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PROPHETS AND PATRIARCHS

OF THE

Church of Jesus Christ of
Latter-Day Saints

AND

Cowley's Talks on Doctrine

BY

MATTHIAS F. COWLEY

ONE OF THE TWELVE APOSTLES

170946



PUBLISHED BY BEN. E. RICH
CHATTANOOGA, TENN.

1902

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INDEX.

SUBJECT	PAGE
Apostasy	323
Authority, Divine.....	378
Baptism	414
Benson, Ezra T.....	206
Book of Mormon.....	488
Cannon, George Q.....	152
Cannon, Abraham H.....	286
Charity	475
Church, The.....	355
Church Organization.....	372
Clawson, Rudger.....	306
Cowley, Matthias F.....	292
Divine Authority.....	378
Eternal Rewards and Punishments.....	466
Faith	402
Gathering of Israel.....	446
God, Personality of.....	383
Grant, Jedediah M.....	131
<u>Grant, Heber J.</u>	269
Holy Spirit, Reception of the.....	420
Hyde, Orson.....	184
Kimball, Heber C.....	118
Lund, Anthon H.....	171
Lyman, Francis M.....	244
Marriage	497
Merrill, Marriner W.....	279
Millennium	501
Mormon, Book of.....	488
Obedience	470
Patten, David W.....	177
Personality of God.....	383
Pratt, Orson.....	190

SUBJECT	PAGE
Pratt, Parley P.	191
Pre-Existence	426
Reception of the Holy Spirit.....	420
Repentance	408
Restoration of the Gospel.....	338
Resurrection	480
Revelation	394
Rich, Charles C.	212
Richards, Willard.....	125
Richards, Franklin D.....	229
Salvation for the Dead.....	430
Smith, George A.....	138
Smith, Hyrum.....	36
Smith, Hyrum M.....	315
Smith, Joseph, Sr.....	5
Smith, Joseph.....	9
Smith, Joseph F.....	99
Smith, John.....	114
Smith, John, Fourth Patriarch.....	56
Smith, John Henry.....	253
Smoot, Reed.....	310
Snow, Erastus.....	219
Snow, Lorenzo.....	86
Taylor, John.....	59
Taylor, John W.....	274
Teasdale, George.....	261
Tithing	459
Wells, Daniel H.....	147
Winder, John R.....	166
Woodruff, Wilford.....	69
Woodruff, Abraham O.....	301
Young, Brigham.....	42
Young, Brigham, Jr.....	238

PROPHETS AND PATRIARCHS

OF THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

BY

MATTHIAS F. COWLEY,

ONE OF THE APOSTLES

PUBLISHED BY

BEN. E. RICH,

CHATTANOOGA, TENN.



1844



JOSEPH SMITH

HYRUM SMITH

PROPHET AND PATRIARCH
(BROTHERS)



1901



JOSEPH F. SMITH

JOHN SMITH

PROPHET AND PATRIARCH
(BROTHERS)

PREFACE.



THE BIOGRAPHIES of the *Apostles and Patriarchs of the Church of Jesus Christ of Latter-Day Saints*, by *Apostle Matthias F. Cowley*, were written for the "*Southern Star*." When that periodical suspended publication not more than half the letters from *Brother Cowley* had been published. The biographies which did appear, however, were very popular among the *Elders and Saints of the Southern States Mission*, and numerous calls came for them from the *West*.

They are written in a simple and easy style, abounding in interesting incidents and valuable historical facts.

It was the desire and original intention of the author to submit the biographies of the *First Seven Presidents of Seventies and Presiding Bishopric* for the readers of this little volume, but not having these prepared for publication, and the opportunity presenting itself, almost without warning, for the publication of those already prepared, it was thought best to leave them for a subsequent edition.

As the articles contain much valuable information, and their publication will be instrumental in doing good, I accept as a labor of love the pleasant task of presenting, in book form, all of *Apostle Cowley's* biographies to the "*Star*"—those which appeared, those which were ready for publication when the paper suspended, and a few recently prepared.

BEN. E. RICH.

Chattanooga, Tenn.,
January, 1902.

JOSEPH SMITH, SR.

Among the commonality of the many respectable class of sturdy English who emigrated from the old to the new world, was one Robert Smith, who, with his wife Mary, settled in Essex, Mass., about the middle of the seventeenth century. The posterity of these worthy people went through all the training so necessary to qualify them for the great struggle for liberty that was so soon to follow. Samuel, the son of Robert and Mary, born January 26, 1666, married Rebecca Curtis January 25, 1707. Their son, the second Samuel, was born January 26, 1714; he wedded Priscilla Gould, and their son Asael was born March 1, 1744. Asael Smith wooed and won a typical New England lass, Mary Duty, and on July 12, 1771, was born the character of this brief biography, Joseph Smith, the father of the prophet of the nineteenth century.

Born, as he was, while yet the dark, ominous clouds of war hung heavily over the peaceful horizon of the embryonic republic, it is not unreasonable to suppose that his plastic memory retained many incidents of the long, weary years of that unequal contest, and it is only natural to presume that some of those memories were closely interwoven with his father's soldier life. But it is not this period of his life that we will emphasize. Suffice it to say that he sprang from some of the old revolutionary stock that has made it possible for its descendants to become freemen in all the term implies.

On the 24th of January, 1796, Joseph married Lucy Mack at Tunbridge, in the State of Vermont. She was born July 8, 1776, just four days after the declaration of independence. For many generations the men of these two families—Smith and Mack—had been tillers of the soil, and it was only natural after his marriage for Joseph and his young bride to settle on their little farm at Tunbridge, and pursue the honorable avocation of their ancestors. This they did for a few years, and their perseverance, industry and frugality surrounded them with the comforts of life, placing them on an equal footing with the well-to-do farmers in their vicinity. This prosperity,

so much to be desired, was of brief duration, for the dishonesty of a trusted friend and agent, robbed them of their surplus savings and left them plunged in debt. It is too often the case, as we journey along life's rugged highway, viewing the wrecked fortunes of those we love, that we observe the hidden cause of such disasters to be almost invariably misplaced confidence.

Possessing that high regard for honesty that so characterized his ancestors, Joseph, together with his helpmate, sacrificed all of money value and possessions, even the homestead, which had endeared itself to them as Lucy's treasured dowry, and offset every just claim that was held against them. During this period of their early married life, God blessed them with three children, namely: Alvin, born February 11, 1799; Hyrum, born February 9, 1800, and Sophronia, born May 18, 1803. Left entirely without means and home, Joseph rented his father-in-law's farm, which was located at Sharon, Windsor county. Here he moved his little family with the hope of retrieving that which he had lost. By tilling the soil in summer, and teaching the village school in winter, Joseph restored to his family, in a measure, the home comforts they once enjoyed. But God's ways are not man's ways. Joseph and Lucy, like their Elder Brother, had to learn obedience by the things which they suffered, that they might be all the more qualified for the important work that God would shortly require at their hands—even that of bearing and rearing a prophet. Their son Joseph, the Prophet, was born December 23, 1805.

While at Sharon, though diligent and industrious, Joseph and his family were pursued by poverty and illness, so that those of the family who were able had to work hard for a sustenance. Being thus almost exclusively engaged in trying hard to repair his shattered fortunes, Joseph found little time to pay attention to the desire that lay nearest his heart, that of educating his children and preparing them for life's battles and difficulties. Afterward he moved from Sharon, and later, in 1815, left the State of his nativity, that in so many ways had been so unkind to him and his, and setting his face westward, he journeyed into the wilds of New York, locating at Palmyra, Ontario county. Here he engaged in clearing land and preparing a new home for his family, who joined him four years later. At this place, and in the adjoining town of Manchester, he dwelt for

several years. With the severest toil, assisted by his young boys, he could only compass a frugal mode of life. Joseph Smith was not a man to be ruled entirely by circumstances, and occasionally we find him rising above them, devoting some hours of each week to the careful development of the intellects of the children that God had entrusted into his care.

In addition to those already named, the offspring of Joseph and Lucy Smith are as follows:

Samuel, born March 13, 1808, at Tunbridge, Vt.

Ephraim, born March 13, 1810, at Royalton, Vt.

William, born March 13, 1811, at Royalton, Vt.

Catherine, born July 8, 1812, at Lebanon, N. H.

Don Carlos, born March 25, 1816, probably at Palmyra, N. Y.

Lucy, born July 18, 1821, probably at Palmyra, N. Y.

With such a large family to rear and educate, Father Smith's time was solely occupied. Little from this period until his Prophet son stirred the whole religious world with a strange, but not a new doctrine, is known of Joseph Smith, Sr.

During the eventful life of his sons Joseph and Hyrum, he was ever their true friend, wise counselor and loving father. When the shafts of persecution were hurled with cruel force at his beloved sons, he too bared his breast to the poisoned darts of bigotry, begotten of the adversary, and suffered in common with them. His life's attitude toward the unpopular cause that his son, the Prophet, represented, even in its tender beginning, is evidence to the careful observer that he possessed deep down in his heart the God-given assurance that it was of God. This testimony remained with him from the time of that beautiful day in early springtime, when his 14-year-old Joseph told him of what he had seen in answer to his prayer, until the day of his death.

In the due course of time the Church was organized, and Joseph Smith, Sr., became a member on the date of its organization—April 6, 1830—and later became its first Patriarch.

As to his labors in the Church, and the closing scenes of his rigorous and honest life, I prefer to close this brief sketch with the words of his son, the Prophet:

“He was the first person who received my testimony after I had seen the angel, and exhorted me to be faithful and diligent to the message I had received.

"In August, 1830, in company with my brother Don Carlos, he took a mission to St. Lawrence, N. Y., touching on his route at several Canadian ports, where he distributed a few copies of the Book of Mormon, visited his father, brothers and sister, residing in St. Lawrence county, and bore testimony to the truth, which resulted eventually in all the family coming into the Church except his brother Jesse and his sister Susan.

"He removed with his family to Kirtland in 1831; was ordained Patriarch and President of the High Priesthood; was a member of the first High Council, organized on the 17th of February, 1834.

"In 1836 he traveled in company with his brother John 2400 miles in Ohio, New York, Pennsylvania, New Hampshire and Vermont, visiting the branches of the Church in those States, and bestowing patriarchal blessings on hundreds of people, preaching the gospel to all that would hear, and baptizing many.

"During the persecutions in Kirtland in 1837 he was made a prisoner, but fortunately he obtained his liberty, and after a tedious journey in the spring and summer of 1838, he arrived at Far West, Mo. From there he fled under the exterminating order of Gov. Lilburn W. Boggs, and in the midwinter made his way to Quincy, Ill., from whence he removed to Commerce (afterward Nauvoo) in the spring of 1839.

"Through these exposures he contracted consumption, of which he died on the 14th day of September, 1840. He was six feet two inches high, was very straight, and remarkably well proportioned. His ordinary weight was about two hundred pounds, and he was very strong and active. In his young days he was famed as a wrestler, and, Jacob-like, he never wrestled with but one man whom he could not throw. He was one of the most benevolent of men, opening his house to all who were destitute. While at Quincy, Ill., he fed hundreds of poor Saints who were flying from Missouri persecutions, although he had arrived there penniless himself."

THE PROPHET JOSEPH SMITH.

JOSEPH SMITH, the great Prophet of the nineteenth century, was born in the little town of Sharon, Windsor county, Vermont, Dec. 23rd, 1805. Like the parentage of the Messiah and the ancient Prophets, his parents were poor in the riches of the world, yet rich in the possession of those noble traits of character which go to make men good and great in the sight of Him, "who judgeth not by the seeing of the eye nor the hearing of the ear," but knows the hearts of all His children.

Joseph Smith was a descendant, on both sides of his house, of the early founders of New England, and, indeed, of the government of the United States. He imbibed from his progenitors a veneration for God, and love for human liberty. During his entire career, he upheld two great truths which strongly characterized the Latter-day Saints. One was, that all mankind should have the privilege of worshipping Almighty God according to the dictates of their own consciences, "let them worship, how, where, or what they may;" the other was, that the Constitution of the United States was framed by the inspiration of the Almighty that rested upon the patriots who founded our government. Throughout life he maintained this doctrine by precept and example, and impressed his people so strongly with these views, that they have become the household teaching of parents to children in all the Stakes of Zion and branches of the Church.

The example of the Prophet's parents taught him to be industrious, temperate, virtuous, God-fearing and honest in all the transactions of life. Those who knew him intimately from youth to the time of his martyrdom in 1844, testify that these splendid qualities marked his life without variation from childhood to the grave. He had five brothers and three sisters, all well disposed, honest, industrious and upright people.

When Joseph was about ten years of age the family removed to Palmyra, New York, and four years later to Manchester in the same county. He was then fourteen years of age; old

enough to think and reason for himself. It was a time of religious enthusiasm, and Joseph became greatly interested in matters of religion. He began to inquire relative to the salvation of his soul. In this condition of mind he attended a joint sectarian revival, held by Methodists, Baptists, Presbyterians, etc. He listened attentively, with a prayerful heart, the inclination to criticise being farthest from his thoughts. During the proceedings of the revival, he became keenly impressed with two great facts. One was, that while the various sects all professed Christ, they entertained conflicting views relative to the doctrines which Jesus and His Apostles taught as being essential to salvation. The other important lesson he learned was, that the ministers of the denominations represented, were jealous and envious of each other in relation to the converts which came forward and joined the respective churches represented on that occasion. He concluded that God was not the author of this confusion, and that he could come to no certain knowledge of the truth from men preaching conflicting theories, yet each saying of his own denomination, "This is the way, follow me."

Under these circumstances of uncertainty, Joseph betook himself to a careful reading of the Scriptures. His heart was prayerful. He was honest to God and man. He wanted to know the truth. He knew, as all right thinking people must know, that all conflicting creeds could not be acceptable to God, for He is "not the author of confusion," but of peace and perfect order. In his perusal of the New Testament, he came to the first chapter and fifth verse of James, which reads as follows: "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him," etc.

Joseph was deeply impressed with this sacred promise. He knew that he lacked wisdom. He could not obtain that wisdom from uninspired men, whose theories of God and the plan of salvation were a plain contradiction in themselves. He must therefore remain in darkness or take the advice of the Apostle James and ask of God. He determined to pursue the latter course. The following account of the exercise of his faith is in his own language:

"It was on the morning of a beautiful, clear day, early in



JOSEPH SMITH.

the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired into the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down, and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair, and abandon myself to destruction, not to an imaginary ruin, but to the 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 found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other): 'This is my beloved Son, hear Him.'—*Pearl of Great Price, pages 59 and 60.*

As soon as Joseph recovered himself, he asked the personages which, of all the denominations, was right. The answer was that none of them were right, and none of them had been founded by the Almighty. He was commanded to join none of them. "They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

This was his first vision, and oh, how glorious! After centuries of spiritual darkness, the heavens are again opened, the Father and the Son make their appearance and give commandments unto man. Soon after this glorious vision Joseph related his experience to a preacher, when, to his great surprise, the professed minister treated it with great contempt, and like the Pharisees of old, said it was all of the

devil. But Joseph knew, like Paul, that he had seen a vision, and he knew that God knew it, and that he must bear witness of it to the world. From this time on, the youthful Prophet became the subject of bitter persecution. Yet he wavered not, but faithfully testified that he had seen a vision, and none could truthfully deny it.

God has a right to show Himself to whomsoever and whenever He pleases. Furthermore, Jesus Himself taught: "And no man knoweth who the Son is, but the Father; and who the Father is but the Son, and he to whom the Son will reveal Him." (Luke x:22.) Instead then of such a manifestation being unreasonable or unscriptural, it was an actual necessity in the establishment of the "Dispensation of the Fullness of Times." Joseph kept the commandment to join none of the sects. He says: "I continued to pursue my common avocations in life until the 21st of September, 1823, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision."—*Pearl of Great Price*, p. 61. Those who should have been his friends if they believed him wrong, instead of trying in kindness to show him his error, ridiculed him, and without reason or charity, heaped upon him persecution in various forms.

After retiring to his bed, Sept. 21st, 1823, Joseph was calling upon God in all humility for forgiveness of all his weaknesses and imperfections, when suddenly the room was filled with light, and in the light appeared a most glorious, heavenly being. This personage said his name was Moroni, and that he was sent of God. The messenger proceeded to inform the young man that he was chosen of God to accomplish a great work in the interest of human redemption, and that his name should be had for good and for evil among all nations. This prophecy has been, and is being, remarkably fulfilled wherever the Gospel in purity is preached, and the name of Joseph Smith is known among the nations. His name is cast out as evil among the wicked—those who "love darkness rather than light;" who deny the revelations of God. But those who are honestly seeking for truth, and investigating the calling of Joseph Smith, are always led to hold his name for good, and hand it down to posterity as the name of a great Prophet of the Most High.

The messenger quoted many passages of the Bible which he said would be fulfilled in this dispensation, among them Joel. chap. ii :28-29 ; Mal., chap. iii ; Acts, chap. iii :22-23 ; Isaiah, chap. ii, and said they were about to be fulfilled. He also showed Joseph where a book was deposited in a hill near by. It was written upon gold plates, and gave an account of the ancient inhabitants of America, their origin and destiny. It recorded the fact that the Church of Christ had been established among them, and that before and after Christ, many mighty Prophets wrote and spoke upon this continent. Indeed the ancients of America were they of whom Jesus spoke to the Jewish Apostles when He said, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd." St. John x:16.

The angel Moroni appeared to the Prophet Joseph three times the same night, repeating each of his preceding instructions, and adding to them, thus preparing the mind of the youthful Prophet for the great work before him. These visions occupied almost the entire night.

On September 22, 1823, Joseph visited the hill where the plates were deposited, and at once recognized the place as the one shown him in vision the night before. He says: "On the west side of the hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box. The stone was thick and rounding in the middle on the upper side, and thinner toward the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up, I looked in, and there indeed, did I behold the plates, the Urim and Thummim, and the breast-plate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it arrive until four years from that time; but he told me that I should come to that place precisely in one year from that time, and

that I should continue to do so, until the time should come for obtaining the plates."—*Pearl of Great Price*, p. 66.

The Prophet obeyed this injunction, and each successive year, on Sept. 22nd, met the angel Moroni on the sacred spot, and received from him many preparatory instructions. The angel had told him previously that because of his indigent circumstances, he might be tempted to obtain the plates for worldly gain, but if he entertained such a thought he could not have them. They were to be published to all the world for the salvation of the human family and the glory of God. In the meantime, Joseph and family being poor, he was obliged to work with his hands at daily toil for a livelihood. He was engaged by a Mr. Staal, of Chenango county, New York, to labor with other employes to develop a silver mine. From this circumstance arose the silly story that Joseph was a "money digger." During his employment by Mr. Staal, Emma Hale, daughter of Isaac Hale, was married to Joseph on Jan. 18, 1827. On Sept. 22nd, 1827, he received the sacred plates from which the Book of Mormon was translated. The reader will find evidence that such a record was to come forth by reading the Eighty-fifth Psalm, eleventh verse; Isa. chap. xxix: 9-12; and Ezekiel chap. xxxvii:15-21. No sooner had it become known that he had received these plates than persecution became more intense. Several attempts were made to wrest them from him.

On the 15th of April, 1829, Oliver Cowdery came to Joseph Smith, having been led to him by the Spirit of the Lord. This was their first meeting. On April 17, 1829, Joseph Smith commenced the translation of the Book of Mormon into the English language. Oliver Cowdery acted as scribe. Joseph translated by the gift and power of God, using the *Urim and Thummim*, an instrument used by ancient seers to translate languages. The following month, while translating the plates, Joseph and Oliver found mentioned the doctrine of baptism for the remission of sins. They retired to the woods to inquire of the Lord respecting this subject, when a messenger from heaven appeared to them, laid his hands upon them and ordained them as follows (May 15, 1829): "Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and the

Gospel of repentance, and baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."—*Pearl of Great Price*, p. 70.

This messenger was John the Baptist, the forerunner of the Messiah in ancient times, the messenger before His face in latter times. Read Malachi, chap. iii:1-4. He was the man who held the keys of the Levitical Priesthood, the authority to administer in the outward ordinances of the Gospel. He commanded them to baptize each other, and thus was established, in the last days, the authority of God upon the earth to baptize in water for the remission of sins.

The Prophet Joseph subsequently moved to Pennsylvania and continued, as circumstances would permit, the translation of the Book of Mormon, until it was completed. The first edition, consisting of five thousand copies, was published to the world early in the year 1830. Since then the Book of Mormon has been published in Danish, Italian, French, German, Welsh, Swedish, Hawaiian and Spanish, and translated into other tongues, but not yet printed. The progress in publishing this sacred volume in different tongues, points to the fulfillment of prophecy that it should be read by the people of every nation. During the translation Joseph was assisted by Oliver Cowdery, Martin Harris, David Whitmer, his wife, Emma Smith, and others. While engaged in the work of translation, many important revelations were given to the Prophet, and many important, yet trying events, took place which served to test the faith, sincerity, devotion, courage and integrity of this youthful Prophet of God. All these manifestations and the great work accomplished up to 1830, took place before he was twenty-five years of age. In the meantime, himself and Oliver Cowdery had been visited by Peter, James and John, and received under their hands the Melchisedek Priesthood, which holds the keys to open the door of the Gospel to all nations and establish in fullness the Church and kingdom of God upon the earth.

Before the Book of Mormon was translated, Martin Harris took some characters copied from the plates to Prof. Anthon, a learned linguist in New York. The learned man examined the characters and gave a certificate to Martin Harris, certify-

ing that they were correct characters from the Egyptian, and that the translation was correct. He asked Mr. Harris where Joseph obtained the plates. Upon being answered that an angel of the Lord delivered them, Prof. Anthon asked for the certificate which was handed him by Mr. Harris. Prof. Anthon tore it up in anger, as he denounced the ministering of angels in this age of the world. He told Mr. Harris to bring him the book and he would translate it. He was answered that part of the plates were sealed. Upon receiving this information the professor answered, "I cannot read a sealed book." Little did he think that in using these words he was fulfilling the prophecy of Isaiah, chap. xxix, and thus presenting to the world a testimony of the truth of the Book of Mormon. From Prof. Anthon Mr. Harris went to Dr. Mitchell, who also pronounced the characters true and the translation correct.

While translating, it was ascertained that three especial witnesses were to be called by the Lord to witness the plates by the gift and power of God. Accordingly, Oliver Cowdery, David Whitmer and Martin Harris were chosen. They were shown the plates by the same heavenly messenger, Moroni, and they handled them with their hands. Their testimony, expressed in most solemn terms, is published to the world on the fly leaf of each edition of the Book of Mormon. Notwithstanding that these three men fell away from the Church through transgression or neglect, they never, under any circumstances, denied their solemn testimony of the divine authenticity of the Book of Mormon. On the contrary, they repeated their testimony time and again, and in their dying hours, when soon to pass to the great beyond, they bore witness that they had seen an angel and the plates from which the Book of Mormon was translated.

In the spring of 1882, the writer of this letter, in company with President John Morgan, visited David Whitmer at his home in Richmond, Mo., and found him firm and unflinching respecting his published testimony concerning the Book of Mormon. As showing how firmly riveted upon his memory and how constant to this testimony this man was, an interesting incident is related by President Ben E. Rich, of the Southern States Mission. Elder Rich mailed his autograph album to David Whitmer and requested him to write therein,

without the slightest suggestion as to what he should write. To the joyful astonishment of Elder Rich, when the album was returned, it contained these emphatic words:

“My testimony in the Book of Mormon is Truth.”

“DAVID WHITMER.”

His associate witnesses, Oliver Cowdery and Martin Harris, were equally constant to their obligation, and bore witness to the end of their days that they saw an angel and the plates. “In the mouth of two or three witnesses shall every word be established.”

On Tuesday, the 6th day of April, 1830, the Church of Jesus Christ of Latter-day Saints was organized with six members in the house of Peter Whitmer, Sr., Fayette, Seneca county, New York. The six members were Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. No church organization could exist under the laws of New York with a less membership than six. Joseph Smith was the chosen head, the Prophet, Seer and Revelator, and continued so when membership increased so that the Presidency and Twelve Apostles could be organized as in olden times, and subsequently Seventies, High Priests, Elders, Bishops, Priests, Teachers and Deacons, after the ancient pattern.

The organization of the Church brought with it more persecution, and as it grew and prospered, Joseph's life was many times endangered before it was finally taken. Healing the sick, prophecy, speaking in tongues, and all the beautiful gifts in the primitive Church, attended those who embraced the restored Gospel then, as they do today, and always will, and, as in ancient times, were attributed to Beelzebub, the prince of devils. On one occasion, soon after the organization of the Church, a mob swore out a complaint against the Prophet, charging him with being a disorderly person, because, as alleged, he set the country in an uproar by preaching the Book of Mormon, working miracles, etc. The constable who served the warrant, was honest enough to inform Joseph that the mob designed to capture him when the constable, with the prisoner, should pass near where the mob was congregated. The constable, however, finding the Prophet to be an honest, upright man, fled with him in his wagon, so that

the mob failed to secure their victim. Joseph underwent a trial and was honorably acquitted, the evidence showing that he was a peaceable, orderly citizen in all respects.

As it would be impossible, in a brief article, to give in any detail an account of the mobbings, trials and persecutions through which this great man of God passed, it may be well to here remark, that no less than thirty-nine times was he brought before courts on trumped-up charges, tried, and each time honorably acquitted, but still threatened. How like the experience of our Savior! When Pilate found Him innocent, the rabble clamored for His blood, crying out, "Crucify Him, crucify Him, and let His blood be upon us and our children!" How terribly their words have fallen upon them. And in like manner the men who comprised the mob, and the conspirators who brought about the assassination of the Prophet Joseph Smith, have come to a miserable end, having suffered the wrath of God in the flesh.

At a conference of the Church, Sept. 1, 2 and 3, 1830, Joseph received two revelations, found in Section 30 and 31, Doctrine and Covenants. In one of these revelations, the Lord commanded the Prophet to open the door of the Gospel to the Lamanites or American Indians, of whose forefathers the Book of Mormon is a record. The brethren selected to perform this great and important mission were, Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., and Ziba Peterson. Previous to Elder Pratt's conversion to the Gospel, he was a Campbellite preacher, associated with Sidney Rigdon and others who had established a large following in and about Kirtland, Ohio. En route to the west, where they were destined to deliver the glorious message to the Indians, they visited Kirtland, and presented the Book of Mormon and the mission of the Prophet Joseph to Sidney Rigdon and his associates of the Campbellite profession. Sidney Rigdon had never seen the Prophet Joseph Smith, and never before heard the proclamation of "Mormonism." This fact is worthy of note, since the enemies of the Saints have circulated the oft-repeated falsehood that the Book of Mormon was the combined production of Joseph Smith and Sidney Rigdon. It is also an interesting fact that the Prophet predicted in the early opening of this dispensation, that if the people would not receive the revelations from God

through him, then Lucifer would give them revelations to their heart's content. Strange to say what is now known as Spiritualism, was not known in the United States until after the organization of this Church, and then it commenced in the state of New York. Today the spurious revelations of the adversary are circulated broadcast through clairvoyants, mediums, etc., giving no light, no knowledge of the great principles of eternal life as enunciated by the Lord Jesus Christ. Well did Isaiah speak of these days, saying, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Isa. viii:19.

In 1831 the Prophet removed to Kirtland, Ohio, which had now become the headquarters of the Church. On the 6th of June, in that year, the fourth general conference of the Church was held at Kirtland. The Saints numbered about two thousand at that date, and were constantly increasing. At the conference, many Elders were called by revelation to go forth, two by two, to preach the Gospel and baptize as the Apostles did in ancient times. They were to journey westward, preaching and baptizing by the way, and all were to meet in Missouri, where the next conference should be held, and where, if they were faithful, the Lord would reveal to the Prophet the location of their promised inheritance.

Conforming to revelations already given, Joseph the Prophet, accompanied by several of the brethren, left Kirtland, June 19th, 1831, on his first visit to Missouri. He reached Independence, Missouri, July 15th, meeting the Elders who had preceded him. Soon after Joseph's arrival at Independence, the location of the city of Zion was made known to him by revelation. Before his return to Kirtland, in August, 1831, the foundation of the new city of Zion had been laid and the site dedicated for a temple of the Lord. About this time, a great stream of emigration started to the practically unexplored regions of the west.

Soon after his return to Kirtland, the Prophet Joseph and Sidney Rigdon retired to the quiet town of Hiram, Portage county, Ohio, where they engaged in translating the Bible. Besides this important labor, the Prophet was active in the ministry. He attended several conferences and was busy preach-

ing the Gospel in public and in private. Meantime persecution did not abate, but was in active operation both in Missouri and Ohio. March 25th, 1832, Joseph Smith and Sidney Rigdon were taken by a mob and treated in a most brutal manner. The former was stripped, covered with tar and cruelly beaten, and an attempt made to force a bottle of aqua fortis down his throat. Notwithstanding this, the next day found the Prophet declaring the Gospel to a public congregation. Sidney, however, was delirious for several days, as a result of the violent treatment received at the hands of the mob.

In April, 1832, Joseph paid a second visit to Missouri and was greatly pained to learn of the insults and injuries being heaped upon the Saints, as hostilities had already begun of such intensity and bitterness, as to soon result in their complete expulsion from Jackson county. After administering words of comfort and instructing the Saints, Joseph returned to Kirtland in June. Nov. 3, 1832, the Prophet's oldest son, Joseph, was born.

On Dec. 25th, 1832, Joseph Smith received the revelation on war, pointing out the great rebellion, which occurred twenty-eight years later. During the winter of 1832-33 Joseph, by inspiration, organized what is known as the School of the Prophets, in which the Elders of the Church were instructed and edified in the things of God. Feb. 2, 1833, the Prophet completed the translation of the New Testament. July 23rd, 1833, under commandment from the Lord, the Prophet and his associates laid the foundation corner stones of a Temple of the Lord, the first in this dispensation.

March 18, 1833, the presidency of the Church was first organized in this generation. It consisted of Joseph Smith, president, Sidney Rigdon, first counselor, and Frederick G. Williams, second counselor. On Feb. 17, 1834, the High Council was organized by the Prophet. It consisted of twelve High Priests, presided over by the Presidency of the High Priesthood. This High Council is a pattern of all High Councils in the Church, one of which exists in every stake of Zion, presided over by the Presidency of the Stake.

On May 5th, 1834, Joseph Smith, with one hundred men, started for Missouri. Their number was increased on the way to two hundred five. This body of men is known in his-

tory as Zion's Camp. They were called by revelation. The purpose of their mission was to carry supplies and comfort to the grief-stricken, mob-ridden Saints in Missouri, and if possible, to influence the governor to restore to, and protect them in their rights in the enjoyment of their hard-earned farms and homes. While en route, "Zion's Camp" encountered many hardships, and some of the brethren, like Israel of old, murmured against the Prophet of the Lord. Joseph reproved them for their evil conduct, and prophesied that a scourge would come upon the camp. June 22, 1834, cholera broke out in the camp; sixty-eight were attacked, thirteen died. Thus was the word of the Lord through Joseph literally fulfilled. Arriving in Missouri, they organized a Stake, and returned to Kirtland July 9th, 1834.

In 1835 Joseph, who had a strong desire for education, established a school in Kirtland and engaged Prof. Leixas to conduct a class in Greek. Though Joseph, like the ancient Prophets and Apostles, was unlearned when first called, at the age of thirty he had acquired a marked proficiency in language, philosophy and statesmanship. This desire for education and great efforts to promote the same, have characterized the authorities of the Church from that day until the present time.

On the return of Zion's Camp from Missouri, the work on the temple, which had been retarded, was now prosecuted with zeal and vigor until its completion. The building was constructed under very trying circumstances. Many were in poverty. Persecution was in progress. The building cost \$70,000, and was supervised by the Prophet Joseph Smith, in addition to all his other duties in public and private, at home and abroad. It was three years in course of construction and was the first temple of the Lord built in this dispensation. Since then five others, more expensive, have been built by the Latter-day Saints, and others will be erected in these last days to the honor and glory of God.

This temple was dedicated March 27th, 1836. The occasion was a veritable pentecostal feast. Many enjoyed the gifts of the Holy Ghost, and prophesied of things to come. Subsequently the Savior appeared to Joseph Smith and Oliver Cowdery, also Moses, Elijah and other ancient Prophets came in their order, as recorded in section 110 of the Doctrine

and Covenants. The Apostles, as of old, were endued with power from on high, and went forth to the world with renewed strength declaring the glad tidings of the restored Gospel. Following these remarkable manifestations, a wave of financial inflation swept over Kirtland, and many of the Saints ran wild in speculations. Many of the leaders became infatuated with the false spirit, and when the panic of 1837 engulfed the nation, disaster came to Kirtland. Many leading men apostatized, and attributed to the Prophet Joseph Smith the very evils which he had warned them against and sought by every means in his power to avoid.

The Kirtland Safety Society Bank had been organized by the Prophet Joseph, for the benefit of the Saints. This failed through the swindling operations of subordinate officers, and many of the people were financially ruined. Persecution became violent. Many of the leading men became bitter enemies to the Prophet of the Lord. Jan. 12th, 1838, Joseph Smith and Sidney Rigdon were forced to flee from Kirtland, and an armed mob followed them for two hundred miles, thirsting for their blood. Joseph with a body of the Church, was now established in Missouri, the Saints, on account of persecution, migrating thither from Ohio. The Saints in Missouri numbered about 12,000 souls, and having been expelled from their homes in Jackson county by furious mobs, were located in Caldwell, Daviess and Carroll counties, chiefly in Caldwell.

In the midst of perilous times, and being continually harassed by false brethren, the life of the Prophet must have been a trying one. Only men of unswerving integrity could stand the chastening fire of persecution, and many fell by the wayside, and joined in the cry against the Prophet and the Saints. Joseph knew that the Church of which he had the honor to be the earthly head, was the Church of God, and that the Lord would preserve it to the end. He therefore had no need to pander to the whims of men in order to retain their friendship. This of itself, is no small evidence that Joseph Smith was called of God. If he had been palming upon the world a fraud, he would have feared the exposure of those who became disaffected, and would have used politic methods to retain their good will for him, rather than apply the law of

justice and cast them out of the Church. The example of Joseph Smith in dealing with apostates, no matter how high in Church authority they stood, has been followed by his successors until the present, and ever will be, for "God is no respecter of persons."

In Missouri, Joseph received important revelations on various items, such as the building of a temple at Far West, the law of tithing, the mission of the Apostles abroad; also that America was the land where Adam dwelt, and that the Garden of Eden was where Jackson county, Missouri, now is. July 4th, 1838, the Prophet caused to be laid the foundation stones of a temple, which, however, has not been completed. About two days after the Fourth of July celebration at Far West, lightning struck the liberty pole and shivered it to pieces. This seemed to be a warning that their own liberties were about to be stricken down. It is said that on this occasion, Joseph prophesied that the day would come, when the Constitution of the United States would hang as if by a thread, and that the Latter-day Saints would be prominent in saving that instrument from utter destruction.

Persecution soon reasserted itself. The Latter-day Saints in Missouri had a right to vote. Twelve of them attempted to cast their votes at a state election in Gallatin, Daviess county, Aug. 6th, 1838. A candidate for the legislature, William P. Peniston, made an inflammatory speech against them, and raised a tumult, in which several of the Saints and their opponents were wounded. The report of this riot was greatly exaggerated and spread throughout the State. Mobocracy followed in various places. October 25th, 1838, while defending themselves against a mob on Crooked river, Apostle David W. Patten and two other brethren, Gideon Carter and Patrick O'Bannion, were killed. The power of the Saints, even in a small degree to defend themselves, exasperated their enemies, and on Oct. 27th, Maj.-Gen. Clark issued an order to the state militia, to proceed with all haste against the Mormons and drive them from the state or to consummate their extermination. Oct. 30th, the frightful massacre of Haun's Mill occurred, when about twenty of the Saints, men, women and children, were killed and thrown in a heap into a well and buried.

About this time, Col. Hinkle betrayed the Prophet and sev-

eral of his associates into the hands of the enemy, by forming a compact with the latter to give up the arms of the Saints without the knowledge or consent of Joseph and his brethren. Oct. 31st, Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, George W. Robinson, Hyrum Smith and Amasa M. Lyman were taken and treated as prisoners of war. The city was given into the hands of mauraders, who pillaged the houses and grossly insulted defenseless women and children. Joseph and his brethren were courtmartialled, and ordered to be shot, but Gen. Doniphan, of the state militia, protested against it as cold-blooded murder. Notwithstanding Gen. Clark had told the Saints that they must never expect to see their leaders again, Joseph prophesied to his associates that their lives would be spared and they would return to the Saints, which prediction was literally fulfilled. The prisoners were paraded through the country with boastful glee on the part of their captors.

On one occasion Joseph addressed a crowd of spectators, many of whom were melted to tears. It became a settled conviction with his enemies, that if they allowed the Prophet to address the public, he would never fail to make friends and impress the honest that he was innocent. So, to avoid this impression, the mob, or officers, who subsequently had him in custody, would try to prevent him from speaking to the people. Joseph and some of the brethren were confined in Liberty jail, Clay county; the remainder in Richmond, Ray county. While in their dungeon cell, they were subjected to the taunts and insults of guards and officers. One night, after bearing all he could possibly endure of their filthy conversation, he arose in chains, and with a voice of thunder rebuked the guards in the name of the Lord. They cowered before him and asked his pardon. So great was the power of God, they wilted before Joseph as a blade of grass before a flame of fire.

Parley P. Pratt thus describes this scene commencing with the words of the Prophet to the guards: "Silence, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still: I will not live another minute and hear such language. Cease such talk, or you or I die this instant!" He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon, calm, unruffled and dignified

as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped on the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards. I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath in the courts of England; I have witnessed a congress in solemn session to give law to nations; I have tried to conceive of king, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon, in an obscure village of Missouri."—*Autobiography of P. P. Pratt*, p 229-30.

The brethren in prison were charged with murder, treason, arson and other crimes, all of which they were acquitted. Joseph's enemies considered one evidence of treason was, the belief the Prophet and his associates had in the prophecy of Daniel, that God in the last days would set up His kingdom which should "subdue all others." They were tried in the court of Judge A. A. King. Gen. Doniphan, the attorney for Joseph, told him to "offer no defense, for if a cohort of angels should declare your innocence, it would be all the same. The judge is determined to throw you into prison."

While in prison, Joseph received from the Lord the glorious revelations and instructions found in sections 121, 122 and 123 of the Doctrine and Covenants. Mobocracy continued. Gov. Boggs issued his infamous order to exterminate the "Mormons" or drive them from the state. Joseph cheered the Saints from his prison cell. He wrote: "Zion shall yet live though she seemeth to be dead."

While Joseph was in prison, Brigham Young, President of the Twelve, planned and carried into effect the gathering of the Saints from Missouri to Illinois. He and his brethren made a solemn covenant that they would never cease their efforts until the Saints were gathered from Missouri. They kept their pledge. It was a gigantic undertaking. Ten thousand Saints, homeless and almost penniless, compelled to sign away their property at the point of the bayonet, were to be gathered, organized in suitable companies, with proper arrangements and remove to another state, where they hoped for better treat-

ment. The exodus was carried out. Early in 1839 found the Saints in Iowa and Illinois. Thus was another prophetic utterance finding fulfillment.

Joseph Smith once said that the Saints would have first a county, then a state, and finally a nation against them. The literal fulfillment of this prophecy is strikingly apparent to those who know anything of the history of the Church. The Saints were driven from Kirtland, Ohio, from county after county in Missouri, and then from the state of Missouri in which Gov. Boggs, the chief executive officer, took part by issuing the infamous "exterminating order," virtually licensing the wholesale pillaging and murder of hundreds of innocent men, women and children. Later we see the United States government sending an army against the Saints to crush an imaginary rebellion, and later still, as if to emphasize the words of the Prophet, we behold the great government under which we live, confiscate the property of the Church, and there appears on the supreme court calendar, the case of the "United States of America vs. Church of Jesus Christ of Latter-day Saints." Surely no prophecy could more literally come true—yea, it has been doubly fulfilled—than that relating to the nation being against the Church.

April 22, 1839, Joseph and Hyrum Smith joined their families at Quincy, Ill., having escaped imprisonment a short time previous. Soon after this, Commerce, afterwards named Nauvoo, by the Prophet, was selected as a location for the Saints. It was a beautiful site, being encircled on three sides by a curve in the Mississippi river. The place was sickly and many became prostrated with fever. It was on this occasion that miraculous cases of healing occurred through the administration of the Prophet. He went from house to house, commanded the sick to arise and walk, and his words were followed by instant healing.

The Twelve had been called on missions to Europe, and were commanded to take their departure from the temple grounds in Far West, April 26, 1839. Capt. Bogart, a leading mobocrat, heard of the prophecy and swore that it should never be fulfilled. On the day named, however, at 1 a. m., the Twelve met at the place appointed, held a conference, ordained Wilford Woodruff and George A. Smith to the Apostleship, and departed

on their mission, in fulfillment of the word of the Lord through the Prophet Joseph Smith. And here let it be said, that no prediction of the Prophet Joseph Smith shall ever fall to the ground unfulfilled.

