restored gospel.

As our recollections travel back we can see again the gray haired elder standing before the hushed and solemn assembly. With his hands upon the infants tiny head, his voice quavers and his tones grow deep as he implores the blessing of heaven upon the child.

With what earnestness does he beseech God's tenderest care for this rosebud of humanity. He prays that God may turn its steps away from snares; that His hand may shelter it from all the storms of life, and that its soul may be unsullied to the very end. He implores the blessing of health and strength, with knowledge and reason. Nor does he forget to ask that it may prove a dutiful child, a help and comfort to its parents in their declining years. Nor is this all, for with his heart wrapped up in the Master's work he begs that the little one may be a helper in the cause; a shepherd among his sheep, and mighty among its fellows.

When we remember the pure and devoted lives of these men of God, we cannot help believing that the little ones are the better for such supplications in their behalf; and that the Blessed One, who so loves these little tots, is more than pleased

when men who have spent their lives in His service, bend the knee and lift their voices that he might bless the little ones.

A NEW EDITOR FOR THE RETURN.

WE understand that the *Return* has again changed editors. This time the paper is placed under the direction of a man on the Pacific coast. While we respect the men who seem to be foremost among the Whitmer brethren, yet we cannot see much prospect of either material or spiritual progress among people who persist in changing to that chaotic form of church government peculiar to their organization.

A late issue of their sheet advocated the idea of a gathering of their number to a central location. If they are not careful they will force some of their members to take a step similar to the one they so vehemently condemned in Joseph Smith. They find much fault with the revelations of Joseph pointing out Independence as the site of that New Jerusalem mentioned in the Book of Mormon. Will they risk so important a matter as a gathering without seeking divine guidance? And if they conclude to seek the counsel of God concerning the matter, embarrassing results may follow. For instance; should one of their number claim that in answer to their prayers, God had revealed to him the proper place for a gathering, they would be under the necessity of accepting what the brother offered. The very moment they accepted such counsel it would place them in the identical position they so severely criticize in others, for if it was wrong as they claim, for Joseph Smith to give a revelation pointing out the location of Zion, it would be equally wrong for one of their number to do the same thing.

Should they decide to attempt a gathering without the counsel of God, would they not be walking in their own strength and also fulfilling that part of Moroni's words in the Book of Mormon where he declares that if the time comes that men do not work by the gifts and powers of God, wo unto them,

If they should conclude to work according to the gifts and powers of God, there can be but one result—revelation; and if God does reveal to them anything concerning a gathering, he is sure to reiterate the instructions given to Joseph Smith in 1831, '32 and '33.

We would advise these people to let the question of a gathering alone, unless they wish to accept the revelations of Joseph Smith given prior to 1834, on the subject: for if they give the matter a faithful, prayerful and honest investigation, they will be forced to that step.

BRO. JOHN MULLEN and Bro. Charles E. Maerker have joined in a letter to Bro. Frisbey giving some news from their locality. Bro. Maerker and wife have bought them a home at Weir City, Kansas, and Bro. Maerker with Bro. Mullen is working in the mines at that place. Both appear strong in the faith and Bro. Maerker promises a visit to the center stake before long.

ON Sunday evening, June 4th, at 7 p. m., a pretty wedding was witnessed in the meeting house on the Temple Lot.

The bride was Sr. Allie Frisbey and the groom Bro. Jesse Cogan. Elder A. L. Hartley tied the knot in the presence of a house full of friends of the bride and groom. As usual, the bride looked charming while the groom seemed very happy in possession of his fair prize.

We wish them much joy.

IF nothing happens to prevent, the Church of Christ in Zion will hold its October conference in the upstairs auditorium of our new building.

The building committee are preparing to put in the double flight of stairs leading to the upper room, thus rendering it accessible. The plastering has not been put on, but during warm weather its absence will occasion no discomfort.

Arrangements have been made for the seating of the room, and it is probable that benches will be put in. The little room down stairs that is now serving for our meetings will be used for the office of the SEARCHLIGHT, and our readers may reasonably expect to soon receive a paper printed on the Temple Lot.

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.]

Sidney S. Rigdon was born in St. Clair township, Allegheny county, state of Pennsylvania, on the 19th of February, A. D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, was a native of Hartford county, state of Maryland, was born A. D. 1743, and died May 26th, A. D. 1810, in the sixty-second year of his age. William Rigdon was the son of Thomas Baker and Ann Lucy Rigdon. Thomas Baker Rigdon was a native of the state of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain.

Ann Lucy Rigdon, grandmother of Sidney S. Rigdon, was a native of Ireland, and emigrated to the city of Boston, Massachusetts, and was there married to Thomas Baker Rigdon. Nancy Rig-

don's mother was a native of Freehold, Monmouth county, New Jersey, was born March 16, 1759, and died October 3, 1839, and was the eldest daughter of Bryant Gallaher, who was a native of Ireland. Elizabeth Gallaher, mother to the said Nancy Rigdon, was the second wife of the said Bryant Gallaher, and whose maiden name was Reed, and who was a native of Monmouth county, New Jersey. Their parents were natives of Scotland.

In giving an account of his parents, Elder Rigdon is of the opinion that he is of Norman extraction, and thinks the name of Rigdon was derived from the French word Rig-o-dan, which signifies a dance, which language was spoken by the Normans, and that his ancestors came over to England with William the Conqueror. His father, William Rigdon, was a farmer, and he removed from the state of Maryland some time prior to his marriage; to the state of Pennsylvania, and his mother had moved some time prior to that, from the state of New Jersey to the same state; where they were married, and continued to follow agricultural pursuits. They had four children, viz., three sons and one daughter. The eldest, sons, were called Carvil, Loama, and Ridney S., the subject of this history. The fourth a daughter named Lucy.

Nothing very remarkable took place in the youthful days of Elder Rigdon, suffice it to say, that he continued at home with his parents, following the occupation of a farmer until he was seventeen years of age, when his father died; after which event, he continued on the same farm with his mother, until he was twenty-six years of age. In his twenty-fifth year, he connected himself with a society which in that country was called Regular Baptists. The church he united with, was at that time under the charge of the Rev. David Phillips, a clergyman from Wales. The year following, he left the farm and went to reside with the Rev. Andrew Clark, a minister of the same order. During his continuance with him, he received a license to preach in that society, and commenced from that time to preach, and returned to farming occupations no more. This was in march 1819.

In the month of May, of the same year, he left the state of Pennsylvania and went to Trumball county, state of Ohio, and took up his residence at the house of Adamson Bentley, a preacher of the same faith. This was in July of same year. While there, he became acquainted with Phebe Brook, to whom he was married on the 12th of June, A. D. 1820. She was a native of the state of New Jersey, Bridgetown, Cumberland county, and had previously removed to Trumball county, Ohio. After his marriage he continued to preach in that

district of country until November, 1821, when he was requested by the First Baptist church of the city of Pittsburg, to take the pastoral charge of said church, which invitation he accepted, and in February A. D. 1822, he left Warren, Trumball county, and removed to that city and entered immediately on his pastoral duties, and continued to preach to that church with considerable success.

At the time he commenced his labors in that church, and for some time before, the church was in a very low state and much confusion existed in consequence of the conduct of their former pastor. However, soon after Elder Rigdon commenced his labors, there was a pleasing change effected, for by his incessant labors and his peculiar style of preaching, the church was crowded with anxious listeners. The number of members rapidly increased, and it soon became one of the most respectable churches in that city.—He was now a popular minister, and was much respected in that city, and all classes and persuasions sought his society. After he had been in that place some time, his mind was troubled and much perplexed, with the idea that the doctrines maintained by that society were not altogether in accordance with the scriptures. This thing continued to agitate his mind, more and more, and his reflections on these occasions were peculiarly trying; for according to his views of the word of God, no other church that he was acquainted with was right, or with whom he could associate; consequently, if he was to disavow the doctrine of the church with whom he then was associated, he knew of no other way of obtaining a livelihood except by mental labor, and at that time had a wife and three children to support.

On the one hand was wealth, popularity, and honor, on the other, appeared nothing but poverty and hard labor. But notwithstanding his great ministerial success, and the prospect of ease and affluence (which frequently swerve the mind, and have an undue influence on too many who wear the sacred garb of religion, who, for the sake of popularity and of wealth, can calm and lull to rest their conscientious scruples, and succumb to the popular church), yet, his mind rose superior to all these considerations. Truth was his pursuit, and for truth he was prepared to make every sacrifice in his power. After mature deliberation, deep reflection, and solemn prayer to his heavenly Father, the resolve was made, and the important step was taken; and in the month of August, A. D. 1824, after laboring among that people two years and six months, he made known his determination, to withdraw from the church, as he could no longer uphold the doctrine taught and maintained by it. This announcement was like a

clap of thunder, amazement seized the congregation, which was then collected, which at last gave way in a flood of tears. It would be in vain to attempt to describe the feelings of the church on that occasion, who were zealously attached to their beloved pastor, or the feelings of their minister. On his part it was indeed a struggle of principle over affection and kindness.

There was at the time of his separation from that church, a gentleman of the name of Alexander Campbell, who was formerly from Ireland, and who has since obtained considerable notoriety in the religious world, who was then a member of the same association, and who afterwards separated from it. There was also another gentleman, by the name of Walter Scott, a Scotchman by birth, who was a member of the Scandinavian church, in that city, and who separated from the same about that time.

Prior to these separations, Mr. Campbell resided in Bethany, Brook county, Virginia, where he published a monthly periodical, called the *Christian Baptist*. After they had separated from the different churches, these gentlemen were on terms of the greatest friendship, and frequently met together to discuss the subject of religion; being yet undetermined respecting the principles of the doctrine of Christ, or what course to pursue. However, from this connection sprung up a new church in the world, known by the name of "Campbellites," they called themselves "Disciples." The reason why they were called Campbellites, was in consequence of Mr. Campbell's publishing the periodical above mentioned, and it being the means through which they communicated their sentiments to the world; other than this, Mr. Campbell was no more the originator of that sect than Elder Rigdon.

Having now retired from the ministry, and having no way by which to sustain his family, besides his own industry, he was necessitated to find other employment in order to provide his maintenance, and for this purpose he engaged in the humble capacity of a journeyman tanner, in that city, and followed his new employment, without murmuring, for two years, during which time he both saw and experienced that, by resigning his pastoral vocation in that city, and engaging in the humble occupation of a tanner, he had lost many who once professed the greatest friendship, and who manifested the greatest love for his society, that when he was seen by them in the garb suited to the employment of a tanner, there was no longer that freedom, courtesy and friendship manifested, that many of his former friends became estranged and looked upon him with cool-

ness and indifference too obvious to admit of deception. To a well regulated and enlightened mind, to one who soars above the arbitrary and vain lines of distinction which pride or envy may draw, such conduct appears ridiculous, while at the same time it cannot but cause feelings of a peculiar nature, in those who, for their honesty and integrity of heart, have brought themselves into situations to be made the subjects of it.

These things, however, did not effect his mind, so as to change his purpose. He had counted the cost before his separation, and had made his mind known to his wife, who cheerfully shared his sorrow and humiliation, believing that all things would work together for their good, being conscious that what they had done was for conscience sake, and in the fear of the Lord.

After laboring for two years as a tanner, he removed to Bainbridge, Geauga county, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public speaker, and the people soliciting him to preach, he complied with their request. From this time forward, he devoted himself to the work of the ministry, confining himself to no creed, but held up the Bible as a rule of faith, and advocating those doctrines which had been the subject of his, and Mr. Campbell's investigations, *viz.*: repentance and baptism, for the remission of sins.

He continued to labor in that vicinity one year, and during that time, his former success attended his labors. Large numbers invariably attended his meetings. While he labored in that neighborhood, he was instrumental in building up a large and respectable church, in the town of Mantua, Portage county, Ohio. The doctrines which he advanced being new, public attention was awakened, and great excitement pervaded throughout that whole section of country, and frequently the congregations which he addressed were so large that it was impossible to make himself audible to all. The subjects he proposed were presented in such an impressive manner to the congregations, that those who were unbiassed by bigotry and prejudice, had to exclaim, "we never heard it in this manner before." There were some, however, that opposed the doctrines which he advanced, but not with that opposition which ever ought to characterize the noble and ingenious. Those by whom he was opposed, well knew what an honorable and public investigation, would inevitably discover the weakness and fatality of their doctrines; consequently they shunned it, and endeavored, by ridiculing the doctrines which he promulgated, to suppress them.

[TO BE CONTINUED.]

SEARCHLIGHT.

VOL. 4.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, JULY, 1899.

NO. 6.

SEARCHLIGHT.

Published Monthly by Church of Christ in Zion.

SUBSCRIPTION PRICE, 25 CENTS PER YEAR, IN ADVANCE.

JOHN R. HALDEMAN, EDITOR.

Subscriptions commence with February number. Any person sending us three new subscribers for one year will receive one year's subscription free. One cent stamps taken. Address all subscriptions and communications to John R. Haldeman, P. O. Box 83, Independence, Mo.

Entered at Post Office at Independence, Mo., as second-class matter.

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.

ARE THEY IN EARNEST.

