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BIOGRAPHY
OF
ANN HOWELL
BURT



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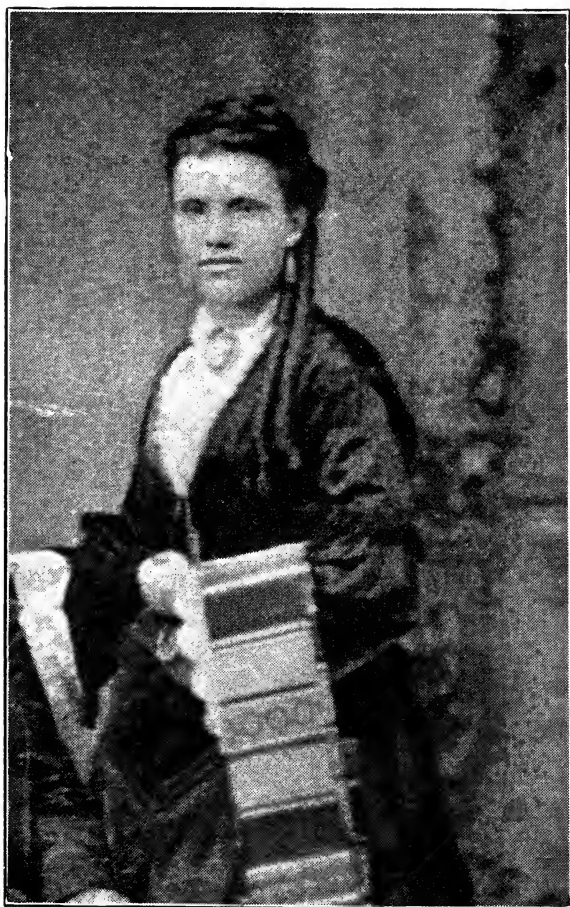
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ANN H. BURT

Taken at the time of her marriage to John D. Burt.

AUERBACH COLL. December 1947



ANN H. BURT AND GRANDCHILDREN IN 1891.

The children, reading from left to right, are Esdras Jones,
David Rosenbaum and Moses Rosenbaum.

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BIOGRAPHY OF ANN HOWELL BURT

By Sophy Valentine.

I.

Many years ago, when the gospel was first introduced to the world, there lived in far off beautiful Wales, at a place called Aberdare, Glamorganshire, a well-to-do family by the name of Howell. Mr. Howell kept a dry goods store, and he was also a preacher in the Baptist church. They had several children—five or six boys, and a girl named Ann.

This little girl was a pretty, vivacious little thing, full of life, and quite impressed with the fact that she was Mr. Howell's daughter, as children brought up in comparative luxury are apt to feel.

When she was ten years old Ann was sent to a boarding school at Swansea to be initiated into the mysteries of all that a well brought up young lady should know. But the methods employed were rather severe and Ann did not fancy the idea of being straight-jacketed and dieted in order to become delicate and refined looking; besides, it affected her health very much, and being of an independent spirit she objected. Her father had to be sent for and Ann joyfully returned with him to her home and her loving mother.

One day, while she and her brother were roaming in the field, they attempted to cross a stream on a plank some workmen had left. There was a bridge a little higher up stream, which would have been a great deal more convenient, but, on the lookout, as children generally are, for something whereby they might get hurt, they spied this place with delight and attempted to walk across it, wiggling and giggling so as to make it all the more exciting, and of course they both fell in; first the boy and next Ann, who very heroically tried to save her brother.

Some workmen had been watching the performance at a distance and came to the children's rescue, but when they had been fished out they were apparently dead and their parents were sent for and informed that their children had been drowned. You can imagine their grief, but everybody turned in and worked with the children till they were finally brought to life.

This incident had the effect of sobering the little wilful girl. Being brought so near to death frightened her and she began to think more seriously.

One day she was sitting with her mama sewing (for little girls in those days were made to sew by hand very beautifully, and knit and crochet and do fancy work, hours at the time, and did not have so very much time to play); well, as I said, as she was busy with some needlework, there came to their house some strange men from America. One of them was the late apostle John Taylor.

Ann wondered considerable at these men, for they were not like the ordinary business men who used to come and visit her father, and of whom she took little notice. These men were so different. They talked about God, about a new prophet like unto those that used to live in olden days, that Ann had often read and heard about. And they spoke about the gospel of peace, which had again been brought to earth, and Ann listened and wondered. And Mr. and Mrs. Howell listened and wondered, too, and their hearts were touched. They were religious people and wanted to serve the Lord; but this was new and strange to them, and they realized how they must, indeed, take up their cross if they would follow the Master; for in those days it was even more difficult for people in better circumstances to embrace the truth than at this day, when the way has been made somewhat smoother by those who have traversed it.

Mr. and Mrs. Howell took up the cross and the little girl stood by and looked on, but soon she was made to feel that she too must take up the cross, if she would follow, for persecutions began at once, and the once happy, peaceful home, was now no longer the same.

They had been so happy in their ease and enjoyment of this world's good things, slumbering securely, as it were, without any serious thought of what God really intended this life should be to His children. But now it was all so different. They began to understand that we were sent here to work out our salvation and they soon found that those who would live godly in Christ must suffer persecution,—and it began at once.

Ann Howell was no longer the well-to-do merchant's daughter; she was only a "Mormon" girl, one of those despised, misled and foolish people, at whom all the world was pointing the finger of scorn.

One day, Brother John Taylor took her aside with her parents and gave her a wonderful blessing, and though she is now a vigorous old lady of some seventy years, the memory of that blessing is still with her and has been a comfort to her many times on life's stormy sea.

Ann was baptized when she was twelve years old, and soon after her father was called to go on a mission to France. He was the first "Mormon" missionary to go to that country.

After opening the Gospel there, he returned to visit his family in Wales and decided to take his little daughter back to France with him, as she was apt, and he thought after learning the French language, she might be a great help to him.

It was no small trial for Ann to leave her dear mother and brothers and her grandfather, who was a wealthy old gentleman and lived at Cardiff; but since they embraced the gospel, the grandfather had turned with their other friends and was no longer what he used to be.

Before she left, little Ann was requested to go on the stand, one Sunday at meeting and sing "Home, Sweet Home." She sang it in her sweet childish voice, made tremulous at the thought of soon having to leave her home. Brother Taylor was so delighted with her singing, that he had the song printed on pink silk and gave it to her as a keep-sake.

Life, for a "Mormon" girl, young as she was, among strangers, in a strange city, was not all pleasure. They were of course persecuted there as they had been in their home and the language was quite an obstacle to be surmounted; however, Ann soon learned to speak French fairly well, and she

helped distribute tracts from house to house. After three days or more, they would generally call for the tracts and if the people had read them, Ann would give them some more and invite them to their meetings.

Many times the little girl was driven away with threats and she had to run as fast as she could to escape trouble.

They were located at a place called St. Mallow. It was among the poor, where the Saints have generally had to locate. The feeling of opposition was strong against them and at one time had it not been for the intervention of friends, Brother Howell would have been thrown into a pond of water.

Brother Howell decided that it was best to leave the place and they immediately embarked for St. Servin to begin work there.

At their arrival, it being late in the day, they were unable to find lodgings and were obliged to spend the night in the suburbs of the city, outdoors and without shelter.

II.

After finding lodgings and beginning work again, Brother Howell and his daughter soon found that persecution followed them wherever they went, and it was not long until mob violence forced them out in the grove where they had spent their first night at St. Servin. The mob followed them, however, but Brother Howell succeeded in eluding them until towards morning, when he left his little daughter in the grove while he went into the city to ascertain how matters stood at their lodgings. He told Ann to stay where she was and he would soon return with some breakfast. But soon after his departure some of the mob returned and finding the girl alone, took her with them. Ann had no idea what they were going to do with her, and was of course badly frightened. She wept at the thought of her father's disappointment when he should come back and find her gone. Near the entrance to the grove, they met a kindly-disposed woman, who succeeded in inducing the mob to let her take the little girl in charge. The men were probably not sorry to get rid of the girl, since she would not and could not tell anything about her father, and he was the one they wanted.

The kind lady, who lived near the entrance to the grove, took Ann to her home and gave her something to eat, for the child was nearly famished and worn out with fatigue and excitement.

Ann kept a sharp look out from the window for her father, and when she saw the bottle green penwiper coat, the tall hat and her kind father's anxious face beneath it, she ran as fast as she could to get to him. She overtook him as he reached the place where he had left her, and where he stood much distressed at not finding her. Their joy at finding each other was great and they thankfully returned to their lodgings.

Meanwhile Sister Howell, who was an energetic woman, staunch in the faith and anxious to do all she could for the gospel's sake, had been left to manage and carry on the business at home in Wales. But she soon found to her sorrow, that with embracing the truth their financial interests suffered. The business went down fast, for their patrons had turned against them and very few now came to buy from them, so that Sister Howell now had very little else than the allowance from her father, which she had received ever since she was married. But her father, being angry with her for the disgrace, as he termed it, she had brought on him by joining the despised "Mormons," now also threatened to withdraw this much needed money, unless she would promise to withdraw from the objectionable people.

Her father was also much displeased with Sister Howell because she was contributing largely of her means to help the cause along in France. The tracts had to be translated and printed in French, lodgings had to be paid for as well as many other expenses and it all had to come from Sister Howell's now fast diminishing supply.

One day Sister Howell's brother came as a messenger from their father to persuade his sister to leave the Mormon Church. Their father had sent him with the express command for her to sever her connections with those people and to leave off sending money to France for the purpose of helping their cause along. And furthermore he sent word that if she did not comply with his wishes she would be disinherited and her allowance cut off.

This was an awful blow to Sister Howell, who could not see how the cause in France could go on without the money she received from her father; yet she knew that God did not have to depend upon any one person; but she was so anxious to do and help this work along.

She told her brother that she was unable to comply with her father's wishes, as she knew that it was safer for her to do the will of her Heavenly Father, than that of her earthly father and that she was sorry, as she sadly needed her father's help.

Finding that all his pleadings were vain, her brother returned to their father with this message, and when the old gentleman heard it he became so enraged that he struck the table with his cane and swore that on the next day he would send for his lawyer and she would be cut off without a penny. Her brother plead for her to no purpose.

Meanwhile Sister Howell went before the Lord and laid the matter in His hands. She asked Him to clear the way for her, that she might be able to carry out her heart's desire if it so pleased Him. She felt comforted after this and that evening she went to prayer meeting.

She had not spoken to anyone about this trouble of hers, being a very reserved woman, who always kept her own counsel.

The Saints used to have spiritual feasts at their prayer meetings. They were all full of this new and wonderful gospel and they were spiritually minded, seeking the Kingdom of God and trying to keep His commandments. They rejoiced in coming together and often some of the Saints spoke in tongues; others interpreted and they enjoyed other manifestations. That night one brother arose and spoke in tongues and the interpretation was to this effect: the sister who was sorely troubled about her financial affairs should take comfort, as God would work out all things for her good.

Sister Howell went home supremely happy, knowing that the Heavenly Father would provide a way for her. She went to bed that night with thanksgiving in her heart.

About midnight she was awakened by a loud ringing of the door-bell and springing up in alarm she ran to the

door and there found her brother once more. He was in great haste and told her to hurry, put something on, he had a carriage waiting to take her back to their father who was dying, but he wanted to see her before his death.

How anxious was the daughter to see her father once more and say a few words of comfort to him before they should part for all time! But when they arrived at her father's house he had gone beyond the pale of understanding the things of this world.

The old gentleman had been taken severely ill soon after supper and he died before morning, without having recognized his daughter, but also without having had time to alter his will.

Sister Howell then was left in possession of her monthly allowance and also received her share of interest from a coal mine in which her father had been a part owner.

She was also able to help carry on the good work in France.

III.

When Ann Howell had been in France a year and a half she returned with her father to good old Aberdare where she was welcomed back by many of their new friends, of humbler origin, perhaps, than their friends of former days, but whose friendship was sincere. Ann had learned a great many things in France, which were of help to her in after life.

As the Church at Aberdare grew, the persecution increased; but the Saints did not grow faint-hearted or weary, for though the road was narrow and thorny it was often lighted up by glimpses of heaven. Many were the manifestations of spiritual gifts; and many miracles were performed to strengthen the faith and testimonies of the Saints.

One day Ann saw a multitude of people surrounding the house of a collier, who had just been carried home on a stretcher, apparently dying. A great lump of coal had fallen on his back and broken his spine. Ann went inside the house with the crowd to learn something of the poor man's condition. He had lately joined the Church but his wife had not. Great sympathy was felt for the man, and several doctors were sent for by various people. They held a consultation and came

to the conclusion that the man would only be able to live a couple of hours at the most. But the injured man whispered to his wife to send for the "Mormon" elders. Brother Howell, who was President of the branch, came with his counselors and they administered to the sick man and Brother Howell commanded him in the name of Jesus Christ to arise from his bed. And those who stood around the bed heard the bones of the sick man's body crack as they slid back into their places and the man arose from his bed and gave thanks to God for his mercy. Then the unbelievers could see that there had been a great miracle performed, but they said that it had been done by the power of the evil one.

One afternoon, at a Sunday meeting, two girls, who had partaken of the sacrament unworthily, showed unmistakable signs of being possessed of evil spirits, and it frightened the people. The President of the conference, Brother Phillips, was present, and with some of the other brethren went to the girls and rebuked the evil spirits. But the spirits spoke through the girls and said they could only be cast out by Brigham Young in Salt Lake. But the brethren continued to rebuke them and finally the girls became normal and the evil spirits left them. During this incident the girls' faces had been horribly distorted and the voices with which they spoke were unnatural and decidedly not their own. They were afterwards rebaptized, for they had done something wrong.

Sister Howell had a young girl working for her, whom she later adopted. This girl had been brought up among the poorest of the poor and had never had an opportunity of learning anything, but she was gifted with wonderful musical ability. She had joined the Church and was a good, true girl.

About a week after her confirmation into the Church, she went to meeting and the gift of speaking in tongues was given to her in a most wonderful degree. When she arose to her feet she began to sing a most beautiful song. The words and music were blended harmoniously, and although it was in an unknown tongue and no one present understood it, everybody was delighted, and the spirit that went with it was sweet and heavenly. The gift of interpretation was also given her, and

she interpreted it herself in song. No one knew before then that the girl could sing; but after that she often delighted the people.

One day a gentleman named John McMamout, from India, came to visit Ann's father. He was highly educated and spoke many different languages. Brother Howell invited the stranger to dine with them, that he might have an opportunity of explaining the Gospel, which was his delight. The gentleman accepted the invitation, and an interesting Gospel conversation ensued. Afterwards, as was the daily custom, Brother Howell rang a bell for the members of his household to assemble for devotion in a certain room which had been set apart for that purpose. After Brother Howell had prayed and said amen, the girl arose and spoke in a tongue unknown to all present except the stranger, who understood and interpreted. She had told him that the "Mormon" Church was the Church of Christ and that there was no other. The girl spoke to him in several different languages, which he understood. He marveled greatly.

About the year 1850 Brother Howell was advised by the brethren to emigrate; so, accordingly, he sold out, and with his family started for the new Zion, the land of promise to those who love God. While waiting at Liverpool, a certain wealthy man, who was interested in the Gospel, but who, probably, like Nicodemus, had too much of this world's goods, gave a reception in honor of Brothers John Taylor, Orson Pratt and Franklin D. Richards. Brother Howell's wife and daughter were also invited, and to Ann, who was fond of such things, this was a great occasion. It was a grand affair and Ann distinguished herself by singing a French song; and she was noticed considerable for having been in France with her father. If the young girl had had some notions of her own importance, if any pride had crept into her young heart it was speedily taken out by subsequent events, for now the road to trials and poverty began in earnest.

A journey across the Atlantic in those days was very different from the way we travel today and there was much to put up with; but Brother Howell was one of the most cheerful of men. He was president of the company going over and he,

with his helpers, made things as pleasant as possible for the travelers. He had the happy faculty of making the best of everything and inspiring others with the same feeling. The captain, too, was an extraordinary man, accommodating the Saints whenever he could. The work of the Lord went on, also, during the journey. There were no less than fifty added to the Church during the fifty days' sojourn on board ship. Twenty-one were baptized in the open sea on a platform let down into the water from the ship's side. The good captain had this platform constructed for the accommodation of the brethren. But in spite of the Spirit of God manifested to the travelers it was in many respects, a hard and trying time for Sister Howell who was unused to the rough side of life. Ann bore her part of the hardships with the cheerfulness of a child who has the happy faculty of finding pleasure and diversion in the most forbidding surroundings. However, the journey was over at last. Brother Howell and his family took up their abode at Council Bluffs, where he started a store for the purpose of maintaining his family till the next year, when they intended to continue their travels to Salt Lake. But God had decreed it otherwise. Brother Howell was a delicate man, and the hardships of the new life soon told on him. He died at Kaneshville that same fall. Brothers Hyde and Benson, two of the apostles, visited him every night to comfort him in his last hours. He died in full faith.

IV.

In 1852 Sister Howell, now the sole caretaker of the little family, prepared to begin the journey westward. Brother Howell had brought with him quite a collection of books, which he had intended to add to a proposed public library in Salt Lake City. But to obtain means Sister Howell was obliged to sell them at a sacrifice. So the journey began by ox team and the children thought it great fun. One day Ann and her brothers had had a particularly fine time; and one of the little boys, William, become very tired. He laid down in the high grass under the wagon and fell asleep. No one thought about him till the company was about to start again. Sister

Howell missed him, but thinking he was as usual among the other children of the company the oxen were started up and the heavy wagon passed over the body of poor little William, killing him instantly. The stricken mother was beside herself with grief; but she bent her head and bowed to the will of the Father. Her child was buried on the plains, where the bodies of so many other pioneers had to be laid to rest.

This accident saddened the whole company, of course, and Ann and her brothers were heavy at heart, particularly Ann, who was her mother's comfort and mainstay. But the journey ended at last and it was a happy day, when they arrived in the valley. Salt Lake City wasn't much of a place in 1852, but the weary travelers thought it a heavenly rest, for they were free from the persecutions they had been subject to in their old home.

They met many friends and kind-hearted people, who were willing and anxious to help the newcomers along, but each one had enough in his own load.

At the time the Howells left their home Sister Howell's relatives had her part of her father's property put in chancery, and if you have ever read Dicken's novels you have perhaps some idea of how very tedious were the proceedings of chancery. There the property remained for about ten years and meanwhile the widow and her children often suffered for the necessities of life.

Ann was now fourteen years old, a well-grown, tall and handsome lass, with the longings and aspirations of youth. She was obliged to go about from place to place and sell shawls and other dry goods that her mother had brought away from her store at Council Bluffs. It hurt her pride exceedingly; but the family had to live and she did not complain for that would only make the load heavier for the mother.

After a year and a half of struggling Sister Howell removed to Brigham City with her family, thinking she could do better there. Two years later Ann was married. She had not tasted much of youth's pleasures and now she was plunged headlong into life's cares and responsibilities.

Shortly after Ann's marriage her husband found it necessary to go away from Utah to seek work, but Ann would not go with him. She said they had come to Utah for the Gospel's sake and here she would stay. Some months later she became the mother of a fine boy.

While she was rejoicing in the possession of this wonderful treasure, her poor mother passed through another great sorrow; the youngest child, while playing around the fireplace outdoors where the family cooking was done, fell into the fire and was so badly burned that he died a few days later.

The family lived in a log house with the ground for a floor and had but few and crude conveniences to help make cooking and the housework easy. Many a night did Ann weep herself to sleep worrying over the future, wondering where she was to get the necessaries for herself and her child. They had sold the small place her husband had, that he might get means for his journey to California and she had gone back to live with her mother.

Back in Wales Sister Howell's brother had heard of the hardships of his sister and her family, by some apostates, who had returned to their native city. He wrote to them and generously offered to assist and support them; would give them a place of their own and would see that they should not want for the comforts of life, if they would but come back. It came as a great temptation in their poverty; but, as Sister Howell argued, what would it benefit them? She knew that they never could be satisfied there; they had tasted the sweets of the Gospel and that with poverty and privations would be better than this world's goods and the longing that they knew could never be appeased.

So they wrote to the brother and told him that they were satisfied to live as they were and would trust in the Lord and abide his time. He would help them out of their poverty.