Many converts were made in England, and in 1840, the first company of Saints from the shores of Europe came to Nauvoo. Joseph was diligent in helping the Saints to found themselves in the new city. Having a little respite from persecution, himself and Judge Elias Higbee went to Washington and laid before the President, Martin Van Buren, a detailed statement, with proof, of the outrages committed against the Saints in Missouri. At first the President was averse to hearing them, then expressed sympathy, and listened, as well as inviting the Prophet to explain his views of the Gospel, which he did. At a later visit, the President showed signs of political cowardice, and after listening impatiently to the recital of their sufferings, he made the reply, previously quoted in part: "Your cause is just, but I can do nothing for you; and if I take up for you I shall lose the vote of Missouri." The Prophet concluded promptly that President Van Buren was an "office-seeker; that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition."

Joseph remained in the east during the winter, making the acquaintance of leading political men of the nation. He recited to several the sufferings of the Saints. To this recital John C. Calhoun said: "It involves a nice question—the question of state's rights; it will not do to agitate it." Henry Clay said: "You had better go to Oregon." Such answers were too inconsistent and unreasonable; too cowardly, to afford any hope of redress from the hands of the men who made them. The Prophet returned home to Nauvoo March 4, 1840. During his absence he preached the Gospel to large audiences in Washington and in Chester county, Pennsylvania.

Nauvoo had been growing under the direction of Hyrum Smith, the ever-faithful brother to the Prophet. The population numbered near three thousand and contained three ecclesiastical wards. The Latter-day Saints again asserted their political rights, and with this came persecution as bitter as heretofore. Gov. Boggs, of Missouri, demanded of Gov. Carlin, of Illinois, the arrest of the Prophet on the ground of his

being a fugitive from justice. The demand was rejected, but this only exasperated the Missourians, who subsequently took an active part in persecuting the Prophet and his associates. In the winter of 1840-41, the Illinois legislature granted a very liberal charter to the city of Nauvoo. Abraham Lincoln was a member of the legislature which granted it. It included the establishment of the Nauvoo Legion, a military body, and the University of Nauvoo. Feb. 1, 1841, it went into effect, and shortly thereafter Joseph became the lieutenant-general of the Nauvoo Legion.

On the 6th of April, 1841, the corner stones of the Nauvoo Temple were laid. Joseph called upon the Saints in the regions round about to gather into Nauvoo and assist in the erection of this sacred edifice. The Saints responded with great energy to this call, and flocked into the city from all directions. Nauvoo grew with almost magic speed. Brigham Young and the Twelve, on their return from England, greatly aided in its growth. The population before the Prophet's martyrdom had increased to 20,000. In 1842 prosperity abounded in Nauvoo. This year the Prophet wrote for publication an account of the coming forth of this great work. This included the Articles of Faith now printed upon cards and distributed by the Elders among all nations where the Gospel is being preached. The Church paper was edited by the Prophet, and was called the Times and Seasons. Through this medium he published many profound truths which the Lord had revealed to him. Many embraced the Gospel. The population increased, and Nauvoo was rapidly becoming a city of importance.

Notwithstanding this wonderful growth, and the peace enjoyed, the Spirit of prophecy, ever alive in this great Prophet, gave him premonitions of the sore tribulations which were soon to follow. March 17, 1842, Joseph organized the Relief Society, now so famed in the Church as the organization through which our devoted mothers administer so much comfort and help to the poor, the sick and the needy. At a funeral sermon preached by the Prophet April 9th, 1842, Joseph foreshadowed his own death by saying, that he had now no promise of life and was subject to death. He said the Lord had promised him life at different times until certain things should

be accomplished. "But having now done these things, I have no longer any lease of my life. I am as liable to die as other men."

In 1842 Joseph uttered the following remarkable prophecy in Montrose, Iowa, which he recorded as follows: "I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure and disease; and some would live to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains." Every provision of this prophecy has been remarkably fulfilled.

Apostates began to plot the destruction of Joseph's life. John C. Bennett, a vile man, possessing ability without character, but whose perfidy was not detected until he had been crowned with honor among the Saints, had rendered valuable service in obtaining the Nauvoo charter. He was elected mayor of Nauvoo, chosen chancellor of the university and major-general of the Legion. He planned to have the Prophet killed in a sham battle of the Nauvoo Legion, but failed. He uttered many falsehoods against the Prophet, both to shield his own iniquity and to encompass the death of the Prophet. He wrote a vile book against Joseph and the Saints, made up of gross misstatements. This greatly increased the prejudices against the Prophet among the thousands who did not wish to investigate and know the truth. Elders were sent out to refute these slanders, and accomplished much good among the honest at heart. The old Missouri hatred was still kept burning in that state. Some one had attempted, it was claimed, to assassinate Gov. Boggs at Independence. It was falsely laid to the "Mormons." Gov. Boggs demanded of the governor of Illinois the person of Joseph Smith on the charge of his being an accessory to the attempted murder before the crime. He and O. P. Rockwell were arrested Aug. 8th, 1842, but discharged after a hearing before the municipal court of Nauvoo. Other attempts were made to arrest him under false pretenses. He concluded to go into hiding for a short time. While hidden, he wrote the important letters to the Saints on the redemption of the dead, found in sections 127 and 128 of the Doctrine and Covenants.

Thomas Ford became governor of Illinois in December, 1842. Joseph applied to him for a withdrawal of the writs issued against him by Gov. Carlin. After a judicial investigation this was done.

In February, 1843, the population of Nauvoo was again augmented by a company of Saints from Europe, under the leadership of Elders P. P. Pratt, Lorenzo Snow and Levi Richards. In June, 1843, other attempts were made to drag the Prophet back to Missouri. Dr. Bennett was the chief instigator of this scheme. Politicians stirred up strife against the Saints, and recommended the repeal or restriction of the Nauvoo charter. They pretended to be alarmed at the increase of "Mormon" power. Yet, strange to say, "Mormon" power, in politics or religion, has never been wielded to deprive or restrict any human being of their rights in the least degree. "Mormons" elected to office were threatened with mobocracy when attempting to qualify at the county seat, Carthage. The anti-"Mormon" party renewed their pledges to fight the "Mormons," and the mob began to burn the homes and property of the Saints in outlying districts of Nauvoo. When the governor was appealed to for protection, his answer was an indication of his cowardice or his sympathy with the mob element. He simply told the Saints they must protect themselves. During these times of trouble Joseph addressed letters to several prominent men in the nation who had presidential aspirations. He propounded to them this question: "What will be your rule of action relative to us as a people, should fortune favor your ascension to the chief magistracy?" Only two answered, as previously shown, Henry Clay and John C. Calhoun, and their answers were so non-committal or evasive that Joseph considered the writers cowardly, or lacking in moral force. Soon after, strange and startling as it sounded then, Joseph Smith announced himself a candidate for the presidency of the United States. He was nominated Jan. 29th, 1844, and duly sustained at a state convention on the 17th of the following May. Soon after this he published his views in plain terms, on the "Powers and Policy of the Government of the United States." In this document he defined his position on the live political questions of the day. He favored abolition of slavery, the slave holders to be paid for their slaves by the general government, the

money to be raised by reducing the salary of congressmen and by the sale of public lands; the abolition of imprisonment for debt and for all crimes but murder; work on public enterprises to be the penalty for other crimes, and to make the prisons schools of learning; the investment of power in the President of the United States to furnish troops for the suppression of mobs; the extension of the United States from sea to sea, with the consent of the Indians.

Many other excellent features appeared in his platform. If his position on the slave question had been carried out, it would have saved the nation a million lives, preserved thousands from being crippled, and protected the happy homes of a million people from widowhood, averted the cries of more than a million fatherless children, and saved to the nation many millions of treasure and property less valuable than human life. Joseph prophesied of the war twenty-eight years before it came, and that it should result in the death and misery of many souls. That Joseph Smith was a Prophet of God, is written in letters of blood and by the tears of millions who suffered from that fratricidal war. The Twelve and other leading Elders went to the eastern states to promulgate his views. It is not probable for a moment, that the Prophet had any faith in winning the presidential election. Neither had he aspirations for the honors of men. Other considerations were in view. His people had been traduced and misrepresented. His candidacy furnished an opportunity to explain his views, to enlighten the public mind respecting the Latter-day Saints, and to leave on record, propositions to the nation which, if accepted, would save the nation life and treasure. He wrote at that time: "I feel it to be my right and privilege to obtain what influence and power I can lawfully in the United States for the protection of injured innocence; and if I lose my life in a good cause, I am willing to be sacrificed on the altar of virtue, righteousness and truth, in maintaining the laws and constitution of the United States, if need be, for the general good of mankind."

Joseph, with a little band of pioneers, started on an expedition to explore the Rocky Mountains, to find a resting place for the Saints, but was turned back. He was destined to seal his testimony with his blood. On July 12th, 1843, Joseph had

recorded the revelation on celestial marriage, found in section 132, Doctrine and Covenants. In the spring of 1844 the situation in Nauvoo became very bitter. The Laws, Higbees and Fosters plotted the overthrow of the Prophet. William Law was his counselor, and of course knew of Joseph receiving and privately teaching the doctrine of plural marriage. He had Joseph arrested on a charge of polygamy, but failed to obtain a conviction. The apostates then started a newspaper called the *Expositor*, through which they circulated the basest falsehoods imaginable, and thus inflamed still more intensely the public mind. The city was shocked at the publication. The city council was called together. Joseph Smith was the mayor. The *Expositor* was declared a nuisance and was utterly destroyed June 11th, 1844, by order of the mayor. The proprietors left the city and immediately planned the arrest of the Prophet and others on a charge of riot. The latter had a hearing and were acquitted. The mob was furious and gathered in large numbers around Nauvoo, swearing vengeance on the people and their leaders. Joseph, as mayor, declared the city under martial law, and called out the Legion to defend it. The governor, hearing of this and being weak and vacillating, went at the head of the militia to Nauvoo, and demanded that the Prophet come to Carthage for trial for the destruction of the *Expositor*, and that martial law be abolished in Nauvoo. His orders were strictly obeyed. The governor pledged, in a most solemn manner, his honor and the faith of the state that the prisoners should be defended against mob violence, and should have a fair and impartial trial. This pledge was repeated, but never kept. Undoubtedly the Prophet felt that his withdrawal from Nauvoo would be a safeguard for the Saints, for he loved them more than life itself. He remarked just before leaving Nauvoo: "I am going like a lamb to the slaughter, but I am calm as a summer morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'he was murdered in cold blood.'" His prophecy has been literally fulfilled.

The Nauvoo Legion gave up their arms by command of Gov. Ford, who again promised them protection. Joseph Smith,

Hyrum Smith, John Taylor and Willard Richards were confined in Carthage jail, and on the fatal 27th day of June, 1844, were placed in an upper room of that building. About 5 o'clock in the afternoon an armed mob of the state militia, assisted by other murderous fiends in human shape, in all about two hundred strong, burst in fury upon the jail and murdered in cold blood, the Prophet and his brother Hyrum. Elder Taylor was cruelly wounded with four bullets, while Elder Richards escaped unharmed. While this inhuman tragedy was being enacted, Gov. Ford was in Nauvoo, haranguing the peaceful, unarmed Saints on the enormity of destroying the printing press of the *Expositor*. The governor undoubtedly knew the intention of the mob, for he had heard their threats that the Prophet should never escape alive. A day or two before his martyrdom, while being exhibited among the militia, as if he were something monstrous, the Prophet asked one of the officers if he could see anything bad in his countenance. The officer answered: "No, Gen. Smith, but I cannot see what is in your heart." The Prophet promptly retorted: "But I can see what is in your heart, and if you are suffered to shed my blood you will see bloodshed prevail in this land to your heart's content." The testament of this great and last dispensation was sealed by the blood of the testator, and is in force upon all the world.

When we review the life of Joseph Smith, we are compelled to exclaim: In the hands of God he was a mighty man! Next to the Savior, Joseph Smith was as great a Prophet as ever lived. At the age of fifteen he saw God the Father and our Savior Jesus Christ. He beheld them face to face, and he heard the voice of each. At the age of eighteen, he saw an angel of the Lord on four different occasions. He saw the ancient records of the people of God on the Western Hemisphere. When twenty-two years old he had been visited by the same angel-Prophet eight different times, and on each occasion instructed by him. At this age also he received the golden plates. In his twenty-fourth year he published this record to the world, received a visitation from John the Baptist, and obtained the Aaronic Priesthood under his hands. At the same age Peter, James and John came and laid their hands upon his head, bestowing the keys of the kingdom of God, which they had received from the Savior over eighteen hundred years before. He also heard the voice of Michael.

In his twenty-fifth year he organized the Church of Jesus Christ of Latter-day Saints, and thus laid the foundation of a work so great that it will yet fill the earth. When thirty-one years old, he had founded and builded a temple to the Lord, and in it, had seen the Savior, Moses, Elijah and other ancient Prophets of the living God. He selected the site of four temples of the Lord, saw one completed and another well on its way before his martyrdom. Before he was thirty-five years of age, he had been the prime mover in laying the foundation and helping to build several important towns in the travels of the Saints. At thirty-seven he organized a militia, of which he was lieutenant-general; established a university of learning; set on foot the gathering of Israel, and previous to this and before his assassination, saw thousands gathered from various States of the Union, Canada and Great Britain. The Prophet Joseph Smith died a martyr at thirty-nine years of age, having received in his life-time over one hundred twenty-five revelations from God, which he caused to be written, besides the volumes of unwritten inspiration which found their expression in prophecy, healing the sick, casting out devils, interpreting tongues and translating the Scriptures of divine truth. His prophecies are many, both written and unwritten. Many have been filled, none have failed, and when the wheels of time shall bring the remainder due, every jot and tittle shall be fulfilled, for it was God who spake through the Prophet Joseph Smith. He loved his God, his religion, his country and all mankind. For them he lived and suffered; for them he died; and future generations, when the cobwebs of sectarian ignorance, bigotry and prejudice, with "the refuge of lies" shall have been swept away, will do him justice, and acknowledge him as being a statesman, a philosopher, a philanthropist, a colonizer, an educator, a pioneer, and indeed a mighty Prophet of the living God. Well did Josiah Quincy, the historian, a non-"Mormon," say of the Prophet, whom he visited at Nauvoo May 15th, 1844: "It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?' and it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon Prophet.'"

PATRIARCH HYRUM SMITH.

This great and good man was born at Tunbridge, Vermont, Feb. 9th, 1800. He was an elder brother of the Prophet, Joseph Smith. He was a boy with a prayerful heart and later, a man of God, as true as this generation or any other has produced. Like the rest of the family, he was inured to hard labor, amid circumstances of privation with little opportunity for education. He moved with his father and family to Western New York, and when Joseph, his brother, announced his visions and revelations to his father's family, Hyrum at once received his testimony and espoused the cause with Joseph, becoming to him, probably, the nearest, truest and best friend he had among men. Not that scores of others lacked in their integrity and love for the Prophet, for many would gladly have died for him at any time, but Hyrum was a brother in the flesh, and knew Joseph better from childhood to the hour of their martyrdom than any other man and, consequently, under every circumstance, was better qualified to sympathize and confer a brother's love than other men. At the age of twenty-six (Nov. 2, 1826), Hyrum married Jerusha Barden, who shared with him his trials the remainder of her life, and bore to him six children, Lovina, Mary, John, Hyrum, Jerusha and Sarah. Most of them are now deceased, but his son John has been for many years the Patriarch of the Church, and resides in Salt Lake City. The office of Presiding Patriarch descends to the first born of the family from father to son, provided always that the son is worthy to inherit this holy calling, and let it here be said and remembered by all the Saints in every generation, that no better, nobler, purer man than Hyrum Smith, could have been chosen to receive this Holy Patriarchal Priesthood. May the claim of his generations to whom this office shall descend, never find within it a weak or broken link!

In May, 1829, while the work of translating the Book of Mormon was in process, while Hyrum Smith and



HYRUM SMITH.

several others were rejoicing in the dispensation opening to the world, about the time that John the Baptist came and restored the keys of the Aaronic Priesthood, the Lord gave a revelation through Joseph to Hyrum Smith. In it he commanded Hyrum to "seek to bring forth and establish the cause of Zion. Seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich. * * * Verily, verily, I say unto you, I will impart unto you of My Spirit; which shall enlighten your mind; which shall fill your soul with joy. * * * Behold, I command you that you need not suppose that you are called to preach until you are called. * * * Seek not to declare My word, but first seek to obtain My word, and then shall your tongue be loosed; then if you desire, you shall have My Spirit and My word; yea, the power of God unto the convincing of men." These and many other glorious instructions are found given to Hyrum in Section 11 of the Doctrine and Covenants. The truths, admonitions, instructions, doctrines and promises therein revealed, were accepted by Hyrum in all sincerity, and he was guided by them and true to them to the last moment of his earthly existence. His travels, labors and experiences in detail scarcely need be related here, because they are so closely interwoven with the history of the Church and that of the Prophet Joseph, as to be almost identical. On the 13th of Oct., 1837, his wife, Jerusha, died. This was during the persecutions and hardships entailed upon the Saints in Missouri. Subsequently he married Mary Fielding, by whom he had two children, Joseph F. and Martha, the former being now the President of the Church.

In June, 1829, Hyrum Smith was baptized by his brother Joseph, in Seneca Lake. He was one of the eight witnesses permitted to view the plates from which the Book of Mormon was translated. He was also one of the six members who went to constitute the organization of the Church, April 6th, 1830. His name stands as a living witness of the existence of those sacred plates which give to the world the history of the Gospel upon the Western Hemisphere. (At a conference assembled in Far West, Missouri, Hyrum was chosen and sustained as second Counselor in the Presidency of the

Church instead of Frederick G. Williams, who was rejected on Jan. 19th, 1841. The Lord, through the Prophet Joseph, then revealed the following Doctrine and Covenant, Section 124: "And again, verily I say unto you, blessed is My servant, Hyrum Smith, for I, the Lord, love him because of the integrity of his heart, and because he loveth that which is right before Me, saith the Lord." What greater blessing can man attain to than to know that God loves him, not simply because of a Heavenly Father's love for all His offspring, but because the individual is right in heart and works before the Lord. Surely such approval in this life must be as Eternal Life in the presence of the Lord hereafter. In the same revelation, the Lord said: "That My Servant, Hyrum Smith, may take the office of Priesthood and Patriarch, which was appointed unto him by his Father, by blessing and also by right. That from henceforth he shall hold the keys of the Patriarchal blessings upon the heads of all My people, that whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth I appoint unto him that he may be a Prophet, and a Seer, and a Revelator unto My Church, as well as My servant, Joseph; that he may act in concert also with My servant, Joseph, and that he shall receive counsel from My servant, Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing and glory and honor and Priesthood and gifts of the Priesthood, that once were put upon him that was my servant, Oliver Cowdery; that my servant Hyrum may bear record of all things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever." Thus by revelation direct from heaven were keys, powers and authority, conferred upon Hyrum equal to which but few men in the history of this world have ever enjoyed. He was a man of exceeding great love, forbearance and kindness. He was not hasty. No personal antipathy was ever allowed a place in his heart toward any human being, nor even to the vilest thing that creepeth upon the earth. His power to bless was never idle; his authority to curse, he shuddered at the

thought of exercising. When one of the brethren in the heat of trouble in Missouri forsook the Prophet Joseph, and said false things against him, whereby he forfeited his calling, Hyrum Smith went to, and sought to turn the wayfaring man from his error. Apostle John Taylor said that he (Elder Taylor) had it in his heart to try to save the rebellious brother, but said when he heard that Hyrum Smith had gone before him on the same errand, it was useless for him to try if Brother Hyrum should fail. When Sidney Rigdon failed in his love for Joseph and devotion to the work of God, and Joseph felt to drop him from the Presidency, Hyrum, in his great mercy and his abhorrence at the thought of one making shipwreck of his faith, pleaded with Joseph to bear longer with Sidney. Joseph said: "If my brother Hyrum and the people want to carry Elder Rigdon any longer they may, but I cannot." Hyrum's mercy prevailed, although the Prophet was right in his judgment, for Elder Rigdon was ungrateful for the mercy extended and soon fell aside. During all the trials to which the Prophet was subjected, his faithful brother Hyrum shared with him therein. They were imprisoned together in Liberty jail, had been courtmartialled and sentenced to be shot together by a mob militia at Far West. Together they started on an exploration tour to the west and when they returned, they went together to Carthage jail to be offered as living witnesses that God had restored the Gospel in these last days.

At the time of his death he held various offices, military and civil, and had always been useful on committees in building the Nauvoo house, Kirtland Temple, and in every way was a most capable and public spirited man. He was for the cause of Zion incessantly. It was his whole theme; his thoughts by day and his dreams by night. In all respects he was morally, intellectually, physically and spiritually a most worthy and loving companion to his Prophet brother. As a Patriarch, he is represented by his son, John. As a Prophet, Seer and Revelator, he is represented by his son, President Joseph F. Smith.

The circumstances of their Martyrdom have been related elsewhere, and need not be repeated here only as relates directly to Hyrum. Before the awful tragedy took place, Hyrum asked Elder Taylor to sing a second time the hymn, "A Poor Way-

faring Man of Grief." Elder Taylor felt too depressed to sing, but sang again in compliance with Brother Hyrum's request. Before leaving home, Hyrum read the words of Moroni to the Gentiles from the 12th chapter of Ether, which are as follows: "And it came to pass that I prayed unto the Lord that He would give unto the Gentiles grace, that they might have charity. And it came to pass that the Lord said unto me if they have not charity it mattereth not unto thee, thou hast been faithful; wherefore thy garments shall be made clean. And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of My Father. And now I, (Moroni) bid farewell unto the Gentiles, yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood." Soon after the singing of the hymn by Elder Taylor, the mob rushed upon the jail and cruelly murdered the brothers, first Hyrum, and then the Prophet Joseph, and frightfully wounded Apostle John Taylor. Apostle Willard Richards escaped injury although standing side by side with his brethren when they fell. I will close this brief sketch of one of the very greatest of men who ever lived, by quoting the words of President John Taylor, who witnessed the martyrdom and offered his own life for his brethren:

"These reflections and a thousand others flashed upon my mind. I thought, Why must the good perish, and the virtuous be destroyed? Why must God's nobility, the salt of the earth, the most exalted of the human family, the most perfect types of all excellence, fall victims to the cruel, fiendish hate of incarnate devils?

"The poignancy of my grief, I presume, however, was somewhat allayed by the extreme suffering that I endured from my wounds.

"Soon afterwards I was taken to the head of the stairs and laid there, where I had a full view of our beloved and now murdered brother, Hyrum. There he lay as I had left him; he had not moved a limb; he lay placid and calm, a monument of greatness even in death; but his noble spirit had left its tenement, and was gone to dwell in regions more congenial to its exalted nature. Poor Hyrum! he was a great and good

man, and my soul was cemented to his. If ever there was an exemplary, honest, and virtuous man, an embodiment of all that is noble in the human form, Hyrum Smith was its representative."

PRESIDENT BRIGHAM YOUNG.

PRESIDENT BRIGHAM YOUNG, the successor of Joseph Smith to the Presidency and prophetic office in the Church of Jesus Christ of Latter-day Saints, was born June 1, 1801, in Whitingham, Windham county, Vermont. Like his predecessor, he was of purely American stock, dating back many generations. His father, John Young, fought in the revolutionary war, and his grandfather in the French and Indian war. His family relations on both sides were among the staunchest supporters of freedom in the American colonies. He was the ninth child in a family of five sons and six daughters. They were inured to hard labor, and were strictly moral in their habits. He was trained in piety, but joined no denomination until the age of twenty-one, when he identified himself with the Methodist church, to which his parents were allied. At the age of sixteen he commenced business for himself. He learned the trades of carpenter, joiner, painter and glazier, and exhibited traits of a practical character which, in after life, were brought into a broad field of activity among the people of God, being quickened by the inspiration of the Almighty.

In the meantime his parents had moved to Chenango county, New York. On October 8th, 1824, he married Miss Miriam Works, and located in Cayuga county, New York, where he followed the occupation above named. Early in 1829 he removed to Mendon, Monroe county, New York, where, in the spring of 1830, he first saw a copy of the Book of Mormon, which was brought to that neighborhood by Elder Samuel H. Smith, brother of the Prophet. The contents of this sacred record he carefully read with a prayerful desire to know the truth. His investigation resulted in a firm conviction that Joseph Smith was a Prophet of the Living God, and the Book of Mormon a divine record. Although a Methodist of sincere piety, and confronted with frowns and opposition, he had the courage of his convictions, being baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints April 14th, 1832, by Elder Eleazer Miller.

He was ordained an Elder by Brother Miller the same day. Three weeks later his faithful wife was baptized, dying in the faith the 5th of September, 1832, leaving him two little girls as the result of their union. From the day of Elder Young's baptism, he became a most indefatigable and fearless advocate of the pure principles of the Gospel revealed to the Prophet Joseph. His parents, brother Joseph, and several other members of the Young family, also embraced the Gospel and became active workers in the Church. During the summer subsequent to his baptism, he did much preaching in the regions about Mendon, baptizing a goodly number and organizing several branches of the Church. In this vicinity also, his life-long friend, counselor and associate, Heber C. Kimball, received the Gospel.

With Elders Kimball and Joseph Young, Brigham visited Kirtland, Ohio, in the fall of 1832, and for the first time in life saw the Prophet Joseph Smith, with whom he at once became acquainted. They were mutually impressed with the integrity of each other. In the evening of the day they first met, the Prophet called upon Brother Brigham to pray. While praying he spoke in tongues. The Prophet received the interpretation, and said it was the pure language spoken by Adam in the Garden of Eden. After Brigham had left the room Joseph uttered this prophecy, "The time will come when Brother Brigham Young will preside over this Church." Many thousands of people now live as witnesses to the verification of this prediction.

In the winter of 1832-3 Brother Brigham, with his brother Joseph Young, labored as missionaries in and near West Lathrop, Canada. They were successful in baptizing numbers of people and organizing several branches of the Church. His labors continued the following spring and part of the summer in Canada and Northern New York, with encouraging success. In July, 1833, he conducted a small company of Saints to Kirtland. This may be called the commencement of his great labors in the capacity of a pioneer leader, which he so fully accomplished in later years, and through which he was often referred to as the "Modern Moses." In the fall of 1833 he removed with his family to Kirtland, Ohio, and was ever afterward an important personage in the growth and develop-



BRIGHAM YOUNG.

ment of that city. In February, 1834, he married Mary Ann Angell, who took faithful care of his motherless children. She bore several children to him, among them the present Apostle, Elder Brigham Young.

When Zion's Camp was organized in 1834 to carry supplies and encouragement to the driven Saints in Missouri, which work needed men of integrity, endurance, faith and courage, Brigham Young was among the foremost of the faithful few to accomplish that wonderful pilgrimage, doing his work cheerfully. He was never known to murmur against Providence or the Prophet of the Lord. On his return to Kirtland, having journeyed 2,000 miles on foot, he occupied the remainder of the year working on the printing office, school room and temple. When the first quorum of Twelve Apostles of this dispensation were chosen, Brigham Young was numbered among them; this occurred February 14, 1835. From that time until 1837, he spent his summers preaching, baptizing, organizing branches, as a missionary, and during the winter working at his trade upon the Kirtland Temple, the painting and finishing of which he skillfully superintended in the spring of 1836. He also attended the Hebrew school in Kirtland in the winter of 1835-36. When the temple was dedicated, he attended the solemn assembly and received his blessings in the house of the Lord. Soon after this he performed a faithful mission in the Eastern states, with Dr. Willard Richards. He returned in May, 1837, and later the same year fulfilled another short mission in the state of New York.

During the financial panic of 1837, when apostacy ran so high in Kirtland and several of the Twelve Apostles turned against the Prophet with false accusations, seeking his overthrow, Brigham Young stood firm and loyal, declaring in the face of bitter enemies, that Joseph Smith was a true and faithful Prophet of God. So intense was the hatred against Brigham for this bold stand, that he was obliged to leave Kirtland to escape the fury of the mob. He left Dec. 22, 1837, and arrived in the colony of the Saints at Far West, Missouri, March 14, 1838. Soon after this the entire Church moved from Ohio to Missouri. In the meantime, the Prophet Joseph and other brethren were betrayed by apostates, threatened with death, and cast into prison. During this period the coming Prophet,

Brigham Young, was industriously improving the land, and laboring diligently in the duties of his Apostleship, especially in preparing and planning for the exodus of the Saints from Missouri, under the cruel order of extermination issued by that modern Herod, Gov. Lilburn W. Boggs. In this emergency, Brigham Young exemplified those great gifts of organization and pioneering, which Providence had given him in the great exodus of the Latter-day Saints a decade later. He not only directed, but worked as hard in a practical way as those over whom he was called at this critical juncture to temporarily preside. He left his own family no less than eleven times, to return with teams and bring up the poor and helpless. Himself and President Heber C. Kimball had entered into a covenant, that they would not cease their efforts until all should be delivered from Missouri and safely harbored in a more hospitable state. This covenant they most faithfully kept.

April 18th, 1839, with others of the Twelve, he left Quincy to fulfill a revelation given to the Prophet Joseph Smith July 8th, 1838, to the effect that the Twelve should take their departure on their mission to England from the temple site in Far West. The mob had sworn that this should not be fulfilled, but under the protection of the Almighty, with Brigham Young at the head of the Twelve, this revelation was signally fulfilled. He returned to Quincy May 3d, and met with Joseph and Hyrum Smith for the first time since their escape from enemies in Missouri. On the 16th of that month he left for Nauvoo, and a week later, moved his family across the river to Montrose, Iowa, where he secured a room in some old military barracks as a temporary home for himself and family. The climate was sickly in Nauvoo and his health was poor, but he was constantly doing all in his power to establish the Saints and build up the city of Nauvoo. He continued this labor until September 14th, 1839, when he started "without purse or scrip" to perform a mission in England. He was sick when he started, leaving a babe only ten days old, his wife and children being ill, and no means of support in sight. Let it be acknowledged by the reader, that the motive which prompted men to take such a course under such trying circumstances was a pure one, and the faith which buoyed them up, sustained them, and brought to them complete success, must

have been the "faith that was once delivered to the Saints," produced by a knowledge of the truth founded upon the rock of revelation. On his way to New York he did much teaching and preaching, sailing from thence March 9th, 1840, arriving in England April 6th.

On July 1st, 1841, Elder Young arrived in Nauvoo from his mission in England, and was cordially welcomed by the Prophet Joseph. During his absence, while laboring in the British Isles, thousands of souls were added to the Church in that foreign land, and a permanent shipping agency established. Since that time, probably not less than seventy-five thousand souls have sailed from the shores of Europe, as members of the Church of Jesus Christ of Latter-day Saints. At the first council of the Twelve held in a foreign land, Brigham Young was unanimously sustained as President of that quorum. Under his direction, steps were taken to publish three thousand hymn books, and five thousand copies of the Book of Mormon. The *Millennial Star* was established, with Apostle Parley P. Pratt as its first editor. This periodical continues until the present time, half a century old, and has gone to the homes of many thousands, bearing the glad tidings of the Gospel restored to earth.

On Jan. 19th, 1841, the following revelation was given to the Prophet Joseph: "I give unto you my servant Brigham Young to be a President over the Twelve traveling council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature."

The quorum of the Twelve stand next in authority to the Presidency of the Church, and in case of the decease of the Prophet, the Twelve preside over the Church with their President at the head. Thus was brought to the front Brigham Young, the man whom God designed should succeed Joseph Smith in his great office.

In July, 1841, the Lord said through the Prophet Joseph Smith: "Dear and well-beloved brother Brigham Young, verily thus saith the Lord unto you, my servant Brigham, it is no more required at your hands to leave your family as in times past, for your offering is acceptable to me. I have seen your labor and toil in journeyings for my name. I there-

fore command you to send my word abroad and take special care of your family from this time, henceforth and forever. Amen."

Subsequent events in the history of the Church, demonstrated the propriety of this revelation to the fullest extent. He was constantly diligent in the building up of the city as well as in attending to the duties of his Apostleship. In July, following the call of President Young to preside over the quorum of the Twelve, the Prophet Joseph requested the Twelve to take the responsibility of the Church in Nauvoo, especially in practical matters. They attended to the selling of its lands, locating the incoming Saints and performing such other labors as would relieve and lighten the burdens resting upon the Prophet Joseph.

In all this labor, Brigham Young was energetic and efficient, proving himself to be a great help to the Prophet in all the labors incident to those trying times. He also served with ability as a member of the city council of Nauvoo. On the 7th of July, 1843, he started on a mission to the Eastern states, one chief purpose being to gather funds for the building of the temple and the Nauvoo House. He was absent until Oct. 22d the same year. From this time until May 21, 1844, he was busy in his calling, often in council with the Prophet and other leading men, constantly alive to the interests of Zion and the spread of the Gospel throughout the world. On the date last named, he went on a short mission to the East. While absent, learning of the sad news of the martyrdom of Joseph and Hyrum Smith, he immediately returned to Nauvoo.

This was the first time, in this dispensation, the Church had been called to mourn the loss of its Prophet, Seer and Revelator. The people were young in experience. False brethren sought to establish themselves as the rightful guardians of the Church, Sidney Rigdon making such a claim at a conference held in Nauvoo Aug. 8th, 1844. When the Twelve were sustained as the presiding authority of the Church, Brigham Young arose to speak, and in the presence of the multitude was transfigured by the Spirit and power of God, so that his form, size, countenance and voice, appeared as those of the martyred Prophet. Even non-members of the Church who were present were struck with amazement and expected to see

and hear the departed Seer. From that moment, doubt and uncertainty were banished from the hearts of the faithful, and they were fully assured that the mantle of Joseph Smith had fallen upon Brigham Young. On the above occasion President Young said: "All that want to draw away a party from the Church after them, do it if they can; but they will not prosper." So far as time has brought this prophecy due, it has been verified to the letter. It only remains for a little season to record the confusion and downfall of any and every system, which claims to be the succession of the Church as established through the Prophet Joseph Smith, and yet which denies the authority of Brigham Young and the Twelve to preside over and continue the work, which God established through the Prophet Joseph Smith.

After the martyrdom of Joseph and Hyrum, persecution did not cease: the Prophets were slain, but Truth did not die. The man who stood as the earthly head was taken away, but the authority which he held had been conferred upon others. The work of God went on and in the midst of persecution and bitter hatred, Brigham Young stood calmly performing his duties, counseling the Saints, caring for their wants, and pushing with zeal the completion of the Nauvoo Temple, which was dedicated and used for sacred ordinances before the final exodus from Nauvoo. Brigham Young labored much in the temple until February, 1846, when he left the beloved city, and joined the emigrating Saints on the west side of the Mississippi. This was a trying time. Twenty thousand Saints were dispossessed of their homes, and turned out upon the prairies of Iowa in winter. It required not only a strong man to be their leader, but one whose greatness consisted in his faith in God and title to the right that God should be his strength and source of inspiration. Such a man was Brigham Young, a veritable "Lion of the Lord" in the face of persecution and trial, yet childlike, humble and ever dependent on the Lord.

The Saints were seeking a country, they knew not where. They were poor, some were sick. Several babies were born in camp, just after leaving Nauvoo. To counteract melancholy, and aid them to exercise cheerful hope, President Young would have them meet around the campfire, and engage in songs and instrumental music. To aid the Saints less well

equipped than others, he established two resting and recruiting points, Garden Grove and Mount Pisgah. The main body, with President Young at their head, reached Council Bluffs, on the Missouri river, in June. While there, he was requested by the government to furnish a battalion of five hundred men, to engage in the war with Mexico. This was promptly complied with, taking many of the most able-bodied men from the camp of the Saints. This battalion marched across the plains to California, and after being mustered out with honor, reached Salt Lake Valley a little later than the Pioneers. After fitting out the Mormon Battalion, he crossed the Missouri to the Nebraska side and established Winter Quarters, since called Florence, about five miles north of Omaha. There he laid out streets and blocks, upon which comfortable log houses were built. He erected a grist mill, and in numerous ways provided for the comfort of the Saints, while himself and a chosen few should explore the unknown regions of the Rocky Mountains in quest of a home for an exiled people.

In April, 1847, President Young and one hundred forty-two others, among whom were three noble women, full of faith, commenced their perilous journey across the plains, arriving at Salt Lake Valley July 24th, 1847. President Young was sick and riding in the carriage of Apostle Wilford Woodruff. When his eyes rested upon the valley, he said, "This is the place." It was a barren desert, but God had shown him in vision the place to rest, and he knew the valley when he saw it with his natural eye. President Young immediately directed the laying out of a city with ten-acre blocks, containing eight lots each of one and one-fourth acres. The streets were eight rods wide, to have a sidewalk on either side one rod wide, and subsequently, when water could be obtained, a beautiful row of trees to adorn and shade the walks, livened by a crystal stream on the outside of the walk. This was the pattern, and most of the cities of Utah bear the main characteristics of the pioneer city of Salt Lake. In August President Young started on his return to Winter Quarters, on the way meeting about two thousand Saints, who reached Salt Lake Valley in the fall of 1847. It was then Mexican soil, but the Stars and Stripes had been unfurled by the Mormon Pioneers on Ensign Peak above the city.

At Winter Quarters on December 5th, 1847, President Young was unanimously sustained by the Twelve as President of the Church; also on Dec. 27, by all the authorities and Saints assembled in general conference at Council Bluffs. On the 26th of May he started with his family on his return to Salt Lake Valley. At Winter Quarters he left a home, a mill and other property. This was the fifth time he had left his home and property for the Gospel's sake. This year he superintended the emigration of over two thousand souls, arrived in Salt Lake City Sept. 20, 1848, and began at once giving council and planning for the general welfare. At a conference held Oct. 8, 1848, he was unanimously sustained as President of the Church, with Heber C. Kimball and Willard Richards, who had also been sustained in the conference at Council Bluffs, as his counselors.

A new era now dawned upon the Church, a thousand miles from bigoted intolerance and mob violence. The Saints found themselves in a desert, but free and happy, notwithstanding the task before them of reclaiming a wilderness. No man in the Church, before or since, was better adapted to lead in colonizing and building up a great commonwealth than was Brigham Young. He served as the first governor of Utah, from 1851 to 1858, to the satisfaction of the people of the territory and to the President of the United States, who appointed him. When an army was sent to Utah for the purpose of suppressing an imaginary rebellion, which the deceitful Judge Drummond had induced President Buchanan to believe existed, President Young declared that if the army persisted in entering Salt Lake Valley as a hostile force, they would find it, as the Latter-day Saints had found it, a barren waste. Accordingly, torches were prepared to burn down all the houses and property in Salt Lake City, and the body of Saints moved southward. The move was made, but through kind Providence and the intervention of Col. Thos. L. Kane, the administration was convinced that no rebellion existed in Utah, and that Judge Drummond had basely misrepresented the Latter-day Saints. The judge had reported that the Mormons had burned the court records, but the committee who preceded the army to Salt Lake City, found the court records intact, while life and property was as safe to all classes as in any other part of the

Union. In this trying circumstance, the courage and prompt action of President Brigham Young displayed the character of the man.

On April 6, 1853, the corner-stones of a great Temple were laid in Salt Lake City, which was completed forty years later. Before its completion President Young laid the foundation of three others, in St. George, Manti and Logan. The one in St. George he lived to dedicate to the Lord. He also completed the organization of the Stakes of Zion, so far as population required it to be done. In the St. George Temple he explained the order and duties of the various offices in the Holy Priesthood. During his life-time in Utah, from 1847 to 1877, he labored most industriously, in both spiritual and temporal matters, for the welfare of all the inhabitants of the territory, and indeed for the benefit of all mankind. He built mills, factories and graneries, etc., and encouraged every form of home industry, which the facilities of this region would justify. In the development of mines alone, he exercised a check, stating that the time had not come to develop them to any considerable extent. The wisdom of this suggestion is appreciated by the Latter-day Saints, who know that a rapid development of mining interests at that time would have brought to Utah an element of speculators and political demagogues, who would have waged a bitter warfare against the Saints when their numbers and strength were too limited to maintain their foothold in this region; besides which farms and necessary work would have been neglected, to the people's sorrow and loss.

President Young was the prime mover in the building of railroads. He was a contractor on a large scale in constructing the Union Pacific and the telegraph line across the plains; also in building the Deseret telegraph line to local points in the state. Brigham Young and his associates founded the Deseret University, now called the University of Utah, one of the very best educational institutions west of the Missouri river. In later years, to aid the children of the Saints to obtain an education in religious truths, as well as in secular branches, he founded and endowed the Brigham Young Academy in Provo, and the Brigham Young College in Logan. He was in all respects the friend and promoter of all true education, though limited himself in youth to eleven days'

schooling. He founded settlements in Arizona, Idaho and Nevada. During his administration of thirty years as President of the Church, he made frequent tours, accompanied by his associates in the Priesthood, to the settlements of the Saints throughout the length and breadth of the land. He was diligent in sending the Gospel abroad, opening up new fields of labor in various parts of the earth. He was a man of God, and a man of the people. He loved God and all mankind, yet he never catered to public sentiment. He would always know the truth and righteousness of a movement before he would espouse and aid it.