An high official of the Utah "Mormon" church while on a recent brief stay in Independence, took occasion to assure an elder of the Church of Christ that the Utah church would soon make a movement looking toward the "Redemption of Zion" and the building of the Temple. He said that no surprise need be felt if agents of the Utah church should shortly appear in Independence for the purpose of buying up real estate in the town, and Jackson county as well. He also expressed a belief that our people had been greatly blessed and favored of the Lord in that we had been made the custodians of the sacred Temple Lots, "but," he continued, "the Utah people will build the temple."

These last words are by no means new to us as we have been accustomed for a long while to receive assurances of a like character not only from the "Brighamites" but the "Josephites" as well; but it is the first part of the talk that struck us as peculiar. We cannot help wondering why believers in the revelations given by Joseph Smith subsequent to February, 1834, should want to buy land in Jackson county. Isn't that a little bit contrary to 1834 plan of obtaining the land? If we remember Mormon history correctly, the 1834 plan of redemption was with *powder and ball*.

Why this abandonment of a plan that Joseph Smith claimed was revealed to him from heaven? Is it possible that the "*big ones*" among the Brighamites are beginning to share the opinion so long advocated by the "*Hedrikites*?"

If they are really in earnest and intend to buy the land as originally planned by the Almighty, and if they will follow up this first step of reformation by others of a like character they may be permitted to share in the building of the Temple. It is unwise for any one to be too self-assertive concerning what they are going to do about building the temple, for let no one lose sight of the fact that the building of the temple at Independence is the work of the Lord and none will be permitted to participate in it who are not worthy.

The Utah church might be permitted to own thousands of acres of Jackson county land, but when the real work of the redemption of Zion begins it must be accomplished by pure hearts and clean hands.

This offer to buy the land is one of the first signs of a necessary repentance on the part of the Utah people. This must be followed by an abandonment of polygamy, and baptism for the dead, and such other practices as are contrary to the first edition of the book of Doctrine and Covenants as well as the Book of Mormon and the Bible.

ANGUS M. CANNON PLEADS GUILTY.

Early in July information was filed at Salt Lake City, Utah, against Angus M. Cannon, charging him with having violated one of the laws of Utah relating to the marriage covenant. The specific offense was his parentage of a child born to Mattie Hughes Cannon, one of his plural wives. The offense was termed "unlawful co-habitation," which in reality is the very essence of the practice of polygamy.

Since this confession on Mr. Cannon's part has completely uncovered and stripped the Utah church, revealing them in their true light, we wonder what *new* tale their elders will produce to allay the fears and suspicions of an enquiring public.

Time and again, these "elders of Israel" when questioned regarding the status of polygamy

among the Utah church, have unblushingly affirmed that it was a thing of the past since the manifesto. It is impossible to understand how these elders could be ignorant of the fact that polygamy was being adhered to and practiced when such prominent people as Angus M. Cannon and Congressman-elect Roberts were adding to the number of polygamous children in Utah. One is driven to the conclusion that these men have deliberately misrepresented the true state of affairs or else have willfully closed their ears and eyes to things that they should and could have known by slight investigation.

Again we ask the question, "Can it be possible that God has selected this class of people to do his work in the latter days?" Surely not unless they will repent.

MUTTERINGS.

Cleveland, Ohio, July 25.

The Rt. Rev. Bishop I. F. Horstmann, of the diocese of Cleveland, issued an address to the Catholic laity of this city today in which he calls upon the people to offer no resistance to the authorities and tells them to pray that peace and quiet may be restored.

The address says: "Anarchy reigns. Riot prevails. The fair name of our city as a law-abiding community is in danger. Business has been paralyzed. Visitors fear to enter our portals. Our own citizens are in constant danger of their lives."

As the low distant thunder announces the approach of the storm, so do incidents similar to the above, send forth a warning of the volcano that slumbers beneath the thin crust of our boasted civilization; a terrific force that gains strength each day, and which, when it has once fully burst the bands of "law and order" that now confine it, will sweep as does a wave, from one end of our country to the other, leaving the wreck of states, and perhaps a nation, in its wake.

After men have tired of trying their own system of government, perhaps they will be willing to give a test to the system devised by the Almighty, and revealed through his prophet, Joseph Smith. Who can tell?

CORRECTION.

In giving the date of the marriage of Bro. Cogan and Sr. Allie Frisbey, we made a mistake. The correct date is May 28, 1899.

Sr. Plue D. Haldeman and Bro. David J. Davis were married at the home of the bride on June 29th. Only relatives of the contracting parties were present to witness the ceremony and extend their congratulations to the bride and groom.

Bro. Himes writes a very encouraging letter from Allendale, where he is assisting his father in caring for his crops.

Bro. Alma Owen, who has been so long absent in the Klondike country, reached the western shores of the United States on July 4th. He was very sick during a part of his stay north, and it is doubtless due to the loving kindness of God that he is now among the living.

We shall welcome him among us with much gladness.

'TIS BEST TO WALK WITH THEE.

I.

Dear Lord, sometimes my path looks dark,
'Tis then my feet seem slipping from the way,
And e'en that once bright star of hope
Yields but a dim and sickly ray.

As on I tread through lonely wilds,
A thousand terrors 'fore me rise,
Who weave, with dark and noisesome wings,
A pall of blackness 'fore mine eyes.

Familiar forms take grotesque shape
When thus I walk the path alone;
Their awful leerings smite with fright,
And threaten Reason on its throne.

I seem to hear the sound of waves,
With hungry current strong and deep,
Grasp at the ground I stand upon
As swift they rush in maddened sweep.

Oh Lord, thou knowest how my heart
Was almost stilled with chilling fear,
For I'd forgot thy hand of power
Was ever o'er me, ever near.

II.

But when I listened for thy voice,
The rushing waters ceased their roar,
A babbling brook flowed by instead,
And lovely blossoms lined its shore.

And as I hear thy tender tones,
My soul would fain break forth and sing
For fear is banished from my heart,
And Reason sits its throne, a king.

My path then lies through pleasant dales,
And hope gives aid upon the way;
When I remember thou art king
The darkest night seems light as day.

PINE GROVE, Ohio, June 18, 1899.

Mr. J. R. HALDEMAN,

Dear Brother in Christ:—This beautiful Sabbath morning, as we have not the privilege of going to hear the preached word, and while the church up there are assembled to worship God I thought I would write you a few lines and ask of you as a church to remember us down here a little band of believers in the restored gospel left among ravenous wolves without the kind words of even an elder to comfort us, and my desire is this morning that if you can't send us an elder, that you remember us in your prayers.

We would like to ask you if you could send us E Cole or Davis, or both, for we would like for both of them to come, but would be thankful for one alone.

Dear brother, we are strangers now but I hope the time will soon be that we will be permitted to know each

other, and worship together. So if we have asked too much of the church, we hope you will forgive us, but remain,

Your sister in Christ,
MRS. J. N. MALONE.

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.]

This, however, did not turn him from the path which he felt to be his duty; for he continued to set forth the doctrines of repentance, and baptism for remission of sins, and the gift of the Holy Ghost, according to the teachings of Peter on the day of Pentecost, exhorting his hearers in the mean time, to throw away their creeds of faith—to take the Bible as their standard, and search its sacred pages to learn to live by every word that proceedeth from the mouth of the Lord, and to rise above every sectarian sentiment, and the traditions of the age, and explore the wide and glorious fields of truth which the scriptures holds out to them.

After laboring in that neighborhood one year, he received a very pressing invitation to remove to the town of Mentor, in the same county, about thirty miles from Bainbridge, and within a few miles from Lake Erie, which he sometime afterwards complied with. The persons by whom he was more particularly requested to move to that place, were the remnants of a Baptist church, which was nearly broken up, the members of which had become attached to the doctrines promulgated by Elder Rigdon.

The town of Mentor was settled by wealthy and enterprising individuals, who had by their industry and good management made that township one of the most delightful in that country, or probably in the Western Reserve. Its advantages for agricultural purposes could hardly be surpassed, while the splendid farms, fertile fields, and stately mansions made it particularly attractive to the eye of the traveller, and gives evidence of enterprise and wealth. In that beautiful location he took up his residence, and immediately commenced his labors, with that zeal and assiduity which had formerly characterized him.

But being a stranger, and many reports being put in circulation of a character calculated to lessen him in the estimation of the people, and consequently destroy his influence. Some persons were even wicked enough to retail those slanderous reports which were promulgated, and endeavored to stir up persecution against him; consequently many of the citizens were jealous, and did not ex-

tend to him that confidence which he might otherwise have expected.

His path was not strewn with flowers, but the thorns of persecution beset him, and he had to contend against much prejudice and opposition, whose swollen waves might have sunk one less courageous, resolute, and determined; yet, notwithstanding these unfavorable circumstances, he continued to meet the storm, to stem the torrent, and bear up under the reproach for some time.

At length the storm subsided, for after laboring in that neighborhood about eight months, he so wrought upon the feelings of the people by his consistent walk and conversation—his sociability, combined with his overwhelming eloquence—that a perfect calm succeeded; their evil apprehensions and surmisings were allayed, their prejudices gave way, and the man whom they had looked upon with jealousy was now their theme of praise, and their welcome guest. Those who had been most hostile, now became his warmest admirers, and most constant friends.

The churches in which he preached, which had hitherto been filled with anxious hearers, were now filled to overflowing, the poor flocked to the services, and the rich thronged the assemblies.

The doctrines he advanced were new, but at the same time were elucidated with such clearness, and enforced with an eloquence altogether superior to what they had listened to before, that those whose sectarian prejudices were not too deeply rooted, who listened to the deep and searching discourses which he delivered from time to time, could not fail of being greatly affected, and convinced that the principles he advanced were true, and in accordance with the scriptures. Nor were his labors and success confined to that township alone, but calls were made in every direction for him to preach, which he complied with, as much as he possibly could, until his labors became very extensive, and spread over a vast extent of country.

Wherever he went, the same success attended his ministry, and he was everywhere received with kindness, and welcomed by persons of all classes. Prejudice after prejudice gave way on every hand, opposition after opposition was broken down, and bigotry was rooted from its strongholds. The truths he advanced were received with gladness, and the doctrines he taught had a glorious ascendancy wherever he had the opportunity of promulgating them.

His fame as an orator and deep reasoner in the scripture continued to spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few, consequently thou-

sands flocked to hear his eloquent discourses.

When it was known where he was going to preach, there might be seen long before the appointed time, persons of all classes, sects and denominations, flocking like doves to their windows, from a considerable distance. The humble pedestrian, and the rich in their splendid equipages, might be seen crowding the roads.

The churches in the different places where he preached, were now no longer large enough to contain the vast assemblies which congregated from time to time, so that he had to repair to the widespread canopy of heaven, and in the woods and in the groves, he addressed the multitudes which flocked to hear him. Nor was his preaching in vain. It was not empty sound that so closely engaged the attention of his audiences, and with which they were so deeply interested, but it was the truths which were imparted, the intelligence which was conveyed, and the duties which were enforced.

Not only did the writings of the New Testament occupy his attentions, but occasionally those of the ancient prophets, particularly those prophecies which had reference to the present and the future, were brought up to review and treated in a manner entirely new and deeply interesting. No longer did he follow the old beaten track which had been traveled for ages by the religious world, but he dared to enter upon new grounds: called in question the opinions of uninspired men; shewed the foolish ideas of many commentators on the sacred scriptures—exposed their ignorance and contradictions; threw new light on the sacred volume, particularly those prophecies which so deeply interested this generation, and which had been entirely overlooked, or mystified by the religious world; cleared up scriptures which had heretofore appeared inexplicable, and delighted his astonished audience with things “new and old,” proved to demonstration the literal fulfillment of prophecy, the gathering of Israel in the last days, to their ancient inheritances, with their ultimate splendor and glory; the situation of the world at the coming of the Son of Man, the judgments which Almighty God would pour out upon the ungodly, prior to that event, and the reign of Christ with his saints on the earth, in the millenium.

These important subjects could not fail to have their weight on the minds of his hearers who clearly discerned the situation in which they were placed, by the sound and logical arguments which he adduced; and soon, numbers felt the importance of obeying that form of doctrine which had been delivered them; so that they might be accounted worthy to escape those things which were

coming on the earth, and many came forward desiring to be baptized for the remission of sins. He accordingly commenced to baptize, and like John of old, there flocked to him people from all the region round about, persons of all ranks and standings in society, the rich, the poor, the noble and the brave, flocked to be baptized of him. Nor was this desire confined to individuals, or families, but whole societies threw away their creeds and articles of faith, and became obedient to the faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country.

He now was a welcome visitor wherever he traveled, his society was courted by the learned and intelligent, and the highest encomiums were bestowed upon him for his biblical lore, and his eloquence.

The work of the ministry engaged all his time and attention, he felt deeply for the salvation of his fellow man, and for the attainment of which he labored with unceasing diligence.

During this state of unexampled success, the prospect of wealth and affluence was fairly open before him; but he looked upon it with indifference, and made everything subservient to the promotion of correct principles; and having food and raiment, he learned therewith to be content. As a proof of this, his family were in no better circumstances, and made no greater appearance in the world than when he labored at the occupation of tanning. His family consisted of his wife and six children, and lived in a very small, unfinished frame house, hardly capable of making a family comfortable; which affords a clear proof that his affections were not upon things of a worldly nature, or secular aggrandizement.