Shortly after this Ann's husband returned, but without the golden fleece he had expected to obtain, and they took up the battle of life in a dugout some few miles from where her mother lived, and life went on with many trials and tribula-

tions, interspersed with glimpses of sunshine, but always with the feeling of security and trust in the Heavenly Father.

They shared the ups and downs of the people in general, mourned or rejoiced with their neighbors and they were all like one big family.

When they had lived in Utah some ten years Sister Howell one day received a letter from Wales informing her that she had been made beneficiary of the deeding of interest in coal mines and also that the estate in chancery had been disposed of and that her presence in Wales was necessary. So, Sister Howell went to Salt Lake to consult with President Young, who advised her to go back and get what was hers by right and who also kindly furnished her the money to go.

Accordingly Sister Howell soon found herself in the dear old home once more and she was kindly received by her relatives. Her sister, who was married to a retired American consul, did all in her power to induce her to stay in Wales and send for her children. She showed her all the good things she herself possessed, and assured Sister Howell that she should have the same. She showed her the cellar with its wealth of fruits and jams, but Sister Howell, who was not willing to be outdone by her sister, assured that lady that the squashes and pumpkins of Utah were superior to anything she had tasted in Wales. And she used to sing the hymn:

Beautiful mountain home
Where love is found
And joys abound,
What Saints from these would roam.
The world may despise
But dearly we prize
Our beautiful mountain home.

It was, of course, impossible for the rich lady to understand such love for a wild, strange land, for she comprehended not the love for the Gospel and its strength, which had enabled her sister to bear with fortitude the many and fiery trials beneath which she would otherwise have sunk.

Sister Howell stayed in Wales about a year, and at the end of this time the tangled threads of her interests had been straightened and she returned to Utah with great joy. The

Lord had now blessed her with worldly means and she emigrated thirteen people, who with her rejoiced in going home to the land of promise. The family's poverty was over and Sister Howell delighted in doing good with what God had entrusted to her care.

V.

Leaves from Ann's Journal.

October, 1854. My husband has gone to California to get some work if possible, as we are quite destitute. He wanted me to accompany him, but I could not think of it. It may be better there in a way; but we have come here for the Gospel's sake, and here I intend to stay and weather it out with the rest of the Saints.

March 18th, '55.

I have been going to the home of a well-to-do widow—well-to-do as compared with the general poverty that prevails. I have been going there once a week, for the purpose of helping her with her work, for which I have received my dinner and a loaf of bread as wages. No much, to be sure; but it is better than nothing.

Yesterday, as I was going to my work, carrying my baby in my arms, and feeling weak and faint from want of food, I dragged my limbs, for they felt like lead. As I passed the corner of a certain street, a woman came out of her door and offered me a piece of bacon to take home with me. It was the first time I had been offered alms like that in the street and my eyes fell to the ground; but they also filled with tears of gratitude for I surely needed the bacon, and while my lips framed a reluctant refusal, my hands trembled with eagerness for it. The sister saw my predicament and simply laid the gift in my hands and I thanked her and hurried back home to fry some of it. That, with some stale bread, did give me more strength, and I went to my work feeling very grateful.

We are very, very poor! We make coffee out of bran, and we have neither milk nor butter; if we want sugar we must make it ourselves and out of beets. We seel our good clothes, that we have brought from Wales, to buy flour with.

But we are not alone in our poverty. The people are all poor.

Brother G. tried to mix sawdust with his bread stuff; but it did not work very; it made them all ill; still they had to eat what he had mixed up for it was too precious to waste.

Oh for a few of the good things we had at home!

We were given a piece of meat by Brother V. He had been up in the mountains and carried home a couple of dead animals that had died of starvation during the cold winter. Well, there was not much meat to it, and when it was boiled it was black; still it satisfied our hunger.

The other day I tried to sing "Home Sweet Home;" I took out the pretty pink silk on which it is printed and which Brother John Taylor gave me back in dear old Wales, when he used to make his home with us, dear good man. But my voice failed and I broke down and cried. But mother started up in her rich, cheerful voice:

"Oh Babylon, Oh Babylon,
We bid thee farewell;
We're going to the mountains
Of Ephraim to dwell."

Then I dried my eyes and had to smile at mother's anxiety to set me right.

April 18th, '58—An army is coming to destroy us, so they say.

Johnson's army, they call it.

They have winterquartered out at Ham's Fork. It may be their intention to destroy us; but Providence is over all. I have no fear, yet I know that many are trembling. It looks dark.

President Young has counseled the people to move south and we are all going. We have been packing up our few belongings; we haven't much, which is a consolation at this time.

If the soldiers prove as hostile as is feared, our men are going to set fire to our houses and cabins so that nothing but desolation will greet Johnston and his men.

July—We are at Provo Bottoms and just having a fine time. Mother and the children and everybody here. And we are just enjoying ourselves, having happy sociable times in

spite of the camp-life and the primitive conditions with which we are surrounded.

We have obeyed the counsel of our leaders and all will work out for our good. I never thought we could have such a fine time in exile. We go visiting each other and we women go in clusters down to the lake and bathe with the children.

Johnston and his men seem very nice people in a way; they have come in peaceably and are scattering their abundance among the people—"All things worketh together for good to them that love and serve the Lord."

And now we must go back to our homes. It is almost with a feeling of regret that we leave, for we have found so many nice, congenial people, and we have certainly enjoyed this bit of hardship.

August—At home in Brigham once more. Oh, but it seems desolate! The Indians have burned up what little furniture we had left and taken out of our houses what they could use.

There is no grain for none has been stored, and there is nothing to harvest, for nothing was planted. What will we do for food for the little ones? But we must trust in Him who never forsook us.

September—We have found a large patch of segoes below the town, which seem to have been planted especially for us. They are fine, large and good tasting—not like the small variety we children used to find, above town. Mother and I take our sacks and go down to the patch and dig quantities, along with our neighbors. The first day mother heaved a deep sigh as she shouldered her sack and as I came up behind her, tears came to my eyes at the sight. It doesn't matter about me, but my poor hard-trying mother, who might now have been a lady at her ease back in dear old Aberdare! But what benefiteth it a man if he gains the whole world, etc.

Now, we do not sigh any more, nor do I shed tears—only of gratitude for the food we have found. There are about twenty or thirty acres of the segoes I should judge; so I hope they will not give out soon.

November—I had occasion to go and see Sister B., this morning and such a treat as I had; warm biscuits and honey. I never tasted anything so delicious.

When Sister B. returned from her exile she and the children found a patch of milk-weed flowers all covered with honey. They picked the flowers, rinsed them in a tub of water and afterwards boiled the fluid down. They obtained about a gallon of honey. My, but it is good!

May 18—We are living on a farm at Three Mile Creek. I have had to ride the plough horse. It has nearly ruined my complexion, but that is not the worst annoyance, nor the greatest danger that has threatened us on the farm. The Indians seem to be on the warpath and we live in constant fear of an attack from them.

Our neighbor, Sister Peters, was left alone one night. After going to bed, she heard someone trying to open the door, and just as she threw herself against it, she felt the weight of somebody from the other side. In spite of her efforts Sister Peters was forced back slightly and a bronzed arm shot through the aperture. Someway she got hold of the table and pulled it up in front of the door, and catching up the butcher knife, which lay on it, she ran the back of the knife along the arm, which was quickly withdrawn. Then she began to scream for her husband, who was nowhere near, but it had the effect of hustling the savages away.

November, 1860—Back again to Brigham. Living in a small house that leaks very badly; we sleep in the cellar close by the house, yet we are not safe from the rain there; we have to sleep with umbrellas over our heads.

Many of our men have to work at Camp Floyd, where the soldiers are stationed, and oh, what a Godsend that army has been to the people of Utah! Their coming was like an ominous cloud over our heads and our hearts almost failed us with fear; but the cloud was big with mercy and broke with blessings on our heads.

How much good cheer they have brought to our homes; for they furnished our men with work and paid well for it.

We have been able to sell our products, such as we can raise at a good price, and they have scattered wagons, oxen, wagon-covers, clothes and many needed things among us. Who but an allwise Father could have sent the enemy with the succor we needed so badly.

May, '63—We are living in a dugout up here on the North Spring. The neighbors call it the Castle of Spiders and it is well named, for I never saw so many reptiles and bugs of all kinds.

For several mornings I was puzzled to find my milk-pan skimmed; could not understand what could have done it. So the other evening I sat down behind the door, with my knitting, to watch proceedings, and what was my surprise to see a huge bull-snake come crawling out from the head of our bed and swaying gracefully toward my crude cupboard, began to skim my cream.

Now I cover my milk tightly.

This is a hideous place. Some days ago, I killed a rattlesnake with my rolling pin, as he came crawling down the steps. I was just cooking supper and the baby was on the floor or rather the ground, for we have no other floor. I was badly frightened.

November, 1863—The Indians have been troublesome for a long time, pilfering here and there, scaring the women half to death. They stole a horse of ours and one night they killed a man a few miles from here. So most of the men up here on the spring formed a company, and went out to make an attack on them.

My neighbor, Sister Jerusha Pierce—she is the daughter of the martyred Hyrum Smith and sister to the patriarch John Smith and also to Joseph F. Smith—well, she came over to spend the day with me while our husbands were away. I had prepared lunch and we sat down comfortably to gossip a bit, thinking very little of the Indians or any other danger.

All of a sudden we were nearly petrified with fright to see two of the bronzed terrors in full war paint and regalia standing in the doorway.

In an imperative manner, they demanded bread, which I gave.

Then they apparently consulted together; after which one started toward Sister Jerusha pointing his gun at her. She fainted promptly and I felt like doing the same, but in this moment of pressing need, I remembered having heard that an Indian has some little respect for a courageous woman,

so snatching the ax, which we kept behind the door, I raised it above my head and made for the nearest redskin. Much to my surprise, he lowered the rifle and dodging the swing I made at him, laughed, and he and his companion quickly departed saying something about a brave squaw.

Then it was my turn to faint and meanwhile, Jerusha came to, and two such bewildered looking objects as we must have presented I guess are seldom seen.

That's an experience I shall never forget, nor I think any of us, for I never was so frightened in my life.

VI.

Leaves from Ann's Journal

October, 1864. We are going to move away from here. I am weary of fighting all these reptiles. A few days ago, while keeping the flies off the baby's face as he slept on an improvised bed on the floor, I discovered, to my horror, a large tarantula crawling toward the child. I seized the broomstick, thrust the end of it at the tarantula and when it took hold of the thing which was provoking it I hurriedly put it into the fire.

July, 1865. Last week we Brigham dames and lassies gave a dinner in honor of President Brigham Young. It was quite an affair for our small town. The tables were nicely decorated and we had a lot of good things. President Young seemed to hesitate before beginning to eat and looked about the table apparently for something. At last he smilingly asked one of the waitresses if she could procure him a bowl of buttermilk. We got it in a hurry and when he received it he was much pleased and seemed to relish that more than anything else on the table. While watching him at the table I could not help thinking, "He eats to live, and does not live to eat."

May, 1866. Good tidings have come to us from Wales: mother will at last receive that which is hers and of which we have been deprived so long. Her case in chancery has been disposed of, and by going back, she will receive a great deal of money. It will at least seem a great deal to us. How

thankful we are that after so many years of poverty and privations, which mother has borne uncomplainingly, she will be rewarded.

We have no money to travel with, but mother went to Salt Lake to see President Young; it took her three days to get there by ox team. He has promised to loan her the necessary funds. He even offered to see that her children were well placed during her absence,—good, kind and grand man that he is. But that is not necessary, for I am to live at mother's place and take care of my family and hers—a great responsibility, being young myself.

1878. My dear, faithful mother has passed away in full faith of the Gospel, for which she has suffered so much. When I think of the many harrowing trials she has passed through since we joined the Church in old Wales, I can not help thinking that straight is the gate and narrow the way and few there are that find it; and if it wasn't, as Paul says, for the hope within us, we would of all people be the most miserable. But often when she has been near to sinking under her heavy burden, some unseen hand held her up and helped her climb on. Peace be to her soul; she is gathered with my dear father and they now no doubt understand the many whys and wherefores we are still pondering over.

July, 1883. Both my eldest sons and my husband are on missions. It is a great joy to know and to feel that they are doing something for the great cause; and that God has blessed us with means so that we are able to help roll the work along.

December, 1884. A great sorrow came to me some months ago. My next eldest son William Howell Jones, who was laboring in the Southern States mission, came near losing his life in a terrible mob violence in Tennessee, where he was working together with Elders Berry and Gibbs, who lost their lives for Christ's sake.

We received a telegram from Tennessee that three "Mormon" missionaries had been murdered, and my son was one of them. When this terrible news reached me I, being already in a weakened condition after a paralytic stroke, collapsed. I took to my bed and grieved my heart out, almost, the whole

day; but toward evening I grew calmer and I reasoned with myself that my son was a martyr for the Gospel's sake, and instead of being cast down should I not rejoice that he died doing his duty? And the words of the old hymn came to my mind, "Why should we mourn and think our lot is hard, 'Tis not so, all is well." I immediately arose, feeling comforted. My first thought was of my family, who had had nothing to eat all day on account of this great shock. So I went into the garden to get some potatoes, and while there, my husband came shouting and waving his handkerchief. I knew then that some good news concerning my boy had come, which proved true.

He was unhurt, but was coming home with the bodies of the other two brethren. But oh! while my soul was rejoicing, the hearts of others were breaking in sorrow.

April, 1889. The days of my youth have long since departed and I'm growing old; still am I grateful for the comparative good health and strength with which I am blessed; neither do I feel old in my spirit; and I also have great need of keeping up a show of youthfulness, for I still have young children in my care: two of my dear daughter's who died a few years ago, and one of my son's, who lost his wife.

Ah! the many heartaches and trials that make up life's bitter school. And how many times we ask "Why, oh, Father, why must I drink this bitter draught?" Yet can I say, that He fits the back to the burden; so why complain! But life is just one thing after another, and by the time you think that now perhaps you may relax a little, something else turns up to tax your powers of endurance.

I have had a call to accept a five-years mission to the Sandwich Islands, where my husband is laboring, and he is ill at this time and as some of the family ought to go and it seems that I am best prepared to do so, why I guess I'll go and take the children with me.

October, 1891. After two years of missionary life in the Sandwich Islands, we are back once more. I came home much sooner than I expected on account of my life; but I enjoyed the trip immensely.

While there I used to teach a Sunday School class of boys and girls, and how eager those boys and girls were to learn. I had taken with me a book, the story of the Bible, and I would read and explain to them from that, and they were so anxious to hear, that sometimes when they did not see the book they would come up to me and say excitedly: "You forget you book Anni?" And when I would hold it up and show them they seemed greatly pleased. We taught them in English.

While on the Islands I had the honor and pleasure of meeting and explaining the Gospel to the Queen Liliuokalani. She sent word one day to the president of our mission, that she was coming to visit her subjects at Laie, and that she would stop over a day with us. Well, the sisters (there were seven of us), got busy immediately to prepare dinner for her and her attendants. There were sixty of them when they came. We had arranged the tables in the big meeting-room and it was quite a grand affair.

The queen, a dark, lady-like woman, was splendidly dressed. She conversed well in English and was very pleased. Her appearance was refined and she spoke in low tones. I had the honor of entertaining her while the other sisters, got the dinner ready and on the table.

We spoke about the Book of Mormon and the ancestors of her people and she was much pleased to have me tell of the Book of Mormon incidents. She expressed a great desire to possess that book and I afterwards bought the best copy of the Book of Mormon that I could procure there and presented her with it, for which she seemed much pleased.

She told me that she did not doubt that what she had heard was true, but it would be impossible for her to embrace it, as she feared that that would cost her her throne. Poor thing, how uncertain are the things of this world! Her throne she may lose anyway; how much better to possess the favor of the Lord. But I shall always remember her with pleasure.

It was with a feeling of sadness that I left many dear friends in the Hawaiian country, and I was much troubled in my heart about my prospective return journey, as I suffered much with seasickness going over. But my dear husband gave

me a blessing and promised me that I should not be ill a day nor an hour; that the sea should be calm and unruffled. Well, that promise was verified, for I never felt better in my life than while crossing the great ocean, and the children reminded me of it the day we landed.

October, 1893. I have been back east in Pittston, Penn., visiting two of my uncles: Esdras Howell, who is a member of our Church, and John Howell, a wealthy merchant. I went there for the purpose of gathering genealogical data and I had many and varying experiences. I have often wished that I might take a trip like that, and my going shows that "all things come to him who waits."

My uncle, the merchant, and his wife, are orthodox Episcopalians and could not tolerate the "Mormons." We had many a battle over our respective beliefs, and often when they would speak disrespectfully about our leaders I could scarcely hold my temper, but I bit my tongue and said, "God forgive you, for you don't know what you are fighting against." That mollified them and they would excuse their extravagant language.

My uncle was ill for a while during my visit with them and communion was brought to him from the church and after the ceremony my aunt offered the priest cigars, which he helped himself to.

There was great lamentation in my uncle's family because the priest was going away. The Lord had called him to Philadelphia, so they said. I asked my aunt the cause for the change. "Oh," said she, "it is almost aggravating. We furnished him an elegant home and paid him four thousand dollars a year, but because he is such an excellent preacher the Philadelphians have offered him six thousand dollars." I told her that I did not think the Lord had anything to do with such a call, and I read to her from the scriptures. But she did not take kindly to it. She was, however, amazed when I told her that our missionaries do not receive any pay; she could hardly believe it, she said.

When I left my uncle's house I was sad at heart, knowing and feeling that the one essential had been lacking in our inter-

course—true sympathy. They could not see the beauty of my religion, or would not, for they closed their eyes tight, that no ray of light might enter. But some day the veil will be lifted from their eyes, dear souls, then how surprised they will be!

While east I visited the World's Exposition at Chicago and was much impressed by the displays of the various arts and crafts of the different nations. How wonderfully has God blessed man; how great must He be since His children even here on earth have learned such wonderful accomplishments!

While visting my Uncle Esdras Howell at Scranton, we had a large meeting of Saints and a spiritual feast it was. One sister told of a drunken husband, who, when he joined the Church, left off drinking and became a good and sober man. She, herself, had been afflicted with a cancer on the cheek. The doctors had pronounced it incurable, but she had gone to the servants of the Lord and she had exercised faith before the Lord and her cancer had been cured by administration alone, and left her cheek in a perfectly natural condition. Many testimonies did I gain during my trip that strengthened my faith and made me rejoice that I had received this blessed Gospel in the days of my youth.

And now I shall write no more in my journal. I know not whether my days be many or few, but while I live my soul rejoices in His goodness, Who led me over the rough places and never forsook me.

I do not regret any of my afflictions; I realize that they are part of life's great training school. Out of my experience I have winnowed a few grains that I would like to give to the young and rising generation: Be honest always, and firm; take your stand for what you know to be right and then stay by it; practice economy and work; be kind and just in your dealings and be not hasty. And above all remember that a fervent trust in the Almighty coupled with honest effort will in time bring you anything you wish. Be cheerful. Under all my trials and experiences I have tried to be cheerful and grateful.

"It is easy enough to be cheerful
When life goes by like a song,
But the man worth while is the man who can smile
When everything goes dead wrong."

LEAVES FROM MY JOURNAL, 1851.

My father, William Howell, was a wonderful good man, born at St. Donnets, South Wales, Glamorganshire, Sept. 18, 1816, died Nov. 21, 1851. When he was a young man he went to London, England, and started a store, later he moved to Aberdare, South Wales, Glamorganshire, where he was married to my mother, Martha Williams. She was the daughter of a wealthy old gentleman, who owned a coal mine. They became the parents of a large family, myself, Ann, born July 27th, 1840; Reese, who came to Utah and became a wealthy merchant in Ogden, he died in 1914; Martha died when she was nine months old; William was killed on the plains by a wagon running over him; Lewis grew up and came to Utah, he was a faithful Latter Day Saint and the father of a large family, married two wives, Sarah Gunnel from Wellsville being the first and Mary Williams, sister of Senator Williams from Salt Lake City, he died full of faith in the Gospel and left a large respectable family; Edmund died when he was a year old; Joseph Howell is still living in Logan, he has a large respectable family and at present writing has been acting Representative in Congress for twelve years.