Like his predecessor, Joseph Smith, and nearly all great men, he had bitter enemies. His character and course in life were traduced and villified. He was cast into prison on false charges, and the weapon of the assassin was prepared to shed his blood. But God "delivered him out of them all." Though he did not utter so many distinct prophecies, he builded faithfully upon the foundation laid through the Prophet Joseph Smith, and all his movements and counsels were prophetic, as fully demonstrated by subsequent events. He was Prophet, statesman, pioneer and colonizer. The saying is attributed to William H. Seward, secretary of state under the administration of Abraham Lincoln, that America had never produced a greater statesman than Brigham Young. His policy with the Indians was one of peace. "It is better to feed them than to fight them," was his theory, and he carried it out fully. The Indians loved and respected him. It cannot be denied truthfully, that the policy of Brigham Young and his people with the Indians, has saved to our nation life and treasure in Utah and Arizona.

In his family President Young was kind and indulgent. Indeed he was a philanthropist to all who would receive his counsel and kind acts, for he was not only the husband of several wives like the Patriarchs and Prophets of old, and the father of fifty-six children, but he provided means for the support and education of orphans and others destitute of the comforts of life. He believed, however, in the strictest industry and that it was false policy to feed men in idleness if work could be provided for them. In the face of calumny and opposition, he was calm and serene, and bore persecution with that sub-

mission and patience which stamped him, not only a broad-minded and great-hearted man, but truly a follower of the Lord Jesus Christ. He departed this life peacefully at his home in Salt Lake City Aug. 29th, 1877. His funeral was attended by about thirty thousand people, both of his faith and non-Mormons. He was a true and undaunted friend to the Prophet Joseph Smith, for whom he offered his life, wherever opportunity presented itself, and it is not wonderful if, when the spirit was taking flight from its temple of clay, Joseph appeared to him and welcomed him home to the spirit world, for the last words he uttered were, "Joseph! Joseph! Joseph! Joseph!" and Brigham Young had finished his earthly mission.

JOHN SMITH

FOURTH PRESIDING PATRIARCH OF THE CHURCH.

The brother of Joseph Smith, Sr., whose name stands at the head of this brief chapter, was born in Derryfield (now Manchester), Rockingham county, New Hampshire, July 16th, 1781. In 1815 he married Clarissa Lyman, by whom he had three children, George Albert, Caroline and John Lyman.

The Gospel was introduced to John Smith by his brother Joseph, father of the Prophet. He promptly obeyed the divine message, and although very sick, he was led to the waters of baptism in mid-winter, when the ice had to be cut, and received the ordinance January 9th, 1832. He had been given up by the doctors to die, but from the time of his baptism began to recover. He was also ordained an Elder soon after his baptism.

He moved to Kirtland, Ohio, in 1833, and five years later to Far West, Missouri, where he underwent the persecutions incidental to those trying times. From Far West he removed to Adam-Ondi-Ahman, where he presided over the Church in Daviess county. He with the Saints were expelled by the mob in 1839, and in February of that year arrived in Illinois. He located at Green Plains, where he planted a crop, split rails and did other heavy manual labor, much unsuited to his age and health. In June he located in Nauvoo and thence went to Lee county, Iowa, to preside over the Church in that State.

In October, 1843, he returned to Illinois, locating in Macedonia, Hancock county. In that place he presided over the Saints. In January, 1844, he was ordained to the patriarchal office. In November of the same year he was driven by mobocrats from his home in Macedonia to Nauvoo, where he imparted many patriarchal blessings to the joy and comfort of the Saints, until driven by mobocrats from the sovereign State of Illinois, February 9th, 1846, to seek an asylum of peace beyond the Rocky Mountains in the valleys of the unexplored west. He crossed Iowa to Winter Quarters and spent a dreary winter on the west bank of the Missouri river. On the 9th of June, 1847,



JOHN SMITH.

he commenced his weary march with ox teams across the great plains of Nebraska, and arrived in Salt Lake valley September 23rd, 1847. While President Young and associates were attending directly to the removal of the Saints from Winter Quarters to Salt Lake Valley, Father John Smith presided over the Church in their gathered condition until January 1st, 1849, when he was ordained presiding Patriarch of the Church under the hands of Presidents Brigham Young and Heber C. Kimball.

The office of Presiding Patriarch is handed down from father to son, the only hereditary office in the Church, but at this time John Smith the eldest son of Hyrum was very young, and John, the brother of the first Patriarch, was called to fill this office, which he occupied during the remainder of his life. From the Old Fort he moved to his city lot, which was the only spot he had been left unmolested, to cultivate for the preceding twenty-three years. Like his brother Joseph he was truly benevolent and great hearted, a veritable friend to the poor, whom he blessed in spirit and assisted to the temporal blessings of life. His blessings were full of comfort, consolation and prophecy. The father of the writer received under his hands a choice and prophetic blessing, which we esteem as a sacred relic of the Patriarch's inspired administrations among the people of God. Father Smith gave during his labors in the Patriarchal office 5,560 patriarchal blessings, the contents of which are full of comfort, consolation and inspired prophecies. They are recorded in seven large volumes. He died in Salt Lake City, May 23rd, 1854, and will come forth among the very choicest fruits of the morning of the first resurrection. He was a choice friend of Col. Thos. L. Kane, and at whose hands Col. Kane received blessings which were of lasting benefit in life, and will tend to the latter's glory and exaltation in the life to come. Father Smith was the father of Apostle and President George A. Smith, grandfather of Apostle John Henry Smith, and the literal descendants of this great and good man will be numbered with the presiding authorities of the Church through all time to come, and will be found among the foremost in the councils of Heaven.

PRESIDENT JOHN TAYLOR.

The subject of this sketch, President JOHN TAYLOR, was the third President of the Church of Jesus Christ of Latter-day Saints. He was born at Milnthorpe, Westmoreland county, England, Nov. 1st, 1808. His parents, James and Agnes Taylor, were members of the Church of England. Naturally enough they taught their children adherence to the principles of that faith. Their son John early manifested a strong reverence for God and sacred truths. He was very prayerful, and thoroughly conscientious in his course. At the early age of fifteen, he exhibited an independence of character as well as such profound convictions of his own mind, that he left that church and joined the Methodists. Soon after becoming identified with the latter sect, he was appointed a local preacher and labored diligently as such until he emigrated to America in 1828. While occupied as a Methodist preacher, and associated with a much older minister of the same persuasion, he said to his companion one day: "I feel impressed that I am going to America to preach the Gospel!" And with this inspiration, he also expressed the conviction that while they were doing and teaching about the best they knew, there was something lacking, and they did not possess the Gospel in its fullness, as taught by the Savior and His ancient Apostles.

Upon his arrival in America he made a brief sojourn in New York, Brooklyn and Albany, and shortly afterwards joined his parents in Toronto, Canada, to which place they had preceded him two years previously. While residing in Toronto he married Miss Lenora Cannon, of the Isle of Man, who was an aunt to President George Q. Cannon, who for many years was a member of the First Presidency of the Church.

President Taylor's mind was constantly leading him into researches for divine truth, and being convinced that the churches extant were far from the one established by the Messiah, he associated himself with a number of well informed, independent thinking gentlemen for the purpose of studying the Holy

Scriptures. Some of his associates were members of the same Church as himself, and were laboring under similar convictions. They, consequently, felt free and untrammelled in their researches to follow their own impressions of the Scriptures, independent of any constructions placed upon them by orthodox "Christian" teachers and commentators. Through their careful and prayerful investigation, they became convinced of, and were much impressed with, the clearness with which certain great truths (almost unnoticed by the preachers of the time) were set forth in the Bible, such as the ministration of angels in the last days; the restoring of the everlasting Gospel in all its ancient purity and power; the necessity of immediate and continuous revelation; the necessity of Apostles and Prophets; the inspiration and gifts of the Holy Ghost; the gathering of Israel; the coming and reign of Jesus upon the earth, and other glorious truths to be revealed in the last days. They concluded that the churches of Christendom were not founded upon the rock of divine authority. If the Bible were true, the churches were false. Under such pronounced convictions, they fasted and prayed much, that if the Savior had a Church upon the earth He would send a messenger unto them.

In his eagerness to possess more truth and come nearer to its perfect fullness, John Taylor investigated and received Irvingism; but shortly afterwards Elder Parley P. Pratt appeared upon the scene as a representative of the Gospel restored through the Prophet Joseph Smith. Bro. Taylor, having heard false rumors about Joseph Smith and the "Mormons," received Elder Pratt very cautiously and asked him many questions by which he could compare the teachings of Elder Pratt with the Scriptures. He and his companions also invited Elder Pratt to address them in public, and after a thorough examination of his teachings, he and a number of his associates were baptized into the Church of Jesus Christ of Latter-day Saints. Brother Taylor was ordained an Elder by Brother Pratt, and a little later, set apart by him and Elder Orson Hyde as presiding Elder in upper Canada.

In the baptism of these people, which includes the good man of whom we write, was fulfilled a remarkable prophecy uttered in Kirtland, Ohio, by Elder Heber C. Kimball, upon the head of Parley P. Pratt, which, with other items contained in the



JOHN TAYLOR.

prediction, was the statement that Brother Pratt should find in Canada a people prepared to receive the Gospel. This was literally verified.

Elder Taylor was diligent and efficient in preaching the Gospel in Canada. He was a wood turner by trade, and plied his avocation to secure a livelihood for himself and family. In 1837 the Prophet Joseph, with other brethren, visited Toronto, and under the Prophet's hands Elder Taylor was ordained a High Priest. He made several visits to Kirtland before removing with the Saints to the west, and was usually the guest of the Prophet Joseph. During the great apostasy of 1837, when many leading men turned away and became so embittered against the Prophet that the lives of men who defended him were endangered, Elder John Taylor stood up boldly in the Kirtland Temple in the midst of foes, and with that eloquent power which came from God, and which ever characterized Elder Taylor's speech, declared that Joseph Smith was a Prophet of the living God and had not fallen, as alleged by the apostates.

Elder Taylor was equally diligent in private conversation, in maintaining the integrity of the Prophet Joseph and spreading the Gospel among the people. From Canada, he removed to Kirtland by request of the Prophet. From Kirtland he removed to Missouri, joining the body of the Church in Far West in 1838. In his migration he preached the Gospel on the way, and organized a branch of the Church near Indianapolis, Ind. Before reaching Far West, he and his little company of twenty-four encountered a mob, led by two ministers, Abbott Hancock, a Baptist, and Sashiel Woods, a Presbyterian, but were not harmed.

On July 8th, 1838, the Lord, by revelation, called Elder Taylor to the Apostleship to fill the vacancy occasioned by the fall of John F. Boynton. At a conference in Far West, Oct. 5th, 1838, he was sustained by the vote of the Saints, and ordained December 19, the same year, by Apostles Brigham Young and Heber C. Kimball, having been the same day sustained by vote of the High Council. Elder Taylor entered immediately into the duties of his new calling, and as in all previous callings, soon proved himself truly an Apostle of the Lord Jesus Christ. While a resident of Missouri, he shared in

all the persecutions heaped upon the Saints. He was so bold and powerful in his defense of their rights, and so terrible in his denunciation of the wicked, that he was designated the "Champion of Right;" and this title was ever after accorded him by the Latter-day Saints. On one occasion he was selected with a small body of the Saints, to go and protect Adam-Ondi-Ahman, where the enemy, notwithstanding their superior numbers, retreated before the band.

While Joseph and Hyrum Smith were imprisoned in Missouri, Elder Taylor paid them several visits. He was selected by the Saints of Caldwell county, one of a committee to draft a memorial to the legislature of Missouri, setting forth the persecutions, and asking that body for a redress of the wrongs imposed upon them. He and Bishop Partridge were also appointed to write a petition to the general government. Elder Taylor was among the number who, after the expulsion of the Saints from Missouri, returned to Far West to fulfill a revelation given July 8th, 1838, that the Twelve were to take their departure for their mission to Europe on April 26th, 1839, from the Temple grounds in Far West.

On August 8th, Elder Taylor left Nauvoo for England. He was sick for eleven weeks on his way. He left his family in the old military barracks at Montrose, Iowa, in very poor circumstances. Most of the Twelve, and many of the Saints were sick, having just passed through the persecutions and hardships attending their residence in, and exodus from Missouri. Elder Taylor was a man of great faith in God, and believed thoroughly in preaching the Gospel "without purse or scrip." When traveling to a certain destination, if he had but a pittance, he would purchase with that, transportation in the best conveyances attainable. When his means were exhausted, with an inexhaustible store of faith, he would stop and preach the Gospel. The Lord would raise up friends who would give him money, with which he would proceed on his journey. In doing this, he would never ask a human being for help. He asked the Lord, and his prayers never went unanswered. His course was pre-eminently the true pattern which should be followed by the servants of the Lord in missionary work.

When they were about to sail from New York to Liver-

pool, Elder Taylor and two other brethren were almost destitute of means, not having sufficient to pay one passage, much less three. Notwithstanding their predicament, a very short time before the vessel was to sail, Elder Taylor told one of his companions to go and engage passage for all three to Liverpool. His fellow-laborers were non-plussed and asked where on earth could they get means in so short a time. Elder Taylor answered that there was plenty of means in the world and the Lord would send them enough before the vessel sailed to pay their way. His words were most signally fulfilled. He asked no person for money, and yet immediately after he made the prediction, one after another came to them and proffered assistance, until enough was provided to meet their expenses to Liverpool.

Another instance, which but illustrates the constant manifestations of Providence which characterized his entire life, occurred in the Isle of Man. He had secured the printing of some tracts, which he wrote in reply to the falsehoods circulated by ministers and others, regarding the character and doctrines taught by the Prophet Joseph. When the tracts were ready, the printer would not deliver them until every penny was paid which was due him. Elder Taylor did not have sufficient to meet the demand, and being very anxious to obtain the tracts, went immediately into a private room, and, kneeling down, told the Lord in plain simplicity exactly how much he needed to pay for the matter he had published in defense of his cause. In a few minutes after his prayer was offered, a young man came to the door, and upon being invited to enter, handed Elder Taylor an envelope and walked out. The young man was unknown to him. The envelope contained some money and a little note which read: "The laborer is worthy of his hire," and no signature was placed thereon. In a few minutes later, a poor woman engaged as a fish vendor came to the house and offered a little money to assist him in his ministerial labors. He told her there was plenty of money in the world and he did not wish to take hers. She insisted, saying the Lord would bless her the more and she would be the happier if he would accept it, whereupon he received the offering, and the poor woman's mite, added to what the young man had given him, made exactly the amount sufficient to pay the printer.

Elder Taylor arrived in Liverpool, Jan. 11th, 1840, and immediately commenced his missionary work, preaching, baptizing, organizing branches, and with his brethren, regulating the Church throughout the British Isles. He introduced the Gospel into Ireland and the Isle of Man, extending his labors into Scotland. He corrected the proof sheets of the Book of Mormon, and with President Young and Elder Parley P. Pratt prepared and published the first edition of the Latter-day Saints' Hymn Book. After a very active and successful mission, he returned to America, arriving in Nauvoo July 1st, 1841. Elder Taylor edited the last three volumes of the *Times and Seasons*, by appointment of the Prophet. He also edited and published the *Nauvoo Neighbor*. He was also a city councilman, one of the regents of the university, and judge advocate of the Nauvoo Legion, all of which positions he filled with ability and distinction.

Elders Taylor and Richards were in the jail with Joseph and Hyrum at Carthage, and while the mob were forcing the door open and pushing their guns through the opening, Elder Richards held the door the best he could, while Elder Taylor parried their guns off as much as possible with his walking cane. Of a sudden, the Prophet Joseph sprang to the window and leaped out. His motive in doing this could not have been to save his life, for he sprang into the open fire of his enemies. It must have been, as believed by Elders Taylor and Richards, to save the lives of the two last named brethren, by calling the attention of the mob from the inside to the outside of the building. His action had the desired effect, for instantly the mob rushed from the stairway of the jail to the ground below, and concentrated their murderous fury upon the Prophet. Elder Taylor ran to the window and was shot in and near the thigh with four balls. He was about to fall from the window, when a bullet struck his watch in his vest pocket and forced him back. He fell upon the floor, not knowing at first what had forced him back, and thus providentially saved his life. Elder Richards, who escaped unhurt, dragged him to a small room and covered him with an old bed.

The mob soon dispersed in confusion, and as soon as convenient thereafter, the wounded body of Elder Taylor was removed to Nauvoo, where he recovered, but carried one or

more ballets to his grave, forty-three years later. He was a man of wonderful vitality and nerve, bearing all physical pains, as he did trials and tribulations of another kind, with fortitude unexcelled. Upon his restoration to health, he resumed the performance of every duty. He helped the Saints in their troubles by every means in his power, assisted in the completion of the Nauvoo Temple, and suffered the trials of another great exodus when the Saints were driven from their homes in Nauvoo. He journeyed with the first company of the brethren to Winter Quarters, assisted in organizing the Mormon Battalion, and was, from that point, called with Elders Orson Hyde and P. P. Pratt on a mission to Great Britain. He responded cheerfully, again leaving his family in the wilderness in tents and wagons. He arrived in England Oct. 3d, 1846, and performed an excellent work. He returned in the following spring, and had charge of a large company of the Saints which entered Salt Lake Valley in the fall of 1847.

In pioneer, exodus life, across the weary plains, on foot and with teams, under trying ordeals, as in all other experiences, John Taylor was always to the fore. He cheered the Saints by faith-promoting anecdotes of past experience and history, and with prophetic inspiration, pointing them to a future of long respite from mob violence. He could compose and sing hymns and pleasant songs with high moral sentiment embodied in them. One of the favorite songs he used to sing, expresses the love and charity of this man, who had suffered even the shedding of his blood to vindicate correct principle. It was: "Nay, speak no ill, but rather speak of all the best you can." There was nothing of a pettish or groveling character in his nature. He spurned every sentiment that was low or dishonorable in thought, word or deed. His language and manner of address, were always chaste and dignified to the fullest extent.

In October, 1849, Elder Taylor was called on a mission to France, which he filled with marked ability and success. Upon his arrival in Boulogne, he was challenged to a discussion with several clergymen, the proceedings of which, were published in pamphlet form in Liverpool, and subsequently in Orson Pratt's works. His opponents found themselves utterly powerless to meet him upon Scriptural or reasonable grounds,

and speedily resorted to subterfuges, false and slanderous reports, all of which were refuted in a masterly manner by Elder Taylor. During his mission, the Book of Mormon was translated into French and German under his direction, the latter being published in Hamburg, where he introduced the Gospel. He also edited and published in France, a monthly paper called *L'Etoile du Deseret* ("The Star of Deseret"), and in Germany a periodical entitled "*Zion's Power.*" During his labors, several branches of the Church were organized in France. He also wrote, while upon this mission, and published it after his return, the sublime treatise entitled "The Government of God."

Elder Taylor returned to Salt Lake Valley Aug. 20th, 1852.

In 1854 he went on a mission to New York, and to preside over the Church in the Eastern States. At that particular time, heavy attacks were being made upon the Latter-day Saints through the press. Elder Taylor published a paper called "*The Mormon,*" in New York City, establishing his headquarters near the office of the noted writer and editor, James Gordon Bennett, to whose attacks Elder Taylor replied in such a vigorous manner, as to surprise the anti-"Mormon" element in that city. His arguments were unanswerable, and as usual the opponents of the truth resorted to falsehood and buffoonery. He continued "*The Mormon*" until 1857, when he was called home on account of the threatened war against the Saints, under the administration of President Buchanan.

Elder Taylor's replies to Vice-President Schuyler Colfax's unwarranted attacks upon the Saints, exhibit the fearless character of the man, as well as the clearness of his mind in penetrating the right and wrong side of every proposition under consideration.

From 1857 on, for many years, his time was occupied in traveling, preaching, organizing and regulating the church in the various settlements of the Saints. He was many times a member of the Utah legislature, and speaker of the house. As a legislator he showed marked ability.

At the death of President Young in 1877, Elder Taylor was president of the Twelve Apostles, and in October, 1880, was sustained as President of the Church of Jesus Christ of Latter-day Saints, and Prophet, Seer and Revelator to the Church

in all the world. Apostles Geo. Q. Cannon and Joseph F. Smith were chosen as his counselors.

President Taylor presided over the Church with dignity and ability. He traveled and visited the Saints, as far as circumstances would permit. When the crusade against plural marriage came, to be waged with bitterness under the rule of the Edmunds-Tucker act, President Taylor, to prevent trouble and to place himself beyond the possibility of prosecution for an infraction of the law, and rather than live with one family to the exclusion of the rest, occupied the Gardo House, Salt Lake City, having for his housekeeper his venerable sister, Agnes Schwartz, while all his families occupied their own homes. Yet, notwithstanding his observance of the law, his enemies were determined to arrest him, and if possible precipitate an eruption, which would give them a pretense for still stronger measures to oppress the Saints. Upon his return from Arizona and California in 1855, he appeared in the large tabernacle February 1st, and preached his last public discourse in that building. It was a powerful address, exhorting the Saints to faithfulness and forbearance, long suffering and charity in their trials. From this time on until his decease he lived in exile, attending, however, from his place of seclusion, by letters, epistles and otherwise, to his public duties. During his exile, one of his wives was called to the spirit world, after a season of illness. During her sickness he was prevented from seeing her, as her home was closely watched by despicable "spotters." Being denied necessary exercise to which he was accustomed, he became enfeebled in body and his life shortened. He died in exile July 25th, 1887, truly a double martyr. His blood was shed in Carthage jail, Illinois: his life was shortened by exclusion from home, under the oppression of unjust men and measures. His funeral a few days later was attended by many thousands of Saints, who loved him in life and revere his memory in death.

PRESIDENT WILFORD WOODRUFF.

The great and good man, WILFORD WOODRUFF, was the fourth President of the Church of Jesus Christ of Latter-day Saints. He was born March 1st, 1807, in Farmington, now called Avon, Hartford county, Connecticut. Like his predecessors in the prophetic office of the Church, he came of a sturdy, industrious race. His progenitors were among the early settlers of New England. They figured nobly in the American Revolution, and naturally transmitted to posterity, a love of liberty and traits which go to make patriots and martyrs. Wilford Woodruff possessed all these admirable qualities of character. These were crowned with a veneration for God, and a strong religious element in his being led in early youth to the consideration of spiritual subjects. He was also very industrious. His father, Aphek Woodruff, was a miller, and Wilford assisted him in running the Farmington grist mills, and, though tender in years, proved himself a man in thought and labor.

Although of a religious inclination, Wilford Woodruff did not join any denomination until he was twenty-six years of age, because he found none which harmonized in doctrine and organization with the Church of Christ as described in the New Testament. When only a boy, he would ask his Sunday school teacher why there were no Apostles and Prophets in his age, as in olden times. The answer he received only tended to disgust him with sectarianism. It was the same old story, "Apostles and Prophets are all done away with, because they are no longer needed;" and yet with all the learning of modern ministers, they were unable to come to a unity of the faith as taught, by the Savior and his Apostles. Under these circumstances Wilford could only turn to the Lord in prayer for guidance, and find comfort in reading and believing the prophecies and doctrines of the Holy Bible. In 1832 he felt a strong inspiration to go to Rhode Island; but having already arranged to move with his brother, Azmon Woodruff, to Richland, Oswego county, New York, he did not heed the inspiration to visit Rhode Island, but moved to the former place.

On the 29th of December, 1833, over a year from the time they left Connecticut, two Elders, Zera Pulsipher and Elijah Cheeney, came preaching that an angel had visited the earth, restored the everlasting Gospel, and that Joseph Smith was a Prophet of the Lord. Wilford and Azmon Woodruff went to hear them, immediately receiving a testimony of the genuineness of their message, and offered themselves for baptism. Wilford was baptized into the Church of Jesus Christ of Latter-day Saints, December 31st, 1833, by Zera Pulsipher. He and his brother, who also embraced the Gospel, immediately read the Book of Mormon and received a testimony of its truth.

About this time Brother Woodruff learned, that at the time he received the impression to visit Rhode Island, there were Elders preaching in that State, and, had he gone there, the opportunity to receive the Gospel would have been afforded him one year earlier. However, his prayers were answered; the truth had come. He lived in a day of Apostles, Prophets, gifts and blessings, and his joy was indescribable. From that hour until he departed for a better sphere, Wilford Woodruff proved, by a life of devotion to the cause of God, that he was grateful for his existence in this age of the world. As a peculiar coincidence, when Joseph, the Prophet, was writing his journal some time later, having learned of Brother Woodruff's embracing the Gospel, and notwithstanding hundreds were being baptized, and not knowing him, wrote under date of December 31st, 1833: "Th's day Wilford Woodruff was baptized." To those who note the purpose of the Almighty in the destiny and history of him and his companion Prophets, this brief statement of Joseph Smith may be truly taken as prophetic, indicative of the great character that Wilford Woodruff proved to be, and foreshadowing his great destiny in the work of the Lord in the last days. January 2d, 1834, a branch was organized in Richland and Brother Woodruff was ordained a Teacher. In February, he walked sixty miles to visit the Saints in the town of Fabius with Elder Holton. During this winter Elder Parley P. Pratt and others visited Richland. Elder Pratt became much impressed with Brother Woodruff, and immediately told him that his duty was to repair to Kirtland, join Zion's Camp, and go with that body to Missouri. He took this counsel, closed his business in Richland, and left for Kirtland, where he arrived April 25th,



WILFORD WOODRUFF.

1834. He was invited to be the guest of the Prophet Joseph, which invitation he accepted, and enjoyed himself in his acquaintance with the Prophet and other leading men of the Church. May 1st, 1834, he started with Zion's Camp for Missouri, which journey was accomplished with considerable hardship, but throughout all the varied experiences incidental to the journey, Wilford Woodruff was, like Caleb and Joshua, among the number who sustained the Prophet, and who never complained or murmured because of trial and privation. This experience served to prove the mettle of the men and to prepare them for positions of responsibility in the Church. After they had accomplished all that could be done as a body, the Prophet advised the young men without families to remain in Missouri. Brother Woodruff sojourned with Lyman Wight in Clay county, spending the summer quarrying rock, cutting wheat, making brick and in other kinds of hard manual labor.

During this time he was possessed of a strong desire to go into the world and preach the Gospel, but did not express his desires lest he should be considered aspiring, this being farthest from his humble, unassuming disposition. The Lord, however, knew the honest desire of his heart, and one day, while walking along the road, he was met by one of the leading Elders in that section, who said to him: "Brother Woodruff, it is the will of the Lord that you should be ordained a Priest and go on a mission." Brother Woodruff answered, "I am ready." He was so ordained and went on a mission to Arkansas and Tennessee; this was in the fall of 1834. Among the remarkable experiences of this mission, he was grossly assailed by an apostate named Akeman, who, when Brother Woodruff was leaving his premises, came towards him in a savage manner as if to do him violence; when of a sudden, the apostate fell dead at the feet of this humble servant of the Lord. This event had been shown to Brother Woodruff in a dream, though he did not understand the full import thereof until it was fulfilled. He and his companion traveled on foot without purse or scrip, going through Jackson county, Missouri, where it was dangerous for a Latter-day Saint to be seen, and were frequently preserved by Providence from mobocrats.

Brother Woodruff's first attempt at preaching was at a tavern, one Sunday in December, 1834. He was weary from a long

walk through mud and slush, but the people desired to hear him. He enjoyed the inspiration of the Holy Spirit, speaking with freedom and power, testifying to the restoration of the everlasting Gospel. In their travels, he and his companion frequently lost their way, and were obliged to wade swamps, and to avoid expenses, would travel down some of the rivers in small canoes. Between Little Rock, Ark., and Memphis, Tenn., they became exhausted while crossing an alligator swamp. Brother Woodruff's companion left him in the swamp suffering with a severe pain in his back. He knelt down in the mud and prayed intently, when the Lord healed him and he went on his way rejoicing. They were joined by Elder Warren Parrish in April, 1835, and traveled together over seven hundred miles in less than four months, preaching the Gospel every day. They baptized twenty persons in their travels. Elder Parrish also ordained Brother Woodruff an Elder, placing him in charge of the branches they had organized in Tennessee. After Elder Woodruff was left to travel alone, he extended his field of labor, and baptized a number of converts, among whom were several persons of the Campbellite persuasion. In 1835, he traveled 3,248 miles, baptized forty-three persons, organized three branches and held one hundred seventy meetings. Subsequently, in the spring of 1836, he traveled respectively, with A. O. Smoot and Apostle David W. Patten.

After performing a faithful two years' mission, assisting in the conversion and baptism of many souls, Elder Woodruff returned to Kirtland, Ohio, in the fall of 1836. In May of that year, he was ordained into the second quorum of Seventy by Apostle Patten and Warren Parrish. There he received his endowments, as far as they were given in the Kirtland Temple, and attended school. On the 13th of April, he married Phebe W. Carter of the State of Maine. A few days later, he received a remarkable patriarchal blessing, under the hands of the Patriarch Joseph Smith, Sr., in which much of his future life was plainly foretold.

During the troubles of 1837, when many leading men became embittered against the Prophet Joseph Smith, Wilford Woodruff was among the number who murmured not, and was true to the Prophet of the Lord. In May, 1837, he started on a mission to Fox Islands. En route, he preached the Gospel to

his relatives in Connecticut and baptized a number of them. On August 20th, 1837, he and Jonathan H. Hale landed on North Fox Island, where they immediately commenced preaching the Gospel. The first fruits of their labors was the conversion of Justin Eames, a sea captain, and his wife, who were baptized Sept. 3rd, being the first to embrace the Gospel, in this dispensation, upon an island of the sea. "Great are the promises of the Lord unto they who are upon the Isles of the Sea."—(Nephi.) Since that mission, the isles of the sea have sent forth many souls to the fold of the Good Shepherd. A Baptist minister by the name of Newton, allowed them to preach in his chapel, but he opposed them, and was humiliated by seeing the best of his flock leave him and embrace the Gospel as taught by these Elders. Elder Ozro O. Crockett, of Preston, Idaho, who recently did missionary work upon Fox Islands, testifies that the aged people who lived on the islands over sixty years ago, still remember Elder Woodruff and the remarkable work he and Elder Hale did in that land, and the most conspicuous features of Elder Woodruff's labors in their recollection is, that he baptized the best citizens and neighbors they had on the island. Two branches of the Church were organized, and the two Elders returned to Scarborough, Maine, in October.

Elders Woodruff and Hale having parted, the former returned to Fox Islands in November, this time accompanied by his wife. He continued missionary work, baptizing a goodly number, until persecution became so intense that he deemed it wise to return to Maine. Accompanied by Elder James Townsend, he introduced the Gospel into the city of Bangor and other places. From this labor he returned to Fox Islands. In harmony with counsel from the Prophet Joseph, he advised the Saints to sell their property, and accompany him to the land of Zion. Early in 1838 he visited Providence, New York, Boston and his native town, Farmington, Conn. In this place he preached the Gospel, baptized his father, step-mother, sister and other relatives, and organized a branch of the church. Bidding his relatives a loving farewell, he returned to Scarborough, Maine, where his first child, a daughter, was born, July 14th, 1838. He again visited Fox Islands to encourage the Saints and prepare them for gathering to Missouri.

While laboring in North Vinal Haven, August 9th, 1838, he

received an official communication from Thos. B. Marsh, President of the Twelve, stating that he had been called by revelation to bear the Apostleship, and occupy a place in the Council of the Twelve. Thus his early dreams of Apostolic days were coming to a living reality, in which he himself was to be one of the Apostles. He was requested to come to Far West, Missouri, as soon as he could arrange his affairs. He was told that he should prepare himself to carry the Gospel to Great Britain with his associates, the Twelve, the following year. With great promptness he set about preparing the Saints on Fox Islands to gather to Missouri. About one hundred people had embraced the Gospel, chiefly through his labors. About fifty of these prepared to gather with him to Missouri. Brother Nathaniel Thomas sold his property and assisted his brethren and sisters, loaning them about \$2,000, which was placed in the hands of Elder Woodruff for their benefit. With this he purchased ten wagons, ten sets of harness and twenty horses. When he had done all he could to make ready the Saints, he preceded them to Scarborough, Maine, to prepare his own family for the journey. The company were counseled by President Woodruff to start by September 1st, but they failed to do so, and did not leave until the early part of October. In consequence of this late start, the journey was attended by many difficulties. While crossing Green Mountains Elder Woodruff was taken very sick. A little later his wife was stricken down and came nigh to the gates of death. Both were, however, restored to health by the power of the Almighty.

Respecting this new experience of migration, of which he did so much in later years, Elder Woodruff wrote the following in his journal: "On the afternoon of October 9th, we took leave of Father Carter and family in Scarborough and started upon our journey of two thousand miles at this late season of the year, taking my wife with a nursing babe at her breast with me, to lead a company of fifty-three souls in their journey from Maine to Illinois, to spend nearly three months in traveling in wagons through rain, mud, snow and frost."

Upon arriving at Rochester, Illinois, December 19th, 1838, he learned of the persecutions and unsettled condition of affairs in Missouri, and concluded to stop in that place the rest of the winter. In the spring of 1839 he removed his family to Quincy,

Illinois, and from that point accompanied the Twelve to Far West. He was ordained with Elder George A. Smith to the Apostleship, April 26th, 1839, on the Temple site, by President Brigham Young, assisted by other members of the Twelve. After returning from Missouri he moved his family to Montrose, Iowa, where he was severely attacked with chills and fever. While still sick he started, August 5th, 1839, on his mission to England, leaving his wife also sick and, like all the families of the Twelve, in destitute circumstances so far as temporal necessities were concerned. To New York he traveled with private conveyance, by stage, on foot and as best he could. In company with Elders John Taylor and Theodore Turley he arrived in Liverpool, England January 11th, 1840, having been five months accomplishing the journey; the Elders, who now go to Europe from Salt Lake City, perform it in about two weeks and under palatial circumstances compared with those surrounding Elder Woodruff and his companions sixty years ago. He was assigned to labor in the Staffordshire Potteries, where he was successful. In the following March the Spirit of the Lord prompted him to go south. He had plenty to do where he was, but he heard the voice of the Spirit and obeyed. He went to Worcester, where he met Mr. John Benbow, a wealthy farmer, who told him that in that vicinity there were about six hundred people, including forty-five ministers, who had withdrawn from the Wesleyan Methodists for the purpose of an independent research after truth. They owned several houses of worship, and styled themselves "The United Brethren." Elder Woodruff commenced at once to lay before these people the truth as God revealed it to the Prophet Joseph Smith, bearing witness as an Apostle of the Lord to the ministry of Angels and complete restoration of the ancient Gospel in these last days.

The ministry of Elder Woodruff was not accompanied with the eloquence of speech nor the well-skilled argument which attends the labors of some men, but there was an earnestness in his talk and an honest, straightforward, God-like simplicity in his simple statement of truth, attended by the influence of the Holy Spirit, that carried early conviction to the hearts of all who were honestly seeking after truth. In eight months' labor, chiefly by Elder Woodruff in Herefordshire, Worcester-shire and Gloucestershire, eighteen hundred people were brought

into the Church. This included the six hundred United Brethren. Two large conferences were organized. In August, 1840, Elder Woodruff accompanied Elders H. C. Kimball and Geo. A. Smith to London, where they introduced the Gospel under very difficult circumstances. On the last day of August, 1840, the first convert in London was baptized. His name was Henry Connor.

While in England, the adversary made desperate efforts to impede the progress of the Elders in their ministry. At one time evil spirits attacked Apostles Woodruff and Smith in a physical manner, when by the exercise of faith and the authority of God, the spirits departed. Brother Woodruff saw them as plainly as he could see the beings of people tabernacled in the flesh. After a very prosperous mission he returned to America, arriving in New York May 20th, 1841, meeting his wife at Scarborough, Maine, after two years' absence. A month later he and his wife returned to Nauvoo, where they arrived October 5th, and were heartily welcomed home by the Prophet Joseph. Elder Woodruff became a member of the city council of Nauvoo and served the interests of the city with energy and efficiency. He received his endowments in the Nauvoo Temple under the direction of the Prophet. He built a brick dwelling for himself and family on a lot given him by Joseph. His Nauvoo residence, like that of many of the leaders of the Church, still remains in a state of fairly good preservation.

In the spring of 1844, Elder Woodruff was called on another mission to the Eastern States. When about to take passage on a steamer from Portland, Maine, to Fox Islands, he learned of the martyrdom of Joseph and Hyrum. He went to Boston immediately, met in council with the Twelve and went with them at once to Nauvoo, where he arrived on August 6th, 1844, and took part with his brethren of the Twelve in presiding over the affairs of the Church. Brother Woodruff was a personal witness to the power of God as it rested upon President Brigham Young, on the occasion when the latter was transfigured in the presence of the people, so that he appeared in person similar to and spoke as with the voice of the Prophet Joseph Smith.

On August 12th, 1844, Apostle Woodruff was called to preside

over the British mission, departing from Nauvoo August 28th, 1844, and reaching Liverpool January 3d, 1845. He presided with ability and much industry over the mission about one year, when he returned to Nauvoo, early in 1846, just in time to participate with the Saints in their great exodus to the west. They left their homes and property under trying ordeals, to the disposition of their enemies, very few receiving more than a nominal price for their hard-earned possessions. Brother Woodruff was active in helping the Saints to migrate, not only looking to the comfort of himself and family, but to the well-being of his brethren and sisters on every hand.

Early in 1847 he joined the Pioneer company, consisting of 140 men and boys and three women. After a toilsome journey, they entered the valley of the Great Salt Lake on July 24th, 1847—a day never to be forgotten and to be handed down to all generations of the Saints as one day of rejoicing and celebration. Utah was then Mexican soil, but the Mormon Battalion helped to make it a part of American soil. The stars and stripes were soon unfurled by the loyal, patriotic Pioneers and the foundation of a great Western commonwealth established, in its destiny to become the pride of all honorable and upright people in our broad land of liberty.

President Young was in feeble health when the Pioneers entered the valley, and Apostle Woodruff had the honor of conveying him in his carriage the balance of the journey. In 1847 he returned to Winter Quarters, being present December 5th, 1847, when Brigham Young was made President of the Church. He labored with his hands as well as his head. Much younger men than he were not his equals in the performance of heavy labor. No class of labor, however laborious or undesirable, which was honorable in the sight of God, would Woodruff ask any man to do if he could do it. He made ditches, watered and pruned his orchard, built roads, built bridges, and did all forms of manual labor which came his way. There was not a careless thought in his brain, not a useless or impure sentiment in his heart, not an idle bone or a drop of sluggish blood in his body. He was honest, unassuming, faithful and industrious. He had been designated in the days of Joseph as "Wilford the Faithful." He deserved such a title, and main-

tained it to the end. His industry was so conspicuous a part of his being that when, at the age of ninety years, one of his grandsons excelled him a very little in hoeing some vegetables in the garden, he said with a touch of humiliation: "Well, it is the first time in my life that one of my children has ever outdone me in hoeing."

When John Taylor succeeded to the Presidency of the Church, Elder Woodruff became the President of the Twelve Apostles, which place he occupied with honor. Subsequent to the decease of President Taylor, in 1889, he became the President of and Prophet, Seer and Revelator to the Church of Jesus Christ of Latter-day Saints. During his Presidency of the Twelve, President Woodruff spent much of his time in exile, owing to the unholy crusade against the Saints. In this time, like John the Revelator, he was favored with visions and revelations of the Holy Spirit. On one occasion the departed Prophet, President Young, appeared to him as he traveled along a road in Arizona, to attend a conference, and urged upon President Woodruff the necessity of the Saints to more thoroughly secure the companionship of the Holy Spirit and keep it in them.

President Woodruff was greatly interested in the salvation of the dead. Combining works with his faith, he secured from New England much genealogical information concerning his dead progenitors, and for their salvation he would labor in the Temple. About this time one of his choicest and most spiritual-minded sons, Brigham Y. Woodruff, was drowned in Bear river, Cache valley. Brother Woodruff, having expected much for the future of his son, was very much grieved because of his death. Although he never murmured at the providences of the Almighty, he inquired of the Lord to know why it should be thus. The Lord revealed to him that, as he was doing such an extensive work in the Temple for the dead, his son Brigham was needed in the spirit world to preach the Gospel and labor among those relatives there. He had a similar manifestation subsequent to the decease of Apostle Abraham H. Cannon.

President Woodruff did much to encourage the cause of Church and secular education, making, as trustee in trust, as liberal appropriations as the Church could afford to sustain the Stake academies and other Church schools. In 1890 President Woodruff issued the manifesto respecting the discontinuance

of plural marriages in the United States, and later the address which teaches that men who are called to spend all their time in the ministry, shall not run into politics to the neglect of their spiritual calling without being properly released for that purpose. This does not abridge the rights of any man, since it is no part of a citizen's duty to seek for office. Up to his death he was President of the organization instituted by President Young, and known as the Young Men's Mutual Improvement Associations. He showed great love for the young people. In this capacity, he was greatly loved and respected by them.