After he had labored in that vicinity some time, and having received but little pecuniary aid, the members of the church which he had built up, held a meeting to take his circumstances into consideration, and provide for his wants, and place him in a situation suitable to the high and important office which he sustained in the church. They resolved upon erecting him a suitable residence, where he could make his family comfortable, and accommodate his numerous friends who visited him. A committee was appointed to make a purchase of land, and to erect such buildings as were necessary. The committee soon made a purchase of a farm in a beautiful situation in that township, made contracts for erecting a suitable dwelling house, stable, barn, etc., and soon made a commencement on the house, and had a quantity of the building materials on the spot. He being held in the highest respect by that people, they entered the work with pleasure, and seemed to vie with each other in their labors of love, believing it a duty to make their beloved pastor and his family comfortable. His prospects, with regard to temporal things, were now brighter than they ever had been; and he felt happy in the midst of a people who had every disposition to promote his welfare.

[TO BE CONTINUED.]

SEARCHLIGHT.

VOL. 4.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, AUGUST, 1899.

NO. 7.

SEARCHLIGHT.

Published Monthly by Church of Christ in Zion.

SUBSCRIPTION PRICE, 25 CENTS PER YEAR, IN ADVANCE.

JOHN R. HALDEMAN, EDITOR.

Subscriptions commence with February number. Any person sending us three new subscribers for one year will receive one year's subscription free. One cent stamps taken. Address all subscriptions and communications to John R. Haldeman, P. O. Box 83, Independence, Mo.

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

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GOING INTO THE WILDERNESS.

In answer to a request of a brother in Ohio, we herewith present some views concerning the twelfth chapter of Revelation.

Owing to the lack of space we can only touch on the matters brought to view in the chapter.

To contend, as do some, that the language is so veiled as to be beyond explanation, is to charge the Almighty (its undoubted author) with having presented something for our consideration which is beyond our comprehension. We believe that the events shown by the vision were symbols of things whose happenings had a direct concern with mankind. Viewing it in this light we shall here contribute a few thoughts that may prove of slight benefit to those who delight in the study of God's word.

To begin with and to gain a clear insight into the meaning of the vision, we should separate it into two parts. First, that portion which had or was to have its happening *in heaven*, and second, that part which was to have its happening *on the earth*.

The first verse of the chapter states that "*there appeared a great wonder in heaven*," "a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars.

At the same time the "woman" appeared, there was another object that arose in the prophets vision. This was a "great red dragon." (3d verse.) It seemed to be the purpose of this dragon to destroy something that was to spring, or issue from the woman. In opposition to this purpose of the dragon, the angel Michael appears and gives battle to the dragon (the devil, verse 9) and his followers.

The first part of the vision in which the woman appears ready to be delivered of her child, with the devil waiting to destroy it, also the interposition of Michael in her behalf, all occurred *in heaven*. Now let us stop right here and go back and determine, if, possible, what power or purpose was represented by the woman clothed with the sun, etc., also what power or purpose was represented by the "great red dragon." It is certain that they both were mere figures or pictures used to represent some special thing or object.

It has been claimed by many able Bible students that the woman in the twelfth chapter is only another term for the church. We are willing to give assent to this claim if the term "church" is properly defined. We are not willing, however, to assent to the belief that the word "church" when applied as the synonym for the "woman" in this instance is applied in the limited sense of a body of *baptized believers in Christ*, for it means that and much more besides.

We think that a close analysis of the word "church" would define it as *spiritual power and authority*; if this definition be accepted as the larger meaning of the word "church" then we are willing to believe that the woman who appeared as a wonder in heaven stood for and represented that portion of the church which holds the spiritual power and authority. It is not necessary to discuss what the red dragon represented, for the prophet declares in the ninth verse that it was Satan.

Now let us determine, if possible, what could have been the object of the dragon in seeking to destroy the "issue" of the woman. According to the language of the chapter this "issue" or seed of the woman was to "rule the nations with a rod of iron." This description is one that all Bible students unite in declaring belongs to the Savior alone. The object of the dragon, or Satan's opposition to the woman (or the spiritual power and authority

of the church) and her issue, now becomes more apparent. Knowing as he did that through the birth and ministry of Christ, salvation would come to mankind, the devil became enraged and sought to overthrow the purposes of the Almighty in that direction, even though the Savior was yet unborn. His opposition, however, only resulted in his own overthrow and expulsion from heaven. (See verses 8 and 9.) Seeing that he could not accomplish his designs in the heavens, the devil directs his warfare against the woman and the remnant of her seed that dwelt upon the earth.

The remnant of her seed has a peculiar significance. The reader, doubtless, will recall that the "man child" (Jesus Christ) was caught up unto God. The word *remnant* undoubtedly means *other* prophets and holy men of God, men *born of the Spirit*, who, by the very fact of being thus born of the Spirit, became the seed of the woman.

We may now venture to consider the doings of the woman and the dragon upon the earth for the scene is now changed from the heavens.

The devil, still determined to carry out his purposes, proceeds to persecute the woman. (Verse 13.) He was again doomed to disappointment, for power was given the woman to escape him. (Verses 14, 15, 16.) With a realization of failure in his attacks upon the woman, came a purpose upon the part of the evil one to make war upon *her seed*. Her seed, however, were not as fortunate as the woman, for the woman was given power to escape him and to hide herself in the wilderness for a certain length of time, but her seed, those who kept the commandments of God and had the testimony of Jesus (who thus became the Saints of God), did not fare so well, for we are told in the succeeding chapter that power was given the evil one to make war with the Saints and overcome them. This, then, goes to prove that the woman was more than the church in the common acceptance of the word, and was in reality both the body of believers and "spiritual power and authority."

Thus we see the spiritual power and authority of the church or its priesthood, was saved from the evil one, while the various persons who were believers in Christ were left to feel the power of his wrath, and finally to be overcome as told in chapter 13, verse 7. And yet the priesthood, the very essence and life blood of the church, escaped.

As to the time of the persecution of the woman we may not speak definitely, yet we are safe in saying that it was some time *subsequent* to the birth of Christ, for the thirteenth verse of the twelfth chapter narrates that the devil persecuted the woman which brought forth the man child, showing that it was some time *after* the birth of

Christ. The time could not have been before Christ, and must have commenced shortly after the appearance of the woman upon the earth. We may approach the time of her flight into the wilderness with *reasonable certainty*.

Whenever the time came that the manifestations properly belonging to the priesthood ceased to be exhibited among men, then it might be truly said that she had gone into the wilderness, or to say it a little differently, she had gone from among men.

While the priesthood was thus practically obliterated, yet it did not necessarily follow that because the priesthood was gone, there was no one left who was trying to do right. There was, no doubt, many persons who lived at different times clear on down to our own time, who were devout and made efforts to serve God. The priesthood of God was certainly withdrawn from the earth during the time the woman was being nourished in the wilderness. The Catholic church, we believe, is the only organization that claims its priesthood may be traced through *unbroken succession* to St. Peter. If their claim be true, then they must have a different kind of priesthood from what John wrote about, for he saw it disappear in the wilderness, and what was left of the Saints, overcome. (Verse 7, chapter 13.) What is true of the Catholic church is also true of the various organizations which have been offshoots from that body, and received whatever powers they possess from it.

According to Ecclesiastical writers, no miracles or special manifestation properly belonging to the priesthood of God, were noted after the close of the sixth century. Then we may, with safety say that somewhere between the years A. D. 550 and 600 the spiritual power and authority, or priesthood, as typified by the woman, was removed from among men, and that during the time of its stay in the wilderness it was to be nourished by the hand of the Almighty. As to the length of time that this priesthood, or church, was to be withheld from men, the chapter leaves us in no doubt. Twelve hundred and sixty "days," or twelve hundred and sixty years as we reckon time, was the length of its retirement. According to this view, the priesthood, or spiritual power and authority of God, should reappear some were near the beginning of the present century. Latter Day Saints claim that it was again sent among men about that time in direct fulfillment of prophecy recorded in numerous portions of the Scriptures.

That the Lord should withdraw the priesthood or authority from the earth is not strange. According to all historians both in the Catholic

church and out, an awful reign of wickedness was experienced a few hundred years after Christ's advent. As the priesthood could only operate through good and pure men, when the time came, as it did in the sixth century, that corruption and vice ruled mankind, then the priesthood out of necessity, must cease its operations, which it accordingly did, and remained in a quiescent condition for a period of 1260 years, which John the Revelator calls "going into the wilderness." When it was again restored to humanity it was because the Lord saw that in the early part of this century men lived on the earth with whom the priesthood might be trusted.

Accordingly, in 1830 the priesthood was again conferred, and it might be truly said that the woman, or the church, came out of the wilderness at that time, for with the restoration of the priesthood, or spiritual power and authority, it became once more possible to legally officiate in spiritual matters, and thus create the material necessary to form the *physical* part of the church.

NOTICE.

To Elders and Clerks of Branches:—It is very important and also agreeable to the Doctrine and Covenants that you send to conference a full report concerning the condition of your branch. These reports should give the number of members at last report, also the number, residence and names of all persons baptized since your last report. It should also cover other items of church business, such as ordinations, excommunications, deaths, etc.

The several officers of the branch should be enumerated, also their names given.

These reports should be prepared and sanctioned by your branch and sent to Geo. P. Frisbey, general church secretary, not later than the 1st of October.

If branch officers will prepare these reports and see that they reach the general church secretary in proper time, much labor and confusion will be averted.

Yours in bonds,

GEO. P. FRISBEY.

THE building committee have had our new meeting house painted white, which adds much to its appearance. Little by little we are finishing up the building and we hope that it will not be long before we will be able to meet in the upstairs auditorium."

CONFERENCE NOTICE.

Notice is hereby given that the various branches of the Church of Christ, through their proper officers, will meet in conference on the 6th day of October, 1899, pursuant to adjournment.

Meetings will be held in the house upon the temple lot at Independence, Missouri, and it is earnestly hoped that all interested will be on hand and help to make the occasion a spiritual feast.

GEO. P. FRISBEY, Conference Sec'y.

RICHARD HILL, Presiding Elder.

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.]

Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would soon see the prospect blasted, and himself and family reduced to a more humble situation than before.

At this time, it being in the fall of A. D. 1830, elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer called at that town on their way to the western boundary of the state of Missouri, testifying to the truth of the "Book of Mormon," and that the Lord had raised up a prophet, and restored the priesthood. Previous to this, Elder Parley Pratt had been a preacher in the same church with Elder Rigdon, and resided in the town of Amherst, Lorain county, in that state, and had been sent into the state of New York on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, Jr., and others of the church of Latter Day Saints. After listening to the testimony of the "witnesses," and reading the "Book," he became convinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptized, and shortly after was ordained an elder, and began to preach, and from that time became a strenuous advocate of the truth.

Believing there were many in the church with whom he had formerly been united, who were honest seekers after truth, induced him, while on his journey to the west, to call upon his friends, and make known the great things which the Lord had brought to pass. The first house at which they called was Elder Rigdon's; and after the usual salutations, presented him with the Book of Mormon, stating that it was a revelation from God. This being the first time he had ever heard of or seen the Book of Mormon, he felt very much prejudiced at the assertion; and replied that "he had

one Bible which he believed was a revelation from God, and with which he pretended to have some acquaintance; but with respect to the book they had presented him, he must say that he had considerable doubt." Upon which they expressed a desire to investigate the subject, and argue the matter; but he replied, "No, young gentlemen, you must not argue with me on the subject; but I will read your book, and see what claim it has upon my faith, and will endeavor to ascertain whether it be a revelation from God or not." After some further conversation on the subject, they expressed a desire to lay the subject before the people, and requested the privilege of preaching in Elder Rigdon's church, to which he readily consented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally addressed the meeting. At the conclusion, Elder Rigdon arose and stated to the congregation that the information they had that evening received, was of an extraordinary character, and certainly demanded their most serious consideration: and as the apostle advised his brethren "to prove all things, and hold fast that which is good," so he would exhort his brethren to do likewise, and give the matter a careful investigation, and not turn against it, without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.

This was, indeed, generous on the part of Elder Rigdon and gave evidence of his entire freedom from any sectarian bias; but allowing his mind full scope to range, untrammelled, through the scriptures, embracing every principle of truth, and rejecting error, under whatever guise it should appear. He was perfectly willing to allow his members the same privilege. Having received great light on the scriptures, he felt desirous to receive more, from whatever quarter it should come. This was his prevailing characteristic; and if any sentiment was advanced by any one, that was new, or tended to throw light on the scriptures, or the dealings of God with the children of men, it was always gladly received, and treasured up in his mind. After the meeting broke up, the brethren returned home with Elder Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he should read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings on the subject, told them they were welcome to abide at his house until he had opportunity of reading it.

About two miles from elder Rigdon's, at the town of Kirtland, were a number of the members

of his church, who lived together, and had all things common—from which circumstances has arisen the idea that this was the case with the Church of Jesus Christ—to which place they immediately repaired, and proclaimed the gospel to them, with some considerable success; for their testimony was received by many of the people, and seventeen came forward in obedience to the gospel.