My father was the first missionary to introduce the Gospel in France, which was in 1850. He organized the Church in St. Mallow. Later on he came back to Wales to visit his family and upon returning took me back to France with him, where I readily learned to speak and read the language fluently. Later on he was released to come home and counselled by Brother Taylor to come home to Utah. After starting on the journey we stopped in Liverpool for a month on account of sickness. While there my father, mother and myself received an invitation to attend a grand banquet given by a very wealthy man by the name of Howerd, in honor of Brother John Taylor, Franklin Richards and others of the apostles who were in attendance. During the banquet I was invited to sing in French, which I did to the great satisfaction of my father and those present. We sailed from Liverpool on the ship Olumpus and my father was called to act as president over the saints on the ship. We had one or two very, very

severe storms. While the outside people would be screeching and hollering the saints would be singing and giving praise to the Almighty, as happy as larks. The Captain often wondered what kind of a people we were, having so much faith in the gospel. My father was so ambitious he made fifty converts coming across the sea. We landed alright in New Orleans and took a steamer to St. Louis. Orson Pratt and his wife and daughter, Celestia, were traveling on the same steamer, so that Celestia and I became very good friends. It was on this voyage that I first saw and tasted "Johnnie Cake." After remarking to Celestia that I should first take a piece of that beautiful looking sponge cake I took it when it was passed and found to my surprise that it was what they called "Johnnie Cake," and I never cared about "Johnnie cake" since, as I could not eat it at the time. We traveled to Council Bluffs where my father started a store, as the Saints would not be ready to start for Utah for about a year, but his health failed after so much hardships as he was a very delicate man and only about thirty-five years old too, but he never became strong again and finally died there, but before his death he took lots of comfort through the kindness of Brothers Orson Hyde and Benson, of the Twelve Apostles, who came to see him often.

We then came to Utah, arriving in Salt Lake in 1852, where we lived for a year and half, then moved to the Old Fort. Oftentimes we would have trouble with the Indians. One night, having received word that they were coming to kill us all off, arrangements were made for the women all to stay in one large room, so some of them took their feather beds and nailed them up against one side of the wall so the bullets could not penetrate through and put their children to sleep there on the floor. The Fort was surrounded with rock walls so that no one could get in except through the south gate. The women had for their defense, pitchforks, hoes, brooms and shovels, the men having all the guns. One family lived next door to us by the name of Peters had brought with them from the old country two cannisters, one labeled tea and the other coffee, and the brothers Peters had taken one to put his gun-

powder in and his wife had put black pepper in the other, as they had no tea and coffee in those days, and those being both together Brother Peters got the black pepper to load his gun with, which caused some merriment. But like all other miracles the Lord protected us and we came out victorious without any fighting. Many a time I have heard the wolves howl all night right up against the door, which made us feel rather chilly. Often the Indians came in droves, several hundred together at times during the day. We obeyed President Young's counsel and tried not to quarrel with them and gave them flour and whatever else we could spare in exchange for robes, when they would leave peaceably.

Shortly after this I was married to my husband, Ricy Jones, and we moved down to Salt Lake City, where we lived very comfortable and happy for about a year and a half, but times were very hard, we suffered considerably for something to eat. Finally my husband became dissatisfied and wanted to go to California to make a raise, but I had heard President Young preach to the Saints telling them that if any of them left without counsel they were liable to apostatize and as we had come here for the Gospel's sake I refused to go with my husband, so he sold the house over my head and I was left penniless. It was a very severe trial on me because I was expecting to become a mother and was of course left destitute. I went to Brigham, which had been built up into a little town since we lived at the Old Fort, and lived with my mother. About this time I received a letter from my uncle, Lewis Lewis, who was still living in Wales, he had heard of my circumstances through some apostate who had gone back there and told him about me, so he wrote telling me that if I would come back and live with him, having no children of his own, he would make me heir to all his property, but of course I would have had to forsake my religion to do so and while this was a great temptation to me as I knew that all my poverty would be at an end I was firm in staying with my religion and so did not go. When my husband heard that I had become a mother and had a son he came back, shortly after this we decided to move to Wellsville, Cache Valley, and take up a large farm. We built a cozy little house on Main street and I started a millinery shop and small

store, the first that was ever started in that town, I made a perfect success of it for several years. About that time we organized the Relief Society, and they called on me to act as secretary and treasurer, which I did to the best of my ability; workers were very scarce at that time. I remember one day going to very scarce at that time. I remember one day going to Logan to Relief Society conference, about seven miles from Wellsville, the place we were living. Of course we were very weak at that time, the organizations being new, and I remember Sister Maughn, president of the Relief Society at that time, once sat down and cried like a child because she was afraid she would not be able to fill the position properly, as she was not used to talking in public. Inside of a year, however, the women had become so strong and capable that they could get up and preach lengthy sermons so that some of the men, who thought women had enough to do to attend to their household duties, called them "Female Roosters." After living in Wellsville thirteen years I moved back to Brigham. Lorenzo Snow, one of the twelve apostles, called me to supervise the Co-operative Millinery shop here. I had eight girls under me. We first had to gather the straws and split them, soak them and braid them, then sew them into any shape we wanted. We made our own flowers and our own straw trimming. But later on as the business increased they employed from fifteen to twenty girls. The millinery shop was only one of the branches of industries comprising this Co-operative organization, Brother Snow gives a description of it in his biography, as follows—"The association comprised of between thirty and forty industrial branches, a superintendent over each, who is responsible to the general superintendent for its proper and judicious management. The accounts of each department were kept separate and distinct, stock taken annually, separate statements and balance sheets made out and kept by the secretary of the association so that the gain or loss of each may be ascertained and known at the end of the year or oftener if required. At the close of the year a balance sheet is made from the several statements giving a perfect exhibit of the business. From this exhibit a dividend from the investments of the capital stock was declared. The profit or loss of each department

of course was shared equally by the stockholders. The employees in the various departments were paid weekly at the secretary's office." (Refer to Lorenzo Snow's biography).

Brother Snow organized a theatre and I was one of the first women to take part in it, being the very first one chosen. Later on they divided Brigham City into four wards; I was then ordained by Eliza R. Snow to be secretary for the Second ward which position I filled until I was called by Brother Snow again to fill a mission on the Sandwich Islands. When I came back from the islands they established in Brigham a religion class for young ladies, ranging from fourteen to thirty years old and they called me to preside over it. Sister Anderson and Sister Figgins were my counselors, Maud Jenson was the secretary. I had about forty young ladies who were qualifying themselves for missions. We kept this up for about two years and then they established the Young Ladies' Mutual Improvement Association. Later on they organized a parents class in Brigham and I was called as one of three supervisors, which position I filled for many years. Later in my declining years I was called for teacher again, but my health failed so that I could not keep it up.

Soon after we came from Cache Valley, Johnston's army threatened to come and kill us all off. The president, Martin Van Buren, had sent them to destroy us, as he had been misinformed and thought we were disloyal to the government and had burned records belonging to the United States. They wrote threatening letters saying they would kill us all, etc. On their way there came a big snow storm which snowed them all in and they almost starved, having to eat their mules so that they were humbled and very glad to come in with us in the spring when the weather got so they could. We acknowledged the hand of the Lord in humbling their spirits and allowing them to understand how mistaken they had been regarding our disloyalty.

LEAVES FROM MY JOURNAL.

Brother Ballantyne once related to me an experience which he had, showing some of the miracles performed in those days and which was later published in the *Juvenile*, as follows:

A PROMISE FULFILLED.**REMARKABLE INCIDENT IN THE LIFE OF
MISSIONARIES IN INDIA.**

Written by the Late Elder Richard Ballantyne.

On the twenty-fourth of July, 1853, thirteen elders of the Church of Jesus Christ of Latter-day Saints arrived in Calcutta, the capital of Hindoostan, to be from thence distributed to other parts of Asia. At a conference of the elders I was appointed, with Elders Robert Owen and Robert Skelton, to labor in Madras, and other parts of Southern India. Some were sent to Bombay; some up the Ganges to the north; some to Siam; and others with Elder N. V. Jones, the president of the mission, were to remain in Calcutta.

On our arrival, we found a branch of the Church, numbering eleven souls, of whom two or three were elders. One of the main purposes for which we were sent out, aside from preaching the gospel, was to sustain the doctrine of plural marriage, which had for the first time in the previous September, been publicly published as a doctrine of the Church. As was expected almost everywhere, this doctrine aroused a most bitter sentiment against the Church, and caused it to be denounced as an institution created to foster vice and minister to the basest passions of mankind. On the other hand we were sent to proclaim it as a pure principle, designed to purify the relation of the sexes and commanded of God to elevate mankind here and to secure for them in the eternal worlds a never-ending enlargement of posterity, with glory, honor, and exaltation throughout the eternities to come. But notwithstanding our efforts the hatred and persecution increased and under these circumstances, few favors were given to the elders.

In about six weeks after our arrival we learned from a decision given to me of the city of Madras that the time had

come to make arrangements for a voyage thence. This was when the southwestern monsoons were blowing violently across the Bay of Bengal, rendering a voyage to Madras extremely perilous. In consequence only two vessels could be found going thither. One was the English mail steamer and the other a brig owned by Captain Thomas Scott. Captain Scott's objection was that we were men of bad reputation and as two English ladies of wealth were going with him he said it would be an outrage on them were he to take us into his cabin to be their associates. However, this refusal did not discourage us, for we felt that go with him we must; we therefore continued to visit him four successive mornings thereafter but without avail. We finally asked him how much money he would take. He said his price was three hundred and fifty rupees, but added, "I cannot take you at any price."

Next morning on awaking early I said to Brother Skelton, "Let us go down and see the captain again and let us go in the name of the Lord." To this he freely assented. We at once arose, dressed ourselves and having called upon the name of the Lord for help we, for the sixth time, reached the vessel which was anchored on the Hoogley river. And having gone on deck the captain saluted us and introduced us to a parsee merchant, who, with the captain was engaged in invoicing boxes of merchandise. At once this merchant engaged us in conversation, asking us questions concerning the Saints. To all his questions I gave him satisfactory answers; which answers seemed also to satisfy Captain Scott.

Noticing a favorable expression in his countenance, I addressed him thus: "Captain Scott, we want to go with you to Madras. We have but little money and of that little we need ten rupees to buy a few needed articles for the voyage, but we will give you the balance and promise you in the name of the Lord that you will go safely if you take us with you."

These words seemed to strike into the very heart of the captain and he slapped his hands together and exclaimed, "It's a bargain; I will take you. Be ready in a week from today."

In the meantime I was taken very sick, but at the appointed time I was carried in a palanquin on board the ship and immediately my health began to improve. That afternoon we dropped down the river about ten miles and anchored for the night. Next morning we again set sail but having a strong head wind we made slow progress, having to tack ship first one way then another, to catch the wind. However, during the forenoon we reached a point where many ships had been sunk in the quick sands, some of whose masts we saw protruding above the surface of the river. To go further there was only a narrow channel. As we were about to enter this channel we were overtaken by a large three-masted ship which was coming down upon us with all sails set. To avoid a collision seemed impossible and to avoid it and go on the quick sands was certain destruction. The channel seemed too narrow for both vessels and after yelling out orders by the captains of both vessels to avoid either being sunk, Captain Scott, now frantic with despair, looked to the poop where I was sitting, rushed to me and with his clenched fist threatening my face, wildly exclaimed: "You promised me a safe passage to Madras!" "Yes," I promptly replied, "and you shall have it." At the top of his voice he yelled out, "Impossible: we are sunk." "Oh, no, Captain," I quietly responded, "we are not sunk, neither will we be."

At this solemn moment the other large ship was within one hundred feet of us, under full sail, and bearing right for our broad side. But by the miraculous power of God, as soon as I assured the captain we would not be sunk the big ship eased off and passed by, within three feet, but doing us no harm.

LEAVES FROM MY JOURNAL.

THE MANIFESTO.

In 1893, after I returned home from the Sandwich Islands, we moved from Brigham to Salt Lake City to do some temple work. About that time we had the manifesto. I remember well my sister-in-law, Mrs. Pollie Burt, went to meeting with me during conference, where Brother George Q. Cannon read

the manifesto. It was a great surprise to all of us, and it was heart-rending, for we knew that the cruelty of the law demanded that we should do away with polygamy. Knowing the sacrifices we would have to make being separated from each other, husbands and wives, my heart was so full that I put my handkerchief to my eyes and started to cry. I fairly sobbed, and I began to think what a fool I was making of myself so I took my handkerchief to one side to see if the people were noticing me, when lo and behold everyone on the stand and down below was crying as though their hearts would break. It was a very sore trial for the Latter-day Saints to pass through.

SAVED BY THE SEA GULLS.

To speak about the sea gulls, our people had planted their crops and were looking forward to a bounteous harvest when the crickets came by the millions and began devouring the crops. This discouraged the people very much, as they were a thousand miles from civilization so they could get no help, so they all turned out—men, women and children—to fight the crickets. They drove them into the ditches and tried to drown them, but it was of no avail. What had they to do? Starvation stared them in the face. They held fast meetings and fasted and prayed to the Almighty for deliverance, when lo and behold, the sky was darkened as flocks of thousands of sea gulls appeared. At first the people feared that the gulls had come to finish the work of the crickets, but the gulls darted down upon the crickets to devour them. They would eat all the crickets they could and then disgorge themselves and eat again until the pests had disappeared. Saved again by the power of the Almighty!

LEAVES FROM MY JOURNAL.

When we came across the plains we had prairie fires to contend with. We had Indians also to trouble us, and they would come into our camps by the hundreds, but we obeyed the counsel of Brigham Young to feed them and treat them

kindly. He told us that we would have no trouble with them if we did this. The buffalo used to come in large herds, thousands of them at a time. It was terrible to see them. They would demolish everything that would be in their way. One incident of this kind occurred in a herd. A company of six wagons of outsiders camped one evening on the Platte river. A large herd of thousands of buffalo took a stampede on the plains, ran into the camp, and next morning not a vestige of the camp was left except a few wagon tires and spokes, some shreds of clothing and a few bones. They had been swept out of existence by a buffalo stampede. The same with the Indians. They would kill whole camps of emigrants, burn their wagons. Who can say that the Lord did not take care of his chosen people?

I was reading the other day some of the history of the Saints in Nauvoo. The mob had threatened to kill our people all off if they did not leave by the next day. It was very cold weather and the brethren had to make rafts to carry the Saints across the Missouri river, but it was impossible for them to accomplish that much in one night, so by the next morning the river got frozen over, thus enabling the Saints to cross in their wagons without further trouble. Another manifestation of the Almighty.

LEAVES FROM MY JOURNAL.

1891.

Brother Lorenzo Snow came to my house this afternoon. He was the president of the stake and one of the twelve apostles. He was quite jolly and he said, "Sister Ann, I have a mission for you to perform. I want you to go to the Sandwich Islands for five years." For you must know that my husband had been there for several years already on a mission. He had to stay to escape persecution for polygamy. Now, he had been writing me for some time to go there, but I had lost my daughter some time before that and she had left two children for me to raise, one two years old and one nine months old. Shortly after this my son buried his wife who left a child nine months old, so you see with my family

I had another young family to raise. Of course when my husband wrote for me to go there I asked the grandmothers of the children if they would take the children, but they both refused. So I told Brother Snow that I thought it was my duty to take care of these children and he told me he would counsel with President Woodruff to see if I could take them with me.

Finally, a short time after that I got word I was to go and I could take the children with me. There were eleven missionaries went the same time I did, and the president was Captain Brown from Ogden. We all stayed in the same hotel in San Francisco. I wanted to take a walk and look around San Francisco and take the three children with me. I took the precaution to provide myself, on a card, with the name of this hotel. We roamed around looking at the sights until it was nearly dusk, thinking sure I was safe, but coming back I lost my way. I met a fine dressed man and I inquired of him if he could show me where this hotel was, which was a very unwise thing in me to do. He told me "Certainly, madam," and he took hold of the youngest child's hand to take us on the street car, saying it was about nine blocks from there. "I will take you to the very place," said he. My suspicions were aroused at once. I told him, "I think not. The hotel is somewhere around here," and taking the children, I left him and went into a millinery shop to inquire the way. They told me that the hotel was the very next door. When I reached my destination I was very thankful to be safe in the hotel and felt that I had had a narrow escape.

Two days later we set sail for Honolulu on the steamship "Monohowoe." I was sick from the time I got aboard. The smell of the vessel made me deathly sick and I couldn't eat a thing. On the third day we had a terrible storm. Oh, it was a fright, and they had to pump water from the ship all night long. The boiler burst and finally they thought sure we were going under, so they brought the life-belts around and put them on our pillows. I began to think that I had brought these three children with me and that if the ship were to sink then the children would be lost and that worried me terribly. So I thought, "I know that I shall not be lost because I had a blessing before I left that I should return home

safe." So I got the children up from their beds and tried to tie us all together in my life belt so we could not get separated, but it could not be done. I became desperate and I thought I would go to the eleven missionaries. I left the children in bed and went, ankle-deep in water, to find the missionaries. But the lunging of the vessel made it very difficult and I was tossed from one side to another. Finally I reached my destination and I asked the brethren if they would come and take charge of the children for me as I was afraid we were going to sink. I told them I thought that if the children were with them they would be safer than if with me. They said yes, that they would go and get the children. All of a sudden the ship gave such a lurch we thought sure we were going down. The water came all over the ship with a heavy sea, just like a mountain. Then I got brave; all of a sudden I got strength, and I said to the eleven missionaries, "Brethren, where is your faith? Get up and command this storm to cease." And said they, "Well, we are praying all night long, Sister Burt," and they came with me then to get the children to take into their berths. But the second mate came and said that was not allowed, that the children would have to go back to their own berths that were assigned them. After we got into bed I heard one of the sailors holler out to another sailor: "By Jove, boys, we are safe! There are eleven or twelve Mormon missionaries on this ship and I have heard it reported that there never was a ship lost with Mormon missionaries on, so I think we are safe." Oh, how my heart bounded with joy to think that a man of the world should say this of us.

In a short time the storm subsided, and we reached our destination safe. The ship had to stay in Honolulu for repairs on account of the havoc of the storm.

When we got to Honolulu it was a happy meeting as my husband was there to meet me and he took us to the Mission house where the natives were already there with their banjos to serenade us. I was pale and delicate looking on account of the hardships I had had, and, says the president of the Mission, Brother Pack his name was, said he to my husband: "Your wife will never be able to take her part in this mission." Now, there were seven of us lady missionaries there and we

each were supposed to cook for twenty menfolks in our turns. But in two weeks from then I was up at five o'clock in the morning, ready to take my part with the native girls. I did all the cooking and they did the dishwashing and other work. I got along equally as well as the other sisters for a year and a half. Then I was taken very poorly and lost my health. I think I worked too hard while I was there. At the end of two years, the president of the mission counseled my husband to let me go home, that the change would do me good and that I had better go home. The morning before we left, my husband called me and the children into a room and told me he was going to give me a blessing before I left for home. Now he laid his hands on my head and told me that I should not be sick one minute from the time I left there until I arrived safe in Utah, and that the waves of the sea should be calm for my sake. Now, in my mind I doubted this blessing for I had already crossed the sea four times and was deathly sick every time I went near the ship. But, lo and behold, I got on the ship and I was not sick one minute from the time I left the islands until I arrived in Utah.

One day the children were sitting on the deck, and they heard some people, who had traveled between Honolulu and San Francisco for twenty years, say that they had never seen the sea so calm and beautiful as it was on that voyage. The children came down and told me, "Ma, do you remember the blessing that Brother Burt gave you? Don't you think it has been literally fulfilled?" I told them, "Yes, indeed. I think so, too."

I went home and reported myself to Brother Snow and he thought we ought to send one of the other women out there to stay with Brother Burt and asked me which I thought was the best one to send. I told him I thought that Aunt Lizzie was the best because she was the youngest and could stand the journey the best, so he asked me if I would go down there in the buggy and bring her up so that he could have a talk with her. I did so and he gave her a three-years' mission so that the mission was filled with both of us.

Some time after that, a year or two after, I went down to conference and Brother Captain Brown, the man that was

president over the eleven missionaries, came to me on the train and said, "Aren't you the little woman who traveled to Honolulu with us?" And he said he could never forget how I came to them that night and told the brethren that they should get up in faith and command the storm to cease. I told him I was the one and we had quite a laugh over it.