Inasmuch as a certain class of people in the United States who are not Latter-day Saints claim to believe in the divine mission of Joseph Smith, and yet deny the succession of authority to President Young, and also attribute to President Young the authorship of doctrine revealed to Joseph Smith the Prophet, we here introduce the testimony of President Wilford Woodruff. Be it remembered that he was an Apostle for five years before the Prophet's martyrdom, and consequently was his associate, a personal witness of the Prophet's teachings, and the last remaining Apostle, at his death, who held the Apostleship in the days of the Prophet Joseph. This testimony was borne to 200 young men by the Prophet Wilford at the age of ninety years, when he soon expected to stand in the presence of the Redeemer and give an account of every word spoken and every deed done in the body. At the Y. M. M. I. A. meeting of May, 1898, President Woodruff addressed the meeting and said: "I am deeply interested in the position we occupy. The Lord had appointed the place we are in, when the blessings were given of Joseph. We are the sons of Joseph. Here is the place where we are going to stay. No power beneath the heavens will ever drive this people from these mountains.

"This was a desert when we came here. President Young went to work with a will like a man. I was with him when he took his first walk from his carriage across the site where this city now stands. When he reached the place where the Temple now stands he stuck his cane into the ground and said: 'Here will be built the Temple of our God.' I thought that was a strange prediction, but I lost no time until I cut a sage stake and drove it into the very spot where he had marked. That was before any survey or any street had been made, and on that

spot, indicated by Brigham Young, and where I drove the stake, the Temple now stands. Men tried to persuade President Young to go to California, but he replied, 'I'm going to stay here, to build a city here, a Temple and a country.'

"Young men, the vision of my mind is upon your position. Upon your shoulders rests the mission of carrying on this work of converting the children of men to the Gospel of Christ from the sins of the world. There is nothing the children of men can be engaged in that is equal to the converting of the souls of men. The only office I ever asked the Lord for was to be permitted to go and preach the Gospel. You hold the power of the Priesthood in your hands. I was present in Nauvoo, when the Prophet Joseph Smith gave the keys of the Kingdom of God to the Twelve Apostles. He was with us about three hours. He was full of the Spirit of the Lord. His face was clear as amber. He said: 'I stand at the head of this dispensation and God has given me every key of the Priesthood, every power of the Priesthood. I am going away (we did not know what he meant). This kingdom will depend on you and I now roll the responsibilities upon you, and God requires it at your hands, and if you do not carry it on you will be damned.'

"Joseph never bestowed upon young Joseph any key or Priesthood or authority. God is not with the Josephites, nor are the ordinances of the House of the Lord with them. I was once riding on the cars from this city to Provo, and a man named Short took occasion to walk up and down the car, declaring that Joseph Smith never taught or practiced plural marriage, and never instituted the covenant and endowments of the House of the Lord; that Brigham Young and those with him were the authors of these things. I arose and said to him: 'You say what is untrue. I received my endowments under the hands of the Prophet Joseph Smith, and he taught me the celestial order of marriage' I shall be a witness of this in the spirit world, and I shall meet you all there. The day is not far distant when you will see great events in the earth and sorrowful judgment. God bless you."

President Woodruff's ninetieth birthday was celebrated March 1st, 1897, by a great gathering of his friends and admirers at the large Tabernacle in Salt Lake City, which was completely

filled and was attended by the governor and members of the legislature and many other public officials, "Mormons" and non-"Mormons." President Woodruff made a notable speech on that occasion, speaking with great vigor and clearness. After an appropriate programme was rendered President Woodruff and his wife, Emma Smith Woodruff, fifty-nine years of age, and whose birthday occurred on the same day as his, was seated in front of the lower stand and held a reception that lasted over an hour, almost the entire assembly passing by and shaking hands with the venerable President and his wife. On July 20th, 1897, he officiated at the great Pioneer Jubilee celebration, when the statue of Brigham Young and the Pioneers was unveiled and dedicatory prayer by President Woodruff was offered. Subsequently he was presented with a gold Pioneer badge designed for the oldest Pioneer present. On June 22nd, he was crowned with flowers in the Tabernacle by the children who had marched in procession to the number of about 10,000. On this occasion, Ida Taylor Whittaker, granddaughter of the late President Taylor, who spoke for the others, said: "As one of the descendants of Utah's 1847 (year) Pioneers, I crown you the oldest of that noble band present here today and pray God's blessings on you and all your Pioneer companions."

President Woodruff frequently testified that two powers had been at work with him all his life, one to destroy and the other to protect him and enable him to complete his mission upon the earth. During his eventful life he met with a number of severe accidents, some of which would have killed an ordinary person. He frequently remarked that nearly every bone in his body except those of the spine and neck had been broken. The following chapter of accidents which befell him was prepared under his special direction:

"When three years of age he fell into a caldron of boiling water, and it was nine months before he was considered out of danger. When five years old, he fell from the great beam of a barn, striking on his face; three months later he fell down stairs and broke an arm. Soon after, he broke his other arm. At six years old he was chased by a mad bovine, but he fell into a posthole and the animal leaped over him. The same year he broke both bones of one of his legs, in his father's saw mill. When eight years old, a wagon in which he was riding

was tipped over upon him, and he was nearly suffocated. When nine years old, he fell from an elm tree, through the breaking of a dry limb, fifteen feet, to the ground, and was supposed to be dead. When twelve years old, he was nearly drowned in Farmington river, Connecticut, but was brought up by a young man from thirty feet of water. He suffered greatly in his restoration to life. When thirteen years of age, he became benumbed with cold while walking through the meadows, and went into the sleep of death, becoming insensible, but was found and was restored. When fourteen years old, he split his instep open with an ax, and was nine months getting well. At fifteen he was bitten in his left hand by a mad dog. At seventeen he was thrown from an ill-tempered horse, over the horse's head, on a steep hill amid the rocks; he landed over the rocks on his feet about a rod ahead. It broke his left leg in two places and dislocated both his ankles. In eight weeks he was out of doors on crutches. In 1827, while attempting to clear the ice out of a water wheel, a full head of water was turned on, his feet slipped into the wheel, but he plunged forward head first into three feet of water and escaped being crushed to death. In 1831, he was again caught in a wheel twenty feet in diameter, but leaped out against a jagged stone wall, and escaped with a few bruises. During the winter of that year he suffered severely from lung fever. In 1833, the day he was baptized, a horse, newly sharpshod, kicked a hat off his head, and ten minutes later he was thrown from a sleigh, without any box, on which he was driving, lighting between the horses, and was dragged with the sleigh on him to the bottom of a hill on a snow path, but escaped unharmed. In 1834, he narrowly escaped death twice from the discharge of firearms, a rifle ball passing within a few inches of his breast, and a musket, heavily loaded, being snapped with the muzzle pointed at his breast. In April, 1839, in Rochester, Ill., while riding on the forward axle tree of a wagon, he was thrown so that his head and shoulders were dragging. His horses took fright and dragged him about half a mile, till they ran into a high fence. He was bruised, but no bones were broken. While going to St. Louis, in July, 1842, he had a severe attack of bilious fever, and on returning to Nauvoo, in August, was confined to his bed for forty days, and appeared to be stricken with death, but he recovered by the manifestation

of the power of God. September 12th, 1843, at 5 p. m., he left Boston on the Portland Express. Six miles south of Kennebunk, after dark, the train was wrecked, several cars were smashed to pieces, the engineer killed, some of the passengers had bones broken, but he escaped unhurt. October 5, 1846, when with the Camp of the Saints on the west bank of the Missouri river, while cutting some timber, he was crushed by a falling tree, his breast bone and three ribs on the left side were broken, his left arm, hip and thigh were badly bruised, and he was internally injured, yet he rode two and a half miles over a rough road and was then carried to his wagon, when President Brigham Young and his counselors laid hands upon him and rebuked his pain. He had no physician; was able to walk in twenty days, and in thirty days from the time he was hurt, he was able to work again. On the 21st of April, 1856, while helping to move an ox that had died from poison and had been skinned, his arm was inoculated with the virus, and seven days afterward he began to swell, and his whole system appeared to be impregnated with the poison. President Young administered to him and promised him he should recover and live to finish the work appointed to him on earth. He subsequently recovered, although dead flesh had to be removed from his arm with instruments and lunar caustic.

From his boyhood up President Woodruff kept a complete journal of his daily life, without which many important items must have been lost. For many years he was Church historian, his long personal experience and the accuracy of his journal assisting him very much.

From the year 1834 to the end of 1895, President Woodruff traveled 172,369 miles, held 7,555 meetings, attended seventy-five semi-annual conferences and 344 quarterly conferences, preached 3,526 discourses, established seventy-seven preaching places in the missionary field, organized fifty-one branches of the Church, received 18,977 letters, wrote 13,519 letters, assisted in the confirmation into the Church of 8,952 persons, and in addition to his work in the St. George Temple, labored 603 days in the endowment house in Salt Lake City. He traveled through England, Scotland, Wales, six islands of the sea, twenty-three States of the United States, and five Territories.

During the later years of his life he was a victim of insomnia,

and occasionally went to the Pacific coast where he could sleep better and hoped to recruit. It was upon one of these visits that he was prostrated and passed peacefully away, September 2nd, 1898. A portion of his family and President Cannon were at his bedside. His remains were brought home for interment, the funeral took place September 9th, in the large Tabernacle, Salt Lake City, and was attended by several thousand people, and the general authorities of the Church. He left a family of estimable wives and children to mourn his departure, but they were not alone in their bereavement, for hosts of people knew and loved President Woodruff as a Prophet of the Lord, a humble, honest, upright man of God.

PRESIDENT LORENZO SNOW.

President LORENZO SNOW was born in Mantua, Portage county, Ohio, April 3, 1814, the eldest son of Oliver and Rosetta L. Pettibone Snow. His parents were of the old Puritan stock, and, naturally enough, from them he inherited the sterling qualities which characterized the early promoters of civil and religious liberty in this land. Ohio, at that time, was considered in the extreme west, and although President Snow was reared upon a farm in the "wilds" and inured to hard manual labor, he early exhibited a strong desire to secure a good education and was often found by those seeking his company, "hid up with his book." He also entertained an inclination to military tactics, and gave them considerable attention. His faithful sister, Eliza R., made him a suit of uniform. She became somewhat alarmed at her brother's aspirations, lest he should be a military man, become identified with the armies of his country, and end his career upon the battlefield. Her anxiety, however, was relieved when she found him turning his attention more completely to a collegiate course of education. He attended the celebrated Oberlin College, which at that time was strictly Presbyterian. In the meantime, his sister Eliza had identified herself with the Latter-day Saints. He would sometimes write home and ask her many questions regarding the subject of religion, on one occasion stating in a letter that if he could find nothing better than he found at Oberlin College, "good bye to all religions." During these years the Saints were building up the city of Kirtland and regions around about, which were not very distant from the home of the Snow family. This brought them in close contact with the Latter-day Saints. On one occasion, while journeying to Kirtland, Lorenzo fell into the company of Elder David W. Patten, who engaged him in conversation on religious matters. The ideas advanced by Elder Patten were both reasonable and Scriptural. They made such a lasting and favorable impression upon the youthful seeker after truth, that he constantly meditated upon them until he became fully convinced of



LORENZO SNOW.

the truth and embraced the Gospel. In Kirtland he joined the Hebrew class and applied his mind closely to the study. He became intimately acquainted with the Prophet Joseph and as his acquaintance increased, so did his love and admiration for the Prophet of God. In June, 1836, he was baptized by Apostle John Boynton.

Upon joining the Church, Brother Snow was filled with a desire to obtain a testimony for himself, and while pondering upon the promised witness, the adversary sought to darken his mind and weaken his faith. While in this frame of mind, he retired to a secret place and sought the Lord in humble prayer. The following is a description of the result, given in his own words:

"I had no sooner opened my lips in an effort to pray than I heard a sound just above my head like the rustling of silken robes; and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me from the crown of my head to the soles of my feet, and oh, the joyful happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding. I received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the Holy Priesthood and the fullness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more physical in its effects upon every part of my system than the immersion by water."

President Lorenzo Snow was always true and absolutely un-deviating from that testimony. He traveled tens of thousands of miles in bearing witness of the Gospel. He suffered privation, hardships, persecution, laid down his life in the Pacific ocean, and by the power of God had it restored again; suffered through bonds and imprisonment, yet with it all he bore the same testimony given sixty-five years before his death. I ask, where does the Old or the New Testament produce a witness whose testimony is stronger, worthy of more respect or more incontrovertible, than that recorded above given to the Prophet Lorenzo Snow? This testimony will endure forever and be presented at the bar of Jehovah, a witness against those who

have heard and rejected it. During the trouble and apostasy in Kirtland, Elder Snow remained faithful and true to the Prophet Joseph. In the spring of 1837 he performed his first mission, traveling in the State of Ohio, "without purse or scrip." In the year 1838 the Snow family joined the Saints in Missouri, and there witnessed the scenes of mobocracy enacted in that State. From Missouri Lorenzo went on his second mission, this time to Kentucky, Illinois and Missouri. While in Kentucky he learned of the expulsion of the Saints from Missouri, and walked five hundred miles to Kirtland, Ohio. The two winters following, Elder Snow was occupied in Portage county, Ohio, as a school teacher, in which profession he was very successful.

In the spring of 1840 Elder Snow went on a mission to England. It was during this mission that President Snow had revealed unto him this glorious principle: "As man now is, God once was; as God now is, man may be." This sublime truth was not then known to the Latter-day Saints. It had not been taught by the Prophet, and Brother Snow wisely kept the matter to himself, except that he confided in his sister Eliza R. and President Young. The latter also cautioned him not to confide the matter to others. He presided over the London Conference, besides laboring in Manchester, Liverpool and Birmingham. Upon returning home in 1843 he was welcomed by Prophet Joseph. Returning to Nauvoo, President Young informed Brother Snow that the doctrine he had mentioned concerning God and man was true, the Prophet Joseph having since taught it to his people. Until this time Elder Snow was unmarried, his intellectual and spiritual pursuits having excluded from his mind, to a very considerable degree, the subject of matrimony. While on a brief mission to Ohio, Elder Snow heard of the martyrdom of Joseph and Hyrum Smith. Previous to the Prophet's death he taught Elder Snow the doctrine of celestial marriage. Lorenzo left with the exodus from Illinois, when the companies for emigration were organized by President Young. At Mt. Pisgah, a temporary resting place for the Saints, Elder Snow was appointed to preside. There he distinguished himself as a leader, by organizing and planning to alleviate the sufferings of the people and to provide for their maintenance. He moved to Salt Lake Valley in the fall of 1848. In his new location he was

among the most industrious and cheerful in the performance of every labor and duty incidental to building a city in the desert.

Early in 1849 he was called to the Apostleship, and was ordained a member of the Council February 12, 1849. As an Apostle of the Lord, President Lorenzo Snow labored with ability and energy, covering a period of over half a century. Notwithstanding the marked ability with which the Lord endowed him, and the wisdom and efficiency which ever characterized his labors, his humility and meekness were such, that on one occasion, he and President Franklin D. Richards went to President Young and offered to yield their places in the quorum of the Twelve, if he felt disposed to accept their resignation, and fill their positions with other men. Of course such a proposition was not accepted.

At the October conference in 1849, President Snow was called on a mission to Italy. En route he visited London and Paris, arriving in Genoa on the 25th of June, 1850. Among the Catholics Elder Snow and companions made little progress, but in the Piedmont valley they labored with considerable success among the Protestant Waldenses. In the prosecution of missionary work, Elder Snow issued a number of pamphlets which were widely circulated in their mission as circumstances would permit. "The Voice of Joseph," "The Ancient Gospel Restored," and "The Only Way to be Saved" were written by Elder Snow. He caused the Book of Mormon to be translated into Italian, and under his direction the Gospel was sent to Switzerland, where good success attended the Elders. Since that time hundreds have been gathered from that land. President Snow was so thoroughly filled with the spirit of preaching the Gospel to all nations, that he planned for missions to extend into Greece, Turkey, Russia and Malta; at the latter place many converts were made. He also sent missionaries to Calcutta and Bombay, where branches of the Church were organized. At Malta, journeying eastward, he was released to return home, where he arrived July 30, 1852. The following year he was elected to the Utah legislature, a position he occupied for twenty-nine years, ten of which he presided over the Council.

In 1853 he was called by President Young to remove to Box Elder county, and locate fifty families there. He cheerfully consented, and for forty years made his home in Brigham City,

where he was the leading spirit not only in spiritual matters, but in every laudable enterprise looking to the development of the country. He also presided for years over the Box Elder Stake of Zion. He organized the Brigham City Mercantile and Manufacturing Association, under which industries were brought into successful operation. The products of these industries in 1875 amounted in value to \$260,000. The enterprises were conducted, as nearly as possible under the existing conditions, in the spirit of the United Order. The country was unbroken, the resources undeveloped, and when these things are taken into account, it will be readily seen that the task was not an easy one. Although the organization became extinct, and the industries ceased, President Snow fully demonstrated the fact that under a more perfect condition of the people spiritually, the United Order would be an absolute possibility.

In 1864 President Snow, with Elders Ezra T. Benson, Jos. F. Smith and other Elders went on a brief business mission to the Sandwich Islands. While going to the shore, the small boat carrying them was capsized and President Snow was thrown into the sea. When rescued he was to all appearances dead. The brethren exercised great faith and worked over him for more than an hour, when life came back to his body. He concluded his mission in the islands successfully and returned to resume his labors in Zion. In 1872, he, with his sister, Eliza R., and other tourists visited the land of Palestine and dedicated from the summit of Mt. Olivet, the land for the gathering of Israel in the last days. The interesting account of their visit will be found in their letters published in book form, entitled "The Palestine Tourist."

During the crusade against the Saints under the Edmunds-Tucker act, President Snow personally suffered the persecution incidental to those times. Under the segregation process inaugurated by the Utah courts, but afterward reversed by the United States Supreme Court, President Snow was convicted and sentenced to fine and imprisonment in the Utah penitentiary. He served eleven months without a murmur or complaint. Before being sentenced he was offered his liberty if he would do violence to his own conscience by making a certain promise. The following is his address to the court:

"Your honor, I wish to address this court kindly, respectfully,

and especially without giving offense. During my trials, under three indictments, the court has manifested courtesy and patience, and I trust your honor has still a liberal supply, from which your prisoner at the bar indulges the hope that further exercise of those happy qualities may be anticipated. In the first place, the court will please allow me to express my thanks and gratitude to my learned attorneys for their able, zealous efforts in conducting my defense.

"In reference to the prosecuting attorney, Mr. Bierbower, I pardon him for his ungenerous expressions, his apparent false coloring and seeming abuse. The entire lack of evidence in the case against me on which to argue, made that line of speech the only alternative in which to display his eloquence; yet, in all his endeavors, he failed to cast more obloquy on me than was heaped upon our Savior.

"I stand in the presence of this court a loyal, free-born American citizen, now as ever a true advocate of justice and liberty. 'The land of the free and the home of the brave' has been the pride of my youth and the boast of my riper years. When abroad in foreign lands, laboring in the interest of humanity, I have pointed proudly to the land of my birth as an asylum for the oppressed.

"I have ever felt to honor the laws and institutions of my country, and during the progress of my trial, whatever evidence has been introduced has shown my innocence. But, like ancient Apostles when arraigned in Pagan courts, and in the presence of apotsate Hebrew judges, though innocent, they were pronounced guilty. So, myself, an Apostle who bears witness by virtue of his calling and the revelations of God, that Jesus lives—that He is the Son of God—though guiltless of crime, here in a Christian court I have been convicted through the prejudice and popular sentiment of a so-called Christian nation.

"In ancient times the Jewish nation and the Roman empire stood versus the Apostles. Now, under an apostate Christianity, the United States of America stands versus Apostle Lorenzo Snow.

"Inasmuch as frequent reference has been made to my Apostleship by the prosecution, it becomes proper for me to explain some essential qualifications of an Apostle.

"First, an Apostle must possess a divine knowledge, by rev-

elation from God, that Jesus lives—that He is the Son of the living God.

“Secondly, he must be divinely authorized to promise the Holy Ghost, a divine principle that reveals the things of God, making known His will and purposes, leading into all truth and showing things to come, as declared by the Savior.

“Thirdly, he is commissioned by the power of God to administer the sacred ordinances of the Gospel, which are confirmed to each individual by a divine testimony. Thousands of people now dwelling in these mountain vales, who received these ordinances through my administrations, are living witnesses of the truth of this statement.

“As an Apostle, I have visited many nations and kingdoms, bearing this testimony to all classes of people—to men in the highest official stations, among whom may be mentioned a president of the French republic. I have also presented works embracing our faith and doctrine to Queen Victoria and the late Prince Albert, of England.

“Respecting the doctrine of plural or celestial marriage, to which the prosecution so often referred, it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet.

“I married my wives because God commanded it. The ceremony, which united us for time and eternity, was performed by a servant of God having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations.

“The prosecuting attorney was quite mistaken in saying, ‘the defendant, Mr. Snow, was the most scholarly and brightest light of the Apostles;’ and equally wrong when pleading with the jury to assist him and the ‘United States of America’ in convicting Apostle Snow, and ‘he would predict that a new revelation would soon follow, changing the divine law of celestial marriage.’ Whatever fame Mr. Bierbower may have secured as a lawyer, he certainly will fail as a prophet. The severest prosecutions have never been followed by revelations changing a divine law, obedience to which brought imprisonment or martyrdom.

“Though I go to prison, God will not change His law of celestial marriage. But the man, the people, the nation, that oppose

and fight against this doctrine and the Church of God, will be overthrown.

"Though the Presidency of the Church and the Twelve Apostles should suffer martyrdom, there will remain over four thousand Seventies, all Apostles of the Son of God, and were these to be slain there still would remain many thousands of High Priests, and as many or more Elders, all possessing the same authority to administer Gospel ordinances.

"In conclusion, I solemnly testify, in the name of Jesus, the so-called 'Mormon' Church is 'the Church of the living God, established on the rock of revelation, against which 'the gates of hell cannot prevail.'

"Thanking your honor for your indulgence, I am now ready to receive my sentence."

The following extract from a letter to his family, dated Salt Lake City, February 9th, 1887, speaks for itself:

"Eleven months I had been incarcerated within the walls of a gloomy prison! Imagine for yourselves how like a dream it seemed, when, suddenly and unexpectedly, the prison gate flew open, and, clad in my striped convict suit, I was at once ushered into the presence of a multitude of warm-hearted friends, anxiously awaiting my appearance. Oh, what warm clasping and shaking of hands! What hearty greetings and expressions of congratulation!

"Having gone the rounds of this animating introductory scene, I repaired to the tailors' department of the prison, and donned a new black broadcloth suit and 'Richard was himself again.'

"Amid the soul-enlivening and the heart-cheering gaze of my numerous friends, I was conducted by Hon. F. S. Richards to a carriage and seated with my daughter, Eliza S. Dunford, my son Alvirus, and a son of Hon. F. S. Richards.

"When we started for Salt Lake City, it was a matter of astonishment that so large a gathering should put in an appearance on the spur of the moment. Included in the number were Heber J. Grant and John W. Taylor, of the quorum of Apostles; Hon. F. S. Richards and wife, Abraham H. Cannon, representing the seven Presidents of Seventies; John Nicholson and George C. Lambert, representing the "Deseret News;" President L. W. Shurtliff, of the Weber Stake, and many others—ladies and

gentlemen—noble men and women of God, of whose society I am justly proud.”

At the general conference April 7th, 1889, Elder Snow was sustained as President of the Twelve Apostles, which position he filled with distinction until he became President of the Church subsequent to the death of President Woodruff, October 1, 1898. Soon after the dedication of the Salt Lake Temple in 1893, President Snow was installed in it as President, which honored position he held to the day of his death. He was spiritual-minded to a very high degree, and with his heavenly countenance and sweet, gentle dignity, no one living was better, if so well, qualified to stand as the watchman at the door which opens between the living and the dead.

When President Snow succeeded to the Presidency of the Church, he said to his brethren. “I do not want this administration to be known as Lorenzo Snow’s administration, but as God’s, in and through Lorenzo Snow.” Being personally acquainted with President Snow and observing his course in council, the writer can testify that he was careful not to act in matters for the benefit of the Church unless satisfied that he had the approval of the Lord. President Snow chose for his counselors Presidents Geo. Q. Cannon and Jos. F. Smith, who had served faithfully in the same relationship to Presidents Taylor and Woodruff. One of the first and very foremost subjects of consideration with President Snow on assuming the duties of his position as President was, how to relieve the Church from the heavy burden of debt which had rested upon it since the confiscation of Church property by the government. He issued church bonds, and with money borrowed almost entirely from our own people, liquidated the most pressing obligations of the Church. Soon after this he made a tour among the settlements of the Saints in southern Utah. While in St. George, the Lord revealed to him that the Saints must repent of their indifference to the law of tithing, reform and do better, or many blessings would be withdrawn and our enemies have great power over us.

President Snow and the brethren visited many Stakes of Zion, and 1899 was a year of tithe-preaching and tithe-paying. This spirit of obedience to this law, permeated every Stake of Zion and every land and clime where a mission is established and the Elders are found proclaiming the Gospel to the nations of

the earth. With the advancement made as a result of this movement, it may be safely believed that the administration of the Lord through President Snow was one of the most remarkable the Church has ever seen.

Let me here quote the testimony from an intelligent man not of our faith, Rev. Dr. Prentis, a student of human nature, who gave, unsolicited, a short time before our President's death, the following pen sketch of Lorenzo Snow :

“ ‘Ye are my witnesses.’ Nothing is stranger in this strange world of inquiry and wonderment than the subtle power of the human heart to distill itself through and utter itself permanently in the human face. Every face is either a prophecy or a history. The tender grace of a baby's face commanding peace to the troubled waves of a mother's heart, is but a prophecy of the conquered peace of a noble life upon which that warm heart may later lean. The droop of the school girl's eyelash, the furrow of the student's brow, the compression of the youth's lips in the various trials of life, are all promises to the physiognomist of a tale that is yet to be told; but upon the countenance of the aged saint or sinner every line, every shade, every tracing speaks unerringly of a history of glorious triumph or disastrous defeat. Before the story is told and the character completed, regularity of feature, lines of texture and delicacy of coloring may cover up from careless eyes the deadly work of spiritual destruction going on beneath the appearances; but when these have fallen like forest leaves in the autumn of life and the hoar frost of winter whitens the head and furrows the smooth skin, the history of life can no longer be hid, and men may read it as in an open book. By a subtle alchemy intractable to human control, the soul shines in the face and the countenance is a monument of warning or a poem of benedictions. Whatever estimate men may place upon the claims of Jesus of Nazareth, His fiercest detractors have never challenged His perfect knowledge of what was in man. To no one was this power of the soul to distill itself into the lineaments of the face better known than to Him. Not to logical symmetry of doctrines, not to abstract beauty of truths revealed, but to the living beings who had ‘walked with Jesus,’ did the great Physiognomist appear as the best evidence of the power of the Gospel of peace. The face which speaks of a soul where reigns the Prince of Peace

is His best witness. Now and then in a life spent in the study of man, I have found such a witness. Such was a face I saw today; saw it where and when I least expected it; saw it in a business office, where great affairs are transacted, where grave responsibilities are borne, and where serious troubles come. I had expected to find intellectuality, benevolence, dignity, composure and strength depicted upon the face of the President of the Church of Jesus Christ of Latter-day Saints, but when I was introduced to President Lorenzo Snow, for a second I was startled to see the holiest face but one I had ever been privileged to look upon. His face was a power of peace, his presence a benediction of peace. In the tranquil depths of his eyes were not only the home of silent prayer, but the abode of spiritual strength. As he talked of the 'more sure word of prophecy' and the certainty of the hope which was his, and the abiding faith which had conquered the trials and difficulties of tragic life, I watched the play of emotions and studied with fascinated attention the subtle shades of expression which spoke so plainly the workings of his soul; and the strangest feeling stole over me, that 'I stood on holy ground;' that this man did not act from the commonplace motives of policy, interest, or expediency, but he 'acted from a far-off center.' I am accustomed to study men's faces, analyze every line and feature, dissect each expression, and note every emotion, but I could not here. What would be the use of my recording the earnestness of the brow, the sweetness of the mouth, and all my commonplace descriptive terms? The man is not reducible to ordinary description. If the Mormon Church can produce such witnesses, it will need but little the pen of the ready writer or the eloquence of the great preacher."

President Snow died on the 10th day of October, 1901, at 3:35 p. m. Forty-eight hours before passing away he signed the appointments of fifty-eight members of the Young Men's Mutual Improvement Association to go on missions, and only twenty-seven hours before his death, he presided at a meeting of his business associates, thus showing how unimpaired were his faculties up to the last.

The funeral took place in the large Tabernacle, Salt Lake City, on the Sunday following, where his sorrowing brethren and friends were in attendance. "He died, but he liveth;" and

in the land beyond the veil, where sorrow and sin cannot enter, he again mingles with the glorified martyrs and exalted souls who went before. His troubles are ended and his joy is endless, while his shining record and the splendid personality of the great man are left to those who survive as an imperishable memory.

PRESIDENT JOSEPH F. SMITH.

For over twenty years, President Joseph F. Smith was Second Counselor in the First Presidency of the Church of Jesus Christ of Latter-day Saints, and is now the President, the date of the reorganization of the First Presidency, after the death of President Snow, being October 17th, 1901. He was born November 13th, 1838, in Far West, Caldwell county, Missouri. The period of his birth was a stormy one in the history of the Church—the time when it was in its infancy. His father, Hyrum Smith, the Prophet's brother, was all and more to Joseph than Jonathan was to David. In life they lived, labored and suffered together, and when their time came, died together, filling a martyr's grave for the salvation of mankind. Mary Fielding, the mother of Joseph F., was a native of England, and for energy, faith and determination, coupled with good business abilities, was a most worthy and suitable companion for her husband.

A few days previous to the birth of Joseph F., his father and uncle, Joseph, with other brethren, were betrayed, through the cruel treachery of George M. Hinkle, into the hands of armed mobocrats. Being court martialed, they were sentenced to be shot; but this failed, by the interposition of Providence, through Gen. A. W. Doniphan. They were then hustled off to prison, but before starting were allowed a few minutes to bid farewell to their families, being told they would never see them again.

With such scenes being enacted; with mob rule holding sway; plunderings, drivings, imprisonment without trial or conviction; with poverty and distress—at such a time was Joseph F. Smith brought into the world. His childhood days were spent amid the scenes of persecution and hardship which resulted in the martyrdom of Joseph and Hyrum Smith. His mother left Nauvoo in 1846, as an exile from her home and country, for no other cause than that of worshiping God according to the dictates of her own conscience. Although at this time Joseph F. was but a lad of eight years, he drove an ox team for his mother

across the State of Iowa. During the sojourn of the family at Winter Quarters, Joseph was occupied as a herd boy, in which he took special pride, feeling that his mother's cattle were the only means by which they were to make their way across the great plains of the far west. Even after reaching the valley Brother Smith was engaged in herding, and so close and conscientious was his attention to duty that he never lost a "hoof" through neglect or carelessness; this attention and devotion to responsibilities placed upon him, has always marked his character and is seen in all the labors of his life.

During his trials at Winter Quarters, while herding cattle, he passed through a thrilling experience with Indians, who suddenly came upon him and his companions for the purpose of driving off their herd. In the exciting chase, two Indians, one on either side, rode up to him, and taking hold of his arms, lifted him from the saddle, and probably would have killed him but for the unexpected appearance of a number of men who were going to the hay field. The Indians suddenly dropped him to the ground, and thus by the aid of Providence his life was saved, his bravery and fidelity to trust having saved the cattle. Brother Smith was taught by the example and precept of his faithful mother, that in the performance of all duties and labors he should go to the Lord in prayer. As a striking illustration of the faith with which he became imbued in his early boyhood, by the example of his mother, we present the following incident related by himself:

"In the spring of 1847 a portion of our family crossed the plains, following the pioneers to the Valley of the Great Salt Lake, the remainder of the family intending to proceed on their journey to the west the following spring. In the fall of 1847 my mother and her brother, Joseph Fielding, made a trip down the Missouri river to St. Joseph, Mo., about 150 miles, for the purpose of obtaining provisions and clothing for the family for the coming winter, and for the journey across the plains the following spring. They took two wagons with two yoke of oxen on each. I was almost nine years of age at this time, and accompanied my mother and uncle on their journey as a teamster. The weather was unpropitious, the roads were bad, and it rained a great deal during the journey, so that the trip was a very hard, trying and unpleasant one.



JOSEPH F. SMITH.

“At St. Joseph we purchased our groceries and dry goods, and at Savannah we laid in our store of flour, meal, corn, bacon and other provisions. Returning to Winter Quarters, we camped one evening in an open prairie on the Missouri river bottoms, by the side of a small spring creek, which emptied into the river about three-quarters of a mile from us. We were in plain sight of the river, and could apparently see over every foot of the little open prairie where we were camped, to the river on the southwest, to the bluffs on the northeast, and to the timber which skirted the prairie on the right and left. Camping near by, on the other side of the creek, were some men with a herd of beef cattle, which they were driving to Savannah and St. Joseph for market. We usually unyoked our oxen and turned them loose to feed during our encampment at night, but this time, on account of the proximity of this herd of cattle, fearing that they might get mixed up and driven off with them, we turned our oxen out to feed in their yokes. Next morning, when we came to look them up, to our great disappointment our best yoke of oxen was not to be found. Uncle Fielding and I spent all morning, well nigh until noon, hunting them, but without avail. The grass was tall and in the morning was wet with heavy dew. Tramping through this grass and through the woods and over bluffs, we were soaked to the skin, fatigued, disheartened and almost exhausted. In this pitiable plight I was the first to return to our wagons, and as I approached I saw my mother kneeling down praying. I halted for a moment, and then gently drew near enough to hear her pleading with the Lord not to suffer us to be left in this helpless condition, but to lead us to recover our lost team, that we might continue on our travels in safety. When she arose from her knees I was standing near by. The first expression I caught upon her precious face was a lovely smile, which, discouraged as I was, gave me renewed hope and an assurance I had not felt before. A few moments later Uncle Fielding came to the camp, wet with the dews, faint, fatigued and thoroughly disheartened. His first words were, ‘Well, Mary, the cattle are gone!’ Mother replied in a voice which fairly rang with cheerfulness, ‘Never mind, your breakfast has been waiting for hours, and now, while you and Joseph are eating, I will take a walk out and see if I can find the cattle.’

“My uncle held up his hands in blank astonishment, and if

the Missouri river had suddenly turned to run up stream, neither of us could have been more surprised. 'Why, Mary,' he exclaimed, 'what do you mean? We have been all over this country, all through the timber and through the herd of cattle, and our oxen are gone; they are not to be found. I believe they have been driven off, and it is useless for you to attempt to do such a thing as hunt for them.'

"'Never mind me,' said mother. 'Get your breakfast and I will see,' and she started toward the river, following down the little stream. Before she had proceeded out of speaking distance the man in charge of the herd of beef cattle rode up from the opposite side of the creek and called out: 'Madam, I saw your oxen over in that direction this morning about daybreak,' pointing in the opposite direction from that in which mother was going. We heard plainly what he said, but mother went right on, paid no attention to his remark, and did not even turn her head to look at him. A moment later the man rode off rapidly toward his herd, which had been gathered in the opening near the edge of the woods, and they were soon under full drive for the road leading towards Savannah and soon disappeared from view.

"My mother continued straight down the little stream of water, until she stood almost on the bank of the river, and then she beckoned to us. I was watching her every movement and was determined that she should not get out of my sight. Instantly we rose from the 'mess-chest,' on which our breakfast had been spread, and started toward her. Like John, who outran the other disciple to the sepulcher, I outran my uncle and came first to the spot where my mother stood. There I saw our oxen fastened to a clump of willows growing in the bottom of a deep gulch, which had been washed out of the sandy banks of the river by the little spring creek, perfectly concealed from view. We were not long in releasing them from bondage and getting back to our camp, where the other cattle had been fastened to the wagon wheels all the morning, and we were soon on our way homeward bound, rejoicing.

"This circumstance was one of the first practical and positive demonstrations of the efficacy of prayer I had ever witnessed. It made an indelible impression upon my mind, and has been a

source of comfort, assurance and guidance to me throughout all my life."

The impression made upon Joseph's mind by this striking answer to his mother's prayer, has never left him, but has done much to encourage him in meeting every responsibility, and causing him to realize that, no matter how arduous the task, the Lord will not fail those who put their trust in Him.

Crossing the plains from Missouri river, to the Salt Lake valley, Brother Smith (though less than ten years of age at that time) drove two yoke of oxen attached to a heavily laden wagon the entire distance of more than one thousand miles. Reaching the valley of Salt Lake with his mother, September 23d, 1848, he continued in charge of the cattle as herd boy for several years, and never lost an animal, notwithstanding the great number of large wolves in the valley. This work of herding was interchanged with plowing, harvesting, canyon work, etc., idleness having no part in his life.

The opportunities for education in those early days of trying experiences of the Church were limited. Such learning as Brother Joseph possessed he acquired chiefly from his mother. She taught him to read the Bible during their pilgrimage across the plains, in the tent and by the camp fire. Such facilities as have been afforded him have not passed by unimproved. Being fond of books, he reads extensively the best of them, always with a purpose in view to learn lessons of worth for practical use in life; and it is safe to say that no man living applies them better to himself and family than does President Smith. His mother died Sept. 21st, 1852, leaving him an orphan at the age of fourteen. When fifteen years of age he was called on a mission to the Sandwich Islands. He received his endowments in the old Council House, and was set apart in the same building by Apostle Parley P. Pratt and Orson Hyde. Brother Pratt, who was spokesman in setting him apart, declared that he should receive the knowledge of the Hawaiian language "by the gift of God as well as by study." This prophecy was literally fulfilled, for in less than four months from his arrival (two weeks of this time was spent in severe sickness) he was able to make a tour of the island of Maui, to preach, baptize and administer the sacrament, etc., all in the native language. He left his mountain home to fulfill this mission on May 27th, 1854,

in company with other missionaries. The southern route was taken, as far as Cedar, with President Young and party who were on their tour to the southern settlements. This little band of missionaries was headed by Parley P. Pratt. In crossing the desert country from southern Utah to California, they were followed a long distance by numbers of Indians who were almost famished for food. The only alternative was to share food with them, which the company did to keep on friendly terms. As a result the missionaries were compelled to subsist on very short rations, consuming the last of their supplies the day they reached Cajon Pass.

During the sojourn of Joseph F. in California, he worked hard for a livelihood and to earn means sufficient to pay his passage across the Pacific to Honolulu, much of his time being spent in the manufacture of cut shingles. He and his fellow missionaries embarked upon the "Vaquero," and after a somewhat disagreeable voyage, they landed in Honolulu September 27th, 1854. After a few days there, Brother Joseph was assigned to the island of Maui, to labor in company with his cousin Silas Smith, S. B. Thurston and Washington B. Rogers. He was shortly afterwards prostrated for more than two weeks with a severe fever. Upon his recovery he was assigned to Kula, the place where President Cannon first introduced the Gospel to the Hawaiian race. He pursued the study of the language with much diligence and faith, soon being able to bear witness that "by the gift of God, as well as by study," the words of Brother Pratt concerning his acquisition of the language, were verified. His experience brought him near to the Lord.

Relative to the manifestations of the Spirit to him, Elder Smith says: "Of the many gifts of the Spirit which were manifest through my administration, next to my acquirement of the language, the most prominent was perhaps the gift of healing and the casting out of evil spirits, which frequently occurred." One instance occurred at Wailuku, where he sojourned with a native family, being engaged in the study of the language. One night the woman was suddenly seized with evil spirits. She went through all manner of hideous contortions. Her husband was overcome with such fear that he trembled as a leaf in the wind. Brother Joseph was also somewhat dis

turbed at this new and unexpected demonstration, but suddenly all fright left him; the power of the Holy Ghost rested upon him, and he stood upon his feet, facing the woman possessed of demons. "In the name of the Lord Jesus Christ I rebuke you," he said, when suddenly the woman fell limp to the floor and became as one dead. The husband pronounced her dead and then set up a hideous howl, which Joseph promptly rebuked, after which quiet and peace were restored and the young missionary proceeded with his studies.

Brother Joseph labored upon the Island of Maui over eighteen months, with great success. The readiness by which he acquired and used the language astonished his brethren and the natives. After President F. A. Hammond took his departure for his home in Utah, Brother Joseph presided over the Maui Conference; later he also presided over the Kohala Conference for six months, and the island of Hawaii for the same length of time.

Brother Joseph was laboring upon the latter island at the time of the great volcanic eruption of 1855. He says: "I experienced the tremendous shocks of earthquake which immediately preceded the eruptions, and subsequently visited the great lava flow which issued from the crater. It was said that this eruption, in the quantity of lava thrown out, has probably never been surpassed during the residence of foreigners on the islands. The flow continued for about thirteen months, reaching to within six or seven miles of the city of Hilo, more than sixty miles from the crater. The city and bay of Hilo were in imminent danger of destruction for months. I have seen it stated since, that the area covered by lava from this eruption exceeded three hundred square miles, or about one-thirteenth of the area of the island of Hawaii."