While thus engaged, they visited Elder Rigdon occasionally and found him very earnestly engaged in reading the "Book of Mormon," praying to the Lord for direction, and meditating on the things he heard and read; and after a fortnight from the time the book was put in his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim "flesh and blood hath not revealed it unto me, but my Father which is in heaven."

Being now fully satisfied in his own mind of the truth of the work, and the necessity of obedience thereto, he informed his wife of the same, and was happy to find that she was not only diligently investigating the subject, but was believing with all her heart, and was desirous of obeying the truth, which, undoubtedly, was a great satisfaction to his mind.

The consequence of obeying the truth, and embracing a system of religion so unpopular as that of the church of Jesus Christ, presented itself in the strongest possible light.

At present, the honors and applause of the world were showered down upon him, his wants were abundantly supplied and were anticipated. He was respected by the entire community, and his name was a tower of strength. His council was sought for, respected and esteemed.—But if he should unite with the Church of Christ, his prospects of wealth and affluence would vanish; his family dependent upon him for support, must necessarily share his humiliation and poverty. He was aware that his character and his reputation must suffer in the estimation of the community.

Aware of all these things, there must have been feelings of no ordinary kind, agitate his bosom at that particular crisis; but yet they did not deter him from the path of duty. He had formerly made a sacrifice for truth and conscience sake, and had been sustained; consequently, he felt great confidence in the Lord, believing that if he pursued the path of duty, no good thing would be withheld from him.

[TO BE CONTINUED.]

SEARCHLIGHT.

VOL. 4.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, SEPTEMBER, 1899.

NO. 8.

SEARCHLIGHT.

Published Monthly by Church of Christ in Zion.

SUBSCRIPTION PRICE, 25 CENTS PER YEAR, IN ADVANCE.

JOHN R. HALDEMAN, EDITOR.

Subscriptions commence with February number. Any person sending us three new subscribers for one year will receive one year's subscription free. One cent stamps taken. Address all subscriptions and communications to John R. Haldeman, P. O. Box 83, Independence. Mo.

Entered at Post Office at Independence, Mo., as second-class matter.

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.

SOME SERIOUS REFLECTIONS.

During the last week in August the "Josephites" held what was known as an annual reunion at Washington park, a very pleasant wooded spot lying a couple of miles west of Independence. The meeting took on something of the nature of a camp meeting and those present seemed well pleased with the success of the gathering. The meeting in itself was not productive of anything out of the ordinary, but as the writer, riding on the electric cars, passed and repassed the spot time and again and saw these people "dwelling in tents" his thoughts travelled back in the history of the church of Christ and in his minds eye he saw the tents and covered wagons of a people who gathered to this same place more than sixty years ago. He saw the faces and heard the voices of the immigrant as finishing his long journey from the east he looked upon the fair land of Jackson county, and pronounced it good. Its densely wooded hills and richly watered bottom lands were fair to look upon, promising as they did rich returns to the men who were so soon to begin the work of clearing up the land, building homes and beginning the work of "laying the foundation of the center stake of "Zion." While the evidences of Nature's willingness to bestow

temporal prosperity were on every hand, there was perhaps a deeper sense of satisfaction came to our brethren of the long ago as they delved and dug, toiling, working the long day through. While temporal blessings were welcome and to be desired, yet it was more than the desire to prosper in houses and lands that had moved these hundreds of our brethren to sever the ties and friendships of their old homes and seek a new abiding place upon the western limits of civilization.

These men had been taught that it was their duty to gather to this land and help to build up a community of the Saints; where the poor and oppressed should find an asylum; where vice and legalized sin should find no abiding place; where the funds of the rich could be handled in such a manner that almshouses and beggars should never be known. It was here too that a temple must be built, a house made holy by men's righteousness and God's condescension—a place where the pure in heart might enter and receive that endowment of spiritual power which would make them mighty in the testimony of Jesus. And so they came in wagons, afoot, and by the river, all enthused with the common purpose of carrying out the objects named. The one grand purpose was the establishing of the city and the building of the Temple; indeed so important was the latter accomplishment deemed that the "Temple Lots" were dedicated some months before they were purchased by Edward Partridge. We all know what happened; a few months and the little band that had come to Missouri with hopes so high and purposes so lofty, were found fleeing for their lives. More than sixty years have passed and again is seen the covered wagon and the tent of a people who have supposedly the same objects in view as had our brethren at the start. But oh! how the conditions are changed. When the early Saints first came to Jackson county, it could have been bought entire for a few thousand dollars. Today millions would be required to make even an impression in the county. Then the Temple Lots were in the hands of native Missourians willing to part with them for a few hundred dollars. Today the Temple Lots are found in the hands of a people claiming to be the Church of Christ, differing in their faith from these "Josephites," yet one in the faith that one day all things will exist in Jackson county, as was

contemplated in the first plan of our brethren.

Do these people (our brethren in a sense), realize the importance of the work to be accomplished in and around Independence? If they do realize it are they not appalled by the vastness of the labor to be performed before they may hope to see realized their dreams of Zion? What steps are they taking toward putting in operation the plan attempted by first members of our faith in Missouri; and does not a belief in the truth and essentiality of the upbuilding of Zion also carry with it the responsibility of doing all that can be done to put the plan in operation? Can men who accept the revelations and teachings concerning Zion discharge their whole obligations to God by coming to Independence, or vicinity, buying a home and simply settling down as an inhabitant of the "Center Stake?"

While it is true that the above course is a step in the right direction, yet men must be *willing* and also *endeavor to do more* than this before they become proper material to be used by the Almighty for the work of Zion's redemption. Is it not possible that different sects of "Mormons" have become so engrossed in the affairs of church government, missionary work, the building of colleges, etc., that they have neglected the more important work of the *actual* redemption of Zion? While they have pursued vigorous policies touching the various phases of church work, it seems to us that nearly all have allowed themselves, when it came to the redemption of Zion, to drift aimlessly with the current and apparently pursue the policy of "waiting for something to turn up."

"Something will doubtless turn up" but when it does it will be found the "turning" has been done by people who realized the importance of the redemption of Zion and who have gone about its accomplishment with concerted action and definite plans and purpose. Will you or I do some of the "turning?"

THERE is an old saying, that it is difficult for men to walk closely without jostling each other. While the saying may be homely, yet it nevertheless is true. Men who are closely associated and whose daily life is known to their associates, are apt to come under a closer and keener criticism than if differently situated. If I have dealings with a man an *hundred* times a week there is a greater chance of something coming up to cause friction than if I only dealt with him *ten* times a week. What is true of the *temporal* side of life is also true of the *spiritual*. When men are closely associated with each other there is a more abundant opportunity to observe the little flaws and

faults that exist in all; it is under these circumstances that men must particularly call to their aid that forbearance and charity which should be among the equipments of men who have elected to serve Christ.

If we are but willing to put the good points of our fellows in the pan of the balances, we will generally discover their "good points" vastly outweigh their imperfections. Let those who desire to avoid "jostling" keep in mind the good points of their associates, and their success in obtaining harmonious action will be measured by the degree of effort they put forth.

It is a common failing in humanity to undervalue the good qualities of those with whom we are familiar. The Savior experienced the force of this when he answered his critics with the assertion that "*A prophet is not without honor save in his own country and in his own house.*" If that perfect being was made to feel the force of this shortcoming among his associates, it cannot be reasonably expected that ordinary men will escape its effect.

Some writer has put in type the thought that when one stands at a moderate distance and gazes upon a great structure, its harmonious whole appeals to our love of the beautiful; yet a minute inspection at close range often reveals many imperfections, minor in their character and not in the least affecting the stability and use of the building.

When we discover ourselves disposed to find fault with our fellow let us mentally withdraw ourselves a little distance from him and look only for the good side of his character, and if not prejudiced, nine times out of ten, his character, like the great structure, will rise before us in its beauty, and the longer we gaze upon the good and commendable part of his makeup, the less discernible will become his imperfections; and if we can only throw a little bit of love into our gaze his imperfections will fade and fade, and finally be lost to view.

BRO. ED HIMES, of Allendale, Missouri, was in Independence September 17th, and worshipped with us. He expects to be at the October conference accompanied by his wife, who is entertaining a brand new baby boy who recently arrived at the Himes home.

SR. MAUDE WEBSTER returned from Chicago on the 12th of September. She has been visiting her sister with the hope that the change would benefit her health which has been very delicate for some time past.

BRO. POWEL HIMES expects to move to the Indian Territory where he thinks he has better prospects.

THE recent conviction, in France, of Dreyfus, the Jewish captain in the French army, while very hard on the captain, will doubtless result in good to the Jewish race at large. The shameless treatment of Dreyfus has aroused the sympathy of the whole world in his behalf, and the kindling of this feeling for the Jew, is certain to result in good for his Hebrew kinsmen.

GOD'S GLORIES.

Thy glories Lord, lie 'neath the sky,
As are the waves upon the sea;
No mountain lifts its head on high,
But in its grandeur praises thee.

The lofty pines add songs of praise
Upon the mountains wild and free;
And mists that wrap them in their haze
Seem clouds of incense burned to thee.

The gentle wind that woos to sleep
The nestling blossoms in their bower;
The mighty gale that sweeps the deep,
Are dimmest tokens of thy power.

The stars that, with their myriad beams,
Wage never ending war with night,
As far they fling their brilliant streams,
Are but pale shadows of thy light.

And e'en the scented breeze that bears
Its weight of fragrance up to thee,
Is but the blossoms' perfumed prayers,
Poured forth in ecstasy.

If thus thy glories now are shown,
In this dark "vale of tears,"
What shall they be, when 'fore thy throne
Thy every work appears.

How long shall we then stand and gaze,
As past in grand review,
Unnumbered worlds in brilliant maze
Their separate glories shew.

Attended by its stars, each sphere
Wheels by in mighty power;
No tongue can tell, no ear can hear
The wonders of that hour.

And then, when all that train has passed,
And thou hast judged them there;
'Tis man, the noblest work thou hast,
Wilt all thy glories share.

ARMAGEDDON.

We sit here and whisper and wonder
Of the woes that are coming on earth,
When the stooped, silent toilers in thunder,
Shall ask what the ages are worth.
There'll be curses and cries for the reasons,
And a tempest of feet on the stairs;
And kings will turn white in their treasons,
And prelates grow pale at their prayers.
There'll be cries—there'll be beating of hammer,
For the anarchs will gather again;
There'll be knocking at gates—there'll be clamors
By night—there'll be whirlwinds of men.

—Edwin Markham.

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.]

The Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation at Fayette, New York:

A revelation to Ezra Thayer and Northrop Sweet, given October, 1836.

Behold I say unto you, my servants Ezra and Northrop, open ye your ears and hearken to the voice of the Lord your God, whose word is quick and powerful, sharper than a two edged sword, to the dividing assunder of the joints and marrow, soul and spirit; and is a discerner of the thoughts and intents of the heart. For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trump, to declare my gospel to a crooked and perverse generation; for the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call in laborers into my vineyard. And my vineyard has become corrupted every whit; and there is none that doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.

And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth even as many as will believe in me, and hearken unto my voice; yea, verily, verily I say unto you, that the field is white already to harvest; wherefore thrust in your sickles and reap with all your might, mind and strength. Open your mouths and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness; yea, open your mouths and spare not, and you shall be laden with sheaves on your backs, for lo, I am with you; yea, open your mouths and they shall be filled; saying, repent, repent and prepare ye the way of the Lord, and make his paths straight; for the kingdom of heaven is at hand; yea, repent and be baptized every one of you; for remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily I say unto you, this is my gospel and remember that they shall have faith in me, or they can in no wise be saved: and upon this Rock I will build my church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the church articles and covenants to keep them; and whoso having faith you shall confirm in my church, by the laying on of the hands; and I will bestow the gift of the Holy Ghost upon them. And the Book of Mormon, and the Holy Scriptures, are given of me for your instruction; and the power of my spirit quickeneth all things: wherefore be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom; for behold, verily, verily I say unto you, that I come quickly; even so: Amen.

In the forepart of November, Orson Pratt, a young man of nineteen years, who had been baptized at the first preaching of his brother, Parley P. Pratt, September 19th (his birthday), about six weeks previous, in Canaan, New York, came to

enquire of the Lord what his duty was, and received the following answer:

Revelation to Orson Pratt, given November, 1830.

My son Orson, hearken and hear and behold what I, the Lord God, shall say unto you, even Jesus Christ your Redeemer, the light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not; who so loved the world that he gave his own life, that as many as would believe might become the sons of God; wherefore you are my son, and blessed are you because you have believed, and more blessed are you because you are called of me to preach my gospel; to lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation; preparing the way of the Lord for his second coming; for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a day at the time of my coming, for all nations shall tremble.

But before that great day shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked; wherefore lift up your voices and spare not, for the Lord God hath spoken. Therefore prophesy and it shall be given by the power of the Holy Ghost; and if you are faithful, behold, I am with you until I come; and verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen.