Some time later I moved down to Salt Lake City with my family so that I could do some temple work. I had heavy rent to pay and a large family to keep, so I took in boarders to help me out, at five dollars per week. I went occasionally to the temple to do work for my ancestors. It was about the time of the dedication of the temple in Salt Lake, when all were permitted to go through the temple and it was visited by both Jew and Gentile. Of course after it was dedicated no one could go through excepting those who could get good recommends from their bishops.

The people of each town took their turn going to the dedication. My turn was with the Brigham City people and it did not come until two weeks after the dedication. But the night of the dedication it happened that I was in terrible trouble on account of one of my sons. I went to bed crying as though my heart would break and finally went to sleep, when lo and behold, as in a vision I saw President Brigham Young, who had died long before, and Ezra T. Benson, one of the twelve apostles. They came to me and blessed me and comforted me all they could, in my affliction until I felt perfectly happy. The next morning I got up early and got breakfast for the family. I told all my children at the breakfast table what had happened and mentioned President Young and Ezra T. Benson's names and told them that they had come and blessed me and comforted me last night. Now, remember that was the very night of the dedication of the Salt Lake temple.

Of course the children had forgotten two weeks later what I had told them but I had not, and when we went into the temple we sat in a row on a seat—myself and family, and the first one that got up to speak was John W. Taylor. I saw a circle of light around his head and I turned to my daughter, who sat next to me, and asked if she could see it. She said no, she

could not see anything, and none of them seemed to see it but myself. Then he told the congregation that two weeks before then, at the night of the dedication of the temple, Brigham Young and Brother Ezra T. Benson, the very men that I had mentioned to my family, had come to the temple that night in their resurrected bodies and told the authorities of the Church that the Lord had accepted the temple off the hands of the people and that the people's sins were forgiven and for them to turn a new leaf and live better lives. Now I naturally got excited and turned around to my children, saying, "Now, children, do you remember what I told you that morning at breakfast about those very same men coming to visit me in a vision that night, who came to the temple as he says?" They told me that they remembered but for me to be calm and not get so excited over it. But I could not help it for it was such a wonderful testimony to me. You may imagine my feelings when these very men had come and visited me and blessed me the very same night that they came to the temple. I felt as though I could shout "Hosanna! Hosanna, to God and the Lamb!"

Now, I will give you children some of the manifestations they had here in Utah in the Manti temple. It was dedicated in 1888. The prayer was offered by Lorenzo Snow of the counsel of the twelve. The addresses were delivered by the patriarch of the church and by some of the counsel of the twelve apostles and some other prominent men in the priesthood. On the first day the services lasted five hours, and 1700 people attended. Many of them testified to remarkable manifestations of divine power which they experienced on this grand occasion. On the first day, just after Professor Smythe had finished conducting the singing, a number of the Saints in the body of the hall, and some of the brethren in the west stand, heard most heavenly voices up above their heads. It sounded behind and above them and many of them turned their heads in that direction, wondering if there was another choir in some other part of the building. I heard Brother Snow himself say that he heard it just as plainly as anything, but there were some who did not have the privilege of hearing it. It was the angels' choir that they heard.

Some of the Saints also saw the spirits of President Young and J. M. Grant, one of the twelve, and others, in the temple; and the heads of the speakers were surrounded by halos of heavenly light during their visitation to the temple. Many shed tears of joy while listening to the testimony of the saints of God.

I wish you children would investigate for yourselves and find out what great manifestations happened in the Kirkland temple when Jesus Christ appeared in the temple to his people, and Moses appeared and delivered the keys of the gathering of Israel, and Elijah appeared and delivered the keys of turning the hearts of the children to the fathers and the hearts of the fathers to the children before that great and terrible day of the Lord.

Now, there is no doubt, my children, but what this is the church of God for he has taken care of his children all along. When they first came to Utah a man by the name of Bridger, who had lived on Green river, told them that they would never be able to raise anything if they settled here in Utah. In fact he told them that he would give them one hundred dollars for the first ear of corn that was raised here, for he said it was impossible for them to do so. They had the frost to contend with and only very small streams of water. How is it now? The desert has been made to blossom like the rose, and plenty of water for all.

I was reading, the other day, about a small company that went down into Southern Utah the first few years that they came and they stopped to take lunch at a certain place where there was a spring, but the water was so scarce from this spring that it took one man sitting by the spring with a spoon and a tin cup dipping the water up in order to get some to drink. In three or four years after that one of these men went down there and found out that this very spring supplied six families with all the water they wanted. Isn't that another manifestation that the Lord takes care of his people?

Now I am growing old and do not expect to be here much longer. My heart goes out to you, my children, and I wish that you live upright and honorable lives. But if you take the downward course, if you have fallen from the high station in

life, it is your own fault in permitting the double standard of morality, thus weakening the discrimination and determination. The Lord has given us our own free agency to either live good lives or take the downward course which surely leaves us weak and fragile in character and in fact there is no true happiness in the heart of such a person. The happiest people are the ones who take an upright course and aim to keep themselves clean and spotless before the Lord so that when they get behind the veil they will feel that they have a conscience void of offense before God and man.

“Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.”

One day Joseph read in the first chapter of James as follows:

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

Using Joseph's own words, he said:

“Never did any passage of scripture come with more power to the heart of man, than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did. * * * Unless I could get more wisdom than I then had, I would never know; for the teachers of religion of different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. * * * So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of 1820. It was the first time in my life that I made such an attempt; for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired to the place where I had previously designed to go,

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

“My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak than I asked the personages who stood above me in the light, which of all the sects was right, for at this time it had never entered into my heart that all were wrong—and which I should join. I was answered that I should join none of them, for they were all wrong; and the personage who addressed me said that all the creeds were an abomination in his sight. * * * ‘They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.’ He again forbade me to join any of them; and many other things did he say unto me which I do not write at this time.

“Some time afterwards the vision was made known to a Methodist preacher, who treated it with contempt, saying it was all from the devil; that there was no such thing as visions

or revelation in these days; that all such things had ceased with the Apostles, and that there never would be any more of them."

The ministers and others persecuted him, which caused him deep sorrow, although an obscure boy, and under the necessity of obtaining a scanty maintenance by his daily labor. But, strange to say, he became very prominent and conspicuous, and evil was spoken of him continually. Nevertheless, he had seen a vision, and, like Paul before King Agrippa, related the account of the vision he had when he "saw a light and heard a voice." Still there were few who believed him. Some said he was dishonest; others said he was mad, and he (like Joseph) was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision—he knew he had—and all the persecution under heaven could not make it otherwise. Joseph Smith said:

"I have actually seen a vision; and who am I that I can withstand God? or why does the world think to make me deny what I have actually seen? for I had seen a vision. I knew it. I knew that God knew it; and I could not deny it, neither dare I do it; at least I knew by so doing I would offend God and come under condemnation."

For over three years Joseph continued his labors daily until the 21st of September, 1823. After retiring to his bed in quite a serious mood he shortly betook himself to prayer and supplication to Almighty God for a manifestation of his standing before Him. While thus engaged he received the following vision, using his own words:

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noon-day, when a personage appeared at my bed-side; he had on a loose robe of most exquisite whiteness, * * * his hands were naked, and his arms also a little above the wrist, * * * his head and neck were also bare, * * * his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me.

“He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do and that my name should be had for good and evil among all nations, kindreds and tongues; or that it should be both spoken of good and evil among all people. * * * While he was conversing with me about the plates, the vision was opened to my mind so that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again where I visited it. After this communication I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark except just around him, when instantly I saw, as it were, a conduit open right into heaven, and he ascended up till he entered, disappeared, and the room was left as it had been before this heavenly light made its appearance.”

This vision was repeated three times during the night, and he each time instructed him of great events, such as famine, war, pestilence and greivous judgments, which were to come in this generation. He also reminded him that his name should be known for good and evil and that wicked men would seek to destroy him, which was literally fulfilled.

In 1517, Mexico, then unknown to the world though teeming with millions of Laminites, was discovered by Cortez; and the gold plates that Joseph Smith received contain their history which I advise all men to read.

Furthermore, the angel said that the fulness of the everlasting gospel was contained in the record that was about to be delivered to him which was the same as that taught by the Savior to the ancient inhabitants of Jerusalem.

Thus comes unto us knowledge unveiling the mystery surrounding the American Indians which has puzzled the most profound historians of our age to explain. For all this useful knowledge we are indebted to God, the giver of all good.

Although the Prophet was manifestly unlearned at this time, as evidenced by the spelling written by him over the seven lines of Character as shown in another place in this

pamphlet, he afterwards became proficient as a scholar, and studied the classic languages at the School of the Prophets in Kirkland, Ohio. This school was established by command of the Lord for the purpose of educating the Elders and others in the history of nations, countries and people; thus laying up treasures of knowledge and useful information.

The Porphet, however, was not dependent upon scholastic learning, for God revealed to him line upon line, here a little and there a little, enabling him to become efficient in organizing the Church in its perfect order; so much so, that the learned theologians and others of the present day are adopting many of the doctrines revealed to him.

The description of the breast-plate, as given by the mother of Joseph, is very interesting. She was favored with handling it, but it was covered with a thin muslin cloth, through which she could see the glittering gold. It was concave on one side and convex on the other. It would extend from the neck downwards as far as the center of the stomach of a man of extraordinary size. Attached to it were four straps of the same material for the purpose of fastening it to the breast; two of these ran back so as to fasten over the shoulders, and the other two were designed to fasten to the waist. Mother Smith said the straps were the width of her two fingers, for she measured them. They had holes in the ends for convenience in fastening. Although the Urim and Thummim and breast-plate were together, it was not necessary for them always to remain attached to each other. Mother Lucy Smith also saw and handled the interpreters, and described them as "Two diamonds set in silver bows, much like old-fashioned spectacles, only much larger." She also said that the breast plate was worth more than \$500.

Soon after Joseph received the plates and other articles, the angel left him to manage the work entrusted to him, which responsibility he felt very seriously. He first concealed the secret treasure in a secluded place, excepting the Urim and Thummim, which he kept with him. Soon after Joseph arrived at home he explained to his parents the necessity of keeping the sacred relics under lock and key, and until such

time as proper precaution was taken, he had hidden them away securely. Then said the mother:

“Order a chest at once.”

“But we have not a dollar in the house to pay for it,” said Joseph.

“God will provide, my son,” said the confident mother, so promise part cash and part trade,” which was done, and the same day Mrs. Wells, of Macedon, gave Joseph work at digging a well, promising cash for the work. The mother reminded the son of the Lord’s providence, so soon fulfilled.

While Joseph was working for Mrs. Wells, to supply their daily wants and to pay for the chest in which the plates were to be secured, a mob of twelve men headed by Mr. Willard Chase, a Methodist class leader, and a certain conjuror whose special business was to divine the hiding place of the gold plates, were heard to say:

“We will have the gold Bible in spite of all the devils in hell.”

Father Smith, knowing that the plates were secreted away from home, felt deep anxiety concerning their safety, and he induced Emma, the Prophet’s wife, who was living with the family, to go on horseback to give warning to Joseph of the intentions of the mob. From an impression Joseph had, he looked with the Urim and Thummim, which he had with him, after which, meeting his wife with a smile, he informed her that the plans of the mob would prove futile; that the plates were safe. However, he returned home with his wife, and in the evening, after procuring the chest, Joseph started for the plates, but as he was returning home with them, he was waylaid and attacked three times, but he finally escaped, although bruised and weary, bringing the plates home in safety.

Not long after this first experience, the Prophet was warned of a second attempt to rob him of the treasure.

On this occasion he remembered the angel’s charge in regard to using every precaution, and the promise that if he was prayerful and careful he should not lose them. A stone of the old-fashioned hearth was removed and the plates and the breast-plate were concealed in a cavity under the

hearth. The stone had just been replaced when a large armed mob came rushing uproariously around the house. The door was thrown open and several persons of the family who were in the house, Joseph at their head, rushed out, when the mob fled without their booty. A third attempt to obtain the plates was also unsuccessfully made. This time the treasures were hid in some flax in the loft of a cooper shop, and an empty box was hidden under the floor. It was said that a young woman, aided by a peepstone, pointed out the cooper shop as the repository of the "Gold Bible." During the night the place was rummaged, the floor torn up and the box broken to pieces. This was another experience, but the treasures were still safely preserved. It was manifested to the Prophet that a facsimile of characters must be copied and sent to the most learned professors of the country, and that Martin Harris should be the bearer of them. Before the Prophet could accomplish this desired object, however, he was compelled to seek peace in Pennsylvania, for the whole country around seemed determined to give Joseph no peace whatever. While the servant of God was on his way from his father's house, to seek a peaceful retreat, he was stopped on the highway twice by a mob of fifty men, but as the necessary precaution had been observed by hiding the plates in a barrel of beans, again they were preserved.

The trying scenes which this young man had to pass through, having been compelled to leave his home and country by reason of the persecutions heaped upon him in his young married life, were of a heart-rending character, besides the labor of translating the Book of Mormon, and organizing the Church which he was instructed to do. It became all the more difficult to perform this great work because new revelations came so much in contact with the traditions of the different religious sects of the day, each one claiming to be the right Church. Just imagine this unlearned youth, possessing no funds, only as he earned them by his daily labor, under these circumstances, with increasing responsibilities of family, and home. Without God's aid it would border on insanity to entertain a faint hope of success in so stupendous an undertaking. Had it not been that the Lord had promised to help

him, his heart would have failed him by the way. But there was encouragement found in the words of the prophet Isaiah, 29th chapter, where the prophet, speaking of the very time and condition surrounding the youth, used these words:

“Therefore, behold, I will proceed to do a marvelous work among this people, even the marvelous work and a wonder; for the wisdom of their wise men shall perish, * * * They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.”

Tens of thousands have proven those words to be true. I was personally favored with many conversations with the three witnesses whom God raised up, one of whom was Martin Harris, a near neighbor of Joseph Smith. In 1871, while I was emigrating, Martin Harris from Kirtland, Ohio, during our journey of over 2000 miles, he related many little incidents which occurred in those early times.

One of the incidents that interested me most was when, on a certain occasion, Martin's neighbors prevailed upon him to drink some wine with them with the evident intention of getting him to deny his testimony to the Book of Mormon. Martin drank but little, while his neighbors partook more freely. When they were in high glee they asked him if he really believed that he saw the angel of which he had testified.

“No,” said Martin, “I do not believe it.”

“Now,” said they, “We know you are an honest man.”

“Stop a moment,” said Martin, “and properly understand me. My reason for not believing it is that knowledge surpasses belief. Gentlemen, it was in open day when I saw the angel and I testify to you that I know my testimony is true. I do not believe it is true; I know it is.”

The reader can imagine the chagrin that his neighbors felt at this unexpected outcome of their efforts to entrap him.

Martin told me that knowing the indigent circumstances of the Prophet, he felt it was his duty to aid in the great work by giving Joseph fifty dollars to help advance the Lord's work. This occurred just prior to Joseph's leaving Manchester for Harmony, Pennsylvania. The Lord raised up a friend in time of need. The Lord remembered Martin for the timely aid, although it was many days afterwards. Martin also

stated that he had hired Joseph to work for him on his farm many times and paid him fifty cents per day, which was the usual price paid for hired help at that time. He also said that he had hoed corn with Joseph often, and that the latter was a good hand to work.

The Prophet found a short season of rest with his father-in-law at Harmony, Pennsylvania, where he succeeded in copying the seven lines of Characters which, by a previous arrangement, were taken to Professor Anthon, of New York, as explained in the next chapter.

Soon after Martin Harris returned from New York, he commenced to write for the Prophet while he translated from the gold plates. Martin often related to the writer the mode of translation. He said that the Prophet possessed a seer stone as well as the Urim and Thummim, by means of which he could translate the characters. On one occasion Martin, much liked the Prophet's seer stone, and after the Prophet had looked an unusual length of time, he raised his head, saying, "Martin, what in the world is the matter? All is dark as Egypt." Martin smiled and confessed, Joseph said, "Martin, why did you do this?" Martin answered: "To stop the mouths of fools, who tell me you know all this by ear, and are deceiving me."

Father Sanford Porter, while living in Jackson County, Mo., in 1832, was desirous to know how the Prophet translated the characters which were engraven on the gold plates, and made it a matter of prayer. While the Prophet was receiving the revelation in Jackson County, Missouri, Father Porter was present in the room and while observing that the Prophet would speak a sentence to be written by a scribe engaged for that purpose, the scribe would say, "It is written," and if written correctly the sentence before the Prophet would disappear and another sentence would appear likewise, but if not written correctly by the scribe the sentence would remain; and after the necessary correction had been made the sentence would disappear.

Many years ago Father Porter related to me that it was shown unto him, that by the aid of the Urim and Thummim the Prophet could see a sentence as if in gold letters, which

he would read and when it was written another sentence was presented. If written correctly it would disappear and another sentence would appear, and so continue. At the conclusion of the revelation Joseph was receiving, Father Porter said that the Prophet remarked that he had never found such great faith as was manifest in that house on that occasion.

The writer is satisfied that there never was a greater prophet, seer and revelator on this earth than Joseph Smith, the Prophet of God.

ORSON PRATT'S LETTER

I am here inserting some of the works of Brother Orson Pratt, one of the twelve apostles. It reads as follows:

The author of the letter has carefully examined the present state of the world and declares himself fully convinced of the awful apostacy which now so universally prevails. He unhesitatingly admits that all authority to teach, to administer ordinances, to build up the church of Christ, has entirely ceased from the earth—that “all is uncertain.” He also admits that “it is very reasonable to suppose that under such circumstances GOD would raise up and send one invested with authority. Whether Joseph Smith was such a one is the all important question and one that involves the fate of the present generation. If Joseph Smith was not sent of God and the tens of thousands who have been baptized into this Church are yet in their sins and no better off than the millions that have gone before them. The form, without the power and authority is no better than the hundreds of human forms that have no resemblance to the ancient pattern; indeed, it is more dangerous because better calculated to deceive. Other churches do not profess to have inspired apostles, prophets, prophetesses, evangelists, etc, hence we know if the New Testament be true, that they cannot be the Church of God. But the Latter-day Saints profess to have all these officers and gifts among them, and profess to have authority to administer in every form, ordinance and blessing of the ancient church, hence we know, that so far as the officers, doctrines ordinances, and ceremonies are evidence, this Church can exhibit a perfect pattern. In

these things, then, both ancient and modern Saints are exactly alike. By the New Testament then we cannot be condemned.

If the Latter-day Saints are not what they profess to be, one thing is certain, that no one ever will be able to confute their doctrine by the scriptures; however, imperfect the people may be, their doctrine is infallible. Can this be said of any other people who have existed on the eastern hemisphere during the last 1700 years? No. Their doctrines have been a heterogenous mixture of truth and error, that would not stand the test one moment when measured by a pattern of inspiration; some disparity could be seen and pointed out—some deviation either in the organization or in the ordinances of the gospel could be shown to exist. And now after so many centuries have elapsed, and when human wisdom has been exerted to its utmost strength, and the most exalted and gigantic talents displayed to lay a stable foundation whereon to build, we awake and behold all an empty bubble—a vain show—a phantom of man's creation, with scarcely a vestige of the ancient form, to say nothing of the power. In the midst of all this thick darkness, a young illiterate, obscure and inexperienced man announces a message from heaven, before which darkness flees away; human dogmas are overturned; the traditions of ages are uprooted; all forms of church government tremble like an aspen leaf at its approach, and the mighty fabric of popular sectarianism is convulsed and shaken to its very foundation. How happens all this? If Joseph Smith were an impostor, whence his superior wisdom? What power inspired his mind in laying the foundation of a church according to the ancient order? How could an impostor so far surpass the combined wisdom of seventeen centuries as to originate a system diverse from every other system under heaven, and yet harmonize with the system of Jesus and His apostles in every particular? What! an impostor discover the gross darkness of ages, and publish a doctrine perfect in every respect, against which not one scriptural argument can be adduced! The idea is preposterous! The purity and infallibility of the doctrine of this great modern prophet is a presumptive evidence of no small moment in favor of his divine mission.