President Smith continued his labors upon the islands with efficiency, passing through many scenes which added strength to his testimony of the Gospel and fitted him for the positions of responsibility to which he has since been called. He has sometimes said that he was never thankful but once that his first mission was upon the Sandwich Islands, and that once had been all the time, from the time of his mission to the present date.

Owing to the approach of Johnson's army to Utah, President

Young sent instructions that he desired all Elders laboring in foreign missions to return home. Accordingly President Smith and other Elders took passage on the bark Yankee, October 6th, 1855. Upon landing at San Francisco they reported to President George Q. Cannon, at the "*Western Standard*" office. Shortly after arriving on the coast Brother Smith journeyed south to Santa Cruz, there joining a company. He next arranged to drive a team to Utah for George Crismon, arriving in Great Salt Lake City February 24th, 1858, having been absent four years.

Immediately upon his return home, Joseph F. joined the militia and started with an expedition to intercept the hostile army which had been sent to Utah. He served under Col. Thomas P. Callister, and later was chaplain of the regiment under Col. Heber C. Kimball. He says, in speaking of his enlistment and experiences in the Utah army: "The day following my arrival home, I reported myself to President Young and immediately enlisted in the Legion to defend ourselves against the encroachment of a hostile and menacing army. From that time until the proclamation of peace, and a free and full pardon by President Buchanan came, I was constantly in my saddle, prospecting and exploring the country between Great Salt Lake City and Fort Bridger, under the command of Col. Thos. Callister and others. I was on picket guard with a party of men under O. P. Rockwell when Commissioners Powell and McCullough met us near the Weber river, with the President's proclamation. Subsequently I was on detail in the deserted city of Great Salt Lake until after the army passed through and thence to Camp Floyd. After this I assisted my relatives to return to their homes, from which they had fled."

At the session of the legislature held in the winter of 1858-9, President Smith officiated as serjeant-at-arms in the council, and on March 29, 1858, he was ordained into the thirty-second quorum of Seventies. He was married April 5, 1859, and on October 16th of the same year was ordained a High Priest, also being made a member of the High Council of the Salt Lake Stake of Zion. At the April Conference, 1860, Brother Joseph was called on a mission to Great Britain. He was in straitened circumstances financially, and was almost obliged to discontinue

housekeeping and allow his wife to return to her mother's home for the time being. He was soon on his way, in company with his cousin, Samuel B. Smith, each driving a four-mule team to pay their way across the plains. They sailed for Liverpool July 14, arriving in that port on the 27th of that month. During his mission in England President Smith traveled in various conferences, and in all his ministrations among the Saints and strangers left an impression for good that can never be effaced. President George Q. Cannon was also in Great Britain on a mission at the same time, and it was while there perhaps, more than any other place, they learned to love and esteem each other, where a friendship was established which grew stronger as the years went by.

During his mission in Europe President Smith, with President Cannon, visited several of the conferences in Denmark, and with Elder Brigham Young, Jr., and others, visited Paris, France. Brother Joseph F. was released after filling a most honorable and efficient mission, returning home in 1863. He was in New York City at the time of the dreadful riots which occurred in July of that year. Arriving home he found his wife in a very poor state of health, which for some time grew worse, but he waited upon her day and night with little or no rest for many weeks, when she gradually recovered her health.

It was not in the providences of the Lord that Brother Joseph F. should remain long at that period of his life to enjoy the quiet and peace of home, for in March, 1864, he started on his second mission to the Sandwich Islands. He went in company with Apostles Lorenzo Snow and Ezra T. Benson, and Elders William W. Cuff and Alma L. Smith. The purpose of their mission was to regulate the affairs of the Church on the islands, which had been greatly interfered with by one Walter M. Gibson, who had presumptuously established himself as leader of the Church upon the Islands. They labored faithfully to convert Mr. Gibson from his wrong doing, but to no avail. The man was not honest at heart, and they were obliged, for the protection of the native Saints, to excommunicate him. This trouble being settled, the Apostles soon returned to America, leaving President Smith and other American Elders in charge of the mission, from which he returned in the winter of 1864-5.

While upon this mission an incident occurred which is worthy

of note. The ship upon which the brethren arrived was anchored in the channel, where the sea was usually very rough. A breakwater had been constructed, and by the protection of it the natives successfully ran their boats ashore. However, in approaching it there was danger of disaster. It was proposed to land the passengers in the ship's freight boat, which was unwieldy and not easily managed. President Smith at once apprehended the danger, and stoutly protested against incurring the great risk of capsizing the boat at the breakwater. He refused to accompany them and tried to persuade his co-laborers not to go. They were persistent, however, and made the attempt, although Brother Joseph had offered to go alone if necessary for a better boat. When they determined to go, he persuaded them to permit him to remain on the anchored ship and leave their clothing and valuable articles with him. They consented to this reluctantly, and as they moved away from the ship, Joseph stood upon the deck, gazing at his brethren with awful anxiety. His fears were well grounded, for as their boat struck the breakwater, a heavy wave dashed against it and instantly capsized it, emptying its human cargo into the surging billows. A boat manned by natives came to the rescue and recovered all but Apostle Snow, when they started for shore. Brother W. W. Cluff demanded the return of the boat, that they might secure Brother Snow, which was done, and his body was recovered. To all appearance he was dead. Through the mercies of the Lord, however, he was restored to life. All this time Brother Joseph stood in awful suspense, a helpless spectator, upon the anchored ship. This action of President Smith indicates a trait which has been manifested throughout his life—he has the courage of his convictions, and is most vigorous and earnest in expressing them.

After Brother Smith returned home from this mission he was variously employed. He was an active and efficient member of the city council for several terms; the effects of his influence in that municipal body are today monuments of worth to the city of Salt Lake. The possession of Liberty Park by Salt Lake City is due to his influence and determined convictions more than to the labors of any other man. July 1st, 1866, he was ordained an Apostle by President Brigham Young, and on the 8th of October, 1867, was called to fill a vacancy in the

council of the Twelve. When President Young chose to have more than two counselors, Brother Joseph F. was one of the number selected. In 1868 he was called with Apostle Woodruff and Elder A. O. Smoot, to go to Provo and labor for the up-building of that city and Utah county. He served one term in the Provo city council. By permission of President Young, in 1868-9, he moved his family back to Salt Lake City and resumed his labors there.

On February 28th, 1874, Brother Joseph F. started on his second mission to Great Britain, this time to preside over the European mission. During his labors in Europe, Scandinavia, Germany, Switzerland and France were visited, as well as the several conferences of the British Isles. He proved himself to be one of the very best men that has ever presided over any mission, not only for his prompt and wise methods of conducting affairs, but also his humility in obeying the promptings of the Spirit, for which he constantly lives. His personal love and tender-hearted kindness to every Elder in the mission endeared him to the hearts of thousands.

Soon after the decease of President Geo. A. Smith, in the fall of 1875, Brother Smith was released to return home, and upon returning he was appointed to preside over the Saints in Davis county, which at that time was not organized into a stake. He held this position until the spring of 1877, when he was called on his third mission to Great Britain. Before leaving he witnessed the dedication of the St. George Temple, the first completed in the Rocky Mountain country.

About the 1st of September he and Elder Orson Pratt received the sad news of the death of President Brigham Young, and were requested by the council of the Apostles to immediately return home. They reached Salt Lake City September 27, 1877, and the following year Brother Joseph was sent with Elder Pratt on a short mission to the East. They visited noted places in Church history, in Missouri, Illinois, Ohio and New York, calling upon David Whitmer, one of the three witnesses to the Book of Mormon.

In October, 1880, when the Presidency of the Church was organized with President John Taylor at the head, Brother Smith was chosen to be his Second Counselor. He was chosen to the same position under President Woodruff and President

Snow. He now occupies the great station of the presidency, succeeding President Lorenzo Snow. During the presidency of John Taylor, and under the trying scenes of the anti-"Mormon" crusade, by direction of President Taylor, Brother Smith performed another faithful mission in the Sandwich Islands. While there he obtained an exact copy of the old Spaulding story, and by evidence incontrovertible showed that not the slightest resemblance existed between the Book of Mormon and the story.

His labors in the city council, the legislature and other places of civil and financial responsibilities, are too numerous to mention in a brief sketch. He has filled every position of trust assigned him with such unblemished honesty and fidelity that no man can justly say aught against him. One of the grandest traits of his character is impartial justice. The great system of Patriarchal marriage, so well designed to prove the hearts of men and women, and to develop in them the principles of pure love, charity, justice and impartiality, has no better examples among God's people than President Smith. Whatever obligation he is under to that sacred principle for his existence and for the possession of his own posterity, he is meeting manfully, with the record that his example shall exemplify the truth as revealed to the Prophet Joseph.

As a fitting conclusion of this meagre sketch of a useful life, we quote a pen sketch made in 1900, of President Smith from Elder Edward H. Anderson:

"President Smith has been constantly in the service of the public and by his straightforward course has won the love, confidence and esteem of the whole community. He is a friend of the people, is easily approached, a wise counselor, a man of broad views, and, contrary to first impressions, is a man whose sympathies are easily aroused. He is a reflex of the best character of the 'Mormon' people—inured to hardships, patient in trial, God-fearing, self-sacrificing, full of love for the human race, powerful in moral, mental and physical strength.

"President Joseph F. Smith has an imposing physical appearance. Now completing his sixty-second year, he is tall, erect, well-knit and symmetrical in build. He has a prominent nose and features. When speaking he throws his full, clear, brown eyes wide open on the listener, who may readily perceive

from their penetrating glimpses the wonderful mental power of the tall forehead above. His large head is crowned with an abundant growth of hair, in his early years dark, but now, like his full beard, tinged with a liberal sprinkling of gray. In conversation, one is forcibly impressed with the sudden changes in appearance of his countenance under the different influences of his mind; now intensely pleasant with an enthusiastic and childlike interest in immediate subjects and surroundings; now absent, the mobility of his features set in that earnest, almost stern, majesty of expression so characteristic of his portraits—so indicative of the severity of the conditions and environments of his early life.

“As a public speaker, his leading trait is an intense earnestness. He impresses the hearer with his message more from the sincerity of its delivery and the honest earnestness of his manner, than from any learned exhibition of oratory or studied display of logic. He touches the hearts of the people with the simple eloquence of one who is himself convinced of the truths presented. He is a pillar of strength in the Church, thoroughly imbued with the truths of the Gospel and the divine origin of this work. His whole life and testimony are an inspiration to the young.

“I said to him: ‘You knew Joseph, the Prophet; you are old in the work of the Church; what is your testimony to the youth of Zion concerning these things?’ And he replied slowly and deliberately: ‘I was acquainted with the Prophet Joseph in my youth. I was familiar in his home, with his boys and with his family. I have sat on his knee; I have heard him preach; distinctly remember being present in the council with my father and the Prophet Joseph Smith and others. From my childhood to youth I believed him to be a Prophet of God. From my youth until the present I have not believed that he was a Prophet, for I have known that he was. In other words, my knowledge has superseded my belief. I remember seeing him dressed in military uniform at the head of the Nauvoo Legion. I saw him when he crossed the river, returning from his intended western trip into the Rocky Mountains, to go to his martyrdom, and I saw his lifeless body, together with that of my father, after they were murdered in Carthage jail and still have the most palpable remembrance of the gloom and sorrow

of those dreadful days. I believe in the divine mission of the Prophet of the nineteenth century with all my heart, and in the authenticity of the Book of Mormon and the inspiration of the Book of Doctrine and Covenants, and hope to be faithful to God and man, and not false to myself, to the end of my days."

PATRIARCH JOHN SMITH.

John Smith is a name so exceedingly common that it is not infrequently used by humorists and others for characterization when a handier cognomen does not occur to them; and indeed, without some striking individuality or special means of identification, the name may, and sometimes does produce confusion and uncertainty. In Utah are many who bear it with an addition before or after, and no doubt, as elsewhere, there are a few who have the name in all its simplicity, undistinguished by any other. Yet there is one among the Latter-day Saints who is so named, and whose personality and position are so striking that he is hardly ever taken for another or vice versa. This man is the one whose name and office appear at the heading of this chapter.

John Smith, the presiding Patriarch of the Church, entered upon this sphere of action seventy-three years ago, the exact date of his birth being Sept. 22nd, 1832, and the place Kirtland, Lake (then Geauga) county, Ohio. His father, Hyrum Smith, was the Patriarch, who sealed his testimony with his blood along with his brother Joseph; the mother was Jerusha Barden Smith, who died October 13th, 1837. The father was again married, on December 24th, 1837, to Miss Mary Fielding, who bore him a son and a daughter. Young John accompanied his father's family to Far West, that place around whose name so many painful recollections to the Saints center, early in 1838. Persecution was rife. During that year his Patriarch father and Prophet uncle were hounded in various ways by howling mobs and finally lodged in Liberty county jail, but were subsequently released. Expulsion from the community and the State are also among the youthful recollections of the present Patriarch; these with many other tribulations for the Gospel's sake going to make up a very turbulent commencement of a life's journey.

After varied experiences, all involving innumerable hardships, the family at last reached Commerce, Illinois, the town which



JOHN SMITH.

afterwards became world-renowned as Nauvoo. Young John left his people and started with Heber C. Kimball's family for the "Wild West" in February, 1847. On this expedition his experiences were numerous. He had to do all kinds of work and endure all kinds of privations. During the early part of the journey across the plains he became acquainted with Col. Thomas L. Kane, whose name is held in high regard by the Latter-day Saints, and became a nurse for that distinguished gentleman when suffering from an attack of sickness. After going back over a great portion of the journey traversed to meet his relatives, whom he heard were coming, and returning to Winter Quarters where an extended stay occurred, the party at last were off for the "vast, booming, bounding West," commencing the journey during the month of April, 1848. It proved to be an unusually hard journey, filled with trials and perils, but under the providence of the Lord it was finished in safety on the 22nd of September, Brother Smith's sixteenth birthday. As a sample of many occurrences of that trying trip, the following from the "Juvenile Instructor" is here given:

"On one occasion a circumstance occurred which he feels he will never forget. At about sundown, while the party were encamped on the Platte river, it was reported that a woman was lost. Without ceremony he took his coat on his arm and a piece of corn bread in his hand and started out up the road, to follow a part of the company which had left at noon. He had not gone far when he came up with a dead carcass, which was covered with wolves fighting and howling. He walked past as fast and as quietly as possible. He traveled six miles before he came up with any wagons. During this distance he passed about twenty such frightful scenes, but he got through in safety, and he thinks he was unnoticed by the wolves. He stopped for the balance of the night with an acquaintance, and at daybreak proceeded on his journey and found the lost woman, a little after sunrise, safe with her mother, six miles from where he stayed for the night."

Brother Smith's career in Utah, like that of so many others who came at or close to the beginning, has been exceedingly varied. All kinds of service, public and private, military and civil, religious and secular, have fallen to his lot and always has it received proper attention and correct performance. He also

filled a successful mission to Scandinavia, on which he set out in May, 1862; his experiences on this mission were at times most trying, but he faltered not and came home at last with a company of 972 Saints. On December 25th, 1853, he was married to Miss Helen M. Fisher, who has borne him five sons and four daughters. His ordination to the office of Patriarch was in February, 1855, under the hands of Presidents Brigham Young, Heber C. Kimball and Jediah M. Grant; and Apostles Orson Hyde, Orson Pratt, Wilford Woodruff, George A. Smith and Lorenzo Snow. During his administration of this high and holy office, Brother Smith has given 15,863 Patriarchal blessings. Notwithstanding his years and the dazzling whiteness of his hair and beard, he is as active and spry as many a man of half his years. May he long continue so. The writer received a Patriarchal blessing at the hands of Patriarch Smith, when nineteen years of age. Many glorious promises therein have been literally fulfilled. This may be said of the thousands of blessings he has given, for he enjoys the spirit of his calling, and his predictions will be fulfilled. Happy is the man who receives a blessing from him who holds the keys of the office. Brother Smith is kind, genial and fatherly, sociable with all and unassuming in his disposition. May his life be preserved for many years to bless the people of God.

PRESIDENT HEBER C. KIMBALL.

HEBER C. KIMBALL was born in Sheldon, Franklin county, Vermont, on June 14th, 1801. His father was a blacksmith and farmer, and taught by example and precept that "to earn the bread by the sweat of the brow" was honorable so long as the labor performed had nothing to do with intemperance or immorality in any particular. The Kimball family moved to West Bloomfield, Ontario county, New York, in 1811. Heber C. went to school when five years of age, and continued most of the time until fourteen, when he commenced to learn blacksmithing. During the war of 1812 his father lost his property and was much reduced in circumstances. At the age of nineteen, Heber found himself dependent upon his own resources. In this condition he accepted an offer from his elder brother, Charles, to learn the potter's trade, and many times in later life, while preaching the Gospel, he used the familiar phrase that we should become, in the hands of the Lord, "as clay in the hands of the potter." In the meantime he had moved to Mendon, Monroe county, New York. In November, 1822, he married Vilate Murray, a most estimable young lady, born in Florida, New York, June 1st, 1806. He followed the potter's trade for more than ten years. He became a Free Mason in 1823, receiving the first three degrees of Masonry. In 1824, with five others, he petitioned the chapter to receive all the degrees of Masonry up to that of Royal Arch Mason. The petition was granted.

Brother Kimball evinced strong religious tendencies in early life, and he had many pressing invitations to identify himself with one or another of the religious sects. Feeling anxious to find the truth, he joined the Baptists, believing it to be the best he could do at the time. Still he felt that something was lacking. Three weeks later Elders representing the Church of Jesus Christ of Latter-day Saints came into the neighborhood and were received at the home of Phineas H. Young. Brother Kimball went to hear them preach and was deeply impressed with

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conversion



HEBER C. KIMBALL.

their teachings and testimonies. He desired to know more, and with Brothers Brigham and Phineas H. Young went to Pennsylvania, where he spent six days with the Church, attending the meetings with great interest.

In April, 1832, Elder Alpheus Gifford came to Brother Kimball's pottery, and after a few moments' conversation the latter requested baptism, which Elder Gifford cheerfully administered. Two weeks later his wife Vilate was baptized by Elder Joseph Young. Elder Brigham Young and Brother Kimball commenced preaching the Gospel in Genesee, Avon and Lyons-town, where they baptized a number of persons and organized several branches.

In September, 1832, Elder Kimball visited the Prophet Joseph Smith at Kirtland, Ohio; later he sold his possessions, and with Brother Brigham Young removed to Kirtland, then the home of the Saints. In May, 1834, he started with Zion's Camp on Salt River, Missouri; he was chosen as one of the Prophet's life guards. He suffered from an attack of cholera, but was healed by the power of God. During all the trials of their march to Missouri and back, Brother Kimball bore his responsibilities with patience, and was never known to murmur at his lot or against the Prophet. He returned to Kirtland July 26th, 1834, where he established a pottery and worked at his trade until winter. During the winter he attended the theological schools in Kirtland. February 14th, 1835, he was ordained to the Apostleship, becoming one of the first quorum of the Twelve in this dispensation.

On the 3d of May he, with his fellow Apostles, went on a mission to the branches of the Church in the East. He visited Sheldon, Vermont, his native town, and preached to his friends and relatives. He also visited New York, met with the Twelve in conference at St. Johnsbury, Vermont, and returned to Kirtland September 25th, 1835.

Apostle Kimball was present at the dedication of the Kirtland Temple, March 27th, 1836. He received his blessings therein and participated in the great spiritual work bestowed in that holy edifice. After the dedication he filled a mission in the northern part of the United States, and returned to Kirtland in October. He was called through the Prophet Joseph to carry the Gospel to England, to open the door of salvation to

the inhabitants of that land. The year 1837 was one of troublous scenes in the Church. Many apostatized, several of the Twelve being among the number. Elder Kimball was very sorrowful over the conditions existing, but was among the valiant number who were true to God and His Prophet, though assailed by enemies on every hand. June 13th, 1837, accompanied by Orson Hyde, Willard Richards and Joseph Fielding, he started on his mission to England. At New York they were joined by several others and set sail across the mighty deep, the first to bear the glad tidings of the new dispensation to the shores of Europe. They reached Liverpool on the ship Garrick, July 20th, 1837. The history of Apostle Kimball's first mission in England would make an interesting little volume of itslef, as thrilling and accompanied by the power of God as thoroughly as were the travels of the Apostle Paul in southern Europe, more than 1800 years before. Elder Kimball returned to Kirtland May 22d, 1838, being absent eleven months, and with his associates was instrumental in baptizing nearly 1,500 people, besides organizing large branches of the Church in various parts of England, thus opening and establishing the European mission, from which has come to the Church of Christ in the last days more than 100,000 people.

President Smith and other leading men having removed to Missouri, Elder Kimball located with his family at Far West. They journeyed chiefly by water on the Ohio, Mississippi and Missouri rivers, reaching Far West July 25th, 1838, and enjoyed a nappy meeting with the Prophet Joseph and other leading men.

Brother Kimball immediately set to work building a small house for the occupancy of himself and family. During its erection they lived in a small shanty about eleven feet square, so low that Brother Kimball could scarcely stand upright in it with his six feet of stature.

During the summer he went with the Prophet Joseph and others to Daviess county, to afford the Saints protection against mob violence. At the incursion of Far West by the mob militia, Elder Kimball was present to offer his life or undergo any ordeal that might come upon the Saints. He visited, in company with President Young, the Prophet in prison, and did all that he could to secure his release. He was also active in providing for

the comfort of the wounded and helpless who had suffered from the outrages of their enemies. He attended the secret conference on the Temple grounds April 26th, 1839, at which Wilford Woodruff and George A. Smith were ordained to the Apostleship. He went with the Twelve to Quincy, Ill., where his family awaited him, and from thence moved to Nauvoo, where he built a home which still remains, sixty-one years of age, and the letters H. C. K. are still seen on the front of the building. Nauvoo, the former home of the exiled Saints, though reduced from a population of 15,000 to 1,200 is still marked with the old residences of Joseph Smith, Brigham Young, Heber C. Kimball and many others of the leading men, who were robbed of their possessions by the action of mobs in 1845 and 1846.

In September, 1839, with President Brigham Young, Elder Kimball went to England on his second mission. He was hailed with delight by his former acquaintances. He labored with great diligence for over a year. They reached Liverpool April 6th, 1840, and returned to Nauvoo July 1st, 1841, where he was elected a member of the Nauvoo city council and labored in various capacities to promote the growth and development of the Church. From September 10th, to November 4th, 1842, he, with Brigham Young, George A. Smith and Amasa M. Lyman, labored diligently in Illinois to allay excitement, remove prejudice and correct false doctrine. In July, 1843, he went on a preaching mission to the Eastern States, returning to Nauvoo October 22d of the same year.

May 21st, 1844, he went to Washington to petition the authorities of the Nation to redress the grievances heaped upon the Saints by their enemies in Missouri and Illinois. On his return he heard the sad news of the martyrdom of Joseph and Hyrum Smith. Apostle Kimball was active in sustaining the Saints in their great affliction by his encouraging counsel. He united with his brethren to finish the Nauvoo Temple and in every way fully met, under unfavorable circumstances, the responsibilities of his high calling. What the people suffered, he suffered; the labors which they performed, he performed. After the trying experience of the exodus from Nauvoo, and the journey to Winter Quarters, he became one of the historic 143 who

constituted the Pioneer company which entered Salt Lake Valley July 24th, 1847.

Elder Kimball was one of the foremost men in all the labors incidental to founding a great commonwealth in a desert land. In December, 1847, when President Young was sustained as President of the Church, Apostle Kimball was chosen as his First Counselor, and retained this position with credit and ability until his death in 1868. He was also lieutenant-governor of the provisional State of Deseret. For a number of years he was a member of the legislative council, the last three years being president of that body. He was ever constant in his devotion to the Church, the State and the Nation. He was a typical American as were his ancestors for many generations. He officiated in the house of the Lord; he visited every settlement in Utah, most of them many times; preached the Gospel; uttered many prophecies which have received literal fulfillment; and gave counsel, spiritual and temporal, to advance the work of God upon the earth. In May, 1868, he received a severe fall in Provo, which brought on sickness and resulted in his death on June 2d following, at his home in Salt Lake City. He died as he lived, true, full of faith, and the hope of a glorious resurrection.

President Kimball was a man of dignified bearing and well proportioned; complexion dark. His hair was thin. His piercing dark eyes seemed to penetrate one's very soul and read the thoughts of the human mind. Many times he told men what they had done and what would befall them; not by human knowledge, but by the spirit of discernment and revelation. He had many odd sayings which, uttered by him, left a lasting impression upon his hearers in public and private. With all his frank and fearless manner of saying to men what many would shrink from telling, he was a loving, peaceful man, and was designated the "Herald of Peace."

During the early hard times in Salt Lake City, President Kimball was so blessed with temporal subsistence, breadstuffs chiefly, that he was able to feed his own numerous family and lend to men considered much better financiers than himself. His special gift of the Spirit was that of prophecy. His predictions and their fulfillment would make a long chapter of themselves and full of thrilling interest.

*
End

When the Saints were about to settle in Commerce, Ill., and though received with open arms by the good people of that place, President Kimball looked upon the splendid site and said sorrowfully, "This is a beautiful place, but not long a resting place for the Saints." Sidney Rigdon was vexed at the prediction, but its fulfillment is too well known to need recital here. When trying times pressed the Saints in Salt Lake City, and a thousand miles separated them from commercial points, President Kimball stood up in the Tabernacle and predicted that in less than six months clothing and other goods would be sold in the streets of Salt Lake City cheaper than they could be bought in New York. This astonished the people. One of his fellow Apostles said to him after the meeting that he did not believe it. "Neither do I," said Brother Kimball, "but I said it. It will have to go." No one saw the possibility of its verification. Six months, however, had not passed away when a large company of emigrants from the east, burning with the gold fever, came into the city, and becoming eager to reach the glittering treasure fields of California, sold their merchandise on the streets for less than New York figures; they also sold their large animals for pack horses and thus more than literally fulfilled the remarkable prophecy of President Kimball.

These are but examples of many like predictions uttered by this great Apostle of the Lord. He was broad and magnanimous in his ways and uniformly kind to the widow and the fatherless. He was beloved by his associates in the Apostleship and by all the Saints. He was in the greatest measure possessed of the characteristics of an honest man, "The noblest work of God."

PRESIDENT WILLARD RICHARDS.

WILLARD RICHARDS, known as Dr. Richards, was one of the Twelve Apostles from April 14th, 1840, to 1847, when he was chosen and sustained as Second Counselor to President Brigham Young, which position he occupied until his death, in 1854. He was born at Hopkinton, Middlesex county, Massachusetts, June 24th, 1804, and was the son of Joseph and Rhoda Richards. His progenitors were among the early settlers of New England. His parents were religious and early impressed their children with religious sentiments. At the age of seventeen he applied for membership in the Congregational church, having passed the ordeal of conversion, but for some cause his application was disregarded and this led him to scrutinize more thoroughly the tenets of their faith, and in fact those of modern "Christianity" as a whole. The result of his researches was a most profound and emphatic conviction that no sectarian church possessed more than mere fragments of Gospel truth, and all were destitute of authority to administer the ordinances thereof. With this conviction, came also the strong prophetic impression that the Lord would in the near future restore the Gospel and establish His Church upon the earth by revelation.

With such convictions, from this time on, he held himself aloof from all those churches. If anyone asked why, he freely told them his impressions and belief, regardless of the popular sentiment against such views. He learned the Thompsonian system of medicine and was practicing his profession near the city of Boston when, in 1835, he providentially found at the home of his cousin, Lucy Parker, a copy of the Book of Mormon, left there by his cousin, Elder Brigham Young. Before this he had never seen a publication or an Elder of the Church. All he knew of the Mormons was from scurrilous newspaper reports, which simply amounted to the statement that "some boy named Smith out west had found a golden Bible."

When Dr. Richards opened the Book of Mormon, regardless of page or paragraph, and knowing nothing of its claims, he

had read but half a page when he exclaimed: "God or the devil has had a hand in that book, for man never wrote it!" In about two weeks he read the book twice, and arose from its perusal a witness of the promise that whosoever will read the Book of Mormon with a prayerful, honest heart shall receive a conviction of its truth. Thoroughly satisfied that the record was divine, he at once commenced selling his stock of medicine and settling his business that he might repair to Kirtland, Ohio, for a complete investigation of the Church and its doctrines. At the time he determined to investigate the truth, he was stricken with palsy and suffered from this malady during the remainder of his life. On account of this sickness, his journey to Kirtland was deferred until October, 1836. His brother, Dr. Levi Richards, went with him and attended him as physician. Upon his arrival in Kirtland they were most cordially received and cared for by their cousin, Brigham Young. On Dec. 31st, 1836, Elder Young baptized his cousin Willard, who at once cast his lot and all his interests with the Saints.

March 6th, 1837, Willard was ordained an Elder by Alva Beeman, and in a few days was off on a mission to the New England States, from which he returned June 11th. He was not to be idle nor to be occupied with worldly matters. God ordained him to a higher purpose. The next day, following his return from his first mission, he was blessed and set apart by the Prophet Joseph to go with Heber C. Kimball and assist in the introduction of the Gospel to the nations of Europe. Landing in Great Britain, they soon established the Church in Preston, when Elder Richards was assigned to Bedford and vicinity, where he labored with much success.

He returned to Preston and was there ordained in conference, April 1st, 1838, a High Priest. Upon the return of Apostles Kimball and Hyde to America, Brother Richards was appointed First Counselor to Joseph Fielding in the presidency of the British mission. While in England President Kimball baptized a lady named Jennietta Richards. The day of her baptism Elder Kimball said to Brother Richards, "Willard, I baptized your wife today." Without any effort to fulfill the prophecy, Elder Richards became attached to this noble lady and she was married to him September 24th, 1838. In 1839 he labored successfully in Manchester, Bolton, Preston and



WILLARD RICHARDS.

several other places. July 8th, 1838, he was called by revelation to be one of the Twelve Apostles. To this high office he was ordained in England April 14th, 1840, the first and only Apostle of this dispensation as yet ordained in foreign land. assistant editor to Parley P. Pratt and performed other general duties. When the "*Millennial Star*" was established, he labored as duties incidental to the presidency of the mission. From Preston he moved his family to Manchester in February, 1841, and in April of the same year returned with others of the Twelve to the body of the Church at Nauvoo, Illinois, where they arrived August 16th, 1841.

Brother Richards, agreeably to counsel, located for the time in Warsaw, a few miles from Nauvoo. This was a bitter anti-Mormon city, in which was conducted a scurrilous sheet called the "*Warsaw Signal*."

October 30th, Apostle Richards was elected a member of the Nauvoo city council, and removed to Nauvoo in December, 1841. December 13th he was appointed recorder for the temple, private secretary to Joseph the Prophet, and general clerk. Each position he filled with marked ability and credit to the cause. From this time forth until the martyrdom of the Prophet he was with Joseph, keeping his private journal and recording all important events in Church history. When the martyrdom of Joseph and Hyrum Smith occurred, Willard Richards and Apostle John Taylor were in prison with the Prophet and the Patriarch, as their bosom friends. When the assault was made upon the jail by the infuriated mobocrats, Elder Taylor and Richards stood at the door parrying off the intruding guns with their walking sticks. When Joseph fell from the window and was being slain by his enemies, Apostle Richards rushed to the window in the face of the muskets on the outside, and secured a glimpse of his dying friend and inspired leader. There he stood with intent look, gazing upon the slain Prophet of God until he felt assured that the noble spirit had taken its flight. He then carried the wounded body of his fellow-Apostle, John Taylor, into a room of the jail and there remained until the mob had fled, panic-stricken, from the scene. Elder Richards escaped without so much as a "hole in his robe." President Taylor was seriously wounded with four bullets. All the Twelve but these two were in the East.

Elder Taylor being wounded, the burden of responsibility to counsel and direct the Saints in their troubles was left upon Willard Richards; but God qualified him for the task, and his wise counsel to the Saints proved him to be a man of strength and inspiration. His letters of advice were timely and indicated, under all these trials, that he was possessed of great self-command and deliberate judgment. He passed through the trials of the exodus from Nauvoo, and when the Pioneer company was made up in the spring he was among that honored band to cross the great plains and seek a home for the Saints in the valleys of the mountains. During all these vicissitudes he was the Church Historian and kept an accurate history of passing events.

He returned to Winter Quarters to assist in preparing the Saints for emigration. While at Winter Quarters he was chosen and sustained as Second Counselor to President Brigham Young in the Presidency of the Church. On his return to Salt Lake valley, he had charge of a large company of Saints and reached the valley in the fall of 1848 with his charge. He was active in all matters respecting the growth and development of the Saints. In a civil capacity he was secretary of the provisional State of Deseret. Subsequently he did most of the work of secretary of the Territory of Utah and presided over the legislative council of Utah for a number of years. For several years he was postmaster of Salt Lake City, in which position he possessed the full confidence of the postmaster-general in matters pertaining to postal affairs throughout the inter-mountain Territories. Relative to the gathering of the Saints, President Richards was a faithful worker in the P. E. Fund company, whose officers succeeded in the emigration of many thousands. He was also the editor of the "*Deseret News*," General Historian and Church Recorder, and was eminently fitted for these various responsibilities, for he was a gifted man, though modest and unassuming. His rare soundness of judgment and tenacious memory were very marked. The confidence of the Church in him was well expressed in the numerous offices and positions of responsibility which he held at the time of his decease. Whether in ecclesiastical or civil office, he honored his calling and served with credit to himself and all concerned. In the First Presidency, he shed rays of

light and consolation by wise counsel and kind encouragement to the Saints. His love of truth grew and increased by obedience to the laws of God as the years rolled by. He was competent in several branches of education, and indeed was better qualified for the God-given responsibilities which he carried than he himself knew. On great occasions his choice attainments, quickened by the inspiration of the Holy Spirit, made him master of the situation. Tens of thousands loved Apostle Richards and from his inspired teaching and counsels, drew comfort and consolation. He was reserved in his manner, calm and even-tempered, and a man of original and independent thought. He died at his home in Salt Lake City, March 11th, 1854, leaving a large family, a host of friends and the thousands of Latter-day Saints to feel the loss of his departure. He was beloved and esteemed by all who knew him, and passed to the great beyond a witness for God, with the full assurance of a great reward.

PRESIDENT JEDEDIAH M. GRANT.

JEDEDIAH M. GRANT, son of Joshua and Thelia Grant, was born in Windsor, Broome county, New York, on February 21st, 1816. He was consequently only a lad of fourteen when the Church of Jesus Christ of Latter-day Saints was organized in the neighboring town of Fayette. It should be remembered that it was at Colesville, Broome county, where the first miracle in Mormon history was performed. It is not known whether the youthful Jedediah came in contact with the new faith at that time or not, but suffice it to say that three years had not passed when the boy was baptized by Elder John F. Boynton. When Zion's Camp was organized, Brother Grant was enlisted therein. He displayed great courage and although young in years, showed himself a man in valor and boldness. All through the pilgrimage, from northern Ohio to western Missouri, he played a manly part and returned with high honors. This journey put the mettle of every man to the test, and portrayed the goodness, manliness and valor of that sturdy band. Men who could endure cheerfully the ordeals of that trying journey were worthy to be entrusted with responsibilities, and this indeed they were, for, from the ranks of this plucky company were subsequently chosen the early Twelve Apostles and the Seventies.

One of the latter was Jedediah M. Grant, who was ordained a member of the first quorum of Seventy under the hands of Joseph the Prophet, February 28th, 1835. Soon after receiving this ordination, in company with Elder Harvey Stanley, Elder Grant performed his first mission. Having labored all summer in the ministry, he returned to Kirtland and worked during the winter upon the temple. When the sacred edifice was dedicated he commenced a second missionary tour, this time traveling alone. Almost one year (from April, 1836, to March, 1837) was spent in this calling, during which time he was very successful, baptizing some twenty-three persons, and organizing a branch of the Church. In June of 1837 he set out from Kirtland, Ohio, on his first mission to the South, a field

in which he was destined to acquire fame and leave a name that shall live forever. Though not an educated man in the sense of school learning, he was exceptionally bright, quick-witted and logical, and this, with a thorough knowledge of the Scriptures, together with a free and ready delivery, gave him power with his hearers and enabled him to drive home his arguments with telling force. If his opponent exhibited the least weakness, he saw it in a moment and made the most of it.

His style was poetic as well as naturally practical, and he possessed sufficient fearless, dashing, daring propensities to completely captivate the chivalrous, fiery Southerners. In North Carolina, to which State he had wended his way, he met in debate a number of Methodist ministers whom he completely routed and overthrew, much to the delight of the Carolinians. Having made many friends and some converts, he returned to Ohio in time to participate in the general removal of the Saints from Missouri. He performed a good work, and in the exodus he accompanied his father's family to Knox county, Illinois.

In June, 1839, Brother Grant started on his second mission to the Southern States. He made his headquarters at Burke's Garden, Tazewell county, Virginia, where a branch numbering some sixty members soon sprang into existence. Among the many friends that he made at that place was Col. Peter Litz, a man of considerable wealth and influence, who freely permitted him to hold meetings at his house. Many are the interesting anecdotes related of Jedediah, whose fearless advocacy of truth and righteousness and equally daring denunciation of falsehood and wrong, with his ready speech, quick wit, incisive logic and adroit handling of his subjects, gained him many friends and admirers, made many converts to his cause and set the whole country region thereabout in a quandary.

The late Elder T. B. Lewis, who many years later traveled as a missionary through Virginia and North Carolina, brought home several good stories told of him by old-time residents of that region. One of these is given entire, as follows: "In the early part of Elder Grant's ministry in that country he gained quite a reputation as a ready speaker, frequently responding to invitations to preach from such subjects or texts as might be selected at the time of commencing his sermon by those inviting him. In time it became a matter of wonder with many



JEDEDIAH M. GRANT.

as to how or when he prepared his sermons as other ministers did. He said, 'Of course, I read and store my mind with a knowledge of Gospel truths, but I never study up a sermon.' Well, they did not believe he told the truth, for they thought it was impossible for a man to preach such sermons without careful preparation. So in order to prove it, a number of persons decided to put him to the test, and asked him if he would preach at a certain time and place from a text selected by them. They proposed to give him his text upon his arrival at the place of meeting, thus giving him no time to prepare. To gratify them he consented. The place selected was Jeffersonville, the county seat of Tazewell county, at that time the home of the late John B. Floyd, subsequently secretary of war, and many other prominent men. The room chosen was in a court house. At the hour appointed the house was packed to its utmost capacity. Mr. Floyd and a number of lawyers and ministers were present and occupied front seats. Elder Grant came in, walked to the stand and opened the meeting as usual. At the close of the second hymn, a clerk appointed for the occasion, stepped forward and handed a paper (the text) to Elder Grant, who unfolded it and found it to be a blank. Without any mark of surprise, he held the paper up before the audience and said: 'My friends, I am here today according to agreement, to preach from such a text as these gentlemen might select. I have it here in my hand. I don't wish you to become offended at me, for I am under promise to preach from the text selected; and if any one is to blame, you must blame those who selected it. I knew nothing of what text they would choose, but of all texts, this is the favorite one. You see the paper is blank (at the same time holding it up to view). You sectarians down here believe that out of nothing God created all things, and now you wish me to create a sermon from nothing. You sectarians believe in a God that has neither body, parts nor passions. Such a God I conceive to be a perfect blank, just as you find my text is. You believe in a church without prophets, apostles, evangelists, etc.; such a church would be a perfect blank as compared with the Church of Christ, and this agrees with my text. You have located your heaven beyond the bonds of time and space; it exists nowhere and consequently your heaven is a blank, like unto my text.' Thus he went on, until he had torn

to pieces all the tenets of faith professed by his hearers, and proclaimed the principles of the Gospel in great power. He wound up by asking, 'Have I stuck to the text, and does it staisfy you?' As soon as he sat down Mr. Floyd jumped up and said: 'Mr. Grant, if you are not a lawyer you ought to be one.' Then turning to the people he added, 'Gentlemen, you have listened to a wonderful discourse, and with amazement. Now take a look at Mr. Grant's clothes; look at his coat, his elbows are almost out and his knees are almost through his pants; let us take up a collection.'

"An eminent lawyer, Joseph Stras, Esq., still living in Jeffersonville, arose and said, 'I am good for one sleeve in a coat and one leg in a pair of pants for Mr. Grant.' They then called upon the presiding elder of the Methodist church to pass the hat. This worthy divine refused, but being pressed on all sides to do so, he finally consented with a degree of reluctancy, and the result of the collection was sufficient to furnish a fine suit of clothes, a horse, saddle and bridle for Brother Grant, and no one of the donors a member of the Church of Jesus Christ of Latter-day Saints, though some joined afterward.