It was in December that Elder Sidney Rigdon, a sketch of whose history I have before mentioned, came to enquire of the Lord, and with him came the man (of whom I will hereafter speak more fully), named Edward Partridge; he was a pattern of piety, and one of the Lord's great men, known by his steadfastness and patient endurance to the end. Shortly after the arrival of these two brethren, thus spake the Lord:

A Revelation to Joseph Smith, Jr., and Sidney Rigdon, December, 1830.

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same today as yesterday and forever. I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a great work. Thou art blessed, for thou shalt do great things. Behold, thou wast sent forth even as John, to prepare the way before me, and before Elijah which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old.

And it shall come to pass, that there shall be a great work in the land even among the Gentiles, for their folly and their abominations shall be made manifest, in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs and wonders, unto all those who believe on my name. And whoso shall

ask it in my name, in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good except those who are ready to receive the fullness of my gospel, which I have sent forth to this generation.

Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit; and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf; and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand; and they shall learn the parable of the figtree; for even now already summer is nigh, and I have sent forth the fullness of my gospel by the hand of my servant Joseph; and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me, and if not, another will I plant in his stead.

Wherefore watch over him that his faith fail not, and it shall be given by the Comforter, the Holy Ghost, that knoweth all things; and a commandment I give unto thee, that thou shalt write for him; and the scriptures shall be given even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified even as I am pure. And now I say unto you, tarry with him and he shall journey with you; forsake him not and surely these things shall be fulfilled. And inasmuch as ye do not write, behold it shall be given unto him to prophesy; and thou shalt preach my gospel, and call upon the holy prophets to prove his words, as they shall be given him.

Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good, and Satan shall tremble, and Zion shall rejoice upon the hills and flourish, and Israel shall be saved in mine own due time. And by the keys which I have given shall they be led, and no more be confounded at all. Lift up your heads and be glad; your redemption draweth nigh. Fear not, little flock, the kingdom is yours until I come. Behold, I come quickly. Even so. Amen.

And the voice of the Lord to Edward Partridge, was:

Revelation to Edward Partridge, given December, 1830.

Thus saith the Lord God, the Mighty One of Israel, behold, I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my gospel as with the voice of a trumpet; and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom; and you shall declare it with a loud voice, saying, Hosanna, blessed be the name of the most high God.

And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servant Sidney Rigdon, and Joseph Smith, Jr., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting gospel among the nations, crying, repentance, saying, Save yourselves from this onward generation, and come forth out of the fire, hating even the garments spotted with the flesh.

And this commandment shall be given unto the elders of my church, that every man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken. I am Jesus Christ, the Son of God, wherefore gird up your loins, and I will suddenly come to my temple. Even so. Amen.

[TO BE CONTINUED.]

SEARCHLIGHT.

VOL. 4.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, OCTOBER, 1899.

NO. 9.

SEARCHLIGHT.

Published Monthly by Church of Christ in Zion.

SUBSCRIPTION PRICE, 25 CENTS PER YEAR, IN ADVANCE.

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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.

"LABORING FOR THE LORD."

The writer recalls many times in the midst of prayer and testimony meeting, how some fervid soul has risen, and in burning words expressed the desire to "labor for the Lord," and have told how they would welcome the day when the "way would be opened up" that they might devote their talents to the Master's cause. It would be unkind to doubt the sincerity of such persons, but one's estimate of their power of "seeing things as they are," cannot help but be lessened day by day if it so be that he is thrown into a position to observe their daily life and walk. Many a man and woman have crossed the seas, trusted themselves to the doubtful hospitality of heathen lands that they might have the opportunity of telling the story of "Jesus and his love," while if the truth were known, many of their own kindred were strangers to Christ. Many an earnest soul has risen in meeting and told of the wonderful mercies of God and his goodness to his creatures, while the team that hauled him and his family to church, stood blanketless in front of the meeting house and shivered in the wind. Another will rise and tell of the love of God, the divine sacrifice of his Son, and who has perhaps not kissed his wife nor family for ten years.

Many young converts fairly pant in their desire to spread the cause of Christ, and yet it often takes a quarrel to get them to perform their share of the household duties.

We have known young men, loud in their desire to "labor for the Lord," who could never be induced to do six consecutive months of hard labor in all their lives. These are, happily, the exceptions, while there remain many honest, faithful souls who really desire to be of service to Christ, and who patiently wait for an opportunity to display the love of Christ toward their fellows. To such as really desire to serve Christ we would exhort them not to forget the *home* field. By this we mean to have them practice the christian virtues on father, mother, sister and brother, husband, wife or child. The bird that soars amidst the clouds took its first flight from its mother's nest. The soul that would soar among the mountain tops must make the start from *home*. What a glorious opportunity awaits some soul who will learn to value his "home folks," and will be as anxious to see them in the "ark of safety" as he is to carry the gospel message to some one he has never seen, and of whose abiding place he is not quite certain.

Many gentle souls go through life with an intense longing for human love and sympathy that might be easily supplied by the members of their own family circle. Many a smile of pleasure, many a heartthrob of gladness are forever lost to those around us because we fail to speak or act at the proper time. None who have failed to experience can know the joys of a christian household, nor the deep satisfaction of daily communion with souls all ablaze with the fire of human love and sympathy. Let this love and sympathy be founded upon one's realization of their duty to God and his creatures, and then paradise is approximated in the family circle. It is a sad truth that the peace of many homes is marred by the acts of some member who is unchristlike in his ways. When such is the case, greater than ever becomes the need for the exercise of one's better nature. It is then that our professed loyalty to Christ is put to a test. If we are not able to surmount the difficulties of home, rest assured that we yet lack the proper equipment to go abroad in the Master's service.

THE repeated efforts on the part of the present management of the *Saints' Herald* to distort and twist history in such a manner as to support their denial of Joseph Smith's connection with the introduction of the doctrine of polygamy, has evoked an article from the *Kinsman*, an anti-Mormon sheet published in Salt Lake, Utah.

We had once thought we would not again open the columns of our paper to a discussion of this subject, but as the *Herald* does not seem disposed to let the matter rest, but persists in efforts to establish its pet theory in that direction, we republish a portion of the *Kinsman's* article which is much to the point and needs no further comment at our hands:

The inference intended here, which inference Mr. Heman C. Smith is careful not to state, the inference intended here is to show that Joseph was personally against polygamy, and that Brigham Young and his associates were responsible for the doctrine and practice of the same.

If the truth possesses Mr. Heman C. Smith, why does he state so carefully that "only our estimate of Joseph Smith as a man can be affected by his conduct," and call for the proof of Joseph's connection with polygamy when that proof was under his nose as he quoted the testimony of Wm. Marks? On the very next page of Vol. I, of the *Saints' Herald*, Mr. Smith, no doubt, read the testimony of Isaac Sheen, which throws much light on that of Wm. Marks. It reads:

"The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the spiritual wife doctrine, but this excuse is as weak as their excuse concerning the ancient kings and patriarchs. Joseph Smith repented of his connection with this doctrine, and said it was of the devil. He caused the revelation on that subject to be burned, and when he voluntarily came to Nauvoo and resigned himself into the hands of his enemies, he said that he was going to Carthage to die. At that time he also said that, if it had not been for that accursed spiritual wife doctrine, he would not have come to that."—*Saints' Herald*, Vol. 1, p. 27.

In the same number of the *Herald* the editor declares Joseph's relation to the matter in a way to excuse him and throw the blame on the decree of the Lord in answering the "adulterous spirit" of polygamy by giving them their hearts' desire through Joseph, but he implicates Joseph in the business by saying that "he abhorred and repented of this iniquity before his death." The admission of the editor of this first number of the official Josephite organ to the effect that the revelation came through Joseph, reads:

"This adulterous spirit had captivated their hearts, and they desired a license from God to lead away captive the fair daughters of his people, and in this state of mind they came to the prophet Joseph. Could the Lord do anything more or less than what Ezekiel had prophesied? The Lord had declared by Ezekiel what kind of an answer he would give them, therefore he answered them according to the multitude of their idols."—*Saints' Herald*, Vol. 1, p. 8.

Before Mr. Heman C. Smith sits down to "await with patience the verdict of the jury—the public," he had better incorporate in the evidence the full story from the first volume of the official organ of the Reorganized Saints. If conduct affects only the man and not the prophet, will not the transmission of lying revelations affect only the prophet?

Josephite testimony says that Smith gave the revelation on polygamy, admits that he taught it, declares that he traced his downfall and death to that "accursed spiritual wife doctrine," and, repenting of it, said, "it was of the devil!" That ought to settle for that Mormon sect, the question, "Was Joseph Smith a polygamist?"

THE OCTOBER CONFERENCE.

The semi-annual general conference of the Church of Christ was held on October 6th. Elder Richard Hill occupied the chair and Elder Frisbey was clerk.

There was little business of importance transacted. Reports were read from most of the elders of the church. It seemed to be the concensus of opinion among those who expressed themselves that the chief work before the church was to complete the house at Independence, and put in motion the forces that will eventually work the redemption of Zion. The disappointments of the past, and the discouragements of the present, do not seem sufficient to lessen the ardor of the elders of the Church of Christ. With possibly one exception, there never was a time when the elders were nearer a unit on the doctrine of Christ, and so nearly agreed touching the methods and plans to be pursued in the prosecution of the work. With a realization of these facts came renewed strength and determination to push on the work.

During the course of remarks provoked by the various measures under consideration by the body, much solid instruction was given concerning the rights and privileges of lay members at the conferences. The conclusion reached was that only the elders possessed the right to do business in the conference. This conclusion was based upon section 17 of the Book of Doctrine and Covenants which states in its thirteenth paragraph:

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

It is not understood that anyone is debarred from attending conferences, but it was deemed that strict adherence to the law prohibits any but elders from transacting church business at conferences. No official action, however, was taken to the above effect, but if the present opinion among the elders continues to prevail, the next conference will doubtless witness a strict enforcement of the law of God concerning this matter. After the transaction of routine business conference adjourned, after sustaining the missionary committee and also approbating their conduct of church affairs during adjournment.

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.]

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of his little flock, which had embraced the fulness of the everlasting gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced.

Much conjecture and conversation frequently occurred among the Saints concerning the books mentioned, and referred to in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was, they were *lost books*; but it seems the apostolic churches had some of these writings, as Jude mentions or quotes the prophecy of Enoch, the seventh from Adam. To the joy of the flock, which in all, from Colesville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch.

Extract from the prophecy of Enoch.

And it came to pass that Enoch continued his speech, saying, Behold, our Father Adam taught these things, and many have believed and become the sons of God, and many have believed not and perished in their sins, and are looking forth with fear in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophesy, saying unto the people that, as I was journeying, and stood upon the place Manhujah, I cried unto the Lord, and there came a voice out of the heaven, saying, Turn ye and get ye upon the Mount Simeon. And it came to pass that I turned and went upon the mount, and, as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; he stood before my face, and he talked with me, even as a man talks one with another, face to face; and he said unto me, Look, and I will show unto you the world for the space of many generations. And it came to pass that I beheld the valley Shum, and lo! a great people which dwelt in tents, which were the people of Shum. And again the Lord said unto me, Look, and I looked toward the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophesy, and I prophesied, saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them, that they shall utterly be destroyed; and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful and none other people shall dwell there but the people of Canaan; for, behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth forever. And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look, and I looked and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and

the land of Haner, and the land of Hanannah, and all the inhabitants thereof. And the Lord said unto me, Go to this people and say unto them, Repent, lest I come out and smite them with a curse, and they die. And he gave unto me a commandment that I should baptize in the name of the Father and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent. And so great was the faith of Enoch that he led the people of God, and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; and the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness, and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all the people which fought against God. And from that time forth there were wars and bloodsheds among them; but the Lord came and dwelt with his people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind and dwelt in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God.

And it came to pass in his days that he built a city that was called the city of holiness, even ZION. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety forever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth, and he beheld, and lo! Zion, in process of time, was taken up into heaven.

And the Lord said unto Enoch, Behold my abode forever; and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them.

And after that Zion was taken up into heaven, Enoch beheld, and lo! all the nations of the earth were before him. And there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father and the Son of Man; and, behold, the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven, and he heard a loud voice, saying, Wo, wo, be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced.

And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion. And it came to pass that the God of heaven looked upon the residue of the people, and

he wept, and Enoch bore record of it, saying, How is it the heavens weep and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that you can weep, seeing you are holy, and from all eternity to all eternity? And were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still, and yet you are there, and your bosom is there; and also you are just; you are merciful and kind forever. You have taken Zion to your own bosom from all your creations, from all eternity to all eternity, and nought but peace, justice and truth is the habitation of your throne; and mercy shall go before your face, and have no end. How is it that you can weep?

The Lord said unto Enoch, Behold these your brethren; they are the workmanship of my own hands, and I gave unto them their knowledge in the day I created them; and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another, and that they should choose me, their Father; but, behold, they are without affection, and they hate their own blood, and the fire of my indignation is kindled against them, and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made, and my eye can pierce them, also; and among all the workmanship of my hand there has not been so great wickedness as among your brethren; but, behold, their sins shall be upon the heads of their fathers. Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands. Wherefore, should not the heavens weep, seeing these shall suffer? But, behold, these, which your eyes are upon, shall perish in the floods; and, behold, I will shut them up; a prison have I prepared for them. And that which I have chosen has plead before my face. Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day they shall be in torment. Wherefore, for this shall the heavens weep; yea, and all the workmanship of my hands.