We do not pretend that a perfect doctrine is an infallible evidence in favor of the divine authority of the one who teaches it. We can conceive it possible, though not probable, for a man to teach a doctrine unmixed with error, and yet be without authority to administer its ordinances. Swedenborg, Irving and many others, taught doctrines in some respects true, in other respects false; hence their authority should be rejected, even though they should perform miracles. We have no examples on the records of history, of a doctrine perfect in every respect, being taught by any person or persons, unless they were inspired with divine authority. If Joseph Smith taught a doctrine in any respect false, he should be rejected as an impostor, though he should, like the magicians of Egypt, turn rivers of water into blood, or create frogs in abundance, or even raise the dead like the witch of Endor. On the other hand, if he taught a true and perfect doctrine, he might be sent of God, though he himself should perform no miracle, like John the Baptist, or the Prophet Noah, or many other prophets of the Old Testament.

In ancient times, many great prophets were sent of God, and we have no record of their doing miracles, yet their respective messages were of infinite importance, and could not be rejected without condemnation. Where is there a man, no matter how great his attainments, that can show Mr. Smith's doctrine to be false? Did the ancient saints teach baptism to the penitent believer for the remission of sins? So did Mr. Smith. Did they teach the laying on of hands for the gifts of the Holy Spirit? So did Mr. Smith. Did the former-day saints teach that apostles, prophets, evangelists, pastors, teachers, deacons, bishops, elders, etc., all inspired of God were necessary in the church? So did Mr. Smith. Did the ancient saints teach that dreams, visions, new revelations, ministering of angels, healings, tongues, interpretations, and all other spiritual gifts were necessary in the church? So did this modern prophet. Where, then, is the discrepancy between the ancient and modern teachings? Nowhere. The teaching of the one is as perfect as the other; and we again assert that this perfect coincidence in teaching, in every point, is as strong presumptive evidence that Mr. Smith was sent of God.

Second.—In what manner does Joseph Smith declare that a dispensation of the gospel was committed unto him? He testifies that an angel of God, whose name was Moroni, appeared unto him; that this angel was formerly an ancient prophet among a remnant of the tribe of Joseph on the continent of America. He testifies that Moroni revealed unto him where he deposited the sacred records of his nation some fourteen hundred years ago; that these records contained the “everlasting gospel” as it was anciently taught and recorded by this branch of Israel. He gave Mr. Smith power to reveal the contents of those records to the nations of the earth. Now how does this testimony of Joseph Smith agree with the book of John’s prophecy given on the Isle of Patmos? John testifies that when the dispensation of the gospel is again committed to the nations, it shall be through the medium of an angel from heaven. Joseph Smith testifies that a dispensation of the gospel for all nations has been committed to him by an angel. The one uttered the prediction; the other testifies its fulfillment. Though Mr. Smith had taught a perfect doctrine, yet if he had testified that his doctrine was not restored by an angel, all would at once have known him to be an impostor. How came Mr. Smith, if an impostor, to not only discover a perfect doctrine, but also to discover the precise medium through which that doctrine should be restored to the earth? Did Swedenborg, Irving, Wesley, or any other person, not only teach a pure system, but at the same time did they declare that it was committed to them by an angel from heaven? If not, however pure and holy their teaching, they were not divinely authorized to administer in ordinances. If Mr. Smith had professed to have accidentally discovered those records, and that he was inspired to reveal their contents through the Urim and Thummim; or if he had professed to have received a message of the gospel through the inspiration of the Holy Ghost, or the Urim and Thummim, or in any other way but that of the ministering of an angel, we should, without further inquiry, have known him to be without authority. How came Mr. Smith, if a deceiver, to think of all this? Did Martin Luther, Wesley, Whitfield, Swedenborg, or Irving think of this?

Whence his superior intellect—his depth of understanding—his extensive foresight—that he should so far surpass all former impostors for 1700 years? John testifies that when the everlasting gospel is restored to the earth it shall be by an angel. Mr. Smith testifies that it was restored by an angel, and in no other way. This is another presumptive evidence that he was sent of God.

Third.—A revelation and restoration to the earth of the everlasting gospel through the angel Moroni would be of no benefit to the nations, unless some one should be ordained with authority to preach it and administer its ordinances. Moroni might reveal a book containing a beautiful and glorious system of salvation, but no one could obey even its first principles without a legally authorized administrator, ordained to preach, baptize, lay on hands for the gift of the Holy Ghost, etc. Did Moroni ordain Mr. Smith to the apostleship and command him to administer ordinances? No, he did not. But why not confer authority by ordination, as well as reveal the everlasting gospel? Because in all probability he had not the right so to do. All angels have not the same authority—they do not all hold the same keys. Moroni was a prophet, but we have no account of his holding the office of an apostle; and if not, he had no right to ordain Mr. Smith to an office which he himself never possessed. He no doubt went as far as he was authorized, and that was to reveal the “stick of Ephraim”—the record of his fathers containing the “everlasting gospel.” How then did Mr. Smith obtain the office of an apostle, if Moroni had no authority to ordain him to such an office? Mr. Smith testifies that Peter, James and John came to him in the capacity of ministering angels, and by the laying on of hands ordained him an apostle, and commanded him to preach, baptize, lay on hands for the gift of the Holy Ghost, and administer all other ordinances of the gospel as they themselves did in ancient days. Did Swedenborg—did Irving’s apostles—or did any other impostors during the long age of darkness—profess that the apostleship was conferred upon them by those who held it last—by any angel who held the office himself? No! and therefore they are not apostles but deceivers. If Mr. Smith had pretended

that he received the apostleship by the revelation of the Holy Ghost, without an ordination under the hands of an apostle, we should at once know that his pretensions were vain, and that he was a deceiver. If an impostor, how came Mr. Smith to discover this? Why did he not, like the Irvingites, assume the apostleship without an apostle to ordain him? How came he to possess so much more wisdom than Irving, as to discover that he could not be an apostle without being ordained under the hands of an apostle to ordain him? How came he to possess so much more wisdom than Irving as to discover that he could not be an apostle without being ordained under the hands of an apostle? If Mr. Smith be a false apostle, it must be confessed that he has exhibited far more judgment than all the false apostles who have preceded him, learned and talented as they were. Is not this another presumptive evidence of Joseph Smith's divine mission? Such a correctness upon matters of so great a moment, and upon subjects on which millions have heretofore erred, indicates something more than human—it indicates inspiration of the Almighty. The purity of Mr. Smith's doctrine—the perfect coincidence of his testimony with that of John's, in relation to the manner of the restoration of the everlasting Gospel to the earth, and the consistency of his testimony in relation to the manner of the restoration of the apostleship, are strong presumptive evidences that beautifully harmonize with and strengthen each other; the evidence is therefore accumulative, and increases with every additional condition or circumstances in a multiplied ratio, and seems almost irresistible to force conviction upon the mind.

Fourth.—Joseph Smith not only professes, through the medium of angels, to have received a dispensation of the gospel, and the power and authority of the apostleship, but he also professes to have received through revelation and commandment from God, a dispensation for the gathering of the Saints from all nations. Now the doctrine of the gathering of the Saints in the last days must either be false or true; if false, then Joseph Smith must be an impostor. It matters not how correct he may have been in all other points of his system, if this one point—the doctrine of the gathering be false, he must

be a deceiver. Why? Because he professes to have received this doctrine by direct revelation and commandment. On the other hand, if the doctrine of the gathering of the Saints be a true doctrine and scriptural, this will be another presumptive evidence that Mr. Smith was sent of God.

Now a doctrine may be true and not be scriptural; as for example, Newton's doctrine or law of universal gravitation is a true doctrine, but not a scriptural one; that is, it can neither be proved nor disproved by the scriptures. So Noah's doctrine of gathering into an ark—Lot's doctrine of fleeing out of Sodom—Christ's doctrine to depart out of Jerusalem and flee to the mountains to escape destruction, were all true; but neither of them could be proved or disproved by any scripture given to any of the former prophets. So likewise Mr. Smith's doctrine of the gathering of the Saints in the last days might be true, even though there should be no former scripture that predicted such an event; but in this case such a doctrine would be no evidence that Mr. Smith, who advocated it, was sent of God; but if such doctrine can be proved to be a scriptural doctrine, that is, if the gathering of the Saints was predicted in ancient scriptures as an event to take place in a certain age, in a certain way, and through certain means, and Mr. Smith comes in that age, professing to have a message to gather the Saints in such way, and by such means as the scriptures have foretold, then the exact and perfect agreement between the professed message of Mr. Smith, and the scriptural predictions relating to such a message or work, would be presumptive evidence of great weight in favor of his divine mission.

The doctrine of the gathering of the people of God, including Israel, is one so clearly predicted by the inspired writers, that it seems almost superfluous to refer to the numerous passages relating to it. The dispensation in which the people of God were to be gathered in one, is called by the apostle Paul, "the dispensation of the fullness of times;" which he represents as being an event then in the future. John, nearly one hundred years after the birth of our Saviour, saw the wonderful events and sceneries of unborn generations displayed in majestic and awful grandeur before him. He saw the churches

of Asia, then under his own personal watch-care, lukewarm, corrupted, and about ready to be moved out of their place. He saw the universal apostacy that was soon to succeed and hold dominion for ages over all kindred and tongues, under the name of the Mother of Harlots—the great Babylon that should make all nations drunk with her wickedness. He saw that after the nations had been overwhelmed in thick darkness for ages, without the Church of God, without apostles, without the ministering of angels, without one cheering message from heaven, that there would be one more proclamation of mercy made to all people—one more dispensation of glad tidings from the heavens, to be ushered in by an angel restoring the everlasting gospel, which was to receive a universal proclamation to all the inhabitants of the earth, followed with a loud cry, that the hour of God's judgment is come. He saw the universal proclamation of this warning message immediately followed by another angel, proclaiming the complete overthrow and downfall of Babylon. Between the interval of the flying of these two angels, he "heard another voice from heaven, saying come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Remember, that this voice, commanding the people to come out of Babylon, was to be a "voice from heaven." It was not to be a cunningly devised plan of uninspired man, brought about by human ingenuity, but it was to be a voice from heaven—a message sent from God—a new revelation, commanding the Saints to come out of Babylon previous to its downfall. How came Mr. Smith, if an impostor, to get, not only all the other particulars which we have mentioned, perfectly exact, but also to discover that there must be a gathering of the Saints out of Babylon, and that that work must immediately follow the introduction of the gospel by an angel? Why did he not say, my doctrine is true, and if you will embrace it you can be saved, and still remain where you are? It matters not how correct this doctrine might have been in all other points, if he had told his disciples to remain among the corrupt nations, and not gather together—this alone would have exposed the cloven foot, and proved him to be a deceiver,

Swedenborg, Wesley, Irving and a numerous host of others, during the last seventeen hundred years, have entirely neglected the gathering, which proves that they were without authority—that a dispensation of the gospel was never committed to them—that the voice from heaven to come out of Babylon had never saluted their ears. Previous to the restoration of the gospel by an angel, God had no people in Babylon, and therefore he could not call them out. An unauthorized uninspired priesthood, preaching a perverted gospel, never could raise up a people of God in Babylon; for they themselves are Babylon, and all their converts or children are begotten after their own likeness with Babylonish inscriptions upon their foreheads. It is only when the gospel, apostleship, and power are again restored in the way and manner predicted, that a people of God can be raised up among the nations. It is then, and not until then, that the voice is heard from heaven, calling that people out from among the nations. Mr. Smith did not forget this. It is marvellously strange, indeed, that he should be an impostor, and yet embrace in his system every particular that was to characterize the great dispensation of the latter times. It matters not how diverse the points of his doctrine were to the popular current among the great modern systems of religion. He seems to have introduced his system without paying the least regard as to what would be popular or unpopular—as to whether it would suit the learned or the unlearned—as to whether it would suit the temporal circumstances of man or not. He did not stop to make the inquiry whether the gathering of the Saints would be congenial to the feelings of those who occupied splendid mansions, upon fine farms, surrounded with every luxury of life. He did not stop to consider any of those things, but spoke as one having authority; saying “thus saith the Lord,” upon every point of doctrine which he promulgated. Now, for a young man, inexperienced and illiterate, to profess to give the word of the Lord upon subjects of so great a moment—to reveal doctrines which were directly opposed, not only to his own traditions, but to the teachings and doctrines of the most popular, numerous, and powerful sects of the day, and at the same time have those doctrines exactly accord, not only with the ancient gospel, but with every minute

prediction relative to the dispensation of the last days, is an evidence that carries truth upon the face of it, and leaves a deep and lasting impression upon every reflecting mind, and we can hardly refrain from assenting in our hearts, that surely he must have been sent of God.

Fifth.—What else besides the “everlasting gospel” does the Book of Mormon profess to contain? It professes to contain a brief but faithful history of a small branch of the tribe of Joseph, and the revelations given to them both before and after Christ, written by a succession of prophets who were the literal descendants of Joseph; hence it professes to be, in the full sense of the word, the writings or records of the tribe of Joseph. It contains numerous and pointed predictions, showing expressly that the age in which their records should by the power of God, be revealed to the nations, should also be the day in which Israel should be gathered; and that their records in conjunction with the records of the Jews, should be the powerful instruments in the hands of the servants of God in bringing about that great work. Now, how does this accord with the word of the Lord to Ezekiel upon the same subject? Ezekiel was commanded to write upon two sticks, one for Judah and the other for Joseph; after which he was commanded to join them together into one. And when the children of Israel should make inquiry what these two united writings of Judah and Joseph meant, he was to say unto them, that the Lord God would join the writings of Joseph with those of Judah; immediately after which He would take the children of Israel from among the heathen, whither they were gone, and would gather them on every side, and bring them into their own land; and that He would make them one nation in the land upon the mountains of Israel; and that one king should be king to them all; and that they should no more be two nations or kingdoms. Ezekiel testifies that the writings of Joseph should be joined with the writings of Judah. Mr. Smith presents this generation with a book, consisting of several hundred pages, professing to be the sacred writings of the inspired prophets of the tribe of Joseph, who anciently inhabited the great western hemisphere. Ezekiel testifies that Israel should be gath-

ered, never again to be scattered, immediately after the union of these two records. The professed record of Joseph, brought to light by Mr. Smith, testifies in the most positive language, that this is the age in which Israel shall be gathered through the instrumentality of the word and power of God, contained in the two records. Ezekiel uttered the prediction. Mr. Smith presents a professed fulfillment. This is another presumptive evidence in favor of the divine authority of his mission; for if the gathering of Israel had not been included in the mission of Mr. Smith, as an important part of the great work of the last dispensation, all would have had good reason for rejecting him without further inquiry. The ministering of an angel—the restoration of the gospel—the conferring of the apostleship—the setting up of the kingdom of God—the gathering of the Saints—the revelation of the record of Joseph, and its union with the Jewish record—and the restoration of all the house of Israel to their own lands, are the wonderful events to be fulfilled in the great “dispensation of the fullness of times.”

Whatever person or persons are divinely commissioned to usher in that dispensation, must have the keys of authority to perform every work pertaining thereunto. If Joseph Smith had included all these remarkable events in his mission, excepting one; then that one exception would be sufficient to prove him to be acting without authority. But where, we ask is there one exception? What particular event or circumstance pertaining to the dispensation, of which he professed to hold the keys, has he excluded from his system? Did John predict the restoration of the gospel by an angel? It is included in Mr. Smith's system. Did John predict that the Saints should receive a message from heaven, commanding them to come out of Babylon? It also is included in the system of Joseph Smith, and the Saints are now obeying it. Did Ezekiel predict the final gathering of Israel as an immediate result of the union of the two records of Joseph and Judah? Mr. Smith also includes that in his system. The two records are already united in their testimony, and will soon accomplish the purpose for which they were sent forth. What then is lacking? Is there any of the prophets, or inspired writers of ancient times, who

have pointed out some other way for the latter-day dispensation to be brought about? Can any man show that the gospel will not be restored by an angel, or that the Saints will not be called out of Babylon by a message from heaven? or that the record of the tribe of Joseph will not be joined with the Jewish record—the Bible? or that Israel will not be gathered to their own lands through the instrumentality of more revelation? or that the kingdom of God will not be set up in the latter days to break in pieces all other kingdoms? or that apostles and prophets will not be restored to the earth as in ancient times? If all these things are possible, probably, and scriptural—if all these events must come to pass in their time, and in the manner predicted—can any one show that this is not the time? that the Book of Mormon is not the record of Joseph, about which Ezekiel prophesied? Can any one show any cause why Joseph Smith should not receive the ministering of an angel? Why he should not be ordained an apostle, or prophet, or receive revelations and commandments from God? If the gospel is to be restored by an angel, it must be restored at the first to some person. Why not that person be Mr. Smith? If the records of two different tribes are to be joined in one, why not the Book of Mormon and the Bible be the two records? And why not Mr. Smith be the instrument in the hands of God in fulfilling this prophecy? If these things are not the fulfillment of those ancient predictions, will the generations that live when they do come to pass be any more believing than they are at present in this work? Will they be any more ready to receive new revelations, visions, angels, or ancient sacred records than they are now? When God sets up his kingdom will mankind be any more willing to receive the apostles, prophets, and inspired officers of that kingdom, than they are now? One thing is certain; if the angel has not come—if the gospel is not restored—if the records of Joseph are not revealed—then there is no kingdom of God on the earth, no authority to preach or administer the ordinances among men; all is gross darkness—all is uncertainty—and our only alternative is to wait till the voice of the angel is heard, till the great work of the last dispensation is ushered in. But will we then

receive it? Will not our prejudices be as great then as they are now against Mr. Smith? Are there any qualifications that Mr. Smith should possess that he did not possess? Were there any doctrines which he advocated adverse to scriptural doctrine? Were there any principles connected with his system inconsistent with the prophecies? If then perfection characterizes every doctrine embraced in the great scheme of this modern prophet, who can say that he was not sent of God? Who dare oppose so great and perfect a system, without the least shadow of evidence to prove its falsity? Who so lost to every sense of reason and sound judgment, as not to perceive an overwhelming evidence flowing in from every quarter to establish the divine mission of Joseph Smith? Who that has examined his mission or system impartially, can bring even one evidence against it? Are we not bound then to yield, at least, our faith on the side of evidence? What excuse then can the learned, and great and wise of the earth, render for opposing a work of so great importance with nought but ridicule, and slander, and vile reproaches? Let them bring forth their strong reasonings, or else let them hear, and say it is truth.

Sixth.—The perfect agreement between the prediction of Isaiah (Chap. XXIX) and Mr. Smith's account of the finding and translation of the Book of Mormon, is another collateral proof that he was divinely commissioned. Mr. Smith testifies that the plates from which that book was translated were taken out of the ground, from where they were originally deposited by the prophet Moroni; that the box containing them was composed of stone, so constructed as to exclude, in a great degree, the moisture of the soil; that with the plates he discovered a Urim and Thummim, through the aid of which he afterwards was enabled to translate the book into the English language. Soon after obtaining the plates a number of the characters were correctly transcribed, and sent to some of the most learned individuals in the United States, to see if they could translate them. Among the rest, they were presented to Professor Anthon, of New York City. But no man was found able to read them by his own learning or wisdom. Mr. Smith, though an unlearned man, testifies that he was commanded to

translate them, through the inspiration of the Holy Ghost, by the aid of the Urim and Thummin, and that the Book of Mormon is that translation. Now, Isaiah says to Israel, "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall whisper out of the dust."