Elder Lewis also related another interesting anecdote in which Elder Grant had been challenged to a debate by a learned divine named Baldwin. When the preliminaries had been arranged, Brother Grant turned to the Reverend and said, "Mr. Baldwin, before we proceed any further may I ask you a question?" "Certainly," replied Mr. Baldwin. "Who stands at the head of your church in Southwest Virginia?" "I do, sir, I do," quickly and austerely ejaculated Mr. Baldwin. "All right," said Elder Grant, "I wanted to know that I had a worthy foe." A titter was heard among the audience, when Mr. Baldwin, being somewhat confused, rushed into the trap set for him. "Mr. Grant," said he, "I would like to know who stands at the head of your Church in Southwest Virginia?" "Jesus Christ, sir," was the prompt reply, which had the effect of a lyddite bomb in scattering the preconceived ideas of the Reverend gentleman. Brother Grant hung on to this weakness, and pounded away at it from start to finish until his opponent was completely crushed.

Many other incidents of this character might be related. Upon one occasion in Surrey county, North Carolina, he met,

single-handed, seven Methodist divines and proved the victor. From June, 1843, to March, 1844, he presided over the Saints in the city of Philadelphia. July 2d, 1844, he was married to Miss Van Dyke, Bishop Newel K. Whitney performing the ceremony. He returned to Nauvoo in May, 1845, and on the 4th of December of that year, he was set apart as one of the first Seven Presidents of the Seventies under the hands of President Brigham Young, Heber C. Kimball, Parley P. Pratt and others of the Apostles.

In the exodus of the following February he was almost the first to cross the Mississippi and start for the West. From Winter Quarters he went east on a short mission, transacting important Church business at Philadelphia, and returned in June, 1847, in time to cross the plains with the first immigration that followed the Pioneers to Salt Lake valley. On the way he had the sad misfortune to lose his little daughter and loving wife.

Brother Grant had the honor of being the first mayor of Salt Lake City and of holding that office by successive re-election as long as he lived. When Judges Brocchus and Brandebury, together with Secretary Harris, abandoned their posts of duty, and returned East with false and inflammable reports, Elder Grant was called to journey in their trail and vindicate the cause of the Saints. He published letters in the New York "*Times*" which completely forestalled these wicked defamers and thwarted them in their vile purposes. Returning to Utah in 1852, he was for the second time elected to the legislature and was chosen speaker of the house of representatives.

In 1854, he was chosen and sustained a member of the First Presidency, in which capacity he consummated the famous "Reformation," being the chief promoter in this work of spiritual and temporal revival. Elder Grant labored so zealously, arduously and incessantly in this regard that he strove beyond his physical endurance, impaired his health and broke down his iron constitution. He died in the forty-first year of his age on December 1st, 1856, a comparatively short life when measured by years, but a long one if reckoned by its many accomplishments. President Young remarked that Brother Grant was capable of living as long in twenty-five years as most men live in a hundred. Here are his words quoted at Brother Grant's

funeral: "Some people would have to live to be a hundred years of age to be as ripe in things of God as was Brother Grant, as was the spirit which lately inhabited this deserted earthly tabernacle. There are but few that can ripen for the glorious immortality that is prepared for the faithful, for receiving all that was purchased for them by the Son of God; but very few can receive what Brother Grant has received in his life-time. He has been in the Church upwards of twenty-three years, and was a man that would live, comparatively speaking, a hundred in that time. The storehouse that was prepared in him to receive the truth was capable of receiving as much in twenty-five years as most men could in one hundred."

President Jedediah M. Grant was one of the few among the men who cannot be forgotten. Not merely loved by his own family and the limited circle of personal friends common to the surroundings of almost every man, but his life, his labors, his character, made peculiarly impressive by his individuality and sterling qualities, made it impossible for any people, large or small, whoever saw and heard him, to forget him. It was the fortunate lot of the writer to labor as a missionary in Tazewell county, Virginia, where, forty years before, Elder Grant had introduced and preached the Gospel. I never met a man or woman who had seen him, either in public or private, who could not tell just about his height and build and movement, and relate his conversation with them. Every man and woman, not impaired mentally, who had heard him address a public congregation, could tell you his text and how he handled the subject, could tell you where he stood and the gestures he made. His manner and teachings, inspired by the Holy Ghost, were so simple and plain that the most unlearned person understood, and the learned could find no fault with what he said. He was so full of inspiration and spoke with such power that the rich, the haughty and the proud were charmed as by a spell. They had to listen!

It is safe to say, that if the testimony and preaching of any Elder in this generation will leave those who reject it absolutely without excuse, such may be said of the testimony of Jedediah M. Grant. His garments are clean from the blood of this generation. He was just as active at home as abroad. He was in the highest counsel here, and will be among the chief counselors of the Holy Priesthood throughout eternity.

PRESIDENT GEORGE A. SMITH.

GEORGE ALBERT SMITH, who was one of the Twelve Apostles and a First Counselor to President Brigham Young, was born June 26th, 1817, in Potsdam, St. Lawrence county, New York. He was the son of John Smith and Clarissa Lyman Smith. His father was a brother to Joseph Smith, Sr., the father of the Prophet, George thus being a first cousin to the Prophet Joseph Smith. The Smith family was a fine race of sturdy, honest, industrious men and women, typical Americans, who loved their native soil and offered their lives at various times of emergency, to establish and perpetuate the principles of human liberty in the United States.

When George A. was born he weighed four pounds; when full grown, about 250. He was dignified in his bearing, yet affable and kind, without affectation, in all his deportment. He was so conscientious that if he offended a little child he would ask forgiveness. In other words, he possessed what few men can claim—the moral courage to be humble and meek.

Among many other great qualities of George A. Smith were two notable traits which characterized our Lord and Savior—the courage of a lion and the meekness of a lamb. George A. dared to do right, no matter what the consequences might be, and would suffer a great wrong rather than to do the least wrong himself. In boyhood he was trained in the tenets of the Congregational church until fifteen years of age. While attending school in Potsdam, a peculiar circumstance occurred which exhibited his sense of honor and his sensitive nature. He had grown very rapidly, in consequence of which he was very awkward. To this inconvenience was added the misfortune of being near-sighted. The boys of the school had a habit of taunting and making fun of him. Being wrapped up in his studies and contented with the company of the older and wiser persons, he made no effort to curry sympathy and favor with the boys of the school. They continued to ridicule him until he felt thoroughly outraged and determined that longer for-



GEORGE A. SMITH.

bearance would not be a virtue. He therefore resolved to resent this kind of treatment by whipping the perpetrators. He had been very sick and was just recovering when these resolutions were firmly established in his mind as the right thing to do. He therefore waited patiently until sufficient strength was regained, when he started in to thrashing the boys, and did not refrain until he had soundly whipped every boy of his age and size in school. It was a very practical lesson for his school-mates, and it was effectual, for they never made fun of him after that.

In the winter of 1828, George A.'s father received a letter from the latter's nephew, Joseph Smith, Jr., in which he predicted that the judgments of God were coming upon the earth because of wickedness and abominations which exist among the people. This letter made a lasting impression upon the young man's mind, and his father remarked that "Joseph writes like a prophet."

In August, 1830, Joseph Smith, Sr., and his son Don Carlos paid their relatives a visit in Potsdam. They brought with them the Book of Mormon and left it with father John Smith, while they proceeded to visit other family relatives. George A. and his mother immediately set about reading the strange book. Neighbors came in and heard portions of it. They ridiculed and raised objections to it. These objections young George Albert found himself trying to answer, and with remarkable success, although but thirteen years old. The Spirit of Light rested upon him to the discomfiture and defeat of his opponents. They would leave the house with the remark to his mother that her boy was a little too smart for them. George A. himself thought he saw objections to the book. Upon the return of his relatives he expressed these objections, when his Uncle Joseph took them up one by one, quoting the Bible to show that such a work should come forth; he was then thoroughly convinced and from this time he became a staunch advocate and defender of the Book of Mormon as a divine record. He was also convinced that some authorized system of religion was essential to salvation. Soon after this he attended a Congregational revival, and while nearly every non-believer in the audience was converted but himself, he sat day after day in the gallery awaiting the sensation of religion. Finally the

minister gave him up as a reprobate and sealed him up to eternal damnation, saying, "Thy blood be upon thine own head." Nine times he thus delivered this offensive but unsatisfied seeker for religion to the buffetings of Satan and the burning of an endless hell.

Two years later, September 10th, 1832, George A. Smith embraced the Gospel of Christ, being baptized into the Church by Elder Joseph H. Wakefield. May 1st, 1833, he left with his parents for Kirtland, Ohio. They reached their destination May 25th, and were warmly received by the Prophet Joseph. George A. at once imbibed the spirit of the work, became deeply interested in the affairs of the Church, and was delighted with his cousin, Joseph the Prophet. This was their first meeting. He was valiant for the cause to the fullest extent. On hand for any duty required, he spent many nights guarding his brethren, whose lives were in jeopardy from the violence of mobs. In the summer he was occupied in quarrying and hauling rock for the temple, and doing other manual labor about the building. George A. and Harvey Stanley hauled the first two loads of rock from Stauard's quarry to the temple ground. He was one of that valiant band, Zion's Camp, leaving Kirtland for Missouri in May, 1834. The camp had to undergo many hardships, and as many in the camp of Ancient Israel murmured against the Prophet Moses, so did some in Zion's Camp complain against the Prophet Joseph Smith. George A. was not only free from the least disposition to murmur, but was extremely cheerful, possessing a happy vein of humor. On one occasion when sent to a house to obtain some buttermilk, the lady of the house gave him the milk in a bucket not very clean. Some of the brethren complained very severely, when George A. remarked, laughingly, "If you had seen the churn the buttermilk came from you'd never mention the bucket." On his journey to and from Missouri he traveled on foot two thousand miles.

March 1st, 1835, he was ordained a Seventy by Joseph Smith, Sr., Joseph Smith, Jr., and Sidney Rigdon, the latter being spokesman. George A. was the junior member of the first quorum of Seventy, in this dispensation.

June 5th, 1835, with his second cousin, Lyman Smith, he left for a mission to the East. They journeyed on foot, traveled

without money and held about eighty meetings in Ohio, Pennsylvania and New York. George A. returned to Kirtland October 5th, in 1835. He received his endowments in the Kirtland Temple in the spring of 1836, and soon after performed a mission in Ohio, traveling nearly 1,200 miles on foot. Early in 1837 he performed a mission in Ohio and Virginia, occupying about one year, traveling 2,500 miles, half the distance on foot. In 1838, he removed with his father's family from Ohio to Daviess county, Missouri. June 28th, 1838, he was ordained a High Priest, and the fall of the same year found him a missionary in Kentucky and Tennessee. He traveled 800 miles on foot, 700 by water during his absence and accomplished a good work. Subsequently he moved into Illinois with his father's family and early in 1839 returned to Far West.

On the 26th day of April, 1839, Geo. A. Smith was ordained one of the Twelve Apostles of the Church, at the southeast cornerstone of the temple which, through persecution, has not been built. On September 21st, 1839, he started on his mission to England, arriving in Liverpool on the 6th of April, 1840. He was one of the best missionaries, always affable and kind in his manner and perfectly clear in his testimony and understanding of the Gospel. These good qualities were so thoroughly quickened by the inspiration of the Holy Spirit in Apostle Smith, that he won the love and respect of the honest in heart wherever he traveled, and was instrumental in bringing many to a knowledge of the truth. He returned to Nauvoo July 5th, 1841. The 25th of the same month he received in marriage Bathsheba W. Bigler. From this time until the martyrdom of the Prophet and Patriarch of the Church, Elder Smith was busy at home and abroad, building up the city and the temple and spreading the Gospel throughout the land. He preached in the principal cities of Illinois and performed another faithful mission in the Middle and Eastern States.

When he learned of the death of his cousins, Joseph and Hyrum, he was engaged as a missionary in the State of Michigan. He returned at once to Nauvoo and actively participated in all the councils and deliberations for the well-being of the Saints in those sad days of trials and tribulations.

In February, 1846, he crossed the Mississippi river with his family, an exile from home to find a place of rest and respite

from the furious rage of religious bigots, who were mobocrats while hypocritically professing Christianity. The ensuing winter he lived at Winter Quarters, where the people suffered much sickness. At this place his wife and four children died. He visited all the camps of the Saints and urged the raising and use of potatoes as a remedy for scurvy; but little seed could be obtained, yet from that little a marvelous yield was the result. The next season in Pottawottamie county, Iowa, the potato crop was a failure, and the saying went out that it was because Geo. A. Smith, "the Potato Saint," had gone to the mountains.

In 1847 he was numbered with the 143 Pioneer company to Salt Lake valley, arriving in the valley July 24th, 1847. He walked much of the distance. In finding places for the location of the Saints, Brother George A. was one of the foremost and best explorers in the Church. He built a house for his father in the Old Fort, and returned to Winter Quarters in the fall, arriving there October 31st, the same year. He opened a farm near Kaneshville, had charge of the congregating Saints, and with the last company of them left with his family for the valley, July 4th, 1849. Their teams were overloaded and progress was slow. They met with hail and rain storms. Their stock was stampeded, and at South Pass a cold, heavy storm caused the death of seventy animals. They reached Salt Lake valley October 27th, 1849.

Apostle Smith was a member of the senate in the provisional State of Deseret. He presented a bill for the organization of the judiciary. This was the first bill presented for the consideration of the members. He also reported a bill relating to the construction of a railroad across the continent. In December, 1850, he headed a company of volunteers to make explorations in southern Utah. They determined the location of Parowan and built a road six miles into the canyon. They hoisted the American flag on a ninety-foot pole on the town site, and dedicated the ground by prayer and supplication to the Lord. He had been elected chief justice of the provisional State and was empowered to complete the organization of Iron county. An election being called, two associate justices, county recorder, member of the house in the general assembly and all other officers to make the organization of the county complete, were elected.

In the winter of 1850-51 the settlers erected a fort, in the enclosure of which they built their homes, house of worship (the latter being used for all public meetings), schools and a watch tower to guard against hostile Indians. The fort was built of logs and shaped like a Greek cross. It was used for fifteen years and then replaced by a suitable stone structure. In the winter Brother Smith taught school, with thirty-five pupils. Around the camp-fire at night he gave them lectures on English grammar. When the Territory of Utah held its first election, Geo. A. Smith was elected a member of the council. In every place he honored his calling and filled the office with great ability. He was very efficient as a peace-maker among the Indians, protecting the Saints by wise counsel and proper precautions from much trouble. Like President Young, he felt it better to feed than to fight the Indians, and this has been a principle of the Latter-day Saints from the beginning. In 1852, having been called by President Young to preside over the affairs of the Church in Utah county, he left Iron county. He traveled much, especially where he had immediate oversight, encouraging the Saints in all their labors to promote the growth of the Church and the State.

At the general conference in 1854 he was chosen and sustained as Historian and general Church Recorder. President Willard Richards was his predecessor in the office of Historian and had written on some blanks he had prepared to be filled out, as if with prophetic eye, "to be supplied by Geo. A. Smith." President Richards had well said, for after his decease, George A. was the man chosen to fill this important position. He was well qualified for this particular work, for he was himself a fund of history.

February 2d, 1855, he was admitted as a member of the bar in the supreme court of Utah Territory, receiving his certificates as an attorney, solicitor in chancery and counselor-at-law. He was one of a committee in convention which drafted a constitution, was elected by the convention with Apostle John Taylor to present the constitution to the President and Congress, asking admission into the Union on the same footing with the original States, performing his duty with ability and devotion as a delegate. He also did good missionary work in New York, New Jersey, Connecticut, Pennsylvania, Virginia, Ohio, Illinois, Iowa

and Missouri. He was absent about eleven months and this was a pleasant respite from the close application of his labors in the Historian's office. April 11th, 1866, he was commissioned by Gov. Durkee brigadier-general and appointed aide-de-camp to the lieutenant-general of the Nauvoo Legion.

At the October conference in 1868 he was sustained as First Counselor to President Brigham Young, succeeding the late President Heber C. Kimball. This great station he filled with wisdom, energy and efficiency during the remainder of his natural life. With his file leader, fellow-counselor and associate Apostles, he met in all the important councils of the Church, traveled throughout the Stakes of Zion, continued as Church Historian, and filled places of responsibility and distinction in a civil capacity. October 15th, 1872, he, with President Lorenzo Snow and others, started on a mission to the Holy Land. En route they visited many notable places and distinguished persons in the nations of Europe. They knelt upon the Mount of Olives, where our Savior once stood, and where Apostle Hyde had previously dedicated the land to the gathering of Israel. President Smith and companions also dedicated the land to the return and possession of the house of Jacob. While absent he was sustained as Trustee in Trust, which position he filled until his decease. Upon his return he spent much of his time in St. George, the chief city in Southern Utah and honored with his name, giving much attention to the building of the temple. He was an able advocate of the United Order, his discourses upon that subject being most impressive and characterizing him as an inspired political and domestic economist. Soon after his return to Salt Lake he was attacked with an intense cold, which settled upon his lungs and terminated in his death on September 1st, 1875.

Geo. A. Smith was one of nature's noblemen. Few, if any, better types of pure, honest, manhood ever lived. More than half of his entire life was spent as a minister of life and salvation to a fallen world. In matters of civil government his political career covered the entire history of his life in Utah. He held various positions of a civil and military nature. He was a member of the Utah legislature in every session but one (and then he was absent from the Territory), until 1870, the last six years being president of the council. He was a wise

counselor, a great preacher, a sound statesman, a pioneer and colonizer of the highest ability, an able lawyer and an efficient educator.

Several years before his decease he had traveled tens of thousands of miles by land and sea, and preached over 3,800 discourses in various portions of the globe. He was recognized as the father of the settlements in Southern Utah. He was always ready in public and private speaking. No one ever wearied of his preaching. He was brief, and interspersed his doctrinal and historical remarks with anecdotes appropriate and timely in their application. Short prayers, short blessings, short sermons, full of spirit, were a happy distinction in the ministry of Geo. A. Smith. He was humble and meek, yet full of courage and unbounded energy in the cause of right. He always had time to notice the young people and children and to leave his eternal impress of love and kindness upon the tablet of their hearts. I once gave President Geo. A. Smith a ride in a wagon from Draper to Lehi, and the tone of his conversation, with the influence which he diffused, drew me to him like a magnet draws the needle. I could never forget the impressions of love and respect which I then formed of him.

President Brigham Young, on the morning of President Smith's decease, said: "I have known Brother Geo. A. Smith for forty-two years, have traveled and labored in the ministry with him for many years, and have believed him to be as faithful a boy and man as ever lived; and, in my opinion, he has as good a record on this and the other side of the veil as any man. I never knew of his neglecting or overdoing a duty; he was a man of sterling integrity, a cabinet of history, and always true to his friends."

PRESIDENT DANIEL H. WELLS.

DANIEL H. WELLS was a man of the most sterling integrity, a type of strong manhood, and a great character. He was the son of Daniel and Catherine Chapin Wells, and was born at Trenton, Oneida county, New York, October 27th, 1814. His father was a veteran of the war of 1812, and was a descendant of the celebrated Thomas Wells, the fourth governor of Connecticut, who was several times elected alternately as governor and lieutenant governor of that colony. On his mother's side he also inherited the valiant blood of patriots, for her father, David Chapin, was a revolutionary soldier who served under the immediate command of Washington during the greater part of the War of Independence.

In 1826, when only twelve years old, his father died, and in 1832 he, with his mother, moved to Ohio. They did not remain there long, however, for in the spring of 1833 they went to Illinois, and took up their abode at Commerce, then a small village, but afterwards known as the "Mormon" city of Nauvoo. Here Brother Wells was elected constable, justice of the peace, and was an officer in the first militia organization of that district. He early distinguished himself as a champion of the rights and privileges of his countrymen, and a mighty foe to injustice, fraud and oppression. By the citizens of Commerce and adjacent districts he was held in high esteem, and frequently acted as arbitrator in difficulties between neighboring families.

"Squire Wells," as he was familiarly called, was looked upon in that early day as a man of strict integrity, with a high sense of justice and impartiality. The persecuted Saints will never forget the kindness and good will of "Squire Wells," for when they were fleeing from Missouri (1839) and began to settle at Commerce, he aided in securing them a cordial welcome. He owned, among many other pieces of property, eighty acres of land on the bluff. This he platted into city lots and let the poor and oppressed "Mormon" refugees have the ground at very low figures and on long time of payment. This beneficent

act endeared him to the hearts of the Saints and determined the location of the chief part of the city and of the Temple, which was also built on land that had belonged to him.

He was ever an earnest friend of the afflicted Saints, and when he met the Prophet Joseph Smith, a strong and lasting attachment was at once formed, although at that time he was not connected with the Church. When the city of Nauvoo was organized, Daniel H. Wells was elected alderman and member of the city council, also a regent of the University and brigadier-general in the Nauvoo Legion. In all the affairs of the city he performed a prominent part, and supported and advocated every measure calculated to advance the progress of its citizens. When the persecutions of the Saints reached their height, the "Squire" arrayed himself with those assailed, and he never once flinched from the conflict. When the sad news reached Nauvoo of the cruel martyrdom of the Prophet Joseph and his brother Hyrum at Carthage, Ill., the subject of this sketch was grievously shocked, and his deepest indignation was aroused. He firmly and strenuously protested against the demand of the governor of the State to disarm the Nauvoo Legion.

Up to this time he had still not become affiliated with the Church, but when the exodus commenced, and the remnant left in Nauvoo were subject to the wicked attacks of the enemy in direct violation of a compact, he cast his lot with the Saints and was baptized August 9th, 1846. After taking an active part in the Nauvoo battle and settling his affairs in Illinois, he started for the West and came to Utah in 1848, acting as aide-de-camp to President Brigham Young on the second journey of the Pioneers. Brother Wells took an active part in the organization of the provisional State of Deseret, and was elected to the first legislative council. He was appointed state attorney, and was also elected major general of the Nauvoo Legion (the State Militia) by the general assembly on May 26th, 1849.

Brother Wells was a general, a soldier and a fighter for law and justice in every sense of the word. During the Indian troubles that arose in Utah county, he took the field in person and saved the Sanpete and Sevier settlements from the ravages of the red men. His fearless character, cool head, deliberation and sound judgment gave him executive ability which was no-



DANIEL H. WELLS.

ticeable wherever he was known. He was a member of the legislative council in the Territorial assembly for many terms, and of all the conventions that framed constitutions for Utah's statehood, except the last. His unusually clear perception of legal points and his lofty regard for constitutional rights, made him an able and a wise legislator.

When the fearless, faithful Jedediah Grant succumbed to the summons of death, there was left a vacancy in the First Presidency of the Church, and on the 4th of January, 1857, Brother Wells was chosen Second Counselor to President Brigham Young; Heber C. Kimball being First Counselor. He visited the Saints throughout the Territory and gave them much wise counsel and choice admonition concerning their duties. In the summer of 1876 he was placed in charge of a company to visit and encourage the new settlers in Arizona. While crossing the Colorado river at Lee's Ferry, the boat, containing his traveling wagon and outfit, and a number of the party, was capsized and thrown into the rushing and turbulent stream. He was not counted a good swimmer, and yet he reached the shore without even wetting his necktie, while Bishop Roundy, who was regarded as an expert in that line, was drowned and the whole outfit was swept away and lost. Brother Wells always considered his escape miraculous, for he felt as though unseen hands supported him.

When President Young died in 1877, the Twelve Apostles succeeded to the Presidency and Brother Wells was appointed a Counselor to that quorum, which office he held until his death. In 1864, with Elder Brigham Young, Jr., he went on a mission to England and presided over all the branches in Europe. He returned to Utah in the fall of 1865, and in the following year was elected mayor of Salt Lake City, being re-elected successively until 1876. The time when the suffrage franchise was granted to the women of Utah, this being the first opportunity the gentler sex had of exercising their rights as American voters, was one of the occasions of such election. In 1874, while in that office, trouble occurred at a general election held August 3d; the mayor endeavored to restore peace, but was set upon by a mob, brutally struck and his coat nearly torn from his back. Notwithstanding this violent assault, Brother Wells appeared before the infuriated mob, and amid cries of "Shoot him!

shoot him!" he read the riot act and commanded the police to disperse the crowd. His courage and fearlessness prevented rogues from capturing political plunder and maintained the dignity and serenity of the municipality.

The clear exhibition of the character of the man is plainly seen from his words in court when he said, "It is interwoven in my character never to betray a friend, a brother, my country, my God, or my religion," and he would not do so for the wealth of worlds. This was his motto, his aim and his record, and when on March 24th, 1888, his spirit left its mortal environment, the Saints universally mourned the loss of a good and great man.

Brother Wells was tall, standing a trifle over six feet in height, was muscular and angular in his features and general make-up. He presented a striking appearance, while his manner was unassuming. He was not gifted as a public speaker, but when one read what he said, it was recognized that his speech contained the choicest gems of truth, words of wisdom and the counsel of a sound judgment. In times of trouble he was cool, deliberate, full of moral and physical courage, and equal to every emergency that confronted him. He was generous to all people. Though emphatic in his convictions, he was conservative in his treatment of others, being broad-minded and magnanimous with those who differed in opinion with him. He lived and died a man of God, and will stand among the first in the courts of heaven.

PRESIDENT GEORGE Q. CANNON.

President GEORGE Q. CANNON was born in Liverpool, January 11th, 1827. His parents were natives of the Isle of Man. Their progenitors were traceable as natives of the island for several centuries. While not classed with the wealthy from a worldly viewpoint, they were endowed with greater riches—honesty, integrity and devotion to principle, which secured them the respect and confidence of the people who knew them. The possession of these excellent traits, coupled with humility, are important factors conducing to man's obedience to the Gospel. In later years, when Apostle John Taylor and his associates bore the Gospel message to England, the parents of George Q. Cannon were readily found among those who knew the "voice of the Good Shepherd" and straightway hearkened.

Early in life George Q. was a devoted reader of the Bible, having a strong desire to learn more than he could understand by a literal reading of the Scriptures. He knew, however, through reading the Bible and making comparisons between its teachings and that of modern sectarian churches, that the latter were destitute even of the true "form of godliness," much less did they enjoy the gifts and powers of the Holy Ghost. In his youth he yearned to witness the mighty deeds performed by the Savior and His Apostles. With such a preparation of heart, he readily accepted the Gospel as revealed to the Prophet Joseph Smith.

In 1842 the family started for Nauvoo. On the way Brother George Q.'s mother passed from this life and was buried in the sea. Two years later his father died, leaving a family of orphan children. Leonora Cannon, aunt of George Q., had moved to Canada and become the wife of Elder John Taylor, of whose family Brother Cannon practically became a member after reaching Nauvoo. Upon the arrival of the Cannon family there, George Q. recognized in an instant, in the midst of a large number of people, the Prophet Joseph Smith. Soon after this Brother Cannon worked for his uncle, Elder Taylor, in the printing establishment, and there learned the printer's



GEORGE Q. CANNON.

trade, with which he has had so much to do in later years. When the Saints were exiled from their beautiful city and homes in Illinois in 1846, Elder Cannon accompanied the main body to Winter Quarters. There he remained until the next year, when he wended his way with the exiled Saints across the dreary plains to Salt Lake valley. He arrived there October 3d, 1847, and thus became one of Utah's earliest, best and noblest Pioneers. He and his uncle, John Taylor—who was the proprietor of an old-fashioned saw mill, the first established in the valley—labored hard to rebuild the barren waste which today "blossoms as the rose."

George Q. was physically, mentally and spiritually an industrious young man. This grand quality, essential to greatness, characterized him throughout this life, and the record will remain to the end of time and throughout eternity. During the early settlement of Utah, food as well as all other commodities was very scarce. For weeks at a time, much of the provisions upon which many subsisted consisted of thistle roots, weeds and the wild sego root. In all these trials Elder Cannon was a practical participant; for weeks at a time his appetite was never satisfied.

In 1849 George Q. was called to go to California, and from there he went on a mission to the Sandwich Islands. When the Hawaiian mission was inaugurated, it was not contemplated so much to reach the natives as to preach the Gospel to the white population. The Elders found the opportunity for preaching to the whites very limited and most of them favored returning home. Then was emphasized a most prominent trait in his character. He had been sent to declare the plan of salvation. The message was to all the world, without regard to race or nationality. The natives, like the whites, were in darkness, and President Cannon determined that he would not return home, but remain and establish the Gospel among the inhabitants of the islands. He informed his associates that he would stay if he had to do so alone and labor without baptizing a soul. Four Elders remained with him, and the result of their labors is well known. In three and one-half years they baptized nearly four thousand persons. Brother Cannon also translated the Book of Mormon into the Hawaiian language. From that time a permanent and prosperous mission has existed

upon the islands, and thousands of the natives have embraced the Gospel.

In time a sugar plantation was procured and has been successfully managed by Elders who have performed missions upon those islands. Early in his missionary work among the natives, President Cannon, in answer to his prayer and faithful desire to preach the plan of life to the natives, received by gift from God power to understand what the natives said in their conversation. This was the gift of interpretation and soon after he was also able to speak the language with great accuracy and fluency.

Elder Cannon returned to California from the islands in 1854. For some time he assisted Apostle Parley P. Pratt in the preparation of Elder Pratt's interesting Autobiography. Returning to his home in Salt Lake City, he became one of the presidents of the thirtieth quorum of Seventy. He was soon called on a second mission to the Hawaiian Islands, but before the time of starting, was appointed to assist Elder Parley P. Pratt in the publication of a paper in California. Upon reaching that state he was appointed to preside over the missions there and in Oregon, while Brother Pratt returned to Utah.

Brother Cannon edited the "*Western Standard*," which contained some of his choicest productions in defense of the latter-day work. He also printed in the Hawaiian language the Book of Mormon, which he had translated previously. This work, with the personal supervision of missionary labors, called for his best mental and physical energies, and these he devoted with cheerfulness and great efficiency, to the perfect satisfaction of the general authorities of the Church. In those days, missionary work in California, through pulpit and press, was attended with great difficulties, and it is safe to say that no one was better qualified by humility, faith and energy for such labor than was Elder George Q. Cannon.

When Johnston's army came to Utah, President Cannon, in obedience to counsel, closed up the affairs of the mission and returned home, reaching Salt Lake City January 19th, 1858. He was appointed adjutant general in the army organized to defend the people against invasion and served with ability.

Subsequently he was appointed by President Young to take

a printing apparatus, press and material, to Fillmore and publish the "*Deseret News*." This labor occupied his time from April to September, 1858. When at Payson, returning from Fillmore to Salt Lake City, he received a call to fill a mission to the Eastern States. The call came suddenly and unexpectedly, but George Q. was a minute man. He made it a rule of his life to answer promptly every call of duty, and on this occasion, in less than one hour he was prepared to depart for his field of labor. The purpose of his mission was to enlighten the public mind regarding the true state of affairs in Utah. This was a delicate matter, as prejudice ran very high. The sending of the army to Utah, was entirely due to the scurrilous falsehoods of a certain Federal officer and others in Utah who thought to make capital by defaming an unpopular people. Brother Cannon labored with indefatigable zeal and efficiency. He was greatly aided in his efforts by letters of introduction from Gen. Thos. L. Kane, of Pennsylvania, who understood the situation in Utah and had been the undeviating defender of the Latter-day Saints ever since their expulsion from Nauvoo. By the assistance of these letters, President Cannon was enabled to meet and converse with members of congress, many leading editors, and other public and influential men. He laid before them the true status of affairs in Utah and disabused their minds of much prejudice. At the same time he had charge of the branches of the Church in the East, and acted as emigration agent for the Church. Good results followed and perfect satisfaction was rendered to the Church authorities.

During his sojourn in the East, Elder Cannon was chosen, October 23d, 1859, to be one of the Twelve Apostles, a vacancy having been occasioned by the death of Apostle Parley P. Pratt. He returned ten months later and was ordained to the Apostleship August 26th, 1860, being then thirty-three years of age. Very soon after this he was called on a mission to Great Britain and reached Liverpool December 21st, 1860. Later the Church printing office was established there. Since that time, from that office have issued tens of thousands of copies of leading Church works and pamphlets, explanatory and in defense of the Gospel of Christ, and showing the character of the Latter-day Saints.

Elder Cannon returned to America in May, 1862, and with the Hon. Wm. H. Hooper repaired to Washington, D. C. They had been elected senators from Utah in the effort to secure admission for the Territory into the sisterhood of States. After the adjournment of Congress in July, 1862, Brother Cannon returned to England and presided over the European mission until 1864. Upon his return in the autumn of 1864 an Indian war was in progress, and the journey over the plains was attended with perils, but through divine Providence no disaster occurred. At the time of the arrival of Brother Cannon in Utah in 1864, more than fourteen years had been spent in missionary labors far from his mountain home.

While returning to his home and family was a source of joy to Elder Cannon, he had no disposition to lay aside his missionary work. The field at home was broad and needed attention. Thousands of youths were growing up in the valleys of Utah, and to their salvation, more especially, did he turn his attention. In 1866, he commenced the publication of the "*Juvenile Instructor*." His experience as a writer, his love for children in particular and mankind as well, aptly qualified him to issue such a paper, designed to inspire and promote faith in the hearts of Zion's youth. The magazine is now (1901) thirty-five years old, and it is safe to say that no other publication in the shape of a magazine or paper has done so much good among the young people of Zion. President Cannon, though loaded with many duties, never failed in devoting time and attention to this publication for the growth and development of faith and purity in the hearts of the young people. After President Cannon's death, the *Juvenile Instructor* passed to the control of the Deseret Sunday School Union.

In 1867, Brother Cannon was made General Superintendent of Sunday Schools throughout the Church, in which position he faithfully and efficiently served until his death. He was greatly interested in education; he served at one time as chancellor of the Deseret University and was a member of the Church board of education. He remarked in public that no labor in life had given him greater satisfaction than the teaching and training of the youth in the paths of righteousness, and in all matters of true education.

In 1867 President Young again appointed Elder Cannon to

edit the "*Deseret News*," which was then issued weekly and semi-weekly. While in this position he instituted the "*Deseret Evening News*." In 1877 he, with Elder Brigham Young, Jr., again had charge of that paper. Brother Cannon was the author of a standard work on the life of the Prophet Joseph Smith, also of many smaller publications. If all he has written in books, papers, magazines, pamphlets, etc., were published in book form they would comprise many volumes, from every one of which could be learned lessons of incalculable worth to the children of men.

Brother Cannon was remarkably attached to the Book of Mormon. He wrote "The Life of Nephi," and in many of his writings can be discerned the plain simplicity, the humble faith and spiritual force of the Nephite prophets. He was a living evidence of the truth promulgated by the Prophet Joseph Smith, that by reading the Book of Mormon we would get nearer to God than by reading any other book. In a business line, President Cannon was connected with railroads, banks, mercantile and other commercial enterprises, looking to the promotion and development of resources in the inter-mountain country. He took part in founding Zion's Co-operative Mercantile Institution. He was a director of the Union Pacific railroad, and was a prominent member and officer of the Trans-Mississippi Congress. In his old age, in company with Apostle John Henry Smith and others from Utah, he attended the session of that convention held in Houston, Texas, and afterward visited the State of Mexico, in the Mexican republic.

When he was again sent on a mission to the East to assist in the organization of the Freedmen's Colonies, created in the public lands of the United States, he again visited the Latter-day Saints.

In August, 1878, he was elected to Congress as a delegate from Utah, and served for ten years. Although a non-representative, he exercised a powerful influence in that notable body. On account of the intense prejudice existing through false impressions against Utah and her people, his experience in Congress was frequently most trying. Notwithstanding this, he made many warm friends in the national capitol, and accomplished much for Utah and her people. In 1882, when the

Edmunds act came into operation, Delegate Cannon was rendered ineligible to serve in Congress, the act barring him because he believed and practiced plural marriage as a divine institution. Before leaving, however, he had an opportunity of speaking in defense of the people of Utah. He discharged this solemn duty with ability and courage, to the perfect satisfaction of his friends in Congress and the people of Utah.

In August, 1877, President Brigham Young died, and in his will he named George Q. Cannon, Brigham Young, Jr., and Albert Carrington as executors. The administration of the estate was attended with considerable perplexity. Jacob S. Boreman, the district court judge, issued an order increasing the bonds of the administrators. As this act of the court was altogether unjust and uncalled for, the administrators preferred an indefinite term of imprisonment rather than submit to it. After a three weeks' term in the penitentiary, Chief Justice Hunter, who had newly come into office, set aside the action of Judge Boreman and liberated the administrators. Following their liberation President Cannon and associates proceeded with their labors until the affairs of the estate were closed.

After the decease of President Young, the Presidency of the Church was exercised by the Twelve Apostles. When the Presidency was again organized with President John Taylor at the head, he chose for his counselors Apostles George Q. Cannon and Joseph F. Smith, who were also chosen by Presidents Woodruff and Snow. President Cannon was a member of the First Presidency at the time of his death, being President Snow's First Counselor, and in this position, as in all previous ones, he manifested humility and meekness, ever yearning for the guiding hand of the Almighty.

In 1884, when the fury of persecution was raging, particularly against plural marriage, it was thought proper for leading men, subject to these assaults, to go into exile. The spirit of persecution against the Saints was exceedingly bitter. It appeared that the anti-"Mormon" element was determined to provoke violence and thus secure a pretext for action that might result in scenes similar to those enacted in Missouri and Illinois. Much suffering was endured; thousands of dollars of fines were imposed. Altogether about 800 men and a few women were imprisoned. At last the storm abated and the

long suffering of the Saints was over; their prayer was answered by the Almighty, and conditions settled down to a moderate enforcement of the laws. In all these trials President Cannon was a leading sufferer. He was in exile and suffered a four-months' term in the penitentiary. But all this tended to advance the interests of the cause and prove the Saints to be superior in morals, sobriety, patience and faith to their persecutors. Their prison life, rather than a stain, was a credit, indicating their fidelity to conviction of right.

President Cannon was gifted as a speaker and writer, and his practice of using simple language and making his meaning clear to all classes, was worthy the emulation of all young men whose lot in life may be cast in similar places. Among the many noble traits of character possessed by this great man, there was none more conspicuous than one, which possibly, has never been excelled by any man in this dispensation—his profound respect for the Lord's Anointed. We think it can truly be said, that no being ever heard or could possibly infer by word or act from President Cannon the slightest disrespect for, or even depreciation of the ability of his file leader. The names of Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow were to him sacred, as shown by his life association with these men of God.

The following character sketch of President Cannon, published before his death, is from the pen of Elder John Nicholson:

"My first meeting with George Q. Cannon was in the city of Edinburgh, Scotland, in 1862. On the invitation of several brethren in the local branch of the Church, I accompanied them in a friendly call upon him at the house at which he was stopping during a brief visit to the Scottish capitol. He was at that time presiding over the European mission.

"I was then a youth of twenty-two years, and afflicted with diffidence amounting to embarrassment, in the presence of strangers, and therefore on this occasion confined myself strictly to the exercise of observation, listening to the conversation and replying tersely to questions directed personally to myself.

"I was at once struck with the strength of the personality of the distinguished visitor—a handsome, vigorous man of

thirty-five years. His figure of medium height, well rounded and erect; the shapely head crowned with a liberal growth of black hair; the cheeks and upper lip clean shaved; the chin adorned with a close hirsute growth. Up to that time his was one of the most striking faces I had seen; a forehead broad and high, the breadth being especially observable in the upper section; a somewhat large, aquiline nose, almost approaching the Israelitish in contour, well-formed mouth, without rigidity and with an expression of amiability. The large, clear, gray eyes impressed me most. In the due course of conversation, in which he took the lead, the characteristic mobility of his countenance was exhibited.

"My acquaintance with President Cannon covers the period from 1862 to the present. At times it has been close, notably while he was at the head of the *Deseret News* establishment and editor of that journal, commencing in November, 1867, and continuing for several years. Necessarily I had opportunities of becoming familiar with many of his traits. One of these was his regard for detail and appearances. While presiding in Europe he insisted that the clerks employed in the office at Liverpool should write with neatness and legibility. All those who worked under him in that capacity became excellent penmen.

"The importance he attaches to appearances is not only apparent in his own unvarying personal neatness, but in his requiring, under proper circumstances, the same condition on the part of others. Hence in the missionary field in Europe he directed that every Elder should be clad in a full suit of black, or clerical cut, and surmounted by a tall silk hat. Frequently when a group of missionaries arrived he would commission one of the office clerks to take the lot to a clothing establishment, where they were thus equipped. Occasionally, but rarely, some of the boys from the far west objected. One of these is now a bishop in Idaho. While the latter labored abroad he insisted on dispensing with the use of suspenders, in wearing a suit with some semblance of antiquity and not of the regulation cut or color, and a somewhat unsymmetrical article for head-gear. Brother Cannon sometimes good-humoredly referred to this conventional, but really estimable individual.

"President Cannon was a gifted speaker. In his earlier

experience he was much more deliberate in utterance than later in life. In this he showed his usual fidelity to detail. If he happened to make the slightest error in grammar, he would then and there correct himself by repeating a sentence. This was noticeable in the first discourse I heard him deliver. It was on the subject of the necessity of continuous revelation, which he explained with striking clearness. For many years he had ranked among the foremost public speakers of the Nation. Added to his wide range of information and deep and sometimes tremendous earnestness, he has been aided by a clear, resonant voice. When warmed to his theme he has on occasions reached the highest flights of oratory, thrilling and captivating his auditors by the forcefulness of his thought and the persuasiveness of his address.