And it came to pass that the Lord spake unto Enoch, and told Enoch all the doings of the children of men. Wherefore Enoch knew and looked upon their wickedness and their misery, and wept and stretched forth his arms, and his heart swelled wide as eternity, and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation. Wherefore he saw that Noah built an ark, and the Lord smiled upon it, and held it in his own hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw thus, he had bitterness of soul, and wept over his brethren, and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look.

And it came to pass that Enoch looked, and, from Noah, he beheld all the families of the earth; and he cried unto the Lord saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be sanctified, and have eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And, behold, Enoch saw the day of the coming of the Son of Man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain from the foundation of the world; and, through faith, I am in the bosom of the Father; and, behold, Zion is with me!

And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Wo, wo is me the mother of men! I am pained; I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness, for a season, abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass that Enoch

continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your Only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might nevermore be covered by the floods? And the Lord could not withhold; and he covenanted with Enoch, and swore unto him with an oath, that he would stay the floods; that he would call upon the children of Noah; and he sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand; and the Lord said, Blessed is him through whose seed Messiah shall come: for he says, I am Messiah, the King of Zion; the Rock of heaven, which is broad as eternity. Whoso comes in at the gate and climbs up by me shall never fall: wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of Man comes in the flesh, shall the earth rest? I pray you show me these things. And the Lord said unto Enoch, Look, and he looked and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and rocks were rent; and the Saints arose and were crowned at the right hand of the Son of man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again, Enoch wept and cried unto the Lord, saying, When shall the earth rest?

And Enoch beheld the Son of Man ascend up unto the Father, and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace; wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, as I live, even so will I come in the last days—in the days of wickedness and vengeance, to fulfill the oath which I have made unto you, concerning the children of Noah: and the day shall come that the earth shall rest, but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of my Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

And the Lord said unto Enoch, then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

And it came to pass that Enoch saw the days of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness, for the space of a thousand years. But before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fullness of joy; and all the days of Zion in the days of Enoch, were three hundred and sixty-five years; and Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, Zion is fled.

[TO BE CONTINUED.]

SEARCHLIGHT.

VOL. 4.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, NOVEMBER, 1899.

NO. 10.

SEARCHLIGHT.

Published Monthly by Church of Christ in Zion.

SUBSCRIPTION PRICE, 25 CENTS PER YEAR, IN ADVANCE.

JOHN R. HALDEMAN, EDITOR.

Subscriptions commence with February number. Any person sending us three new subscribers for one year will receive one year's subscription free. One cent stamps taken. Address all subscriptions and communications to John R. Haldeman, P. O. Box 83, Independence, Mo.

Entered at Post Office at Independence, Mo., as second-class matter.

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.

SOCIALISM AND THE CHURCH.

What should be the attitude of the church towards "socialism?" Many who have embraced the "latter day faith" have at some time or other given the subject of socialism, thought and study, and many are outspoken in their praise of its principles.

Socialism, pure and simple, contains much to be admired from the humanitarian's standpoint. The misuse of the word has, however, caused many to pass an unjust judgment upon it, where they have gathered their ideas of socialism from the mouthings of some riotous, labor-shunning demagogue, who, in his resentment towards "law and order" for failing to provide him with a plentiful supply of "beer money," has advocated, under the cloak of socialism, measures totally at variance with justice and right.

Socialism in its highest and best sense, undoubtedly, aims to accomplish many things that the church is also laboring to effect.

If this be true, then it may be asked why cannot the church and socialism walk hand in hand, and the disciples of each unite in a one grand effort to benefit mankind. Several reasons why this cannot be done present themselves for consideration.

Socialism aims chiefly at the *material* advancement and betterment of mankind, and after it has provided him with food, raiment and an abode, with the free enjoyment of the same, it considers it has done its duty toward him, by granting that which he, individually, was unable to obtain. These things he must have, says socialism, because of his rights as a man.

The church says that men should have food, raiment and abode, with freedom to properly enjoy the same, not through any inherent right to them, but as gifts of God, bestowed as adjuncts to a spiritual growth, and helps toward obtaining a future spiritual existence.

Socialism makes no attempt toward the spiritual salvation of men, but contents itself with their temporal advancement, and relies upon men's love for equity to help it establish itself. It points out one's duty toward mankind in a temporal sense, and then depends upon the perpetuity of the realization of that duty for its own existence. So long as men are governed in their conduct by their love of mankind, it stands to reason that those dearest to them will receive the greater share of their love. If we love men because they please us, then we are apt to love those most who please us most, and where we love the most, there we bestow the most, and if our bestowal of benefits upon mankind become unequal through our greater love for one than another, we then destroy the principle of equality which is the basis of socialism; but if our actions be governed by a realization of the fatherhood of God and the brotherhood of men, we see in each human being an image of the Creator, each entitled to the respect due those created in his image, and a proper object of our impartial love. Viewing him in this light, his temporal existence not only concerns us, but his spiritual as well, and with proper consideration comes the conviction that the last is the most important. As this conviction grows, his temporal affairs, instead of appearing as of first importance, shrink to second place, and become mere vehicles for the attainment of the better. If one be willing to concede the spiritual existence as ranking first, he also becomes willing to concede to spiritual laws and requirements the paramount position.

This is the position of the church. As the guardian and executor of the laws and regulations

concerning spiritual matters, she demands the controlling voice in the affairs of men, and that instead of men's spiritual condition being made to fit their temporal needs, that their temporal state be made to fit their spiritual needs. To secure this adjustment it becomes necessary for her to assume the control of men's temporal affairs, hence, she says to the individual, by the voice of her bishop: You are the father of a large family, and you need much land. To another she says, Your family is small; your needs are small; less land will do you than the first. To another she says, You have much more wealth than you can properly use; put it in my hands for the care of those who are penniless. I will provide for all; I will teach them industry, thrift and honesty. I will lift the load of care from the father's heart and the dread of poverty from his mind. I will assure him of care in his declining years and will remove from him the fear that his children will be beggars. I will do this that he may be saved from the temptation to dishonestly acquire wealth. I will take from him the incentive to steal or lie or cheat his neighbor in an effort to enrich himself, by removing the possibility of want from before his eyes. These things I will do that he may be in better spiritual condition.

Notwithstanding socialism is limited in its scope, yet in a sense, it is a helper to the church. Men whose minds are busied with thoughts of how they may better the temporal condition of mankind, are but preparing themselves to accept the more advanced position taken by the church; for, though socialism is radical in its teachings, yet the true church of Christ is yet more radical in its plans for the government of men.

Socialism exists because the church has been unable to establish the laws of God for men's temporal and spiritual government. Let the church be able to once institute God's perfect laws, and there would be no valid cause for the existence of socialism.

In other words, socialism exists because of the enforced inactivity of the church. Let the principles of Christ's church prevail and the need of socialistic agitation vanishes.

Inasmuch then, as the discussion and agitation provoked by socialism directs men's minds along channels which will ultimately prepare them to receive the better things offered by the church, it may be regarded with favor, but none who have grasped the true intents and purposes of the church of Christ relative to the temporal and spiritual affairs of mankind, can ever hope that socialism will be able to bestow the grand blessings that belong to the church to distribute.

Then when we meet socialists it should be the aim of Latter Day Saints to point out to them the higher and better things offered by the church, at the same time not withholding just praise for their efforts to better the temporal condition of man.

THE NIGHTINGALE.

I stood and watched the evening sun
Sink slowly in the west;
The signal of a night begun,
A night that bringeth rest.

When tired hands forget their pain,
And eyes are closed in sleep;
While o'er the world the stars again
Their lonely vigils keep.

And as it sunk far down the west,
A longing came to me;
A longing for that night of rest
That brings eternity.

I longed to see my sainted dead,
And share their blissful sleep;
I longed to rest my wearied head
In rest serene and deep.

I watched to see a leaf now dead,
Float downward to its rest;
I saw a rose, its fragrance fled,
Asleep on Nature's breast.

I saw the light fade from the sky,
And darkness cover all;
I heard the distant night-bird cry
Its weird and dismal call.

And then I heard the nightingale
Pour forth its glad some song,
Where, hidden in a scented vale,
It sang the whole night long.

No discontent was in its note,
Nor sorrow in its lays;
But from its tiny vibrant throat
Poured forth a flood of praise.

And then I thought, if it so sings
While darkness holds her sway,
And noisome things on circling wings
Pursue their fleeing prey,

Then well may I with courage tread
Where e'er my path may trend,
Remembering He who guardeth thee
Doth own me as His friend.

Ah, happy singer of the night,
Thy song so brave and free,
My discontent hath put to flight,
And courage brought to me.

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.]

Soon after the words of Enoch were given, the Lord gave the following commandment:

Revelation to Joseph Smith and Sidney Rigdon, given December, 1830.

Behold, I say unto you, that it is not expedient in me that ye should translate any more until ye shall go to the Ohio; and this because of the enemy and for your sakes. And again, I say unto you, that ye shall not go until ye have preached my gospel in those parts, and have strengthened up the church withersoever it is found, and more es-

pecially in Colesville; for behold, they pray unto me in much faith.

And again a commandment I give unto the church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant, Oliver Cowdery, shall return unto them. Behold, here is wisdom, and let every man choose for himself until I come. Even so. Amen.

The year opened with a prospect great and glorious for the welfare of the kingdom; for, on the second of January, 1831, a conference was held in the town of Fayette, New York, at which was received, besides the ordinary business transacted for the church, the following revelation:

Revelation given January, 1831.

Thus saith the Lord your God, even Jesus Christ, the Great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; the same which knoweth all things, for all things are present before mine eyes: I am the same which spake and the world was made, and all things came by me: I am the same which have taken the Zion of Enoch into mine own bosom; and verily I say, even as many as have believed on my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I plead before the Father for them: but behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo is their doom.

But behold, verily, verily I say unto you, that mine eyes are upon you: I am in your midst and ye can not see me, but the day soon cometh that ye shall see me and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day: wherefore, gird up your loins and be prepared. Behold the kingdom is yours and the enemy shall not overcome.

Verily I say unto you, ye are clean but not all; and there is none else with whom I am well pleased, for all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and behold, the enemy is combined.

And now I show unto you a mystery, a thing which is hid in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not for the kingdom is yours: and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich, and behold it is my footstool: wherefore, again will I stand upon it; and I

will stand forth and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inherit-

ance, if you seek it with all your hearts: and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand; and ye shall possess it again in eternity, no more to pass away.

But verily I say unto you, that, in time, ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your law-giver, and what can stay my hand? But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself: for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here, and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just.

Behold, this I have given unto you a parable, and it is even as I am: I say unto you, be one; and if ye are not one, ye are not mine. And again I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say there will soon be great wars in far countries, but ye know not the hearts of men in your own land. I tell you these things because of your prayers; wherefore, treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you, by their wickedness, in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth: but if ye are prepared, ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there ye shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now I give unto the church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work, to govern the affairs of the property of this church. And they that have farms that can not be sold, let them be left or rented as seemeth them good. See that all things are preserved, and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people; for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give: but beware of pride, lest ye become as the Nephites of old. And again I say unto you, I give unto you a commandment, that every man, both elder, priest, teacher, and also member, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor, in mildness and in

mekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.

Not long after the conference closed, there was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any commandment that the Lord would give through me as his servant, and I received the following revelation, given at Fayette, New York, January 5th, 1831:

Revelation to James Covill, given January, 1831.

Hearken and listen to the voice of him who is from all eternity to all eternity, the great I AM, even Jesus Christ, the light and the life of the world; a light which shineth in darkness, and the darkness comprehendeth it not; the same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give unto as many as will receive me, power to become my sons.

And verily, verily I say unto you, he that receiveth my gospel, receiveth me; and he that receiveth not my gospel, receiveth not me. And this is my gospel: repentance and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which showeth all things, and teacheth the peaceable things of the kingdom.

And now behold I say unto you, my servant James, I have looked upon thy works, and I know thee; and verily I say unto thee, thine heart is now right before me at this time, and behold I have bestowed great blessings upon thy head; nevertheless thou hast seen great sorrow, for thou hast rejected me many times because of pride, and the cares of the world; but, behold, the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee—arise and be baptized, and wash away your sins, calling on my name, and you shall receive my Spirit, and a blessing so great as you never have known. And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fulness of my gospel which I have sent forth in these last days, the covenant which I have sent forth to recover my people, which are of the house of Israel.

And it shall come to pass that power shall rest upon thee; thou shalt have great faith and I will be with thee and go before thy face. Thou art called to labor in my vineyard, and to build up my church, and to bring forth Zion, that it may rejoice upon the hills and flourish. Behold, verily, verily I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio. And inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing such as is not known among the children of men, and it shall be poured forth upon their heads. And from thence men shall go forth into all nations.