Who cannot perceive the perfect harmony between Isaiah's prediction and Mr. Smith's testimony? Isaiah, as if to impress it upon the minds of those who should live in future generations, gives no less than four repetitions of the same prediction in the same passage, informing us in the most definite language, that after Israel should be brought down, they should speak in a very familiar manner "out of the ground," and "whisper low out of the dust." Mr. Smith has been an instrument in the hands of God of fulfilling this prediction to the very letter. He has taken "out of the ground" the ancient history of one-half of our globe—the sacred records of a great nation of Israel—the writings of a remnant of the tribe of Joseph, who once flourished as a great and powerful nation on the western hemisphere. The mouldering ruins of their ancient forts, and towers, and cities, proclaim their former greatness, in mournful contrast with their present sad condition. They have been brought down like all the rest of Israel; but the words of their ancient prophets "speak out of the ground" and "whisper out of the dust" to the ears of the present generation, revealing in a very "familiar" manner the history of ancient America, which before was entirely unknown to the nations. Isaiah says, that Israel should "speak out of the ground." Mr. Smith says that he obtained the writings of Joseph from "out of the ground." Now, if Mr. Smith had professed that he had got his book as Swedenborg obtained his, or as the Shakers obtained theirs; that is, if he had professed to have obtained this book to usher in this last dispensation in any other way but "out of the ground," we should have had reason to suppose him a deceiver, like Swedenborg and thousands of others. Again, Isaiah says that "the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is

delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." All this was fulfilled before Mr. Smith was aware that it had been so clearly predicted by Isaiah. He sent the "words of a book" which he found, as before stated, to Professor Anthon. But it was a sealed writing to the learned professor—the aboriginal language of ancient America could not be deciphered by him. He was as much puzzled as the wise men of Babylon were to interpret the unknown writing upon the wall. Human wisdom and learning, in this case, were altogether insufficient. It required another Daniel, who was found in the person of Mr. Smith. What a marvelous work! What a wonder! How the wisdom of the wise and learned was made to perish by the gift of interpretation given to the unlearned! If the Book of Mormon is what it professes to be—a sacred record—then it must be the very book mentioned in Isaiah's prediction; for the Prophet Nephi, one of the writers of the Book of Mormon, who lived upwards of 2,400 years ago, informs us that their writings should be brought to light in the last days, in fulfillment of Isaiah's prediction; he also delivers a prophecy in relation to the same book, and predicts many events in connection therewith, which are not mentioned by Isaiah. We here give an extract from his prediction, as also his quotations from Isaiah:

"Behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of Hosts, with thunder, and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire; and all the nations that fight against Zion, and that distress her, shall be as a dream of a

night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth, but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh, but he awaketh, and behold he is faint, and his soul hath appetite: yea, even so shall the multitude of all the nations be that fight against Mount Zion; for behold, all ye that do iniquity, stay yourselves and wonder, for ye shall cry out, and cry; ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink: for behold, the Lord hath poured out upon you, the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath He covered because of your iniquity.

“And it shall come to pass, that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. And behold the book shall be sealed; and in the book shall be a revelation from God from the beginning of the world to the ending thereof? Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abomination of the people. Wherefore the book shall be kept from them. But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed he shall not deliver, neither shall he deliver the book. For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, that they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof. And the day cometh that the words of the book which were sealed, shall be read upon the house-tops; and they shall be read by the power of Christ: and all things shall be revealed unto the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore at that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book, and the things therein. And there is none other which shall view it, save it be a few according to the will of God, to bear testimony of his word unto the children of men; for the Lord God hath said, that the words of the faithful should speak as if it were from the dead.

Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth him good, will he establish his word; and wo be unto him that rejecteth the word of God.

“But behold, it shall come to pass that the Lord God shall say unto him to whom He shall deliver the book, take these words which are not sealed and deliver them to another, that he may show them unto the learned, saying, read this, I pray thee. And the learned shall say, bring hither the book, and I will read them: and now, because of the glory of the world, and to get gain will they say this, and not for the glory of God. And the man shall say, I cannot bring the book, for it is sealed. Then shall the learned say, I cannot read it. Wherefore it shall come to pass, that the Lord God will deliver again the book and words thereof to him that is not learned; and the man that is not learned shall say, I am not learned. Then shall the Lord God say unto him, the learned shall not read them, for they have rejected them, and I am able to do mine own work; wherefore, thou shalt read the words which I shall give unto thee. Touch not the things which are sealed, for I will bring them forth in my own due time; for I will show unto the children of men that I am able to do mine own work. Wherefore, when thou hast read the words which I have commanded thee, and obtained the witnesses which I have promised unto thee, then shalt thou seal up the book again, and hide it up unto me, that I may preserve the words which thou hast not read, until I shall see fit in mine own wisdom, to reveal all things unto the children of men. For behold, I am God; and I am a God of miracles: and I will show unto the world that I am the same yesterday, today, and for ever; and I work not among the children of men, save it be according to their faith.

“And again it shall come to pass, that the Lord shall say unto him that shall read the words that shall be delivered him, forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear towards me is taught by the precepts of men, therefore, I will proceed to do a marvelous work among this people, yea a marvelous work and a wonder; for the wisdom of the wise and learned shall perish and the understanding of their prudent shall be hid * * * * * And in that day shall the deaf hear the words of the book, and the eyes of the blind shall be set out of obscurity and out of darkness; and the meek also shall increase, and their joy shall be in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For assuredly as the Lord liveth they shall see

that the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; and they that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding and they that murmured shall learn doctrine."

Here it will at once be perceived that the Book of Mormon is actually the book predicted by Isaiah, or else it must be an imposture. The book mentioned by Isaiah, was to have every characteristic which seems to accompany the Book of Mormon. Did Isaiah predict that the "deaf should hear the words of the book, and the eyes of the blind see out of obscurity, and out of darkness?" It has been fulfilled by the coming forth of the Book of Mormon. Did Isaiah say that in the day his predicted book should speak out of the ground, then those who "erred in spirit should come to understanding, and they that murmured should learn doctrine?" It has been fulfilled to the very letter through the instrumentality of the Book of Mormon. Tens of thousands of honest men, who erred in spirit because of the doctrines and precepts of men, have come to understanding. Many points of doctrine which had been in controversy for ages are made perfectly plain in the Book of Mormon; hence those who have murmured because of the darkness and obscurity thrown over the scriptures by human wisdom and learning, have "learned doctrine." Did Isaiah prophesy that when the predicted book should make its appearance, that then "the house of Jacob should no longer be made ashamed, neither should the face of Jacob any more wax pale?" The Book of Mormon has come, declaring that the time is at hand for the gathering of the house of Jacob, no more to be scattered. Did Isaiah predict that in the day of the revelation of a certain book, "the terrible one should be brought to nought, the scorner be consumed, and all that watch for iniquity be cut off;" and finally, that "all the nations who should fight againt Mount

Zion, should pass away as the dream of a night vision, and be destroyed by earthquake and the flame of devouring fire?" The Book of Mormon comes testifying that the hour of these judgments is at hand. And finally, there is no circumstances mentioned by Isaiah, connected with the revelation and translation of the book he mentions, but what is connected with the Book of Mormon. If Joseph Smith was an impostor, and wished to palm himself off upon the world as the great prophet who was to usher in the preparatory dispensation for the coming of the Lord, how came he to discover all these minute particulars contained in Isaiah's prophecy, so as to so exactly and perfectly incorporate in his great scheme of imposture each and every one of them? If this illiterate youth was a deceiver, he has far outstretched all the learned divines or impostors of the last eighteen hundred years—he has made his great and extended scheme to harmonize in every particular, not only with the ancient gospel but with the ancient prophecies, and this, too, so perfectly, that no one can detect the delusion. Reader, does not such a scheme savor very strongly of the truth? Does it not require a greater effort of mind to disbelieve such a scheme than it does to believe it? If such a scheme cannot be credited, where is there a scheme or system in the whole world that can be credited. Can you find one equal to it in perfection? Can you find one that contains one-twentieth part of the truth which this system contains? If, then you doubt the authority of Mr. Smith, how much more ought you to doubt the authority of every other man now on the earth? If Mr. Smith's perfect scheme should be rejected, surely all other schemes or doctrines which can be shown to be ten times more imperfect, should also be rejected. If any are to be received, surely that one should be received which seems to contain all the elements of a true doctrine, and in which there cannot be detected the least evidence of imposture. To invent a scheme apparently every way suited to the last dispensation or preparatory work for the second advent of our Lord—to have that scheme agree in every minute particular with the endless circumstances and numberless events predicted by the ancient prophets, bespeaks a wisdom far superior to that of man; it bespeaks the

wisdom of God. This endless train of circumstances—all harmonizing—all combining—all concentrating as it were into one focus—carries with it such irresistible evidence of truth that it is almost impossible for the careful investigator to reject the divinity of Joseph Smith's mission. Like investigating the works of nature, the more he examines the more he perceives the wisdom of the Deity enstamped upon every sentence.

Seventh.—According to the Book of Mormon, all of the great western continent, with all the valleys, hills and mountains, riches and resources pertaining thereunto, was given to the remnant of Joseph, as their "land of promise." The Almighty sealed this covenant and promise by an oath, saying, that the land should be given unto them forever. The western world, including both North and South America, is the "land of promise," to the remnant of Joseph, in the same sense that the land of Palestine is a promised land unto the twelve tribes of Israel. Now this testimony of the Book of Mormon agrees most perfectly with the prophetic blessing placed upon the head of Joseph by the patriarch Jacob; who, just previous to his death, called together his sons and predicted upon each what should befall them or their tribes "in the last days." The blessing upon the tribe of Joseph is as follows (Gen. xlix chap.): "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall; the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel); even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." In the preceding chapter, when blessing the two sons of Joseph, he says, "Let them grow into a multitude in the midst of the earth." And again, "His seed shall become a multitude of nations." From this prediction it will be perceived that

Joseph prevailed with God, and obtained a greater blessing in behalf of the tribe of Joseph than what Abraham and Isaac, his progenitors, had obtained. While the blessing of Jacob's progenitors was limited to the land of Palestine, Joseph had confirmed upon him a blessing, or country, above, or far greater than Palestine—a country at a distance, represented by the “utmost bounds of the everlasting hills.” Some of the “branches” of the “fruitful bough” of Joseph were spread far abroad from the parent tree—they were to “run over the wall” of the mighty ocean—they were to “become a multitude of nations in the midst of the earth.” There, among the “everlasting hills” they were to be “made strong by the hands of the mighty God of Jacob.” It was to be there among the “multitude of nations” of the posterity of Joseph, that the “Shepherd—the stone of Israel” was to establish a kingdom, which should break in pieces all other kingdoms, and “fill the whole earth.”

In America there is “a multitude of nations,” called by us “Indians.” These Indians evidently sprang from the same source, as is indicated by their color, features, customs, dialects, traditions, etc.; that they are of Israelitish origin is also evident from their religious ceremonies, their language, their traditions and the discovery of Hebrew inscriptions, etc. If America is not the land given to a branch of Joseph, where or in what part of the globe shall that tribe receive the fulfillment of Jacob's prediction? Where, if not in America, has a land been peopled by a multitude of the nations of Joseph? Can a multitude of the nations of Joseph be found in Europe, Asia, or Africa, or in any of the adjoining islands. If not, then America seems to be the only place where that great prediction could receive its accomplishment. The Book of Mormon testifies that America is “the land of Joseph,” given to them by promise. Is not this an additional evidence that Mr. Smith was sent of God? If Mr. Smith was an impostor, how came he to discover that the tribe of Joseph was to be favored so much above all the other tribes of Israel? Perhaps it may be replied, that it was easy to discover that from the scriptures; but, we ask, why did not Swedenborg, Wesley, Irving, or some of the other impostors of former times, make

this scriptural discovery, and incorporate it in their pretended dispensations? It would be, at first, thought far more natural to suppose the American Indians to be the ten lost tribes of Israel; indeed, this is the opinion of many of the learned at the present day. Why did not this modern prophet, if a deceiver, form his deceptive scheme more in accordance with the opinions of the learned? or why should he choose a remnant of the tribe of Joseph to people ancient America? Out of the twelve tribes of Israel, why did he select only a branch of one tribe to people this vast continent? All can now perceive why the Book of Mormon should profess to be the history of a remnant of one tribe, instead of being the history of the ten tribes. All can see, why America should be represented as a promised land to Joseph, instead of being given to Reuben, Simeon, or any of the other tribes. All can now see, though it was not seen at first, that if the Book of Mormon was different from what it now is; that is, if it professed to contain a history of the ten lost tribes; or if it had given the great western continent to any other people or to any other tribe than that of Joseph, that it would have proved itself false—it would not have been the book or record which the prophets predicted should come forth to usher in the great work of the last days. An impostor would be obliged to take into consideration all these minute circumstances, many of which are in direct opposition to the established traditions of the day; yet none of them could be neglected without proving fatal to his scheme. But Mr. Smith with all the accuracy of a profound mathematician, has combined all the minute elements of both doctrine and prophecy in his grand and wonderful scheme—nothing is wanting. Whatever department of his system is examined it will be found invulnerable. What an invaluable amount of evidence to establish the divine mission of the Prophet Joseph Smith!

Eighth.—In the Book of Mormon are given the names and locations of numerous cities of great magnitude, which once flourished among the ancient nations of America. The northern portions of South America, and also Central America, were the most densely populated. Splendid edifices, palaces, towers, forts and cities were reared in all directions. A care-

ful reader of that interesting book can trace the relative bearings, and distances of many of these cities from each other; and if acquainted with the present geographical features of the country, he can, by the descriptions given in that book, determine, very nearly, the precise spot of ground they once occupied. Now, since that invaluable book made its appearance in print, it is a remarkable fact, that the mouldering ruins of many splendid edifices and towers, and magnificent cities of great extent, have been discovered by Catherwood and Stephens in the interior wilds of Central America, in the very region where the ancient cities described in the Book of Mormon were said to exist. Here, then, is a certain and indisputable evidence that this illiterate youth—the translator of the Book of Mormon, was inspired of God. Mr. Smith's translation describes the region of country where great and populous cities anciently existed, together with their relative bearings and approximate distances from each other. Years after, Messrs. Catherwood and Stephens discovered the ruins of forty-four of these very cities and in the very place described. What, but the power of God, could have revealed beforehand this unknown fact, demonstrated years after by actual discovery?

Ninth.—The fulfillment of a vast number of prophecies delivered by Mr. Smith is another infallible evidence of his divine mission. Out of the many hundreds of fulfilled predictions uttered by him we select the following as examples:

1. Soon after Mr. Smith found the plates he commenced translating them. He had not proceeded far before he discovered from his own translation the prophecy of Nephi, as before quoted, the three witnesses, besides himself, should behold the book by the power of God, and should know and testify of its truth. Some length of time after this, or in the month of June, A. D. 1829, the Lord gave a revelation, through Mr. Smith, to Oliver Cowdery, David Whitmer and Martin Harris, promising them that if they would exercise faith, they should have a view of the plates, and also of the Urim and Thummim. This prediction was afterwards fulfilled; and these three persons sent forth their written testimony, in connection with the Book of Mormon, to all nations, kin-

dreds, tongues and people, declaring that an angel of God descended from heaven, and took the plates and exhibited them before their eyes; and that at the same time, the voice of the Lord from the heavens testified to them of the truth contained in Mr. Smith's translation of these records. Now an impostor might indeed predict the raising of three witnesses, but he could never call down an angel from heaven, in the presence of these witnesses, to fulfill his prediction.

2. Before the Church of Jesus Christ of Latter-day Saints had any existence upon the earth, the prophecy of Moroni was translated and printed in the Book of Mormon. It is expressly predicted in this prophecy, that in the day that that book should be revealed, "the blood of the Saints should cry unto the Lord from the ground," because of the wickedness of the people, and that the "time should soon come when," because of the cries and mourning of "widows and orphans," whose husbands and fathers should be slain by wicked hands, "the Lord should avenge the blood of his Saints." And again, in August, 1831, the word of the Lord came to Mr. Smith, saying that "the Saints should be scourged from city to city, and from synagogue to synagogue," and that but few of those then in the Church should "stand to receive an inheritance." (See Book of Doctrine and Covenants, page 235.) The blood of many hundreds of Saints who have been slain and martyred in this Church is an incontrovertible evidence of the truth of the prediction. Surely Mr. Smith must have been a prophet of God to have foreseen not only the rise of the Church of the Saints, but that their blood should cry aloud from the ground for vengeance upon the nation who should perpetrate these bloody deeds. No human foresight could have seen the bloody sceneries that were to take place after the rise of the Church. All natural appearances in the United States were against the fulfillment of this dreadful prediction. Every religious society throughout the whole country was strongly guarded against persecution and religious intolerance by the strong arm of the civil law. The glorious constitution of this great and free people proclaimed religious freedom to every son and daughter of Columbia's soil: yet, in the midst of this boasted land of freedom and religious rights, where universal

peace seemed to have selected her quiet dwelling-place, the voice of the great prophet is heard predicting the rise of the Latter-day Church, and the bloody persecutions that should follow her "from city to city, and from synagogue to synagogue." Never were there any prophecies more literally and palpably fulfilled since the creation of the earth. If the foretelling of future events that could not possibly have been foreseen by human wisdom—events, too, that to all outward appearances were very unlikely to come to pass: if the predicting of such events and their subsequent fulfillment constitutes a true prophet, then Joseph Smith must have been a true prophet, and if a true prophet, he must have been sent of God.

Tenth.—There are many thousands of living witnesses who testify that God has revealed unto them the truth of the Book of Mormon, by dreams, by visions, by the revelations of the Holy Ghost, by the ministering of angels, and by His own voice. Now, if Mr. Smith is an impostor, all these witnesses must be impostors also. Perhaps it may be said, that these witnesses are not impostors, but are deceived themselves. But, we ask, can any man testify that he knows a false doctrine to be true, and still not be an impostor? Men frequently are deceived when they testify their opinions, but never deceived when they testify they have a knowledge. Such must either be impostors, or else their doctrine must be true. Now, would it not be marvelously strange indeed if even three or four men, who were entirely disconnected, being strangers to each other, should all undertake to deceive mankind by testifying that an angel of God had descended before them, or that a heavenly vision had been shown to them, or that God had in some other marvelous way manifested to them the divine authenticity of the Book of Mormon? If the testimony of three or four impostors would appear marvelous, how infinitely more marvelous would appear the testimony of tens of thousands of impostors in different countries, widely separated from each other, and who never saw each others faces, and yet all endeavoring to palm upon the world the same great imposition! If many thousands of witnesses do testify boldly, with words of soberness, that God has revealed

to them that this is His church or kingdom that was to be set up in the last days, then we have an overwhelming flood of collateral evidences to establish the divine mission of Joseph Smith.

Eleventh.—The miracles wrought by Joseph Smith are evidences of no small moment to establish his divine authority. In the name of the Lord he cast out devils, healed the sick, spoke with new tongues, interpreted ancient languages, and predicted future events. Many of these miracles were wrought before numerous multitudes of both believers and unbelievers, and upon persons not connected with our Church. And again, the numerous miracles wrought through the instrumentality of thousands of the officers and members of this Church, are additional evidences that the man who was instrumental in founding the Church must have been sent of God. The thousands of sick that have been miraculously healed in all parts of the world where this gospel is preached give forth a strong and almost irresistable testimony—that Mr. Smith's authority is "from heaven." Although the great majority of mankind consider miracles to be an infallible evidence in favor of the divine authority of the one who performs them, yet we do most distinctly dissent from this idea. If miracles be admitted as an infallible evidence, then all that have ever wrought miracles must have been sent of God. The magicians of Egypt wrought some splendid miracles before that nation; they created serpents and frogs, and turned rivers of water into blood. If miraculous evidence is infallible, the Egyptians were bound to receive the contradictory messages of both Moses and the magicians as of divine authority. According to this idea, the witch of Endor must have established her divine mission beyond all controversy by calling forth a dead man from the grave in the presence of Saul, King of Israel. A certain wicked power described by John (Rev. xiii chap.) was to do "great wonders" and "miracles," and cause "fire to come down from heaven on the earth in the sight of men." If miracles were infallible evidences, surely no one should reject the divine authority of John's beast. Again in (Rev. xvi chap.) "John saw three unclean spirits like frogs," which he expressly says, are the spirits of devils working miracles,

which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." The learned divines and clergy of the nineteenth century boldly declare that "miracles are an infallible evidence of the divine mission of the one who performs them." If so, who can blame "the kings of the earth," and these learned divines, and all their followers for embracing the message of these divinely inspired devils? For, according to their arguments, they should in no wise reject them, for they prove their mission by evidences which they say are infallible. We shall expect in a few years, to see an innumerable host of sectarian ministers, as well as kings, taking up their line of march for the great "valley of Armageddon," near Jerusalem. and thus prove by their works that they do really believe in the infallibility of miraculous evidence. Devils can work miracles as well as God, and as they have already persuaded the religious world that miracles are infallible evidences of divine authority, they will not have much difficulty among the followers of modern Christianity in establishing the divinity of their mission. But the Latter-day Saints do not believe in the infallibility of miraculous evidence. We believe the miraculous gifts are absolutely necessary in the church of Christ, without which it cannot exist on the earth. Miracles, when taken in connection with a pure, holy, and perfect doctrine, reasonable and scriptural, is a very strong collateral evidence in favor of that doctrine, and of the divine authority of those who preach it. But abstract miracles alone, unconnected with other evidences, instead of being infallible proofs are no proofs at all: they are as likely to be false as true. So baptism "for the remission of sins" is essential in the church of Christ, and when taken in connection with all other points of doctrine embraced in the gospel, is a presumptive evidence for the divine authority of the person who preaches it. But baptism "for the remission of sins," unconnected with other parts of the doctrine of Christ, would be no evidence either for or against the divine authority of any man. The many thousands of miracles wrought in this Church, being connected as they are with an infallible doctrine, and with a vast number of other proofs, have carried an almost irresistible conviction

to the minds of vast multitudes, who have, in consequence, yielded obedience to the message, and become in their turn the happy recipients of the same power of God, by which they themselves can also heal the sick and work by faith in the name of the Lord; thus demonstrating to themselves the truth of the Savior's promise, viz.: that certain miraculous "signs shall follow them that believe." (See Mark, chapter xvi.)