"There never was a man within the range of my acquaintance who could so readily adapt his speech to convey important thoughts to the minds of little children. This is one of the rarest of gifts. It is natural to him, and he developed it to a high degree of excellence by cultivation. Hence his speech has a wide applicability, ranging from the undeveloped children to the most cultivated audiences of mature people. His addresses have been far from being confined to theological and moral subjects, but have embraced a wide variety of themes, including civil government and other matters associated with the general well-being of humanity.

"He is an intense lover of little children, in whom he takes a deep interest. This trait has always been manifested in his visits to families. He never fails to give a liberal share of attention to the little ones, with whom he pleasantly converses. In this capacity he has exhibited marked tenacity of memory by calling each child of a household by name after a lapse of two or three years between a former and the later visit.

"His love for and interest in his own progeny is hardly exceeded. This patriarchal instinct prompts him to group the members of his family and their branches around himself, he being the center of the aggregation. The wisdom of this is apparent. It is the process of patriarchal populous expansion. Its perpetuation means an incalculably wonderful result. So long as the organization and solidification are preserved, the

accretion must necessarily be ceaseless. This practical effect of his personality is but one of numerous evidences of the communal tendency of his thoughts and far-reaching character of his ideals.

"It must not be supposed that Brother Cannon's interest in and affection for children are merely of a centralized character; on the contrary, these sentiments are, with him, decidedly expansive. His work at the head and front of the Sunday School system, now so conspicuous a feature among the Latter-day Saints, place this beyond question. He took hold of this labor when the enterprise had scarcely an existence as an organization. Now it extends to every settlement where the Saints are found and has numbers of scattered branches in the nations abroad. I have no idea that this beneficent establishment has its equal in completeness and efficiency in the world. The spectacle presented by the Jubilee celebration held in the Tabernacle, Salt Lake City, October 8th, 1899, was of such a character as to impress any intelligent beholder with this thought. Who can count the number of precious souls whose feet have been directed and maintained in the path of rectitude and salvation by the agency of this great institution? If the subject of this sketch had performed no other work in life than that which he has accomplished in connection with the Sunday School cause, it would entitle him to have his name handed down as a benefactor to the latest generation. What he has produced under the blessing of God, through this agency, radiates beyond the limits of time and stretches into eternity, where the multiplication of its effects will parallel duration.

"The man about whom I write has been conspicuous for the strength of his personal magnetism. As a rule he captivates those who come in contact with him. The influence of his personal atmosphere has not only been felt among his co-religionists, but has extended to all classes of men whom he has met in the world. I should say that he is a natural statesman. This has been virtually admitted by national characters of this Republic while he occupied the position of delegate to the Congress of the United States for the Territory of Utah, and since. While acting in that capacity he showed his usual appreciation of the necessity for familiarity with details. Not only did he acquaint himself with the functions

of government and the features indicating the limitation lines between its different departments, but likewise with the names, constituencies and some personal particulars regarding every member of each branch of the national legislature. He was therefore regarded by his contemporaries in that body as a kind of individual intelligence bureau. When any one member made inquiry of another about some particular senator or member of Congress, it was by no means unusual for the gentleman interrogated to say, 'I don't know. Inquire of Mr. Cannon from Utah. He seems to know everybody.' This species of information was doubtless useful to the gentleman who possessed it. As a rule, men are pleased when they observe evidence of being remembered.

"Running through the career of this striking character are strong evidences of his adherence to duty as he has understood it. This ideal has been sustained under circumstances that have demanded, at the time, much personal sacrifice. His responses to calls made upon him by his superiors in office in the Church of Christ have been prompt and unhesitating. I have found in my observation of men this statement of Carlyle to be unqualifiedly correct: 'Great minds are respectfully obedient to all that is over them. Only small souls are otherwise.'

"The standard of the subject of this sketch in relation to charity has always been of the highest order. His exalted ideal in this respect has not only been exhibited in his public and private teachings, but, without doubt, is personally exemplified in his entire mortal career to the present. This eminent position regarding the most important subjects that occupy human contemplation has undergone in him but a single change—a modification in his views in relation to those who have not practically occupied the same elevated moral position as himself.

"Has Brother Cannon exhibited faults? Ask me if he is human. Imperfections are the lot of humanity. Where there is light there is shadow—the more brilliant the light the deeper the shadow appears by contrast. The failings of mere men of the world pass without notice, while the defects of individuals conspicuous for great qualities appear abnormally large by immediate contrast with their opposite. In this case

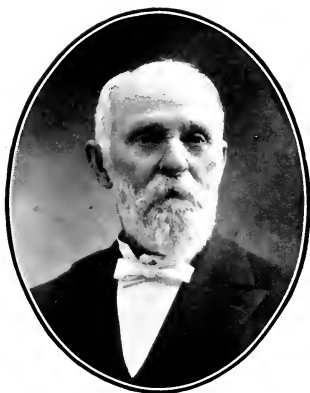
I speak not of imperfections. They should be buried in oblivion by the overwhelming weight of his virtues."

The death of President George Q. Cannon, previously herein spoken of, occurred at Monterey, California, on Friday, April 12th, 1901. He had gone there a few months previously with the hope of benefiting his health, which for some years had been far from good, and which was perceptibly reducing his physical strength. It was not to be, however, and his spirit was required in the higher and grander sphere. He was attended at his death by several of his family and friends, the former bringing the body back to this city for interment. The funeral services took place on Wednesday, April 17th, in the large Tabernacle, Salt Lake City, where many thousand mourning relatives and friends, as well as numerous sympathizers not of our faith, were in attendance. The proceedings were most instructive and impressive. The funeral cortege was one of the longest ever seen in the Western country, and the floral displays from many sources were numerous, elaborate and beautiful. He was laid to rest in the Salt Lake City cemetery, where he sleeps the sleep of the just, awaiting the morning of the first resurrection.

PRESIDENT JOHN R. WINDER.

Those who begin life in obscurity, environed by humble circumstances, and lacking the stimulus of available opportunities, have yet the encouragement of numerous examples of those who were similarly placed and forged their way to the front by dint of sterling merit and unflagging determination. The world pronounces such men self-made, and so indeed they are so far as relates to temporal things, and having made the best use of the means within their control; when to these is added the divine spark which, being forged, becomes a flame that lightens the possessor's way to righteousness and salvation, we then have one who is an example worthy of all emulation by his followers and one who is pleasing to his Father in heaven. Such a man is JOHN REX WINDER, First Counselor in the Presidency of the Church of Jesus Christ of Latter-day Saints.

Brother Winder first beheld the light of day upon this earth at Biddenden, county of Kent, England, on December 11th, 1821, and at once underwent the ceremony of "sprinkling," in accordance with the rites of the Church of that nation. This circumstance goes to show that his parents belonged to that denomination, from which several of our brethren who have gained envious prominence have come, among them President John Taylor. Brother Winder had the distinction of being confirmed in that Church under the hands of the Archbishop of Canterbury, being at that time only fourteen years old. As was also the case with many, in and out of the Church of God, who arose to eminence, his educational advantages were meager; but what he learned was learned well, as his whole life has shown he has always done. At that time America was a far-off land to him, and occupied but a small part of his thoughts; little did he imagine it was to be his final earthly home, where he was destined to mount high in the estimation of brethren, whose faith he had not the smallest conception of, and be a man of in-



JOHN R. WINDER.

fluence and prominence, respected and honored by all kinds of people. Truly, "God moves in a mysterious way, His wonders to perform."

At the age of about twenty years, the person of whom I write, decided to quit his strictly provincial life and look to a wider and busier field of action. With this object in view he betook himself to the world's metropolis, London, and succeeded in finding a situation in a shoe store, which he retained for some time. He was united in marriage on November 24th, 1845, to Ellen Walters, and two years later went to Liverpool to take charge of a business, which position he held for six years. While thus engaged, he heard, or read, by the merest chance, of the Latter-day Saints. Even the words were new to him, but they had the effect of setting him to inquiring, and he succeeded in learning in a general way, that they meant a new religion, having at its head a Prophet whose name was Joseph Smith, and that members of this Church were then engaged in holding meetings in that very city. By stealth he attended one of these meetings and heard Elder Orson Spencer preach on the first principles of the Gospel. This had the good effect of causing young Winder to inquire further and investigate, the outcome being his baptism into the Church on September 20th, 1848, by Elder Thomas D. Brown. His wife followed soon after, the ordinance of baptism in her case being performed by Elder Orson Pratt, and in February, 1853, they, with three living children (one other being dead), set sail for America, the ultimate objective point being Salt Lake City. Smallpox broke out on shipboard. Brother Winder was taken with the disease and quarantined from his family, and altogether their ocean experiences were far removed from a pleasure trip; it was a very trying one, filled with tedious, vexatious incidents. They finally reached New Orleans, and from there found their way up the Mississippi river to Keokuk, Iowa, where they joined Elder Joseph W. Young's emigrant company and reached Salt Lake City October 10th, 1853.

Brother Winder's history, if it embraced nothing but that portion of it from the time he reached Utah, if set out in detail, would make a very large volume, and of course there is no room for any considerable portion of it here. He

engaged in various business enterprises, in which he was uniformly successful. He became captain of a company in the Nauvoo Legion, and, as such, was in Echo Canyon to take part in repelling the unwarranted invasion by Johnston's army. He also engaged actively in repressing, by military means, some of the lawlessness and general depredations of the Red men, and in this capacity underwent some very trying experiences, rendering not only the people here, but the Government, great and effective service, for which he has never been paid. He was for fourteen years assessor and collector of Salt Lake City, served three terms in the city council, and in April, 1877, became second counselor to Presiding Bishop Preston, the duties of which position he discharged with ability and fidelity for twenty-four years. On October 17th, 1901, upon the occasion of the reorganization of the First Presidency of the Church, Brother Winder was chosen by President Joseph F. Smith as his First Counselor, and the choice was unanimously confirmed.

In addition to the positions herein set forth, Brother Winder has held many others, both ecclesiastical and civil. He also is a prominent factor in several business enterprises and is altogether a sterling, go-ahead, useful, busy citizen. Under his presidency the Deseret Agricultural and Manufacturing Society has become one of the recognized great and prosperous institutions of our grand and growing State. His wife, above named, died November 7th, 1892; he has had three others, only one of whom, Maria Burnham Winder, is living. He has a numerous posterity, and notwithstanding his fourscore years, is still active, vivacious and healthy. May he long be with us in this sphere of action!

My first recollection of President Winder runs back to my boyhood days, when he was a counselor to Bishop Taylor, of the Fourteenth Ward, Salt Lake City, and the writer a member of the Sunday school in that ward. The quick movement of the body and the ready action of his mind and speech, his constant labor and unexcelled industry, were the traits of character which presented themselves to me as the most conspicuous elements in his make-up. These most excellent qualities, controlled and directed by the spirit and principles of the Gospel, impressed me that John R. Winder was one of the

strong men of Israel. His life and labors, the positions of honor and responsibility which he has since filled, religiously and civilly, his present calling in standing next to the chief man in the Church, all go to confirm the impressions of youth concerning President Winder. His selection by President Smith to be First Counselor in the Presidency of the Church, proves as well the inspiration of the Lord to President Smith, as it is pre-eminently a recognition of honored age and the merits of a righteous life.

PRESIDENT ANTHON H. LUND.

The year 1844 is a marked one in the history of the Latter-day Saints, for it witnessed the martyrdom of its faithful seer and leader, Joseph Smith. Just previous to his incarceration in Carthage jail, and at the time when Illinois was the scene of much vile persecution and wicked opposition towards the Saints, the subject of this sketch was born, on the other side of the Atlantic, in Aalborg, Denmark, May 15th of that year. When only four years old he was sent to a private school, where he mastered the first principles of reading, writing, arithmetic, etc. He made rapid progress in the little class room, so that when he was seven he entered the public schools of Aalborg. Once in that school, he outstripped his companions, skipped over the second grade entirely, and when he was eleven years old, he held first place in the school. Apart from his regular school studies, he took private lessons in English, and also studied German and French. In early life he had an unusual desire to study the good old Bible, and whenever he could avail himself (which was infrequent in that land in his day), he might have been found perusing the book, pondering over it, and reading with interest and pleasure the thrilling story of ancient Israel and its wanderings in the wilderness.

Elder Lund says he cannot call to mind a moment in his whole life, when he was not thoroughly convinced of the truth of the Gospel. It was no easy thing for him to step out and obey it when it came, for in doing so he had to face a frowning world and give up the sweet society of his associates and companions, but on the anniversary of his birthday, in 1856, he entered the waters of baptism, being just twelve years of age. When only thirteen he began to preach the Gospel, and like his Lord and Master Jesus, enjoyed such divine inspiration as to enable him to confound the learned doctors of divinity who sought to entrap him in his words. He labored incessantly for the spread of truth in his native land, for something like

five years, at which time (then eighteen years old) he embarked on board the ship Benjamin Franklin for America.

Upon his arrival in Utah he located in Sanpete valley, where he has been a solid, useful counselor in all the material and spiritual interests of the Church. He learned telegraphy and worked at that employment for a number of years. He has also been successful in the mercantile business; in fact, whatever Apostle Lund has undertaken, has been well done, efficiency and skill characterizing all his efforts. He has performed several missions in Europe, notably in his native land; but whether among English-speaking people or those of a foreign tongue, the personality of Brother Lund is deeply impressed upon all. His latest mission to Europe was as President of that mission. He accomplished a good work, and it may be truthfully said that no man has presided over the European mission who has received the love and esteem of the Mission Elders and Saints more than Apostle Lund. From an educational standpoint, it is safe to say that Brother Lund has no superiors in the quorum of the Twelve. He has always been very studious, and upon a great variety of subjects has a large fund of information. To know him is to love him. Well informed and ready in conversation, kind and congenial to all he meets, dignified in his bearing, honest and impartial, he lives forever in the hearts of those who know him. Besides his numerous good qualities of heart and brain, which make him a great and successful missionary, he has an additional advantage, possessed by no other man in the Apostleship, of speaking some six different languages—English, Danish, Swedish, Norwegian, French and German; he has also a slight understanding of Spanish and Italian, and with his aptitude for language, Elder Lund, notwithstanding his age, quickened by the inspiration of the Lord, which is ever present with him, could readily master any language spoken upon the earth.

When the Manti Temple was opened for ordination, he was chosen to aid President Daniel H. Wells in conducting the ordinances thereof. His fitness for that sacred work was greatly enhanced in that temple district because so many of his nationality reside in the vicinity of Manti. Upon the decease of President Wells, Elder Lund was chosen to preside



ANTHON H. LUND.

over the Temple and conduct service therein. His genial, kind disposition and constant patience endeared him to all who visited or labored there during his administration. While acting as president of the Temple, one of his associates therein—Brother Thompson—prophesied that Elder Lund would become one of the Twelve Apostles. This prediction soon came to pass, for he was called with Marriner W. Merrill and Abraham H. Cannon in October, 1889. Soon after he was chosen to this high calling, he was released from his temple work and sent to preside over the European mission.

In the fall of 1891, when the colonizing and farther extension of the Palestine mission was under consideration in council of the Presidency and Twelve, it was revealed to the writer that "Anthon H. Lund is the man to go to Palestine," although another had been partially decided upon, and my impression was not stated in the council. However, Brother Lund was subsequently chosen. He filled the mission with great efficiency, accompanied by Elder F. F. Hintze. Upon Apostle Lund's return from Jerusalem, the minute details of his report, entering into every phase of the question, proved beyond question or controversy that he was the right man for the work. Viewing the subject from a natural standpoint, based upon the comparative abilities of men, it is doubtful if any other man among the Apostles could have done as well as President Lund. He is thorough in all his researches, investigations and observations, so that when he makes a report of his surroundings it can be relied upon as being complete. In council he is slow to speak, naturally modest and timid in the midst of his brethren, but when he does make suggestions, they are invariably such as have not been presented. This makes him a valuable counselor and proves his inspirations.

Apostle Lund is not merely a thought-gatherer, but a thinker. He has recently prepared a new edition of the Doctrine and Covenants in the Danish language, and for some time has occupied the responsible station of General Church Historian and Recorder, being the most suitable man to succeed President Franklin D. Richards. In this capacity Brother Lund has proven himself to be a most competent man.

From the Scandinavian countries, wherein so much of Israel's

faithful seed abounds, have come to the Church of Christ in the last days thousands of noble converts, better than whom no country on the globe has produced. They are steady, sober, industrious, abounding in faith and good works; they have furnished people who have colonized the hills and mountains where other nationalities would shrink from going. They are among the leaders of the people throughout the wards and stakes of Zion. Their sons are found among the brightest and best missionaries that have been sent to the nations of the earth. From among the thousands of this great race, Anthon H. Lund has been chosen to bear the holy Apostleship and the office of President's Counselor. He is not only an Apostle to his countrymen, like Paul to the Gentiles, but is of corresponding value to the Saints of God from every land and clime. Public speaking is a source of embarrassment to President Lund, and instinctively he thinks others better qualified than himself. No better example of genuine worth, free from self-conceit can be found than in Brother Lund. He is true to the admonition of Paul, "preferring his brethren before himself." Useful in the past from early boyhood, before him lies the record of a long life of useful labors all directed to the salvation of his fellow man.

Brother J. M. Sjodahl makes the following timely and truthful remark: "A striking feature of Brother Lund's character is his tendency to religious thought and meditation, which almost reminds one of the Pietistic school, which, during the last century, had so much influence upon Lutheran Protestantism; it should be added, though, that his practical training during a life rich in experiences has preserved him from the errors of mysticism, which under different circumstances might have been difficult to avoid. In his public speaking it is easy to perceive that his thoughts center round the great themes of the Gospel; the Redeemer, in His two-fold character of Priest, atoning for the sins of the world, and King, coming to rule and restore all things. As a teacher in Israel, he evidently at all times endeavors to magnify his calling of an Apostle and witness for the Lord Jesus Christ. It follows that in the daily events of life he readily acknowledges the hand of the Lord in all things. Through a varied experience he has obtained a firm faith in the promises of God to hear and to

answer prayers, and this is a source of strength to him which never fails.

"It is no wonder that Brother Lund is much respected and loved by all who know him, or that the feelings of regard grow stronger as the acquaintance with him becomes more intimate. Few men go through life without enemies, but Brother Lund appears to be one of the few. He is very much like the late President Wilford Woodruff in this respect, of whom it was said that even his antagonists loved him. The regard in which he is held by his associates in the Council of Apostleship was very well expressed by Elder Heber J. Grant when, in a meeting of Scandinavian Saints in this city, not long ago, he said: 'Erastus Snow was my ideal of an Apostle of the Lord, and Brother Snow's mantle has, in my opinion, fallen upon Elder Anthon H. Lund.'"

It would be impossible, even in a lengthy treatise, to give a more striking tribute to the genuine worth of the successor of him who has been called the Apostle of Scandinavia.

The reorganization of the First Presidency, consequent upon the death of President Snow, October 7th, 1901, resulted in the choice of Apostle Lund as President Smith's Second Counselor. In this position he will be found as he has been in all others, a faithful and zealous, but yet humble, follower of the Lord.

APOSTLE DAVID W. PATTEN.

DAVID W. PATTEN, a great and good man, and Apostle of the Lord, was born in the State of New York, in the year 1800. His parents were farmers, and earned their livelihood from the products of the soil. David was industrious and energetic, possessed of a strong, healthy body and a bright, active mind. Early in life he manifested a great interest in the subject of religion, and was endowed with such faith in God that he was the recipient of dreams and visions from the Lord. When twenty-one years old he testified that the Spirit of God commanded him to repent of his sins. He did so, and during the years following, several future events were revealed to him in dreams and visions. He looked for the restoration of the Gospel in its ancient purity, completeness and power, and felt that he would live to see it. In 1830, he first saw the Book of Mormon. Being impressed with its truth, he cried unto God for more faith. His brother, John Patten, received the Gospel previous to May, 1832, and in that month wrote to his brother, David, of the rise of the Church in the last days; the restoration of spiritual gifts, etc. David was convinced that God had revealed Himself, and on June 15th, 1832, was baptized by his brother John, in Green county, Indiana. On the 17th of the same month he was ordained an Elder by Elisha Groves, and sent on a mission with a Brother Wood to Michigan. He was mighty in faith. Many remarkable cases of healing occurred during this mission. In many instances, when the sick said they had faith to be healed, and promised to obey the Gospel, he would command them to arise and walk, and they did so, being instantly healed by the power of God. On this brief mission of about three months they baptized sixteen persons.

In October he went to Kirtland, where he spent a few weeks, and then started on his second mission, this time going to Pennsylvania. He and his companions baptized several on the way. To the sick he taught faith in the ordinances of the Gospel, and where their hearts responded, he commanded them

in the name of the Lord to be healed, and it was done. Many people came long distances, having faith to be healed, and their prayers were answered. One woman, who had been afflicted for nearly twenty years, was instantly healed. He returned to Kirtland February 25th, 1833. The next month he was sent, with other Elders, on a mission to preach the Gospel and advise the Saints to gather at Kirtland. He traveled with R. Cahoon. At Father Bosley's, in Avon, they preached to the people. Their meeting was disturbed by a boisterous man, who defied any one to eject him from the meeting. Brother Patten, being aroused with righteous indignation, told him to be quiet or he would put him out. The fellow said, "You can't do it!" Brother Patten promptly answered, "In the name of the Lord, I will do it!" He seized the disturber, carried him to the door, and pitched him onto a woodpile. The saying went out that Patten had cast out one devil, soul and body.

They met with much opposition and persecution in Orleans, Jefferson county, New York. Notwithstanding this, they raised up a branch of eighteen members. In Henderson, Elder Patten baptized eight persons. When the Elders confirmed them, the Holy Ghost came upon them, and they spoke with tongues, and prophesied. He organized several branches during the summer, numbering eighty members in all. Of the power of God, manifested through Elder Patten's labors, he writes: "The Lord did work with me wonderfully, in signs and wonders following them that believed in the fullness of the Gospel of Jesus Christ; insomuch that the deaf were made to hear, the blind to see, and the lame were made whole. Fevers, palsies, crooked and withered limbs, and, in fact, all manner of diseases common to the country, were healed by the power of God that was manifest through His servants." Elder Patten returned to Kirtland in the fall of 1833, worked one month on the Temple, and then went to his former place of residence, in Michigan. From there he moved to Florence, Ohio. He was sick for some time, but being full of desire to labor for the salvation of his fellow-beings, he consecrated himself to the Lord, and began a preaching tour. One day the Spirit of the Lord said to him, "Depart from your field of labor, and go unto Kirtland; for behold, I will send thee up

to the land of Zion, and thou shalt serve thy brethren there." He obeyed, and was immediately sent south, with William D. Pratt, to convey messages to the Saints in Missouri. They arrived in Clay county, March 4th, 1834, after a journey that was very trying from cold and fatigue. He remained in Missouri until the arrival of Zion's Camp. During these troubles, a bitter enemy approached Brother Patten, and said, with a drawn bowie knife in his hand, "You d—— Mormon, I will cut your d——throat." Elder Patten looked him squarely in the face, and, putting his hand in his left breast pocket, said, "My friend, do nothing rashly." Brother Patten was unarmed, but the mobocrat was seized with fear, and turned away, saying, "For God's sake, don't shoot!"

On Sept. 12th, 1834, Elders Patten and Warren Parrish started on a mission to Tennessee. In Henry county they labored about three months, baptizing twenty persons. The sick were healed in a remarkable way. One instance of importance was the case of Johnston F. Lane's wife, who had been sick for eight years. Learning of the Elders, and the faith they taught, they were sent for. Brother Patten preached to Mr. Lane and his family, saying that the power to be healed was given to those who had faith to receive it. Mrs. Lane believed, and Brother Patten laid his hands upon her, saying, "In the name of Jesus Christ, I rebuke the disorder and command it to depart." He also commanded her, in the name of the Lord, to arise, go forth, and be baptized, which she did the same hour. After baptism and confirmation, he told her she should gain in strength, and in less than a year become the mother of a son. She had been married twelve years, and yet had no children. Nevertheless, this prophecy was fulfilled, for within a year she bore a son, whom the parents named David Patten.

Brother Patten returned to Kirtland in the winter of 1834-5. On February 15th, 1835, he was ordained one of the Twelve Apostles, and was the President of that quorum until his martyrdom, October 25th, 1838. On the first mission of the Twelve, he traveled through New York, Canada, Vermont, Maine, and other States, setting the branches in order, attending conferences, etc. He returned to Kirtland in September, 1835. Soon after receiving his endowments in the Kirtland

Temple, he went on another mission to Tennessee. There he found Brother Wilford Woodruff, on a mission from Missouri May 17th, 1835, Margaret Little, being at the point of death, was instantly healed. She had covenanted to be baptized, but after being restored, she refused. Elder Patten told her the affliction would come back if she did not repent. On their return, they found her very low. She begged them to administer to her, promising that she would obey the Gospel. She was again instantly healed, and this time received the Gospel. They continued their labors against much persecution. On one occasion an armed mob fled before him, being seized with fear, though he had nothing but a walking stick with him. A little later Warren Parrish arrived from Kirtland, and the three journeyed together from town to town in Kentucky, preaching the Gospel wherever opportunity afforded. The Spirit of the Lord wrought mightily with them, especially in healing the sick. Satan opposed them bitterly, and on one occasion a mob of about forty men, headed by a sheriff and a Methodist priest, took them into custody, on a complaint of Matthew Williams, who swore to the complaint that these brethren had prophesied that "Christ would come the second time before this generation passed away, and that four individuals should receive the Holy Ghost within twenty-four hours." Upon examination, Elder Patten and Parrish were placed under \$2,000 bonds to appear for trial June 22d. Early on that date they appeared in court. The officers took from Brother Patten his walking stick and penknife. The court denied the prisoners the right to produce witnesses on their side. The trial was a mockery. They were prohibited from saying anything in their own defense. Elder Patten bore the indignities until forbearance ceased to be a virtue, when he arose, filled with the Holy Ghost. The court and spectators were spellbound while he addressed them; he rebuked the court sharply for the unjust proceedings, having declared them guilty of the charge, and yet there was nothing conflicting with any law of God or man.

Brother Parrish remarked afterward that while Elder Patten was speaking, "My hair stood straight on my head, for I expected to be killed." The judge was astonished, and said, "You must be armed with concealed weapons, or you would

not treat an armed court as you have this." The Apostle replied, "I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the power of God. God is my friend; He permits you to exercise all the power you have, and He bestows on me all the power I have." The court and mob were defeated in their purposes, and the prisoners released. The sheriff advised the brethren to leave at once, as their lives were in imminent danger from the mob. The Elders went to Brother Seth Utley's, but soon after the mob quarreled, many of them being exasperated because the brethren were allowed to go. The mob was again in speedy pursuit. The Elders, learning of this, mounted their mules, and by a circuitous route through the woods reached the house of Albert Petty, where they put up their animals, and lay down to rest. They had been sleeping but a short time when a heavenly messenger appeared to Elder Patten, and told him that the mob would soon be at the house. He awoke Brother Parrish, informed him of the danger, and they soon left. Shortly afterward the mob reached the house, surrounded it, and demanded the Elders. Being informed they were not there, the house was searched. The mob remained until daylight, when they tracked the brethren's animals to the county line, and turned back disappointed.

Concluding his mission in the South, Elder Patten, accompanied by his wife, repaired to Far West, Missouri. He remained there until the spring of 1837, when he traveled and preached through the States until he came to Kirtland. It was a season of great apostasy. His brother-in-law, Warren Parrish, had apostatized, and Elder Patten, faithful and true himself, experienced great sorrow because of such a situation. He returned to Missouri, and on February 10th, 1838, with Thomas B. Marsh, was appointed to preside over the Church in Far West, during the absence of the Prophet Joseph Smith. While in this position he wrote an epistle, and delivered his last testimony to the Church and the world, so far as this mortal life is concerned.

On October 24th, 1838, Samuel Bogart, a Methodist preacher, leading a mob of seventy-five men, was committing outrages on Log creek. They were destroying property and taking prisoners. Apostle Patten and about seventy-five

others went out to meet the mob, and early the next morning encountered them in battle. During the engagement Elder Patten was mortally wounded, though the mobbers were defeated. Upon returning to Far West with the dead and wounded, Brother Patten's pain and suffering became so intense that he asked his brethren to leave him. He and Brother Seeley, another of the wounded, were placed upon a litter, and carried gently by kind and loving hands. They were met by Presidents Joseph and Hyrum Smith, Elder H. C. Kimball, and others. Brother Patten became so distressed that they could convey him no further, and he was taken to the home of Brother Stephen Winchester, about three miles from Far West, where he expired in peace, with a clear mind and a happy spirit, at 10 p. m., October 25th, 1838. Of his last moments, President Heber C. Kimball wrote: "When the shades of time were lowering, and eternity, with all its realities, was opening to his view, he bore a strong testimony to the truth of the work of the Lord and the religion he had espoused. The principles of the Gospel, which were so precious to him before, were honorably maintained in nature's final hour, and afforded him that support and consolation at the time of his departure which deprived death of its sting and horror. Speaking of those who had apostatized, he exclaimed, 'Oh, that they were in my situation! For I feel I have kept the faith; I have finished my course. Henceforth there is laid up for me a crown which the Lord, the righteous Judge, shall give to me.' Speaking to his beloved wife, who was present, and who attended him in his dying moments, he said, 'Whatever you do else, do not deny the faith!' A few moments before he died he prayed thus: 'Father, I ask Thee, in the name of Jesus Christ, that Thou wouldst release my spirit and receive it unto Thyself.' The brethren committed him to the Lord, and he quietly breathed his last without a struggle or a groan. In a revelation given January 19th, 1841, the Lord said that He had received Brother Patten unto Himself. "My servant, David Patten, who is with Me at this time."—D. and C., Sec. 124.

At the funeral, October 27th, 1838, the Prophet Joseph Smith, pointing to his lifeless body, said: "There lies a man who has laid down his life for his friends." David W. Patten

was truly one of God's noblemen. He was faithful and true, and gave all that man could give, including his life, for the testimony of Jesus and the word of God. He belongs to that honored number that the angel said to John upon the Isle of Patmos should be slain for the testimony of Jesus before God would avenge the blood of those whom the Apostle saw under the altar. David W. Patten was the first Apostolic martyr of the dispensation of the fullness of times, and will be among the first fruits of the resurrection of the just. Joseph, the Prophet, wrote of him: "Brother David W. Patten was a worthy man, beloved by all good men who knew him. He died as he had lived, a man of God, and strong in the faith of a glorious resurrection in a world where mobs will have no power or place."

APOSTLE ORSON HYDE.

ORSON HYDE was one of the first quorum of Twelve Apostles chosen in this last dispensation. He was the son of Nathan and Sally Hyde, and was born in Oxford, New Haven county, Connecticut, January 5th, 1805. Like all his associates in the first council of Apostles, Orson Hyde and his progenitors for several generations were native-born Americans. The love of country was a strong element in their composition, and this trait Orson inherited from his forefathers in a high degree. His father was a talented man intellectually, possessed of keen wit, and was athletic and active physically. Nathan Hyde, Orson's father, served in the United States army in Canada, and was several times wounded. He was on the frontier in the war of 1812. Orson's mother died when he was seven years old. He and his eight brothers and two sisters became separated by living in different families. Orson was placed in the care of Nathan Wheeler, a gentleman with whom he lived until he was eighteen years of age.

When Orson was fourteen, Mr. Wheeler moved from Derby, Connecticut, to Kirtland, Ohio. The young man Hyde walked the entire distance, 500 miles, carrying his knapsack. Subsequent to his arrival in Kirtland, he launched out in the world for himself, reliant and dependent upon the providences of the Lord to rule his course and guide his footsteps in proper channels. He labored at various occupations, and for some time served as a clerk in the mercantile establishment of Gilbert & Whitney, in Kirtland, Ohio. In 1827, under the influence of a religious revival, he joined the Methodist church and became a class leader. Realizing, however, that the truth he had received was only fragmentary, and that he must look for something better, he subsequently embraced the Campbellite persuasion, which taught faith, repentance, and baptism by immersion for the remission of sins; this being in form more scriptural, he accepted it, as a step in advance. He went to Mentor, Ohio, to reside. Under the direction of



ORSON HYDE.

Sidney Rigdon, he took up various lines of study, and by close application of mind, became quite proficient in several branches of education. He soon became a preacher, and took part in organizing branches of the Campbellites. Over two of these branches he was appointed pastor in 1830.

In the autumn of that year, several Elders—Oliver Cowdery, Parley P. Pratt, and others—came to Ohio with the Book of Mormon, and declaring a new dispensation. This was the first time Sidney Rigdon had seen the Book, notwithstanding the oft-repeated fallacy that his learning was coupled with Joseph Smith's ingenuity to produce it, which was published to the world several months previous to Sidney Rigdon ever seeing it or the Prophet Joseph Smith. Orson Hyde read a portion of the new record, and by request preached against it; but, feeling convinced that he had done wrong, he determined to say no more against it until he had investigated thoroughly for himself with an unprejudiced mind. He recognized the great truth that no man can justifiably oppose anything concerning which he knows little or nothing. "He that judgeth a matter before he heareth it, is not wise." After some consideration of the new message, he went to Kirtland to see the Prophet Joseph Smith, bent on further investigation. Upon his arrival there, he learned that Sidney Rigdon and others of his Campbellite associates had embraced the faith taught by the Latter-day Saints. Upon a more mature investigation, with a prayerful spirit to obtain light from heaven, he became convinced that God had really spoken from the heavens and established the Church of Christ after the primitive pattern. He accordingly presented himself for membership, and was baptized October 31st, 1831, by Sidney Rigdon, and confirmed the same day by the Prophet Joseph Smith. He soon received strong and most convincing manifestations of the Holy Spirit concerning the truth of the work, and began in earnest to bear witness to his former associates. Shortly afterward he, with Hyrum Smith, performed a very successful mission among the Campbellites of Ohio. Brother Hyde had been ordained a High Priest in the Church. They baptized a goodly number, organized several branches of the Church, and under their administration many sick people were healed. The Lord "confirmed their words with signs following" in a re-

markable manner. In those days spiritualism and other counterfeits of God's power were not extant in America. They are prevalent today, as predicted by Joseph Smith and the ancient Prophets.

In the early days of Elder Hyde's ministry in the Church, thousands of people had been, by the operation of the Spirit of the Lord upon their own hearts, in course of preparation to receive the Gospel. They knew the voice of the Good Shepherd and followed it. It was the good fortune, God-given, of Elder Hyde to reap the fruits of Gospel seed sown by the Almighty in the hearts of thousands, who readily received that baptism when the truth of its purity was presented to them. In the spring of 1832, with Samuel H. Smith, he accomplished an arduous mission in Massachusetts, New York, Rhode Island, and Maine. They traveled on foot two thousand miles, without purse or scrip, and rejoiced in being counted worthy of so great an honor.

Early in 1833, Elder Hyde, with Elder Hyrum Smith, performed a faithful mission in Ohio and Pennsylvania. They baptized many people in the course of a brief period. Returning to Kirtland, Elder Hyde and John Gould were appointed as message bearers to the persecuted Saints in Missouri. They traveled on foot 1,000 miles, and crossed the rivers and large streams by swimming. Orson was strong and active in body, cheered on by the living faith and a certain testimony of the truth. They frequently walked forty miles a day. They performed their mission faithfully, and returned to Kirtland in November of the same year. Shortly after this Elder Hyde, with Elder Orson Pratt, filled another important mission in Pennsylvania. In May, 1834, he went with Zion's Camp to Missouri. On the way to their destination, Elder Hyde, with Elder P. P. Pratt, called on Governor Daniel Dunlin, to secure his offices in restoring to the Saints their homes and lands in Jackson county. This property they had secured legally from the Government and by purchase from individuals. They had been driven, without provocation, or even the shadow of law, by ruthless mobs, the excuse of their enemies being that the Saints believed in revelation, fulfillment of ancient prophecy, spiritual gifts and blessings, and in the abolition of slavery. The Governor gave them no encourage-

ment; and their effort to save the chief executive of Missouri from the shame of cowardice, because he feared to do his duty, was comparatively in vain.

Sept. 4th, 1834, Elder Hyde married Marinda Johnson, a sister of Lyman E. and Luke S. Johnson, who were members of the first council of Apostles. In the winter of 1834, Elder Hyde was chosen to be one of the Twelve Apostles, and ordained to that holy calling February 15th, 1835. With his associates in the Apostleship, he traveled on a mission through Vermont and New Hampshire. In 1836 he went on a mission to New York, thence to Canada, where, with Elder Parley P. Pratt, he raised up several branches of the Church. In 1837 he went, with Elder Kimball and others, to introduce the Gospel into England. The history of Apostle Hyde, in this first mission to Europe, is largely the same as that of President Kimball and the other Elders associated with them. The spread of the truth was rapid. The power of God richly attended their labors, and in one year the baptisms in the British Isles approximated fifteen hundred souls. Elder Hyde returned to Kirtland May 22d, 1838, and in a short time removed to Far West, Missouri. Following the bitter persecutions endured by the Saints in Missouri, he removed to Nauvoo, Illinois, and took part in the early settlement of that historic place.

At the April conference in 1840, Brother Hyde was called on a mission to Jerusalem. He was soon on the way, bearing the Gospel message to the land of Canaan, where once dwelt the Messiah and His holy Prophets and Apostles. John E. Page was appointed to accompany him, but failed to comply, and Elder Hyde proceeded alone. Crossing the ocean to Great Britain, he passed on to Germany, and in Bavaria sojourned awhile, to learn the German language. He proceeded to Constantinople, thence to Cairo and Alexandria, and encountered many hardships during the journey. He reached the holy city in October, 1841, and on Sunday morning, October 24th, he ascended the Mount of Olives, the sacred spot where once stepped the feet of the Savior, and where He will stand again in the last days, and consecrated the land to the gathering of the Jews. He erected a pile of stones there as a witness, also another upon the Mount Zion, in verification of a

vision given him before leaving Nauvoo and the predictions of the Prophet Joseph Smith concerning him. He reached his home in Nauvoo in December, 1842.

Brother Hyde was active at home as well as abroad in preaching the Gospel and assisting to build up the interests of the Saints in Nauvoo. When the Prophet and Patriarch were martyred, Elder Hyde was on a mission with other Apostles, but returned with them to Nauvoo after receiving the sad news. He was with the Saints in their exodus from Illinois, and endured patiently the hardships incident to those trying ordeals. In 1846, with Elders John Taylor and Parley P. Pratt, Brother Hyde went on a mission to England to set in order the Church in that land. Upon their arrival, he was placed in charge of the "*Millennial Star*," while Elders Taylor and Pratt visited throughout the mission, and regulated the branches of the Church. He edited the "*Star*" efficiently, and his writings were read with much interest by the Saints in the British Isles. He returned to Winter Quarters in 1847.

While the Pioneer company explored the West, and located the resting place of the Saints in Salt Lake valley, Elder Hyde remained in charge of the Saints at Winter Quarters. He published a paper at Council Bluffs called the "*Frontier Guardsman*," and came to Salt Lake valley in 1851. He was energetic in helping to found the new commonwealth and in every way promote the growth and development of the Church and the country. In 1855 a mission was established in Carson valley under the immediate presidency of Apostle Hyde. He organized a county there, which was then in Utah, but afterward became a part of Nevada.

In later years Brother Hyde was sent to take charge of the interests of the Church in Sanpete county, making his residence at Spring City. He was the leading spirit in that region up to the time of his decease. For a number of terms he represented his county in the Territorial Legislature, and was an active, efficient law-maker. He was also occupied, with President Young and other leading men of the Church, in visiting the settlements of the Saints, and encouraging the people in all their labors, both spiritual and temporal. He was a member of the committee for the construction of the Manti Temple. More than seventy-three years of age, and

after a life of useful activity, in which he suffered many trials and hardships, Apostle Orson Hyde departed this life, at his home in Spring City, Sanpete county, Utah, Nov. 28th, 1878. He left a large family and a host of friends, who loved him in life, and mourned his absence when Providence called him to another sphere.

Apostle Hyde was a man of marked ability. He had a strong physical constitution and a powerful intellect. By application of mind he acquired a good education, which, coupled with a long and varied experience, made him a strong instrument in the hands of God, in disseminating and defending the truth. He was well acquainted with the Bible and New Testament, and it was said of him that in his younger days, if any one should quote or read a passage from any part of the Scriptures, Elder Hyde could quote the next verse, and tell you where to find it. He was a gifted speaker and writer, and, like all true servants of the Lord, ascribed all the praise, honor and glory to our Heavenly Father.

APOSTLE PARLEY P. PRATT.