Behold, verily, verily I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I can not deny my word; wherefore lay to with your might and call faithful laborers into my vineyard, that it may be pruned for the last time. And inasmuch as they do repent and receive the fullness of my gospel, and become sanctified, I will stay mine hand in judgment; wherefore, go forth, crying with a loud voice, saying—The kingdom of heaven is

at hand; crying, Hosanna! blessed be the name of the most high God. Go forth baptizing with water, preparing the way before my face, for the time of my coming; for the time is at hand; the day nor the hour no man knoweth; but it surely shall come, and he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity.

And it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold, I come quickly. Even so. Amen.

As James Covill rejected the words of the Lord, and returned to his former principles and people, the Lord gave unto me and Sidney Rigdon the following revelation, explaining why he obeyed not the word; given at Fayette, New York, January, 1831:

Revelation to Joseph Smith, Jr., and Sidney Rigdon, given January, 1831, explaining why James Covill obeyed not the revelation which was given unto him.

Behold, verily I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me, that he would obey my word. And he received the word with gladness, but straightway Satan tempted him; and the fear of persecution, and the cares of the world, caused him to reject the word; wherefore he broke my covenant, and it remaineth with me to do with him as seemeth me good. Amen.

The latter part of January, in company with brothers Sidney Rigdon and Edward Partridge, started with my wife for Kirtland, Ohio, where we arrived about the first of February, and were kindly received and welcomed into the house of brother N. K. Whitney. I and my wife lived in the family of brother Whitney several weeks and received every kindness and attention which could be expected, and especially from sister Whitney. The branch of the church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God so far as they knew it; though some strange notions and false spirits had crept in among them.

[TO BE CONTINUED.]

DIED.

Once more we are called upon to perform the sad duty of recording the death of a member of the Church of Christ. Sr. Sallie Hartley, wife of Elder A. L. Hartley, passed away Saturday morning, November 25, 1899. While she had been ailing for some time, yet her death came as a shock to the most of her friends. She leaves four children, with her husband, to mourn over her loss. Her funeral occurred the next day, and she was laid to sleep at the old Pitcher burying ground about three miles west of town.

MULTUM IN PARVO.

A little shadow makes the sunrise sad,
A little trouble checks the race of joy;
A little agony may drive men mad,
A little madness may the soul destroy;
Such is the world's annoy.

Ay, and the rose is but a little flower,
Which the red Queen of all the garden is;
And Love, which lasteth but a little hour,
A moment's rapture and a moment's kiss,
Is what no man would miss.

—Mortimer Collins.

SEARCHLIGHT.

VOL. 4.

INDEPENDENCE, JACKSON COUNTY, MISSOURI, JANUARY, 1900.

NO. 11.

SEARCHLIGHT.

Published Monthly by Church of Christ in Zion.

SUBSCRIPTION PRICE, 25 CENTS PER YEAR, IN ADVANCE.

JOHN R. HALDEMAN, EDITOR.

Subscriptions commence with February number. Any person sending us three new subscribers for one year will receive one year's subscription free. One cent stamps taken. Address all subscriptions and communications to John R. Haldeman, P. O. Box 83, Independence. Mo.

Entered at Post Office at Independence, Mo., as second-class matter.

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.

REFLECTIONS.

The year of our Lord one thousand and nine hundred has dawned. The year 1899 has expired, and with it has passed more than sixty-seven years of the history of the Church of Christ. Somehow, in looking back over the long stretch of years that have elapsed since the day that the little band gathered in New York state for the purpose of organizing the church, our mental vision cannot be kept away from the picture of a little knot of men gathered together in the year 1831 upon a spot "lying westward from the court house" in the little village of Independence, in the state of Missouri. In our fancy we hear their voices blending in a hymn, praising the Almighty for his mercies in permitting them to gather on this verge of western civilization, that they might be present when the designated servant of the Lord should consecrate a spot destined to bear the walls of a noble temple reared to the honor of God, and of which it had been promised that one day "his glory should be there, and the pure in heart who entered its portals should see his face."

As the music of the hymn dies away the hush that followed is broken by the voice of supplication; a stream of deep entreaty flows from the parted lips of him who asks the favor and sanction

of heaven upon the solemn rites about to be performed. Bowed in that circle of brave and faithful men whose knees pressed the turf on that temple-lot-to-be, was seen the face of Joseph Smith, Sidney Rigdon and other men who had been singled out by the King of kings to be present when this great work in his name was to be done.

If you or I could have stepped within that circle formed there more than sixty years ago, and told those assembled that the century would pass and yet no temple be reared on the dedicated spot, would they have believed our words?

Could the veil have been lifted from before their eyes; could they have seen the crushing disasters which were soon to fall upon them and their brethren, would not their hearts have failed and their souls grown sick within them? They have borne their sufferings and sorrows, and the work that seemed allotted to them has slipped from their grasp and remains today undone. Notwithstanding thousands have enrolled their names under the banner raised aloft in the 30's, yet the sad fact remains today that the objects aimed at by that little band of pioneers is seemingly no nearer accomplishment than it was when they solemnly dedicated the spot for the temple. And why is this? Is it because men no longer believe in the doctrines and teachings promulgated by the members of that band? It surely is not so, for it is vain to question any well informed believer in the Book of Mormon, supposing that he will deny the great principle of the gathering and its consequent results. Why is it then that the things hoped for by the early elders in the Church of Christ have not been realized? May not the answer be found in that declaration of the Almighty wherein it is said that "Zion cannot be built up except in righteousness in all things." Doing things righteously is doing things *right*, and marvel not that the Lord had outlined and provided a definite and right plan for the accomplishment of every portion of the work of building up Zion. Hence, any deviation from the plan of God, either by addition or subtraction, would not be right—failure would result (as it has), because God has said that it would be so.

Perhaps the most flagrant violation of God's plans regarding the building up of Zion was in the slighting of the consecration law. So lax had

those coming up to Zion become in respecting and practicing this law that the Lord utters a solemn warning against its violators, and told them the consequences that would follow a continued infraction of this law. The minuteness and completeness of the fulfillment of this warning has been so marked as to forever give the seal of divinity to its utterance.

Men of means in that early day fancied they could come up to Zion, conduct their financial affairs as they pleased, and at the same time reap a full share of God's blessings. While they were willing to accept the idea of a gathering, and count it as part of the restored gospel, yet but few of them possessed the courage to part with their goods as the law directs. The result was inevitable. By refusing to accept the counsel of God they lost the Spirit, and were easily led from one folly into another until the climax was reached in their expulsion from the state.

The great thing lacking in 1832 and thereabouts was the same thing that is lacking today, and that thing is the courage to take God at his word and trust him to make provision for all temporal wants.

It takes a fund of purest faith in God, coupled with a good share of animal courage, to yield obedience to the law of consecration. The human part of our being persists in throwing before our vision pictures of suffering and destitution that might follow a relinquishment of this world's goods. The instinct of self-preservation gains such an ascendancy over the minds of those contemplating obedience to the law of consecration, that many hesitate and are unable to proceed. The lack of proper direction and encouragement from those "high in authority" has proven a drawback to others. What the people of today lack is the example of some brave one to take the lead in an intelligent and lawful manner. It must be some one who is respected and trusted; some one who understands the law and who knows the proper steps to take to properly observe it. There is no tendency in those "high in authority" in all the factions to yield obedience to this law. So long as those who are "chieftest" among the people show no disposition to observe the law, nor even to take steps preparatory to its observance, little hope can be had that the laity will take hold of the work, and the condition that has existed for more than sixty years will continue, for Zion *cannot* be built up except in "righteousness in all things."

THE ROBERTS CASE.

The *Kansas City Journal*, among other things, has this to say in its issue of December 17th, con-

cerning the admission of B. H. Roberts into Congress as a representative from Utah:

In other words, behind all the surface facts is a question of national politics of deep gravity and abiding interest. It involves a question of state's rights that never yet has been settled. Once, in one of the congresses elected in reconstruction days, it was proposed to deny a congressman his seat because the convention which nominated him had openly defied the fourteenth amendment to the constitution. It was argued then, as it may be argued in the present case of Utah, that a state had no inherent right to representation in Congress, and that its members need not be admitted unless its local government and its public policy are in harmony with the scheme of government established in the constitution. Following this line of reasoning we may assume intelligently that a state which openly violates the terms of the compact under which it was admitted to the Union may be disciplined in the same manner. It is preposterous to suppose that any part of the common country can have the right to set up a policy contrary to the general policy of all, and it is equally preposterous to suppose there is no remedy or punishment at hand. It seems to us that Congress should expel Mr. Roberts, because in his official capacity he represents an outright defiance of the power and authority of the general government. In his person Utah has sent to Washington an official representative whose very presence gives proof of the fact that Utah has not kept her compact and does not mean to keep it, and she should be denied representation until she shows a better faith.

AN APPRECIATED GIFT.

Mr. D. L. Rees of Delta, Colo., has presented us with quite a number of specimens of pottery picked up in New Mexico. The specimens are unglazed and evidently belong to a period long antedating the tribes of Indians found in this country by the early Spaniards. Many different designs of decoration were used by those who fashioned the pottery. Mr. Zoram Rees also sent a half dozen tiny arrow points which are fine specimens of the patience and skill required in their making. We cannot look upon these mute relics of the past without a flood of recollections crowds us. Perhaps the fragment of pottery resting so lightly in our hand was once a drinking cup and who knows but what some character mentioned in the Book of Mormon may have used it to dip a cooling draught from some nearby bubbling spring. Whatever the history of these bits of broken utensils, it is certain that they were not fashioned by the Indian of today, but were the work of hands that have rested for ages.

Mr. Rees also sends some copies of engravings found upon the inside walls of a massive fort. In his search among the old ruins of cities and villages he found many strange things. In some places part of the woodwork of the houses was still in its position; in other places he found evi-

dences of the destruction of dwellings by fire in the shape of charred human bones, burned corn, etc. He visited their burial places and found that as a rule they buried their dead with their faces toward the rising sun, probably through a belief in the resurrection. He also visited the region of the cliff dwellers who had built their places of habitation in the sides of perpendicular cliffs midway between the top and bottom of the cliff. These houses were neatly constructed, some of them being finished with cement and displaying considerable skill in architecture. They were very difficult of access and could only be reached by climbing up the face of the cliff by means of footholds cut in the solid rock or else by descending from the tops of cliff with the aid of ropes. Mr. Rees is inclined to think that these cliff dwellings were the homes of the Gadianon robbers mentioned in the Book of Mormon. His theory seems quite plausible and may be correct.

We regret that we cannot reproduce the characters copied by Mr. Rees so that our readers could have the ocular evidence of the fact that the ancient people of this continent were possessors of a *written language*, all in keeping with the statements contained in the Book of Mormon.

JANUARY AND DECEMBER NUMBERS IN ONE ISSUE.

Owing to the inability of the firm who do our composition and press work, to furnish the December issue of the SEARCHLIGHT on time, we have consolidated the December and January issues in one number, so this month, instead of *four* pages, the usual size of the paper, we send you *eight*. We crave the forbearance of our subscribers, and trust the situation in which we were unwittingly placed will be everlooked by them.

Bro. Wm. Geary Dead.

On December 13th, Bro. Wm. Geary, one of the first members of the Scioto branch, South Webster, Ohio, laid down the burdens of life. He was quite aged and leaves a family, some of whom belong to the church. His family and friends, in the midst of their affliction, rest sure in the blessed hope and assurance that he but "sleeps in Jesus," and has only "gone a little before" to that rest that remains for the people of God.

SISTER MARSHALL, of Belvidere, Illinois, writes quite encouragingly to the editor, she expresses herself as still firm in the faith, and anxious to shape affairs so that she and her husband may spend their last days in the center place. We join her in the hope that her husband may soon be numbered among the members of the Church of Christ.

A Great Secret.

Take heed and be quiet; fear not, neither be faint hearted.—Isaiah 7: 4.

It is said of the Buddhist philosophers that they are the most self-contained of men. So the thoughts, the impulses, the passions can be forced to do what the soul bids them to do. They can be held in check, they can be forbidden to mutiny, they can be made docile when they know they have a master.

If you could abolish anger and the resultant crimes and agonies and heartaches and heart-breaks this world would be a very different place to live in. It is really the cause of half the ills to which flesh is heir. No man is just when he is angry. He is simply a runaway horse, who, in the wild frenzy of temporary insanity, dashes the carriage and himself to destruction. Anger is a delirious impetuosity which makes the heart beat like a triphammer and sets the brain in a whirl which renders a sound judgment impossible. Anger is generally egregious folly, followed by a loss of self-respect and by stinging regrets. Habitual anger creates physical disease, and when it is sufficiently vehement it may cause sudden death. It is practically a form of blood poison, destructive alike to health and happiness.

If we could also overcome our tendency to worry we should change the whole complexion of life. We should be stronger, healthier and happier. Worry is not remedial of disease, but is causative of it.

By worry I mean that useless brooding which saps your strength, because you live in the trouble before it comes and again live in it after it has passed. I have known persons who never seemed to be happy unless they were trying to make themselves miserable, who always wanted something other than what they possessed, were ever lastingly discontented because if the sun shone on Monday they were sure that there would be a tempest or an earthquake on Tuesday.

God still lives. The world has many beautiful spots in it if you will search for them. The habit of dwelling on the evils which beset us rath-

er than on the pleasant things we may enjoy, is almost criminal.