There is one thing connected with Joseph Smith's message which will at once prove him to be an impostor or else a true prophet. It is a certain promise contained in a revelation which was given through him to the apostles of this Church in the year 1832. It reads as follows:

"Go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature.

"And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me—ye are my friends;

"Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and that is baptized by water for the remission of sins, shall receive the Holy Ghost;

"And these signs shall follow them that believe.

"In my name they shall do many wonderful works;

"In my name they shall cast out devils;

"In my name they shall heal the sick;

"In my name they shall open the eyes of the blind, and unstop the ears of the deaf;

"And the tongue of the dumb shall speak;

"And if any man shall administer poison unto them it shall not hurt them;

"And the poison of the serpent shall not have power to harm them. * * * Verily, verily, I say unto you they who believe not on your words, and are not baptized in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am.

"And this revelation unto you, and commandment, is in force from this very hour upon all the world." (Doctrine and Covenants, page 294, 295.)

Here, then, this great modern prophet has presented himself before the whole world with a bold unequivocal promise to every soul who would believe on his message—a promise, too, that no impostor would dare to make with the most distant hope of success. An impostor might indeed make such a promise to his followers, but they never would realize a fulfillment of it. If these miraculous signs have not followed according to the above promise, then the tens of thousands who have complied with the conditions would know Joseph Smith to be an impostor, and with one accord would turn away, and that would be the end of the imposition. But the very fact that vast multitudes are annually being added to the Church, and continue therein year after year, is a demonstrative evidence that the promise is fulfilled—that the Holy Ghost is given, and the miraculous signs also. Dare any other societies in all the world make such a promise unto the believers in their respective systems? No, they dare not; they know full well that it would be the speedy downfall and utter overthrow of their vain, unauthorized, and powerless religions. O, what a wide and marked difference between the religion of Joseph Smith and that of the Protestant and Catholic religions—between his authority and that of sectarian divines! The one promises all the miraculous gifts of the Holy Ghost, to his followers, the other is as powerless as the dry stubble prepared for the burning. While the followers of this great prophet cast out devils, speak with new tongues, heal the sick, open the eyes of the blind, cause the lame to walk, obtain heavenly visions, and converse with angels, the followers of those unauthorized, deluded and crafty sects not only deny these great and glorious gifts, or impute them in these days to the power of the devil, but they grasp the sword, and fire-arms, and deadly weapons, to kill off the Saints, and drive them from the face of what they call civilized society. While the one class are suffering martyrdom by scores for their testimony, the other class are rolling in all the luxuries and splendors of great Babylon, with fat salaries of from ten to twenty-seven thousand pounds sterling per annum.

As we have briefly examined into the nature of the evidence in favor of Joseph Smith's divine mission, it may

be well at the close of this number to give a short summary of the proofs and arguments contained in the foregoing.

1. Joseph Smith's doctrine is reasonable, scriptural, perfect and infallible in all its precepts, commands, ordinances, promises, blessings and gifts. In his organization of the Church, no officer mentioned in the New Testament organization is omitted. Inspired apostles and prophets are considered as necessary as pastors, teachers, or any other officer.

2. Joseph Smith's account of the restoration of the gospel by an angel—of his taking out of the ground the restoration of the gospel by an angel—of his taking out of the ground the sacred records of the tribe of Joseph—of their subsequent translation by the gift of God—and of the great western continent's being given to a remnant of Joseph, where they have grown into a multitude of nations, are all events clearly predicted by the ancient Jewish apostles and prophets, together with the minute circumstances connected therewith. The times and seasons in which these events should transpire, and the purposes which they should accomplish are also all plainly foretold. Joseph Smith presents the world with the fulfillment at the predicted time—in the predicted manner—and for the predicted purpose as anciently specified.

3. Joseph Smith incorporates in his mission the gathering of the Saints out of Babylon, and every other predicted event that was to characterize the great preparatory dispensation for the second advent of our Lord.

THE KINGDOM OF GOD.**By Orson Pratt****One of the Twelve Apostles of the Church of Jesus Christ of
Latter-day Saints.**

CHAPTER I.**The Nature and Character of the King—The Character and
Requisite Qualifications of the Subordinate Officers.**

The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God, having made all beings and worlds, has the supreme right to govern them by His own laws and by officers of His own appointment. Any people attempting to govern themselves by law of their own making, and by officers of their own appointment, are in direct rebellion against the Kingdom of God. The antediluvians were overthrown by a flood, because they rejected the government of the Almighty, and instituted their own government in its subjects to the legal power: they alone were saved. The universal dissolution and utter abolishment of all the unauthorized men made governments of the old world, should have been an everlasting warning to all future generations to avoid the same rebellion, and to establish no governments on the earth of human origin. But alas! the posterity of Noah soon revolted from the only legal, rightful power, and set up for themselves forms of governments of their own inventions. The rebellion soon became so general, that all the inhabitants of the earth except Melchizedek, Abraham, Lot, and a very few others, engaged themselves in supporting and upholding kings and other officers in their usurped authority, and suffering themselves to be governed by human laws, instead of revealed laws from God. From that time until the present, empires, kingdoms, principalities, republics, and numerous other corrupt, illegal, unauthorized powers have multiplied themselves in the four quarters of the globe.

At various times during the last four thousand years, God has asserted His rights, and endeavored to establish His own authority, His own laws and His own government among the children of men. But so great was the opposition manifested by those illegal, exceedingly limited in numbers. The vast majority of mankind made war against it—overcame, killed, and destroyed its officers and loyal subjects, until not a vestige of it was left remaining on the earth. For seventeen hundred years the nations, upon the eastern hemisphere have been entirely destitute of the Kingdom of God—entirely destitute of a true and legal government—entirely destitute of officers legally authorized to rule and govern. All the emperors, kings, princes, presidents, lords and rulers, during that long night of darkness, have acted without authority. Not one of them was called or anointed a king or a prince by the God of Heaven—not one of them received his office or appointment by him—not one of them has received revelations or laws from him—not one of them has received any communication whatsoever from the rightful sovereign, the great King. Their laws are not from governments. Their very foundations were laid in rebellion, and the whole superstructure, from first to last, is a heterogenous mass of discordant elements, in direct opposition to the Kingdom of God, which is the only true government which should be recognized on earth or in heaven.

The Kingdom of God is a theocracy. And as it is the only form of government which will redeem and save mankind, it is necessary that every soul should be rightly and thoroughly instructed in regard to its nature and general characteristics. The beauty, glory, power, wisdom and order of the Kingdom of God may be more fully understood by a careful examination of the following subjects.

First.—The nature and character of the King.

Second.—The character and requisite qualifications of the subordinate officers.

Third.—The nature and character of the laws of adoption, or the invariable rule by which aliens are admitted into the Kingdom as citizens.

Fourth.—The nature and character of the laws given for the government of all adopted citizens.

Fifth.—The character, disposition, and qualifications necessary for every citizen to possess.

Sixth.—The rights, privileges, and blessings enjoyed by the subjects in this life.

Seventh.—The rights, privileges, and blessings promised to the faithful, obedient subjects in a future life.

Dear reader, your future well-being in all time to come depends upon your rightly understanding these seven subjects. Read, therefore, with serious attention, and your mind shall be opened to see things that you never saw before; things, too, of infinite importance, without which you can in no wise be saved. Let us begin by examining—

First.—The nature and character of the King. God is the King. In Him exists all legal authority. He alone has the right of originating a system of government on the earth. He claims this right by virtue of His having made man and the earth he inhabits. Man, therefore, is indebted to God for his own formation and for the formation of the planet on which he dwells. He also claims the right of establishing His government among men by virtue of His superior wisdom and power. If God had sufficient wisdom and power to construct such a beautiful world as this, with all the infinite varieties of vegetables and animals appended to it; if He could form such an intricate and complicated piece of machinery as the human tabernacle as a dwelling-place for the human spirit, then we must admit that His wisdom and power are immeasurably greater than that of man, and hence He is qualified to reign as King of an order of government, established by such an all-wise power-being, must be good and perfect, and must be calculated to promote the permanent peace, happiness and well being of all His subjects. The great King is a very amiable being, full of benevolence and goodness, and never turns any person away empty, that comes requesting a favor which He sees would be for his benefit.

The king occasionally visited His subjects in ancient times, and once tarried with them for several years; but He received such cruel abuse from many of the people that He

left them, and went to some other part of His dominions. Where the King is gone the people cannot tell. They have not heard one word from Him for upwards of seventeen hundred years. He has been absent so long, that some of the people have doubted ever His existence. They have argued that if He did exist, that some one would very likely have heard something from him in the course of so many centuries. Many millions, however, have some idea that He exists, and are constantly sending all kinds of petitions to Him; but for some reason He sends no word back. No messengers are dispatched to the petitioners to give them any counsel upon any subject. It has become a very popular thing to send daily petitions to the King, and to appropriate one day out of seven for the especial purpose of sending in their petitions. The same petitions are frequently sent a great number of times. It is very unpopular, however, for any one to expect the King to make any reply to any petitions sent in. Any one pretending to have received a reply would be counted a base impostor; for, say they, the King has spoken to no one for the last seventeen hundred years; no one has heard from Him since He conversed with His servant John on the isle of Patmos. The King conversed very freely with His subjects in the early and middle ages; and some think it very strange that He has been silent so long. They have expended millions in building many costly and magnificent churches in honor of His name; but yet He has not deigned to grace one of them with a visit, neither has He condescended to send any tidings to them by a messenger or otherwise. He has not informed them whether He was pleased or displeased with their splendid edifices. His profound silence for so many centuries has caused many to think, that He was, for some reason, very angry with the people; yet they could not see why He should be angry when the people were doing so much honor to Him—when they were expending millions to hire learned men to preach and write in such an eloquent manner about Him.

Reader, can you tell why the King should be so distant? Why He holds no communication with any of the people? Why has He not sent one sentence of consolation or counsel to them? Why has He suffered some fifteen thousand millions

of the human race to fall into their graves, in the latter ages without condescending to speak one word to any of them? There must be some cause for all this. There must be something wrong. The King never formerly served His people in this manner; and when He went away, He left word that if any of His people lacked wisdom or knowledge on any subject, they should send in their petition to Him, and He would liberally send them the requisite information.

I will now tell you the reason why the King has kept silence so long. It is because He has had no subjects to converse with; all have turned away from Him and advocated other governments as being the rightful and legal authority. They killed off and utterly destroyed, every true subject of His kingdom and left not a vestige of it upon the earth; and, to add to their guilt and wickedness, they have introduced idolatry in its worst forms, and utterly turned away from the true and living God. They have introduced a God without BODY, PARTS or PASSIONS. They have had the audacity to call this newly-invented god by the same name as the God of the ancient saints, although there is not the least resemblance between them. Indeed there could be no resemblance between them; for a bodiless god, without parts or passions, could resemble nothing in heaven, on earth, or in hell. This imaginary modern god has become exceedingly popular. It is to him that a vast number of churches have been erected. It is not to the true and living God that they send forth petitions, but it is to this imaginary being. No wonder that they have received no communication from him! No wonder he has not honored them with a visit. As he has no PARTS, he could neither be felt nor seen if he should visit them. Such a being could not speak for he has no "parts" to speak with.

There have been various species of idolatry in different ages of the world. The sun, moon, stars, beasts, crocodiles, frightful serpents, images of wood, of stone, and of brass, have been erected into gods, and worshipped by innumerable multitudes. But the system of idolatry, invented by modern Christianity, far surpasses in absurdity anything that we have ever heard of. One of the celebrated worshippers of this

newly-discovered god, in his "Physical Theory of Another Life," says, "Disembodied spirit, or we would rather say, an unembodied spirit, or sheer mind, in NOWHERE. Place is a relation belonging to extension; and extension is a property of matter, and in speaking of which we deny that it has any property in common therewith, can in itself be subject to none of its conditions; and we might as well say of a pure spirit that it is heard, heavy, or red, or that it is a cubic foot in dimensions as say that it is here or there. It is only in a popular and improper sense that any such affirmation is made concerning the Infinite Spirit, or that we speak of God as everywhere present. God is in every place in a sense, altogether incomprehensible to finite minds, inasmuch as His relation to space and extension is peculiar to inginitude. Using the terms as we use them of ourselves, God is not here or there, any more than he exists now and then." This species of idolatry, according to the foregoing quotations, approaches so near to atheism, that no one can tell the difference. Reader, can you see the difference? A god without a body! A god without parts! A god that cannot be here or there! A god that is NOWHERE! A god that cannot exist NOW and THEN! A god that exists in NO TIME! A god that has no extension—no "parts"—no conceivable relation to time or space! Some, perhaps, may think that I have not sufficient charity. But why should I have charity for a god that has not parts—no relation to space? Let him first have charity for himself. But this could be impossible; for he is a god without passions. He can have no charity nor love for himself nor anyone else. There is no danger of offending him; for a passionless god is not capable of anger. One of the persons of this imaginary god is said to have been crucified. But this must be a sad mistake; for it would be impossible to crucify a portion of something that had no parts. The reason, then, why the people have not received any word from the Great God is because they have petitioned the wrong god. Would you expect her majesty, the Queen of England, to answer your petition if it were directed to some African prince? Would you expect the God of Heaven to answer a petition that was addressed to a Hindoo god? If, then, your

petitions are addressed to the bodiless, passionless god of modern Christianity, you must not be surprised if the true God does not pay any attention to them. You need not expect that the true God will make any reply to petitions offered to any other being.

The true God exists both in time and in space, and has as much relation to them as man or any other being. He has extension, and form, and dimensions, as well as man. He occupies space; has a body, parts, and passions; can go from place to place—can eat, drink, and talk, as well as man. Man resembles Him in the features and form of his body, and he does not differ materially in size. When He has been seen among men, He has been pronounced, even by the witches, as one of their own species. So much did He look like man, that some supposed Him to be the carpenter's son. Like man, He had a Father; and He was the express image of the person of the Father. The two persons were as much alike in form, in size, and in every other respect as fathers and sons are of the human race; indeed, the human race are His offspring, made in his likeness and image, not after His moral image, but after the image of His person. There is no such thing as moral image. Such an image cannot exist. Morality is a property of some being or substance. A property without a substance or being to which it appertains is inconceivable. A property can never have figure, shape, or image of any kind. Hence, a moral image never had an existence except in the brains of modern idolators.

The Godhead consists of the Father, the Son, and the Holy Spirit. The Father is a material being. The substance of which He is composed is wholly material. It is a substance widely different, in some respects, from the various substances with which we are more immediately acquainted. In other respects it is precisely like all other materials. The substance of His person occupies space the same as other matter. It has solidity, length, breadth, and thickness, like all other matter. The elementary materials of His body are not susceptible of occupying, at the same time, the same identical space with other matter. The substance of His person, like other matter, cannot be in two places at the same instant. It also requires

time for Him to transport Himself from place to place. It matters not how great the velocity of His movements, time is an essential ingredient to all motion, whether rapid or slow. It differs from other matter in the superiority of its powers, being intelligent, all wise, and possession to power of self-motion to a far greater extent than the coarser materials of nature. "God is a spirit." But that does not make Him an immaterial being—a being that has not properties in common with matter. The expression an immaterial being, is a contradiction in terms. Immateriality is only another name for nothing. It is the negative of all existence. A spirit is as much matter as oxygen or hydrogen. It has many properties in common with all other matter. Chemists have discovered between fifty and sixty kinds of matter; and each kind has some properties in common with all other matter, and some properties peculiar to itself which the others do not inherit. Now, no chemist, in classifying his substances, would presume to say—This substance is material, but that one is immaterial, because it differs in some respects from the first. He would call them all material, though they in some respect differed widely. So the substance called spirit is material, though differs in a remarkable degree from other substances. It is only the addition of another element of a more powerful nature than any yet discovered. He is not a being "without parts," as modern idolators teach; for every whole is made up of parts. The whole person of the Father consists of innumerable parts; and each part is so situated as to bear certain relations of distance to every other part. There must also be, to a certain degree, a freedom of motion among these parts, which is an essential condition to the movement of His limbs, without which He could only move as a whole.

All the foregoing statements in relation to the person of the Father, are equally applicable to the person of the Son. The Holy Spirit being one part of the Godhead, is also a material substance, of the same nature and properties in many respects are the spirits of the Father and Son. It exists in vast immeasurable quantities in connection with all material worlds. This is called God in the scriptures, as well as the Father and Son. God the Father and God the Son cannot

be everywhere present; indeed they cannot be even in two places at the same instant; but God the Holy Spirit is omnipresent—it extends through all space, intermingling with all matters, yet no one atom of the Holy Spirit can be in two places at the same instance, which in all cases is an absolute impossibility. It must exist in exhaustible quantities, which is the only possible way for any substance to be omnipresent. All the innumerable phenomena of universal nature or produced in their origin by the actual presence of this intelligent, all-wise, and all-powerful material substance called the Holy Spirit. It is the most active matter in the universe, producing all its operations according to fixed definite laws enacted by itself, in conjunction with the Father and Son. What are called the laws of nature are nothing more or less than the fixed method by which this spiritual matter operates. Each atom of this spirit cannot occupy the same space at the same time, neither can one atom, as before stated, occupy two separate spaces, at the same time. In all these respects it does not differ in the least from all other matter. Its distinguishing characteristics from other matter are its almighty powers and infinite wisdom, and many other glorious attributes which other materials do not possess. If several of the atoms of this Spirit should unite themselves together into the form of a person, then this person of the Holy Spirit would be subject to the same necessity as the two other persons of the Godhead, that is, it could not be everywhere present. No infinite number of atoms can be omnipresent; and infinite number of atoms is requisite to be everywhere in infinite space. Two persons receiving the gift of the Holy Spirit, do not each receive at the same time the same identical particles, though they each receive the same identical atoms of the same substance exactly similar in kind. It would be as impossible for each to receive the same, to drink the same identical pint of water. It is these three all-powerful substances that stand at the head of all legal government. All governments, not established by these three, will be ere long overthrown. They hold the supreme authority and power in heaven, and in the heaven of heavens, and throughout the wide expanse of universal nature. All principalities, powers, and kingdoms,

whether in heaven or on earth, must yield to be instructed and controlled by the supreme power, or they cannot stand.

Second.—The character and requisite qualifications of the subordinate officers in the kingdom of God are now to be considered. As the persons of the Father and Son cannot be everywhere present, it is therefore impossible for them to attend in person to all the multiplied affairs of government among intelligent beings; therefore, God, in establishing a government among such beings has always called persons of their own number to officiate in His name. The Character of these persons, previously to their calling and appointment has generally been that of honesty and sincerity; otherwise they have not differed materially from other men.

The various officers, called of God to administer the affairs of His government, are apostles, prophets, bishops, evangelists, elders, pastors, teachers, and deacons. God has only one way of calling these different officers, and that is by new revelation. No person was ever authorized to act in the name of the Lord, unless called by new revelation. Paul says (Heb. v. 4), "No man taketh this honor unto himself, but he that is called of God as was Aaron." Among the vast number of national governments now upon the earth, where is there one that even professes to be the kingdom of God, or that its officers were called of God as was Aaron? Human authority and human calling are the only powers which any nation professes to have. But there are certain petty governments, called churches, organized within these national governments, which claim divine authority, and consider their officers authorized to act in the name of the Lord. But the great question is, have any of them been called as Aaron was? By new revelation the studies of his calling were made known. Have any of the Roman Catholic or Protestant officers been called by new revelation? Has God said one word to any of them? Do they not, with very few exceptions, declare that "There is not later revelation than the New Testament?" If the revelations contained in the New Testament are the last ones given, then the persons to whom they were given, were the last ones called of God. When new revelations cease to be given, officers cease to be called of God. When the calling

of officers ceased to exist the kingdom of God ceases to be perpetuated upon the earth. Nothing is more certain than that the church of God ceased to exist on the earth when new revelation ceased to be given. All the modern Christian churches, who deny new revelation, have no more authority to preach, baptize, or administer any other ordinance of the gospel than the idolatrous Hindoos have; indeed all their administrations were worse than in vain—they are a solemn mockery in the sight of God. It is a grievous sin in the sight of God for any man to presume to baptize, unless God has authorized him by new revelation to baptize in His name. Saul, the King of Israel, lost his kingdom because he assumed the authority that did not belong to him (I. Sam. xiii. 8-15). Another king of Israel lost his kingdom because he attempted to administer an ordinance without being called and authorized (II. Charon. xxvi. 16-22). So all the baptisms and sacraments administered by modern Christian churches who have done away with new revelation, are an abomination in the sight of God. All persons who shall suffer themselves to be baptized, or partake of these ordinances through the administration of these illegal unauthorized persons, after having been duly warned of the evil thereof, will bring themselves under great condemnation before God, and unless they repent of that sin they can in nowise be saved. The twelve apostles were called by new revelation, but that did not authorize Paul, Barnabas, Timothy, or any other person. Each one had to receive a separate call by new revelation for himself. No one could lawfully act under a commission given to some other person. All the commissions recorded in the New Testament were given to individuals then living, and not to any individuals who should live in some future age. If any persons would have authority, let them obtain a new commission for God, as His servants always did in ancient times, and if they officiate without such new commission, then know assuredly that they are impostors.

The subordinate officers in the kingdom of God must not only be called of God, but qualified to act in their respective offices. The first qualification absolutely necessary for every officer in the kingdom is, the gift of the Holy Spirit. This

is the most important qualification of all others. No man, without this qualification, can attain to an office in the kingdom of God; it matters not how great his other attainments are; though he has studied the scriptures from a child, and committed them all to memory—though he has carefully learned the original languages in which they were written—though he has made himself master of all sciences—grasped with a comprehensive mind all the arguments set forth in theological works, but none of these attainments will qualify him for even the least office in the kingdom of God. The unlearned youth, who had not the knowledge of the English alphabet, if he were called of God, and qualified by the gift of the Holy Spirit, would have more power and authority, and could do more towards saving men than all the theologians and doctors of divinity that the world affords, unless they also were called of God and endowed with the gift of the Holy Ghost. No other qualification whatsoever can be substituted in the stead of the Holy Spirit. The Holy Spirit is the great distinguishing characteristic between the officers of the kingdom of God and impostors. Every officer sent of God has a qualification that no impostor ever had or ever can have.

The first officers placed in the kingdom of God are apostles. Let us inquire how in ancient times this office was conferred on man. Jesus said His ancient apostles (John xv. 16), "Yet have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit." Paul informs us (Heb. iii.) that Jesus Himself was an apostle. Holding the office Himself, He had the most perfect right to confer the same calling upon others; hence He first chose them, and then ordained them; after this He sent them forth to preach (Matthew x.), "and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Although these apostles were chosen, ordained and sent forth on a particular mission to the cities of Israel, with power

to work mighty miracles, yet there was an essential qualification which they had not yet received. They had received power sufficient to qualify them to preach that the kingdom of heaven was at hand. But they had not yet received power sufficient to fully organize and build that kingdom on the earth. They lacked one very important qualification, without which they would never establish the kingdom which they had already predicted "was at hand." What was this further qualification which these apostles had not yet received? It was the gift of the Holy Ghost, or the other comforter which Jesus promised them. It is very remarkable that these apostles should have such great power, and yet not have the Holy Ghost. But hear what the scripture saith (John vii. 37, 38, 39), "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth in Me, as the scripture hath said, out of his belly shall flow rivers of living waters. (But this spake He of the Spirit, which they that believe in Him should receive: for the Holy Ghost was not yet given; because of that Jesus was not yet glorified.)" Mark the expression, the Holy Ghost was not yet given. This agrees with another saying of Jesus to His apostles (John xvi. 7), "Nevertheless, I tell you the truth; it is expedient for you that I go away for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you."

Jesus calls this Comforter the Holy Ghost (John xiv. 26). After the resurrection of Jesus, and as He was about to be taken up into heaven, He said to His apostles (Luke xxiv. 49), "Behold, I send the promise of my Father upon you" (alluding to the Comforter or the Holy Ghost, which He promised several days before should be sent unto them from the Father after His glorification); "but," said He, "tarry ye in the city of Jerusalem, until ye be endued with power from on high." Thus you see, dear reader, that these apostles had power to "heal the sick, cleanse the lepers, raise the dead, and cast out devils," although the Holy Ghost was not yet given to them. A certain power was yet lacking. Jesus had commanded them, saying, "Go ye into all the world and preach the gospel to every creature." But He would not suffer them to commence

this mission until the promise of the Father—the Holy Ghost—was given to them. They already had power to work mighty miracles, but had not the power to build up the kingdom of God. This power they were to tarry for in Jerusalem, and when they should receive it, they were then to commence the duties of their mission, first, in the city of Jerusalem, and afterwards extend their labors to all nations. The power to work miracles is entirely a different thing from the power to build up the kingdom of God: the latter power, however, always includes the former, but the former power does not always include the latter.

We now ask, where is there a man among all the churches of modern times, who had been called to the office of an apostle by new revelation? Where is there a man among all the millions of modern Christians who has been endowed to the office of an apostle under the hands of an apostle, as the twelve were anciently? Where is there a man to be found among all the Catholics or Protestants, who has been endowed with even the power of working miracles, to say nothing of the still greater power communicated in the gifts of the Holy Ghost? If the apostles in ancient day could not build up the kingdom of God, without being endowed with these two degrees or power, surely no one since their day could be authorized to build the church of God with any less qualification.

One of the important duties required of an apostle is to administer the Spirit. In II Cor. 3:6, we read that both Paul and Timothy were made able ministers of the Spirit. The ordinance through which the Spirit is ministered is THE LAYING ON OF HANDS? (Acts 8 and XIX: Heb. 6). To the apostles were entrusted three very important ministrations for the salvation of man:

First.—The ministration of the word.

Second.—The ministration of the baptism of water.

And Third.—The ministration of the baptism of the Spirit.

While Jesus was with His apostles in person, they had power to minister the word and water, but not the Spirit, for they themselves had not been baptized with the Spirit; and they could not administer that which they were not in possession of. It was necessary that they should first receive the

gift themselves, before they could confer it upon others. Hence we can prescribe the propriety of Jesus commanding them to wait at Jerusalem until they should be "endued with power from on high;" for without this additional power they could neither cure themselves nor others. Many persons have flattered themselves that they can be saved without the assistance of a minister sent of God. But this is a vain, delusible hope; for Jesus hath expressly said, "except a man be born of water and of the Spirit he cannot enter the kingdom of God." Now as no man can be saved out of the Kingdom and this would be impossible without an administrator sent of God; for the birth or baptism of water, and the birth or baptism of the Spirit, requires some one legally authorized to officiate in behalf of the candidate.

Reader, have you ever received the Holy Ghost through the laying on of hands of one sent of God? If not, you are not yet born of the Spirit. You are not yet a child of the Kingdom. Know assuredly, that unless you find some man who has been sent by the command of God as was Aaron, and get him to remit your sins through your faith, repentance and baptism, and have him to minister to you the Holy Ghost as did the ancient apostles—you need not flatter yourself that you can be saved. Do not deceive yourself upon this all-important subject. Do not suffer any man to baptize or minister unto you, unless God has spoken unto him by the voice of His servants, and authorized him to minister in His name. Do you inquire how you are to know an authorized man of God from one who has no authority? I will tell you how to discern the difference. A true servant of God will never teach a false doctrine. He will never deny new revelation. He never will tell you that the canon of scripture is full, or that the New Testament is the last revelation ever intended to be to man. He never will deny new revelation. He never will tell you that the canon of scripture is full, or that the New Testament is the last revelation ever intended to be given to man. He never will tell you that miraculous gifts are no longer necessary in the Church of God. He never will tell you that inspired apostles, prophets and other officers are not minis-

tration of the spirit, by "the laying on of hands" is done away by God's appointment. But he will tell you that if you will receive his message, and be baptized by one having authority, that your sins shall be remitted, and that you shall be filled with the Holy Ghost by the laying on of hands; and that you shall know, by the teachings thereof, that his doctrine is true and of God. In this respect he will differ from all impostors; for an impostor dare not promise you that you shall be filled with the Holy Ghost by the laying on of his hands, for he knows that such a promise would not be fulfilled—he knows that you detect him to be a false teacher by complying with his condition, and failing to receive his promise. An impostor, knowing that he had not power to give the Holy Ghost as the ancient apostles had, will endeavor to persuade you that such power is not necessary now. He knows very well, that if he cannot get the people to believe that such power is not necessary in those days that his own authorized pretensions will be at once detected.

An impostor, like Simon Magus, may deceive ignorant people by witchcraft and sorcery, but he can never deceive them by pretending to give to the Holy Ghost through prayer and laying on of hands. This is a power that none but a true minister of God possesses; it cannot be counterfeited by the devil. The devil can counterfeit the miracles of Christ, but he cannot counterfeit the gift of the Holy Ghost. None but the lawful ministers of Christ can minister the Spirit. This, then, is an infallible sign by which to distinguish true apostles from false ones. But does this infallible sign exist either among the Papists or Protestants? Can any of their ministers give the Holy Ghost by the laying on of hands? If not, they are not the Church of God, and their ministers are unauthorized—all their ministrations are illegal and an abomination in the sight of God—salvation is not among them. Not one person among all these societies has been legally baptized. Reader, are you a member of any of these societies? If so, haste to withdraw yourself from them, that you partake not of their plagues, for the hour of their judgment is come. If you would be saved, seek after the apostles and prophets of the Kingdom

of God, and receive their ministrations, and you shall be filled with the Holy Ghost, and obtain eternal life.

PROPHECIES FULFILLED.

Many gifts and blessings have been promised to those who become members of the Church of Christ. Through the Holy Priesthood men are given power to officiate in the ordinances of the Gospel, to heal the sick, to bless those in need of comfort, and to prophecy of things to come. This gift of prophecy is a very wonderful one and is always found in the true Church. The Bible is full of predictions uttered by the prophets of old; Jesus Himself was a mighty prophet; His Apostles foretold many things that should happen in the future.

When the Gospel was restored to Joseph Smith, this power was also given to him and to those who followed him. No greater prophet has ever lived than Joseph Smith, except Jesus Christ.

PROPHECIES OF JOSEPH SMITH, THE PROPHET.

On War. (Given December 25th, 1832);

“Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. * * * * *

“For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations.”

Concerning the Saints and the Rocky Mountains. On the 14th day of July, 1843, the Prophet Joseph and a number of his brethren crossed the Mississippi River to the town of Montrose to attend some public exercises. “A block school house had been prepared with shade in front, under which was a barrel of ice water.” The prophet took a drink of the water and, “with the tumbler still in his hand he prophesied

that the Saints would yet go to the Rocky Mountains. 'And', said he, 'this water tastes much like that of the crystal streams that are running from the snow-capped mountains.'" Anson Call, an early settler of Utah, described the scene thus: "I had before seen him in a vision, and now saw while he was talking, his countenance change to white; not the deadly ashy white of a bloodless face, but the living brilliant white. He seemed absorbed in gazing at something at a great distance, and said: 'I am gazing upon the valleys of those mountains,' This was followed by a vivid description of the scenery of those mountains, as I have since become acquainted with it. Pointing to Shadrach Roundy and others he said: 'There are some men here who shall do a great work in that land.' Pointing to me he said: 'There is Anson, he shall go and shall assist in building up cities from one end of the country to the other, and you', rather extending the idea to all those he had spoken of, 'shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished, and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice.'

"It is impossible to represent in words this scene which is still vivid in my mind, of the grandeur of Joseph's appearance, his beautiful descriptions of this land, and his wonderful prophetic utterance as they emanated from the glorious inspirations that overshadowed him."

Doc. and Cov., 87:1, 3.

Concerning Stephen A. Douglas. Stephen A. Douglas was a prominent statesman of Illinois and one time seemed very favorable to the Latter-day Saints. During a conversation at dinner one day between him and the Prophet, Joseph uttered this prediction:

"Judge, you will aspire to the presidency of the United States, and if you ever turn your hand against the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will be with you through life."

"These words of the Prophet to Judge Douglas have been fulfilled to the very letter. Douglas did aspire to the presi-

gency of the United States; he did use his influence against the Latter-day Saints, thinking he could gain popularity by so doing: and he miserably failed. He was deserted by his friends, and died a disappointed man."

PROPHECY OF PRESIDENT BRIGHAM YOUNG.

The following incident is related by Elder Riley Davis, of Clifton, Idaho: "In the year 1867, in connection with twenty-three other young men, I was called to meet President Brigham Young and company on their way from Bear Lake to Franklin. We met him on the summit of the Bear Lake mountain and escorted him to Franklin, twelve horsemen riding on either side of his carriage. Franklin at that time was the extreme northern boundary of civilization. Wild animals and Indians roamed over the country. Cache Valley contained a few hundred people and a few small forts or camps. The people of Franklin had erected a bowery that their beloved president might speak to them; they had covered it with green willows and sealed it with house logs.

"I was but fifteen years old at this time. I well remember how noble he looked that day as he arose on the rude stand, how full of inspiration and encouragement were his words, and how majestic the picture as he stretched forth his arm, and waived it from south to north, and said, 'This valley will soon all be under cultivation, it will be filled with inhabitants and will be almost as one great city; and instead of you people being on the extreme boundry of the stakes of Zion, you will be one of the central stakes.'

"To me it seemed almost impossible, at least for a long time, but I have lived to see it literally fulfilled. Cache Valley is today as a fruitful garden, filled with beautiful cities and villages, and containing splendid homes, churches, and schools and is one of the very center stakes of Zion."

History of the Church, Vol. V, p. 86.

"Life of Joseph Smith," (Cannon), p. 433.

PROPHECIES OF HEBER C. KIMBALL.

(1). "It was during the time of famine (in Utah), when the half-starved, half-clad settlers scarcely knew where to look

for the next crust of bread or for rags to hide their nakedness—for clothing had become almost as scarce with them as bread-stuffs—that Heber C. Kimball, filled with the spirit of prophecy, in a public meeting declared to the astonished congregation that, within a short time, 'States goods' would be sold in the streets of Great Salt Lake City cheaper than in New York and that the people should be abundantly supplied with food and clothing.

"'I don't believe a word of it,' said Charles C. Rich, and he but voiced the sentiments of nine-tenths of those who had heard the astounding declaration. Heber, himself, was startled at his own words. * * * On resuming his seat he remarked to the brethren that he was 'afraid he had missed it this time.' But they were not his own words, and He who had inspired them knew how to fulfill.

"The occasion for the fulfillment of this remarkable prediction was the unexpected advent of the gold-hunters, on their way to California * * * Salt Lake valley became the resting place, or half-way house of the nation, and before the Saints had had time to recover from their surprise at Heber's temerity in making such a prophecy the still more wonderful fulfillment was brought to their very doors. The gold-hunters were actuated by but one desire to reach the Pacific Coast. * * * Impatient at their slow progress, in order to lighten their loads, they threw away or sold for a song 'the valuable merchandise with which they had stored their wagons to cross the plains. Their choice blooded, though now jaded stock, they eagerly exchanged for the fresh mules and horses to the pioneers, and bartered off, at almost any sacrifice, dry goods, groceries, provisions, tools, clothing, etc., for the most primitive outfits, with barely enough provisions to enable them to reach their journey. Thus, as the Prophet Heber C. Kimball had predicted, 'States goods' were actually sold in the streets of Salt Lake City cheaper than they could have been purchased in the City of New York."

(2). In May, 1864, Prest. Brigham Young, Heber C. Kimball, and some others of the leading brethren took a trip through the Southern part of Utah to investigate conditions

connected with the missionary work among the Indians. They met with the missionaries at Harmony, twenty miles south of Cedar City, and gave them much valuable instruction concerning their labors. "Previous to this meeting, President Young asked some brethren who had been into the country south of Harmony, if they thought a wagon road could be made down to the Rio Virgin. Their reply was very discouraging, but, in the face of this report, Brother Kimball prophesied in this meeting that a road would be made from Harmony over the Black Ridge; and a temple would be built on the Rio Virgin and the Lamanites would come from the east side of the Colorado River and get their endowments in it. All these prophecies have since been fulfilled." The St. George Temple is built on the Rio Virgin and the Indians have come to it to receive their endowments.

PROPHECY OF PRESIDENT JOHN TAYLOR.

(A sermon delivered in Logan August 4, 1878).

After speaking of work expected of missionaries, he said, "I tell you, my brethren, in the name of God, that right among the nations of Europe where many of you have come from there will be some of the most bloody scenes that you have ever read of. And God expects you to assist in warning the nations and in getting out the honest of heart. Then when you come back, having accomplished a good mission you can say, 'My garments are clean of the blood of this generation'."

Jacob Hamblin, p. 31, 32.

Life of Heber C. Kimball, pp. 401, 402.

HUGE SUMS SPENT BY CHURCH.

At the opening session of the General Conference in Salt Lake on Thursday last, April 6th, 1916, President Joseph F. Smith presented a financial statement of the funds expended by him as Trustee-in-Trust for the Church during his presidency which began in 1901. The report covers the period between that time and the close of 1915, and as a prelude to presenting the document, the venerable president declared in all soberness that none of the funds of the Church have stuck to

his fingers, nor to the fingers of his brethren who have had supervision over their distribution, but every cent has been accounted for and distributed as wisely as the judgment of the leaders could suggest.

By a careful perusal of the financial statement it will be seen that the church has spent nearly \$4,000,000 during the past fourteen years for education and over \$3,000,000 has been distributed to the poor and needy. Accompanying the financial statement is an interesting statistical report of the church. Following are the figures given out by President Smith:

"The report which follows will inform you concerning some of the church expenditures and activities from the year 1901 to December 31, 1915:

"At the close of the year 1906 the \$1,000,000 bonded indebtedness and interest had been paid, making a total of \$1,200,000.

"There has been paid on account of church schools \$3,714,455.

"For repairs, improvements, operation, maintenance, and building of temples \$1,169,499.

"For building stake and ward meeting houses and amusements halls \$2,625,328.

"For real estate and buildings for mission house and meeting house purposes in Europe, \$266,795.

"For maintenance of foreign missions, \$2,625,328.

"For real estate and buildings for mission house and meeting house purposes in the United States, \$292,795.

"For agricultural colleges and for meeting houses in New Zealand and Samoa, \$78,000.

"For the Joseph Smith memorial farm and monument, and for the Joseph Smith farm at Palmyra; for real estate covering Adam-On-di-Ahman; for Carthage jail and for real estate at Independence, Jackson County, Mo., \$161,000.

"For real estate and buildings surrounding the Temple block at Salt Lake and for new buildings that have been erected thereon, \$1,555,000.

"For buildings and equipment for the Dr. W. H. Groves' Latter-day Saints hospital, \$600,000.

"There have been paid to the poor through all church channels, \$3,279,000.

"There has been a net increase in the church membership of 187,733 souls; and there has been organized twenty-two stakes of Zion, 202 wards and six missions. There are now 72 stakes of Zion, 797 wards and 22 missions.

"There have been erected and remodeled 465 meeting houses in the Stakes of Zion, besides branch and mission meeting houses in the various missions of the church.

"There have been 1,468,437 baptisms performed for the dead in the temples.

"The Relief Society membership has increased 34 per cent; the Sunday School 40 per cent, the Young Men's Mutual Improvement association, 23 per cent, the Young Ladies' Mutual Improvement association 27 per cent, the Primary association 39 per cent, and the religion class 85 per cent."

There are a good many people who are always finding fault in the Church, not willing to pay their tithing because they want to know where it goes to. I've put this in my book to enlighten their mind in the matter.

ANN H. BURT.