A sweet temper and a contented soul are treasures worth working for. With God above you and heaven ahead of you, you ought to bear with patience, affd by being cheerful yourself, give good cheer to others.—George H. Hepworth, in *New York Herald*.

Sympathy That Counts.

December 19, 1899.

To J. R. HALDEMAN, Independence, Mo.

Dear Brother:—Please find enclosed express money order for three dollars “from a friend” toward your building fund, it is not much but may help you a little in your struggles; hope this will find you and yours enjoying the blessings of our heavenly Father. Did not get the October No. 9 SEARCHLIGHT, if you have extra copies please send one, as I keep them for future reference. The February, No. 1: In reference to your struggles and prayers and humility before God, as regards Temple Lot suit, is grand, and I could not help contrasting the difference of the course pursued from my heart. I could approve your course for your trust was in God, and I could see the wisdom in my heavenly Father in overruling things as He did.

Your brother in gospel bonds,

THE LOVE OF GOD.

Like a cradle rocking, rocking—
Silent, peaceful, to and fro;
Like a mother's sweet looks dropping
On a little face below,
Hangs the green earth swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best,
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patievce
Holds us closest, loves us best.

O, great heart of God! whose loving
Cannot hindered be nor crossed,
Will not weary—will not even
In our death itself be lost—
Love divine! of such great loving!
Only mothers know the cost;
Cost of love, which all love passing,
Gave a Son to save the lost.

—Saxe Holm.

THE REAPER.

Dear Lord, I labored much and sought
With earnest gaze the long day through
For sheaves of wheat to bring to Thee;
But where the wheat was wont to grow
There only sickly plants and thistles met my view.
I left the lowlands then and halting not
With weary, toiling upward steps
I climbed the rocky steeps with hopes
That on the uplands sunny slopes
Securely hidden from the withering wind
Some full maturing grain I'd find.

Alas, no bearded stalk bowed low to earth
With weight of ripening grain was there;
Among the rocks some tares had grown,
While close at hand some heads of blasted corn
Swayed idly to and fro.

I turned and looked upon the plain
And saw the others thou hadst sent
At early dawn, returning from the fields;
Some almost staggered 'neath the load they bore
And none but had encircled in his arms
A goodly burden of the harvest's yield;
Descending from the heights where I had stood
I soon was in the way they passed,
Then hailing one whose ample load bespoke
The fertile field where it had grown,
I said to him, “Pray tell me how
So many sheaves you're bringing home?”
“My son,” said he, “I'm reaping that which I have sown;
The seed I scattered where the loam was rich
And watched its growth with ceaseless care
That when the field was ripe, my glittering blade
Might reap its yield: but where is thine?”
“Alas,” I said, “When it was sowing time
I knew it not, nor that a reaper I should be.”
“My son, perchance ungathered, there is left enough
Of that which I have sown for you;
Make haste before the night shall come;
Along yon river lies thy way.”
My feet made light with this new hope
I sped along the path, nor slacked my speed
Until I'd reached the distant field;
With rapid, eager stroke I plied my blade
Amidst the fruitful stalks of grain
Until an ample load was felled.
“Here, Lord, am I with sheaves a score
And yet the load I bear is not mine own,
But is the fruit of others' care.”
“It matters not unto the gathered wheat
That safely in the garner lies, whose hands
Have sown it at the planting time,
Nor who has borne it from the field;
Because thy wheat was sown by other hands
It lessens not thy mead of praise.
Thy labor has its own reward,
For thou art numbered 'mongst the sons
Who “gather where they have not strawed
And reap the grain they have not sown.”

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.]

With a little caution and some wisdom I soon assisted the brethren and sisters to overcome them. The plan of “common stock,” which had existed in what was called “the family,” whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation.

The Lord gave unto the church the following revelation, at Kirtland, Ohio, February 4, 1831:

Revelation given February, 1831.

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings; ye that hear me, and ye that hear not, will I curse, that have professed my name, with the heaviest of all cursings, bearken, O ye elders of my church whom I have called: behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall re-

ceive my law, that ye may know how to govern my church, and have all things right before me.

And I will be your ruler when I come: and behold I come quickly; and ye shall see that my law is kept. He that receiveth my law, and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you: for it is not meet that the things which belong to the children of the kingdom, should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine.

And again, it is meet that my servant, Joseph Smith, Jr., should have a house built, in which to live and translate. And again, it is meet that my servant Sidney Rigdon should live as seemeth him good, inasmuch as he keepeth my commandments. And again, I have called my servant Edward Partridge, and I give a commandment that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church; to see to all things as it shall be appointed unto him, in my laws in the day that I shall give them. And this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile. These words are given unto you, and they are pure before me: wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment; even so: Amen.

As Edward Partridge now appears, by revelation; as one of the heads of the church, I will give a sketch of his history. He was born in Pittsfield, Berkshire county, Massachusetts, on the 27th of August, 1793, of William and Jemima Partridge. His father's ancestor emigrated from Berwick, in Scotland, during the seventeenth century, and settled at Hadley, Massachusetts, on Connecticut river. Nothing worthy of note transpired in his youth, with this exception, that he remembers (though the precise time he cannot recollect) that the Spirit of the Lord strove with him a number of times, insomuch that his heart was made tender, and he went and wept, and that sometimes he went silently and poured the effusions of his soul to God in prayer. At the age of sixteen he went to learn the hatting trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of the God that was preached up by the sects. He, however, heard a universal restorationer preach upon the love of God; this sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were baptized into the Campbellite church, by Elder Sidney Rigdon, in Mentor, though they resided in Painsville, Ohio. He continued a member of this church, though doubting at times its being the true one, till P. P. Pratt, O. Cowdery, P. Whit-

mer and Z. Peterson came along with the Book of Mormon, when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, New York, where, on the 11th of December, I baptized him in the Seneca river. Other incidents of his life will be noticed in time and place.

On the 9th of February, 1831, at Kirtland, in the presence of twelve elders, and according to the promise heretofore made, the Lord gave the following revelation, embracing the law of the church:

Revelation given February, 1831.

Hearken, O ye elders of my church who have assembled yourselves together, in my name, even Jesus Christ the Son of the living God, the Savior of the world; inasmuch as they believe on my name and keep my commandments; again I say unto you, harken and hear and obey the law which I shall give unto you; for verily I say, as ye have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you excepting my servants Joseph Smith, Jr., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my Spirit when they shall return; and ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the voice of a trump, declaring my word like unto angels of God: and ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward, and inasmuch as ye shall find them that will receive you, ye shall build up my church in every region, until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared that ye may be gathered in one, that ye may be my people, and I will be your God. And again, I say unto you, that my servant, Edward Partridge, shall stand in the office wherewith I have appointed him. And it shall come to pass that if he transgress, another shall be appointed in his stead; even so. Amen.

Again I say unto you, that it shall not be given to any one to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority and has been regularly ordained by the heads of the church.

And again, the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them; and these shall be their teaching as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fullness of my scriptures are given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for

behold the Comforter knoweth all things, and beareth record of the Father and of the Son.

And now, behold I speak unto the church: thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth not shall be cast out—but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. Thou knowest my laws concerning these things are given in my Scriptures: he that sinneth and repenteth not shall be cast out.

If thou lovest me thou shalt serve me and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and deed which cannot be broken, and inasmuch as ye impart of your substance to the poor, ye will do it unto me; and they shall be laid before the bishop of my church and his counselors, two of the elders or high priests, such as he shall, or has, appointed and set apart for that purpose.

And it shall come to pass that after they are laid before the bishop of my church, and after he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue, to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house to administer to the poor and the needy, as shall be appointed by the high council of the church, and the bishop and his council, and for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up of the new Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one in that day when I shall come to my temple. And this I do for the salvation of my people.

And it shall come to pass, that he that sinneth and repenteth not, shall be cast out of the church, and shall not receive again that which he has consecrated unto the poor and the needy of my church, or in other words, unto me, for inasmuch as ye do it unto the least of these, ye do it unto me, for it shall come to pass, that which I spake by the mouth of my prophets, shall be fulfilled; for I will consecrate of the riches of those who embrace my gospel among the gentiles, unto the poor of my people who are of the house of Israel.

And again, thou shalt not be proud in thy heart, let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle: for he that is idle shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name, and if they die, they shall die unto me, and if they live, they shall live unto me. Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass that those that die in me shall not taste of death, for it shall be sweet unto them, and they that die not in me, wo unto them, for their death is bitter.

And again, it shall come to pass, that he that has faith in me to be healed, and is not appointed unto death, shall be healed; he who has faith to see shall see: he who has faith to hear shall hear: the lame who have faith to leap shall leap: and they who have not faith to do these things, but believe in me, have power to become my sons: and inasmuch as they break not my laws, thou shalt bear their infirmities.

Thou shalt stand in the place of thy stewardship: thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it into my storehouse, that all things may be done according to that which I have said.

Thou shalt ask, and my scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not touch them until ye have received them in full. And I give unto you a commandment that then ye shall teach them unto all men: for they shall be taught unto all nations, kindreds, tongues and people.

Thou shalt take the things which thou hast received, which have been given unto thee in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things shall be saved, and he that doeth them not shall be damned if he continues.

If thou shalt ask, thou shalt receive revelation upon revelation; knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things, that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you in mine own due time, where the New Jerusalem shall be built.

And behold, it shall come to pass, that my servants shall be sent forth to the east, and to the west, to the north, and to the south; and even now, let him that goeth to the east teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them.

Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive church covenants, such as shall be sufficient to establish you, both here, and in the New Jerusalem. Therefore, he that lacketh wisdom let him ask of me, and I will give him liberal-

ly and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church have been given; even so: Amen.

The priests and teachers shall have their stewardships, even as the members, and the elders, or high priests who are appointed to assist the bishops as counsellors, in all things are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes, as before mentioned; or they are to receive a just remuneration for all their services; either a stewardship, or otherwise, as may be thought best, or decided by the counsellors and bishop. And the bishop also, shall receive his support, or a just remuneration for all his services in the church.

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married, and if they are not married, they shall repent of all their sins, or ye shall not receive them.

And again, every person who belongeth to this church of Christ shall observe to keep all the commandments and covenants of the church—and it shall come to pass, that if any person among you shall kill, they shall be delivered up and dealt with according to the laws of the land: for, remember, that he hath no forgiveness, and it shall be proven according to the laws of the land.

And if any man or woman shall commit adultery, he or she shall be tried before two elders of the church or more, and every word shall be established against him or her by two witnesses of the church, and not of the enemy. But if there are more than two witnesses it is better: but he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the bishop is present also. And thus ye shall do in all cases which shall come before you. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God, if any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church

may not speak reproachfully of him or her. And thus shall ye conduct all things.

Soon after the foregoing revelation was received, a woman came with great pretensions to revealing commandments, laws, and other curious matters, and as every person (almost) has advocates for both theory and practice, in the various notions and projects of the age, it became necessary to inquire of the Lord, when I received the following revelation, given at Kirtland, February, 1831.

A revelation given February, 1831.

O harken, ye elders of my church, and give ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

And now behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received. Purge ye out the iniquity which is among you; sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, Jr., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment and whatsoever thing he needeth to accomplish the work, wherewith I have commanded him; and if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

Again I say, hearken ye elders of my church whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and

the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations; Ye saints arise and live: Ye sinners stay and sleep until I shall call again: wherefore gird up your loins, lest ye be found among the wicked. Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free; saying, Prepare yourselves for the great day of the Lord: for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying: Repent, and prepare for the great day of the Lord: yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle, that hear, saying these words: Repent ye, for the great day of the Lord is come.

And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you. O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not? Behold, the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God; wherefore, labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; for the great Millennium, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth: and he that liveth in righteousness, shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire; and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

Hearken ye to these words; behold, I am Jesus Christ, the Savior of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments. Ever so. Amen.

The latter part of February I received the following revelation which caused the church to appoint a conference to be held on the 6th of June, ensuing. It was given at Kirtland, February, 1831, to me and Sidney Rigdon.

Revelation to Joseph Smith, Jr., and Sidney Rigdon, given February, 1831.

Behold, thus saith the Lord unto you, my servants, it is expedient in me that the elders of my church should be called together, from the east, and from the west, and from the north, and from the south, by letter, or some other way.

And it shall come to pass that, inasmuch as they are faithful, and exercise faith in me, I will pour out my Spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and many shall be converted, inasmuch that ye shall obtain power to organize yourselves according to the laws of man, that your enemies may not have power over you, that you may be preserved in all things, that you may be enabled to keep my laws, that every band may be broken wherewith the enemy seeketh to destroy my people.

Behold, I say unto you that ye must visit the poor and the needy, and administer to their relief, that they may be kept until all things may be done according to my law, which ye have received. Amen.

JOY.

'Tis said that sorrow only dwells
Where she is bidden stay;
And if her path lies next to thine,
It is because you choose the way.

Dame Grief but for a moment holds,
Her tear-filled cup to human lips;
And he who quaffs the second draught,
Must hold the goblet if he sips.

Sweet Joy would e'er abide with us,
Engarbed in robes of matchless white;
He's waiting now before your door,
Arise, go call him in tonight.