PARLEY P. PRATT, who was one of the first council of Apostles in the dispensation of the fullness of times, was born in Burlington, Otsego county, New York, April 12th, 1807. He was the third son of Jared and Charity Dickinson Pratt. While still in boyhood, Parley was noted for his remarkable activity of body and mind. He worked hard upon his father's farm, and when opportunity afforded him the privileges of school, he was cited as an example of studiousness worthy the following of all his associates. He was a descendant of Lieutenant William and Elizabeth Pratt, who were among the first settlers of Hartford, Connecticut, in the year 1639. The supposition is that they accompanied the Rev. Thomas Hooker and his congregation of about 100 from Cambridge (then known as Newton), Massachusetts, through a wilderness inhabited by savages and wild beasts, to the place where they founded the colony of Hartford, Connecticut, in 1636. This early pioneer, William Pratt, was a member of the Connecticut Legislature for some twenty-five sessions, his long term of service proving his efficiency to hold the office, and the high esteem in which he was held by the people. The general court gave him one hundred acres of land in Saybrook, Connecticut, for gallant services rendered in the Pequot war. He was a judge in the first court of New London county. Parley P. and Orson Pratt are lineal descendants of the seventh generation from that worthy pilgrim and pioneer.

Parley P. Pratt was distinguished in his early boyhood for the maturity of his thoughts and actions. The opportunities afforded him for education were extremely limited, and yet the originality of his thought was so distinguished that he was looked upon, by many who knew him, as a leading spirit with a great destiny. He also displayed strong tendencies of a religious character, and for some time was associated with the followers of Alexander Campbell.

In September, 1830, while residing in Ohio, he felt strongly

impelled to journey eastward. Acting upon this suggestion of the Spirit of the Lord, he went eastward several hundred miles, where he came into possession of a copy of the Book of Mormon. He read the sacred volume with a prayerful heart, and arose from its perusal a witness of the promise contained in the book that, those who read it with a desire to know the truth, should receive a testimony of its truth. He immediately set out in search of the honored men who had seen the angel and heard the voice of God. He soon found some Elders, and learned from them of the organization of the Church on April 6th, 1830. He received baptism, and was ordained an Elder. He visited Canaan, Columbia county, New York, where he had spent many of his boyhood days, preached several times in the neighborhood, and baptized his brother Orson on the nineteenth anniversary of the latter's birthday, September 19th, 1830, and then went to Seneca county, New York.

In October, 1830, Parley and three others were commanded by revelation to carry the Gospel to the Lamanites, or Indians, located in the western boundaries of Missouri. On their journey they spent some time at Kirtland, Ohio, where they preached the Gospel to Sidney Rigdon, Orson Hyde, and other Campbellites. They baptized many of them, and pursuing their journey to Missouri, Brother Parley was among the first of the Latter-day Saints to stand upon the favored site where the city of Zion and her glorious temple are to be reared in the last days. Early in 1831 he went east as far as Ohio, and in Kirtland met the Prophet Joseph Smith. During the summer he performed another mission in Ohio, Indiana and Missouri, preaching the Gospel, baptizing many, and promoting by every possible means the interests of the Church.

While the Presidency and main body of the Church were established in Ohio, Brother Parley was among the number located in Jackson county, Missouri, building up the city of the Saints in that chosen land. In the fall of 1833 he and over 1,000 men, women and children were driven from their homes and dispossessed of their property in Independence and surrounding country. Two hundred houses were burned, also many hay stacks; cattle and hogs were shot down; many of the saints were cruelly whipped, others killed, and the body of the people driven across the river into Clay county. Subsequently



PARLEY P. PRATT.

Elder Pratt performed a long mission of over 1,200 miles to the east, preaching the Gospel, and encouraging the Saints.

In 1834 he returned to Clay county, Missouri, and wherever he went was a most energetic and capable minister of the Gospel. He returned to Kirtland, O., and on February 21st, 1835, having been previously called to the Apostleship, received his ordination. After this he went East with his fellow-Apostles, and performed a faithful mission in New York, Pennsylvania, and the New England States.

In 1836 he preached the Gospel in Canada, where he organized a large branch of the Church in Toronto, and others in neighboring towns. Upon this eventful mission he baptized the late President John Taylor and others, who became such substantial advocates of the cause of Christ in the last days. Before leaving Kirtland, Apostle Kimball promised Brother Parley that in Canada he would find a people prepared to receive him, and that his wife should bear him a son. They had been married ten years without posterity. Both these remarkable predictions were fulfilled.

In 1837, Elder Pratt founded a large branch of the Church in New York City. In 1838 he removed from Ohio to Caldwell county, Missouri, where persecution was raging in a furious manner. Over a score of men, women and children were murdered in cold blood. Many hundreds of thousands of dollars' worth of property was destroyed, and over 10,000 people were banished from the State.

Elder Pratt was among the number captured by the mob militia through the treachery of George M. Hinkle, and sent to prison in Richmond, Ray county, Missouri, with other brethren. He was kept in prison seven months without trial. By the help of the Lord, he escaped from prison on July 4th, 1839, and successfully regained his liberty. In this way he joyfully celebrated the Nation's anniversary. Upon gaining his freedom, he published a history of the Missouri persecutions, the first edition appearing in Detroit, Mich., in 1839. He went with the Twelve to England in 1840, and became the first editor of the "*Millennial Star*," a periodical now over sixty years of age, and still published as an exponent of the history and doctrines of the Church; especially devoted to the interests of the European mission. In 1841 he was appointed

to preside over the British mission. In this capacity he continued to edit the "*Star*," visit the several conferences of the mission, superintend the emigration of the Saints, and in a most efficient manner conduct all the general affairs of the mission. He also wrote and published several interesting little works explaining the principles of the Gospel. In the winter of 1842-3 he returned to Nauvoo, the home of the Saints, continuing faithfully at work in the ministry.

In the summer of 1844, when the martyrdom of Joseph and Hyrum Smith occurred, Elder Pratt was doing missionary service in the East, with most of his quorum. All at once he was impressed to leave for home in Nauvoo. He took passage on a canal boat near Utica, N. Y.; his brother William, also on a mission, came aboard the same boat. Brother Parley felt overcome with gloom, and said, "Brother William, this is a dark hour. The powers of darkness seem to triumph, and the spirit of murder is abroad in the land; it controls the hearts of the American people, and a vast majority of them sanction the killing of the innocent." Many other expressions did he utter of like character, without knowing the exact cause; but it was June 27th, 1844, in the afternoon, and about the same hour when a furious mob, 1,000 miles distant, were shedding the blood of Presidents Joseph and Hyrum Smith and Elder John Taylor, in Carthage, Ill. Elder Pratt hastily returned to Nauvoo, receiving on the way the revelation of the Holy Spirit that all would be well, the work of God would roll on, and His kingdom be established, regardless of all efforts to destroy it. Brother Parley was full of encouragement to the Saints and loyal to the Holy Priesthood during these trying scenes.

In the spring of 1845, Elder Pratt was appointed to preside over the conferences of the Eastern and Middle States, with headquarters in New York City. While there he published an interesting and spirited periodical entitled "*The Prophet*." He returned home in the summer of the same year. In February, 1846, he again became an exile, being driven, with 15,000 co-religionists, from their homes in Illinois, for no other cause than the one which induced Cain to slay his brother **Abel**, the brethren of Joseph to sell him to the Ishmaelites, and the Jews to betray and crucify the Redeemer—the victims

of hatred had offered a more acceptable offering unto the Lord. The home of Elder Parley P. Pratt still remains in Nauvoo in good preservation, a monument of his never-ceasing industry.

Elder Pratt and his family passed through many tribulations in their pilgrimage, and finally found a temporary resting-place in the Indian country, at Council Bluffs, Iowa. There he was called by the voice of inspiration, through the Prophet broad prairies of Iowa, to comply with this divine call. He his family almost destitute of food and shelter, upon the broad prairies of Iowa, to comply with this Divine call. He accomplished a faithful work in the British Isles, visiting the various conferences and strengthening the branches of the Church. He returned to his family in the spring of 1847, and the same summer and autumn they wended their way across the great plains to Salt Lake valley, where they arrived in the fall of 1847. They passed through the ordeals and hardships incident to the founding of settlements in the then desert lands of Utah.

Brother Parley was a most industrious, hard-working man, making new roads, building bridges, and in every practical way promoting growth and development among the Saints of God. He was prominent in the formation of a constitution for the provisional State of Deseret, was elected a senator in the General Assembly, and subsequently served with distinguished ability in the Territorial Legislature of Utah. In 1851 he went on a mission to the Pacific islands and South America. He was absent upon this mission about four years. Returning, he occupied much of his time visiting the Colonies of the Saints in their several places of location, and when at home was busy in manual labor, improving his home and the city of the Saints.

In the winter of 1855-6 he officiated as chaplain in the legislative council of the Territory, convened at Fillmore City. In the fall of 1856 he crossed the plains with a company of Elders, and spent the winter visiting the Saints, and preaching the Gospel in Philadelphia, New York, St. Louis, and other places. In New York City he met his warm, devoted friend, Apostle John Taylor, whom he had baptized twenty years before. While there, having a premonition

that the end of his earthly career was rapidly approaching, he wrote a poem called "My Fiftieth Year," throughout which, in the spirit of prophecy, he pointed to the end of his mortality. President Taylor also knew, by the spirit of revelation, that it was the last time he should ever see Brother Parley in this life. Elder Taylor wrote in beautiful verse an appropriate response to Brother Parley's poem. These productions are to be found in the "Autobiography of Parley P. Pratt," published by his eldest son, Parley, many years after his father's decease. On his way home, he came by Fort Smith and Van Buren, Ark., where he was arrested on a trumped-up charge by a bitter anti-"Mormon" and thrust into prison. Upon his trial before the court, he was proved innocent in the fullest degree, and given his liberty. Several of the old settlers, who knew Elder Pratt in that section of Arkansas, still remain, and testify in the highest terms of his nobility and grandeur of character. The judge who tried his case said to a relative, subsequent to the trial, that he never experienced so sublime a spirit and influence as when in the presence of this great man, and "if there is such a thing as an Apostle of Jesus Christ, Parley P. Pratt is such a man." When he was discharged, and friends, knowing of the bitterness of his enemies, felt sure of his assassination, and offered him weapons of defense, he answered no, that the end was near, and that his mission was peace on earth and to man good will. On the 13th of May, 1857, while journeying westward on the wagon road from Fort Smith to the Indian Territory, he met his death at the hands of a wicked assassin. He was laid to rest near the fatal spot by Elder George Higginson and a few kind friends who lived in that region.

Parley P. Pratt was one of the most efficient Apostles of the Lord who has ever lived in any dispensation. In writing and speaking the word of the Lord he was filled with the inspiration of the Holy Ghost. He was truly poetical, and many of his choicest poems and hymns, familiar to the Latter-day Saints, are the expressions of divine inspiration through this great Apostle. He wrote "The Voice of Warning," "Key to Theology," a history of his own life and travels, and many smaller works, all of which bear the unmistakable evidence of an inspirational mind. His "Voice of Warning," as a

means of conversion to the honest in heart, has no superior among books, save it be the Book of Mormon. At times he was so full of inspiration that the influence which radiated through him, and the intensely interesting character of his conversation in public and private, to his listeners, caused many hours to be apparently reduced to brief moments of time. While traveling as a missionary on foot, without purse or scrip, the Spirit of the Lord would often inspire him to write, when he would sit down by the roadside or in the shady woodland and inscribe the glorious truths of heaven. He also wrote much while in prison for the Gospel's sake. He traveled thousands of miles in his own and foreign lands for the salvation of the human family, and was instrumental in bringing many souls into the fold of Christ. He had a testimony that every principle revealed through the Prophet Joseph Smith was true, and so taught his own family. All his children are in the Church, imbued with the faith of their honored sire, and his memory will outlive the limits of time and extend to all the eternities of the boundless future.

President John Taylor wrote concerning Brother Parley, in the preface of his autobiography: "He has gone—but has left a name and a fame that will live throughout time and burst forth in eternity. And in the morning of the first resurrection, when the opening heavens shall reveal the Son of God, and He shall proclaim, 'I am the resurrection and the life,' when Death shall deliver up the dead, I expect to meet Brother Parley in the resurrection of the just."

APOSTLE ORSON PRATT.

The great Apostle ORSON PRATT was born in Hartford, Washington county, New York, September 19th, 1811. His father's name was Jared Pratt, his mother's, Charity Dickinson Pratt. They were of the sturdy, hard-working element who furnished the muscle and sinew which founded and built the Nation in the early days of our country. Orson was a younger brother of Parley P. Pratt, both of whom became members of the first quorum of the Twelve Apostles chosen in this dispensation. They were accustomed to hard work and throughout life were very industrious. The Pratt family moved to New Lebanon, in Columbia county, at which place Orson obtained a common school education. Brother Pratt early became a student of the Bible, and also manifested a strong desire for useful knowledge, in whatever line and from whatever source he could obtain it.

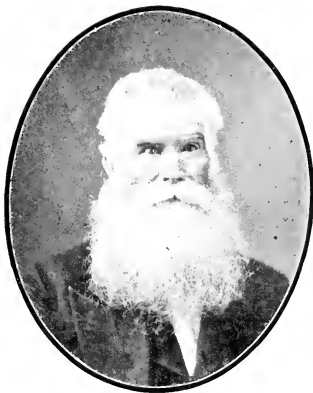
In the fall of 1827 he went to Ohio. One year later he walked nearly 700 miles to Connecticut, and from there went to Long Island, where he studied, in 1829-30, grammar, surveying and geography at a boarding academy. Although studious and prayerful, neither he nor his parents joined any of the sectarian denominations.

His brother Parley, who had, a few months previously, embraced the Gospel as revealed to the Prophet Joseph Smith, came to Canaan, New York, with another Elder, to preach the Gospel. Orson at once received their testimony, and was baptized September 19th, 1830, the nineteenth anniversary of his birthday. In October the same year he traveled two hundred miles to see the Prophet Joseph. It was on this occasion, November 14th, 1830, when the Lord, through his Seer, spoke to Orson Pratt, giving the revelation found in Section 34 of the Doctrine and Covenants. This revelation told the calling of his future life. Prior to this, though studious and industrious, he had wandered much, and thought there was something lacking. He longed for the Pearl of Great Price. Now he

had found it. What a glorious blessing to thus be called and directed by our Heavenly Father! Such was the blessed privilege conferred upon Orson Pratt when nineteen years of age. His calling was to lift up his voice and cry repentance to a fallen world, and thus, like John the Baptist, prepare the way for the coming of the Lord.

Orson Pratt was ordained an Elder December 31st, 1830, and immediately performed his first mission, to Colesville, Broom county, New York. Early in 1831 he walked 300 miles to Kirtland, Ohio. From Kirtland, as headquarters of the Church, Elder Pratt performed several short missions in Ohio, Illinois, and Missouri. He was greatly blessed in bringing people into the Church, most of them proving to be good, reliable souls who proved a blessing to the Cause. June 25th, 1832, he was chosen to preside over the Elders of the Church, and was sent on a mission to the Eastern States. Subsequently he was ordained a High Priest, and continued missionary work through Ohio, Pennsylvania, New Jersey and New York, traveling without purse or scrip. He traveled on foot, and extended his labors through New Hampshire and Connecticut. Upon returning to Kirtland from his mission in 1832, he had walked about 4,000 miles, baptized one hundred four persons, and organized several branches of the Church. In Kirtland he attended the School of the Prophets, and in the spring of 1833 performed another mission, traveling 2,000 miles, and baptizing over fifty persons. Following this, he filled a special mission with Elder Orson Hyde, and next he became one of that noted body, Zion's Camp.

April 26th, 1835, he was chosen one of the Twelve Apostles. During the winter of 1835-36 he studied Hebrew, and received his endowments in the Kirtland Temple. After this he filled a mission in western Canada, baptized a number of converts, and organized several branches of the Church. July 4th, 1836, he received in marriage Sarah M. Bates. In April, 1839, he joined the Twelve at Far West to fulfill a revelation, and from thence started on a mission to Europe. On his way he preached to the branches of the Church in the East, and embarked for England in the spring of 1840. He labored principally in Edinburgh, Scotland, where he raised up a



ORSON PRATT.

branch of over 200 people. He returned home in the spring of 1841.

In Nauvoo, to which point the Saints had been moved, he taught the school of mathematics. In 1842 he filled a mission in the Eastern States, and on returning to Nauvoo was made a member of the city council. He assisted in drawing up a memorial to Congress, and repaired to Washington to present it in the spring of 1844. He labored in the East until the martyrdom of the Prophet and the Patriarch, when he returned with the Twelve to Nauvoo. During the troubles following the martyrdom of the Prophet, Brother Pratt shared in all the trials and troubles of those times. He was in the exodus from Nauvoo, and when the Pioneer company to cross the plains was made up, Orson Pratt was one of that historic body. While en route he made astronomical observations, and by the aid of the sextant and circle of reflection determined the latitude and longitude, as well as the change of elevation in different points above the sea level. He entered Salt Lake valley with Erastus Snow, three days in advance of the main body of Pioneers.

In 1848, Eldér Pratt was appointed to preside over the British mission, which then included the conferences in England, Ireland, Scotland, and Wales. During his presidency of two years, over 12,000 people joined the Church in that mission. While presiding in England he edited the "*Millennial Star*," published fifteen pamphlets of his own production and circulated several thousand of them in different languages. He traveled and preached much, and started for Zion, twenty ship companies of Latter-day Saints. Soon after his return home he delivered twelve astronomical lectures in the Old Tabernacle to large audiences. He became a member of the Utah Legislature at its first session, and for many sessions thereafter when he was in the Territory and was seven times Speaker of the House. In 1852 he went to Washington, D. C., and published the "*Scer*," which contained many of his choice writings. In 1860-61 he performed a mission in the United States, and in 1864-65, with Elder William W. Riter, went to Australia to introduce the Gospel, but the stringency of the Australian laws prevented them from accomplishing

the object of their mission. He bore his testimony to Government officials, and then left them. Returning, he visited the conferences in England, and labored there until 1867. In 1869 he went to New York City, and translated and published the Book of Mormon in phonetic characters. In August, 1857, he held the famous three-days' discussion with Dr. J. P. Newman on the question, "Does the Bible Sanction Polygamy?" A verbatim report of the discussion is published, and all who wish to do so may read and judge for themselves. Suffice it to say here that the reverend gentleman was completely overthrown on every phase of the controversy. Brother Pratt met him on grounds of his own choosing, and showed such mastery of the Bible, of the Hebraic legends, and the general rules of polemical discussion, as well as a much superior command of language and style of delivery, that Dr. Newman was defeated at the outset.

In 1847, Elder Pratt became Historian and general Church Reporter, which positions he filled with ability to the time of his decease, in 1881. He crossed the ocean again in 1876, this time to transcribe and publish an edition of the Book of Mormon in the Pitman phonetic characters. About one year later he published the Book of Mormon and Doctrine and Covenants, with extensive references and foot-notes, making for that purpose another trip to England. Upon returning home, he was again elected to the legislature, occupying his usual position as speaker of the house.

His health failed him in 1880, and he suffered with kidney troubles for over a year. His last public address was delivered in the Tabernacle on Sunday, September 18th, 1881. This was the last earthly address of one of the greatest Apostles that ever lived. In his remarks he expressed his desire, were it the Lord's will, to continue in this life to preach and publish the Gospel abroad. When he concluded, Apostle Woodruff arose, and said, in substance: "I have known Brother Pratt for forty-five years. I have traveled with him by sea and by land. He has been faithful and energetic in his calling. I have never known the winds on the mighty ocean to toss the vessel too much—and we have been in storms—when Orson Pratt could not sit calmly upon the deck or in

his room and study astronomy, mathematics, or the Gospel of the Lord Jesus Christ."

Orson Pratt died October 3d, 1881, at his home in Salt Lake City. He was then seventy years of age. He had been in the church fifty-one years. During that half century he had traveled thousands of miles in his own country, much of it on foot, and crossed the Atlantic ocean at least twelve times, bearing the glad tidings of salvation to the nations of the earth. Besides his industries as an Apostle of the Lord in preaching and publishing the Gospel, he studied astronomy and higher mathematics. He left, in manuscript, a work on "Differential Calculus," containing original principles. He also published "Pratt's Cubic and Biquadratic Equations," and another work entitled "A Key to the Universe, or a New Theory of Its Mechanism." Learned professors in the universities of America and Europe who knew Orson Pratt, pronounced him one of the profoundest scholars of the age, especially in mathematics and astronomy. He had conferred upon him the degree of M. A. Elder Pratt, while a profound thinker, acknowledged that the key to his success in science, as well as religion, was contained in the revelations of God to the Prophet Joseph Smith, and the inspiration of the Holy Spirit to himself.

Elder Pratt was blessed with such profound concentration of thought that he was frequently oblivious to everything around him. He was not disturbed by the noise of children in the house or of the passing railroad trains or wagons in the streets. Members of his family relate that on one occasion, during several days of constant study on some problem, he came downstairs in the morning, trying to button his spectacles around his neck; and when one of the family called his attention to it, he said: "Oh, I thought it was my collar." Owing to his profound study, he was not given to ready conversation, and perchance at times he felt that he should talk more in private to his associates. He said once to Brother Joseph Bull in England: "Brother Bull, I almost envy you your powers of conversation." Notwithstanding his deep researches for knowledge, his great learning, and the rich measure of inspiration he enjoyed, he was humble and meek.

as all truly great men are. He acknowledged that God was above all, and the source of true knowledge. He saw so much ahead to be learned that what he knew he recognized to be only a grain of sand upon the seashore or a drop of the mighty ocean.

Orson Pratt was of medium height, and squarely built. He wore a flowing full beard, white as the driven snow, which made him appear truly patriarchal, and reminded one of the title given to our first progenitor, "The Ancient of Days." He bore his trials with patience, and acknowledged the hand of God in all things.

As a fitting conclusion to this brief sketch, we quote from the "Deseret News" the conclusion of its editorial at the time of Elder Pratt's decease: "Orson Pratt was truly an Apostle of the Lord. Full of integrity, firm as a rock in his convictions, true to his brethren and to his God, earnest and zealous in defense and proclamation of the truth, ever ready to bear testimony to the latter-day work, he had a mind stored with scripture, ancient and modern: he was an eloquent speaker, a powerful minister, a logical and convincing writer, an honest man, and a great soul who reached after eternal things, grasped them with the gift of inspiration, and brought them down to the level and comprehension of the common mind. Thousands have been brought into the Church through his preaching in many lands, thousands more by his writings. He set but little store on the wealth of this world, but he has laid up treasures in heaven which will make him eternally rich."

APOSTLE EZRA T. BENSON.

EZRA T. BENSON was born on the anniversary of Washington's birthday, February 22d, 1811, in Worcester county, Massachusetts. He was the eldest son of John and Cloe Benson. His father was a farmer, and Ezra, who, like his father, was very industrious, worked on his father's farm until he was sixteen years of age, when he went to reside with his sister and her husband, who kept a hotel in the city of Uxbridge. His grandfather Benson suddenly died while at work in the field, after which Ezra T. was placed in charge of the farm, which he managed successfully. At the age of twenty he received in marriage Pamela Andrus, of Northbridge, Worcester county, Massachusetts. Soon after this he moved to Uxbridge, bought out his brother-in-law, and became a hotel keeper. He was engaged in this business two years, in which time he made considerable means, which he invested with his wife's brother in renting a cotton mill and commenced the manufacture of cotton in Holland, Mass. A combination of circumstances which he could not control rendered him unsuccessful in this business. He lost money, and, retiring from the business, went to hotel keeping. He was also postmaster in the same town. He was very prosperous, rapidly making means, but a strong and unexplainable desire came over him to visit the West. He knew not why, and yet he could not shake off the feeling.

Early in 1837, with his family, he left for the West. In Philadelphia a gentleman whose acquaintance he had formed, spoke against that section and persuaded Ezra to locate in Salem, saying he would assist him with means to establish himself in business. This suggestion was acted upon and he spent one year in the place. In the meantime this great desire to go West remained with him, and he could not divest himself of the feeling. His friends offered him money and tried to persuade him to tarry and locate with them, but to no purpose; he longed for the "land beyond," and in that direction he started. Calling at St. Louis, he purchased a small stock of goods and went up



EZRA T. BENSON.

the Illinois river, not knowing where he should land. While on the river he became acquainted with a gentleman who proved to be his father's cousin and who lived at Griggsville, Ill., where Ezra concluded to stop.

He was still unsettled in his intentions, and only remained a short time, when he moved to Lexington, Ill., where he and a man by the name of Isaac Hill located and laid out a town naming it Pike. At this point he built a dwelling and a warehouse, but the place was sickly, and his restless spirit led him to move onward. In 1839, early in the year, he was led by his impressions to Quincy, in search of a home, and there, for the first time in his life he met the Latter-day Saints, who had just been exiled from their homes in Missouri. Becoming acquainted with their history and feelings, his sympathies were enlisted. He heard they were peculiar in their views, yet in conversation with them and listening to their public discourses he was favorably impressed.

During the winter he boarded with a family of Saints, whose faith and deportment in the walks of life led Brother Benson to hold them in high esteem. About this time a public debate was held in Quincy, in which Dr. Nelson opposed the doctrine of the Saints. The Prophet Joseph was in attendance, and Ezra listened with honest attention to both sides. At the conclusion of this debate he was fully convinced that the principles of the Saints were superior to those of their opponents and in perfect harmony with the Bible. While rejoicing in their victory over the opponent, Ezra had no idea at the time of joining the Church. He and his wife continued to hear them, and their doctrines were the chief topic of conversation. His wife first declared her faith in the doctrines, and when the people who knew them learned of their belief in "Mormonism," they made a determined effort to get them identified with a sectarian church. About this time Elders Orson Hyde and John E. Page, on their way to Jerusalem, preached in Quincy, and all doubts, if any still existed in the mind of Ezra T. Benson, were removed. He and his wife were baptized by the President of the Quincy branch on July 19th, 1840.

From the time he reached Quincy all desire to go farther left him. He was content, and when the light of the Gospel was given to him through obedience thereto, he knew why he

wanted to go West and why discontent attended him in every place until he reached Quincy, the home of the Latter-day Saints. The Lord led him by His own right hand and prepared his heart and that of his wife to obey the truth and accomplish the great work which Brother Benson subsequently performed as a servant of the Lord. In the fall of 1840, at conference in Nauvoo, he was ordained an Elder. Soon after his return to Quincy he was favored with a visit from President Hiram Smith, who ordained him a High Priest and appointed him second counselor in the Presidency of the Stake recently organized by President Smith in that place.

In April, 1841, Ezra removed to Nauvoo, purchased a lot, built a home and was in every way active in promoting the growth of the Church and the city of Nauvoo. June 1st, 1842, he went to his native Eastern States, performed a good work, and returned in the fall of 1843. In the month of May, 1844, he went East with Elder John Pack, and was absent until they learned of the martyrdom of Joseph and Hiram Smith, when they returned to Nauvoo. In the fall of 1844 he was called to be a member of the High Council in Nauvoo, and soon after was sent on another mission to the Eastern States. He presided over the Boston conference until May, when he was counselled by the authorities of the Church to gather up the Saints in that region and lead them to Nauvoo. Upon his return he went to work on the Nauvoo Temple, working hard by day and many times standing guard by night to prevent the onslaught of fiendish mobocrats.

During the exodus from Illinois Brother Benson and family moved out with the first company in 1846. William Huntington presided at Mount Pisgah, and to him Ezra T. Benson was appointed a counselor. While at Pisgah he was notified of his appointment to the Apostleship to fill the vacancy in the council of the Twelve, caused by the apostasy of John E. Page. He moved on to the main camp of the Saints in Council Bluffs, and at this place was ordained to the Apostleship July 16th, 1846. From Council Bluffs he went on a brief mission to the East, returning Nov. 27th, 1846. In the following spring he was selected by President Young as one of the honored company of 143 to pioneer the great West and find the home which the Lord had held and reserved for His people. When Brother

Benson, years before, felt the spirit urging him westward, little did he dream how great the importance of such impressions were, that in the West he should find the true plan of salvation and carry the standard of that Gospel still westward 1,500 miles, plant the Stars and Stripes on Mexican soil, and be himself one of the first men in founding the greatest commonwealth in our great republic.

Soon after his arrival in the valley, Elder Benson returned to meet the company of Saints en route and inform them that a place of settlement had been found. He accompanied them to their destination and then returned to Winter Quarters with the Pioneers. He next performed a successful mission in the East, being absent several months. On Jan. 14th, 1847, with others, he was named in the revelation to the Prophet Brigham Young to organize companies of Saints for their pilgrimage to the far West. "Let my servants, Ezra T. Benson and Erastus Snow, organize a company," was the word of the Lord to His mouth-piece on the earth. Upon returning from his mission to the East, Ezra was appointed to preside in Pottowattamie county, Iowa, where he was associated, in the management of the Church in that region, with Apostles Orson Hyde and George A. Smith. Concluding his labors in Iowa, he moved to Salt Lake valley in 1849. En route he was seriously ill, but by the prayers of the camp, with fasting, the power of God was manifested and he recovered. Again, in 1851, he was sent to Pottowattamie county, to gather up the Saints and help move them to the body of the Church. From this mission he returned in 1852. While at home in Utah he was constantly at work either with his hands to improve and develop the country, in counsel with the Priesthood, or preaching the Gospel among the Saints. In 1856 he went on a mission to Europe, where he was associated with Apostle Orson Pratt in the Presidency of the British mission. He returned home the following year.

Elder Benson was not considered a great public speaker, yet he was vigorous and earnest. When the weather was uncomfortably warm it is said that he would take off his coat while preaching, and remark to the congregation that he believed in "comfort more than style." In 1860, he was called to preside over the Saints in Cache valley. He made this his home the remainder of his natural life, being the Apostle of the northern

country. He was wise in council, industrious and exemplary in habit, and a source of great strength to the people in colonizing and building settlements in that valley. In the early settlement of Cache it was so cold that it was deemed hardly practicable for occupancy. Today it is the best watered, and has under cultivation a greater percentage of its lands than any other valley in Utah.

Elder Benson went to the Sandwich Islands with Apostle Lorenzo Snow, Elder Joseph F. Smith, Alma L. Smith and William W. Cluff, to regulate the affairs of the Hawaiian mission. He, with President Snow, narrowly escaped drowning, while approaching the coast of one of the islands, by the cap-sizing of the boat. This was the last mission performed by Apostle Benson. Aside from his labors abroad, he performed many important missions among the Saints. He was an active member of the Provisional State of Deseret. Afterwards he became a member of the House for several sessions in the Territorial Legislature, and the last ten years of his life he was elected and served with ability in the Legislative Council. In 1869 he became associated with Elder Lorin Farr and Bishop Chauncey W. West in constructing the Central Pacific Railway. They had a large contract of grading on the Promontory.

On Oct. 3d, 1869, in Ogden City, while attending to a sick horse, he was suddenly stricken with heart failure and died the same day. His funeral occurred in Logan a few days later, with a numerous family and thousands of Saints and friends to mourn his departure. He had "fought the good fight, kept the faith and finished his course." He went to receive the crown of glory laid up for the faithful, and left to his sons and daughters the legacy of a good character and a faithful record of devotion to God and His Cause. He gained eternal riches, as "he that hath eternal life is rich."

APOSTLE CHARLES C. RICH.

Among the great and good men of this dispensation was CHARLES COULSON RICH, born August 21st, 1809, in Campbell county, Kentucky. He was the son of Joseph Rich and Nancy O'Neal. His parents were of the substantial class of people who are always the backbone and sinew of every country and community. They were industrious, and possessed the traits of hospitality and kind-heartedness so proverbial in the South. Charles C. imbibed these characteristics in his early youth, and maintained them with uniformity throughout life. While not possessed of the tendency to pious religious profession that so many in these days manifest, he exhibited a consistent, practical view of religious matters which protected him against the fanatical zeal of many by whom he was surrounded. When the restoration of the Gospel in these last days was made known to him he received the impressions of its truth, and with an honest, earnest heart, embraced it without delay. He was baptized April 1st, 1832, by Elder Ira M. Hinkley, in Tazewell county, Illinois. He soon started for Kirtland to see the Prophet Joseph Smith. While on his way he was ordained an Elder by Zebedee Coltrin, in Fountain county, Indiana. He honored his calling as an Elder by laboring faithfully in this office at home and abroad until 1836, when he was ordained a High Priest by the Patriarch Hyrum Smith. He received his endowments in the Kirtland Temple, participating in the blessings of that holy house. With his father he removed to Far West, Mo., and was soon involved in the trials and tribulations which came upon the Saints through mob violence. In Caldwell county, Missouri, Feb. 11th, 1837, he received in marriage Sarah D. Pea. She shared with him all the persecutions of those days, was exiled with him from place to place, bore to him noble sons and daughters, and survived her husband several years. One of her sons now presides over all the conferences of the Southern States mission, the land that gave his father birth, and afforded to the Church of Christ one of its Twelve Apostles.



CHARLES C. RICH.

It is but a fitting coincident that Charles C. Rich should be represented in the Southern States by one who presides over the interests of the Church in that land. Though the truth today is submerged in the turbid stream of prejudice, founded on false reports, and which shuts the doors of investigation, the day will come when the sons of the South will rejoice in having produced such men as Charles C. Rich, Abraham O. Smoot, and others of similar convictions, who embraced the Gospel as revealed from heaven to the Prophet Joseph Smith.

Elder Charles C. Rich, with undaunted valor, took a most active part in defending the Saints against mob violence. While carrying a flag of truce he was shot at by Samuel Bogart, a Methodist preacher, only about thirty feet away. At the battle of Crooked River, when Apostle David W. Patten was fatally wounded by the mob, Brother Rich laid down his sword while the battle was raging and administered to the dying martyr. He then resumed his weapon of warfare, took command, and the battle was won by the Saints. On account of the prominent part he took in these troubles, and because justice for Latter-day Saints was not found in the courts of Missouri, Brother Rich was compelled to flee for his life to the State of Illionis. After the founding of Nauvoo and the more complete organization to meet the growing needs of the Church, he was ordained a member of the High Council in Nauvoo and also became a member of the city council. He filled both places with becoming dignity and ability.

At the exodus of the Saints, Brother Rich left Nauvoo Feb. 13th, 1846. The following winter he presided over Mt. Pisgah branch, and left there for Winter Quarters on March 20th, 1847. From this point he took charge of a company of Saints and commenced the journey to Salt Lake valley June 14th, 1847. He was a good pioneer and a source of encouragement to the Saints in their pilgrimage across the plains. He reached Salt Lake valley Oct. 3d, 1847. While the Twelve were absent on their return to Winter Quarters, Brother Rich acted as counselor to Father John Smith, the Patriarch, who presided over the new colony.

On Feb. 12th, 1849, Elder Rich was ordained one of the Twelve Apostles. He was constantly faithful in building up the interests of the growing city of Salt Lake, as well as at-

tending to his ministerial duties. Oct. 9th, 1849, he started on a mission to California, returning November 4th, 1850. March 6th, 1851, he started again for California, accompanied by a portion of his family. The purpose of the mission was to purchase lands for the location of the Saints who might be gathered from the Pacific Islands. Amasa M. Lyman and Elder Rich purchased a large tract of land at San Bernardino, comprising about 100,000 acres, at a cost of \$77,500. A company of Saints from Utah moved to this ranch and began the settlement of the section, which is now among the choicest spots in California. When the Buchanan war was inaugurated the tract at San Bernardino was sold and the Saints returned to Utah. Brother Rich left California in April, 1875, arriving in Salt Lake City the following June. He was associated with General Daniel H. Wells at Echo Canyon and Fort Bridger, impeding the progress of the army until President Buchanan should send a committee to investigate the situation in Utah. It is a well known fact that the sending of the army to Utah was actuated by the shameful inventions of Judge Drummond, who said the "Mormons" were in rebellion and had burned the court records. As has been previously stated, this was a falsehood in every particular. The counsel and assistance of Apostle Rich in those trying times was of paramount importance. He was wise and courageous. He had learned in Missouri the lesson of facing mob armies on the battlefield, and was well prepared for any emergency that might arise in later times.

After the trouble subsided and the building of homes and settlements was resumed with vigor, Elder Rich, in 1860, was called on a mission to England. Upon his arrival there he was associated with Elder Amasa M. Lyman in the presidency of the European mission. He returned home in 1862, resuming his faithful labors among the Saints. In the fall of 1863 he explored Bear Lake valley, removing his family there in the spring of 1864. He was the leader of the pioneers in that valley, which today is one of the most beautiful and prosperous in the West. The climate is cold and rigid. The snow falls deep in the valley, and much more so in the mountains adjoining. In those early times, long before the advent of the railroad, the only way of receiving and sending mails was to cross the mountains on snow

shoes. This was a hazardous undertaking when the storms of winter were beating violently upon the snow-clad peaks. When others shrank from this task Apostle Rich would set out. His physical endurance was wonderful, so great that he scarcely knew its limit. He made such trips many times. Being for several years a member of the Territorial Legislature, he would also go to and from its sessions across the mountains on snow shoes. Bear Lake valley was then in Utah, but is now in Southern Idaho. Rich county, in northeastern Utah, was named in his honor. He was a natural pioneer and much of his time was spent on the frontier.

Elder Rich continued his labors in the Apostleship, chiefly among the Saints, during the latter years of his life, and in every position was capable and faithful. He was stricken with paralysis Oct. 24th, 1880, and suffered very much for three years. He died at his home in Paris, Bear Lake county, Idaho, Nov. 17th, 1883. During those years of affliction he never murmured, but cheerfully resigned himself to the trying situation, acknowledging the "hand of the Lord in all things."

Apostle Rich believed in the words of Jesus and Paul: "If ye were the seed of Abraham, ye would do the works of Abraham," and "if ye be Christ's, then are ye Abraham's seed and he's according to the promise."

He was the father of one of the largest families in the Church. Three of his noble and devoted wives, Mary, Emeline and Harriet, still survive him, exercising maternal love over all the children, irrespective of parentage, and who in turn are loved and revered as mothers by all the offspring. He truly lives in the hearts of his numerous posterity, many of whom reflect the sterling qualities of their worthy and honored sire as they carry responsibilities of trust both in Church and State. Hon. Joseph C. Rich, the oldest son, has served the public for many years, having presided over the State Senate of Idaho, and is at present judge of one of the most prominent districts of that state; William L. is a member of the Presidency of the Bear Lake Stake of Zion, a position he has sustained with honor for years; Samuel is a prominent lawyer of Idaho, as is also George Q., of Logan, Utah; Drs. Rich & Rich, of Ogden, Utah, are also sons of Apostle Rich. Like many of the posterity of his associates, his children and grandchildren have

responded to many calls to preach the Gospel in different parts of the world.

Apostle Rich was an humble, unassuming man. He was not given to many words in public or private, but what he did say was full of good counsel and wisdom. His example was his best sermon, and that was preached every hour. He was a man of great moral and physical stamina. He had the courage of his convictions, not merely the courage to face the foe in sanguinary conflict upon the battlefield, but the grander kind which caused him to act upon the right against the popular sentiment of a frowning world. Stimulated by strains of martial music and a glittering array, many a man will face death in the conflict of war who would shrink from the sentiments of the world around him; but the man who is truly brave is he that dares to do what is right against the power of might, and such a man was Charles C. Rich. He dared to embrace unpopular truth and declare it to all the world. He had the courage to dress plainly, to patronize home industry, to speak and act for the weak and unprotected. He was one of nature's nobility, was generous and brave, qualities which are wanting in most men of this affected, wealth-loving, sycophantic age. These great qualities of heart and brain he sought to impress by example upon all around him. Perhaps no man more than Apostle Rich entertained and acted upon the sentiments of freedom expressed by the poet:

“ Is true freedom but to break
 Fetters for our own dear sake,
 And with leathern hearts forget
 That we owe mankind a debt?
 No! True freedom is to share
 All the chains our brothers wear;
 And, with heart and hand, to be
 Earnest, to make others free!
 They are slaves who fear to speak
 For the fallen and the weak.
 They are slaves who will not choose
 Hatred, scoffing and abuse
 Rather than in silence shrink
 From the truth they needs must think.
 They are slaves who dare not be
 In the right with two or three.”

When he was called to the other side his death was not mourned by his patriarchal family alone, but by all who knew

him throughout the various Stakes of Zion. The leaders of the Church always recognized him as a man who was sound in doctrine, never fearing to correct when necessary, and always safe in counsel. His was a charitable and God-fearing life, and when the trump of God shall sound and the sleeping dust awake, Apostle Charles C. Rich will be of the first fruits of "them that slept."

APOSTLE ERASTUS SNOW.

ERASTUS SNOW was born at St. Johnsburgh, Caledonia county, Vermont, November 9th, 1818. He was the sixth son of Levi and Lucinda Snow. On his father's side he was a descendant of the early settlers of Massachusetts. His mother was a member of the Wesleyan Methodist Church, and Erastus early became impressed with religion. In the spring of 1832 Elders Orson Pratt and Luke S. Johnson introduced the Gospel to the Snow family, all of whom received it except the father and two sons. William and Zerubbabel were the first baptized, and Erastus, then but fifteen years old, was baptized Feb. 3d, 1833, by his Brother William. He was ordained a teacher June 18th, 1834, by Elder John F. Boynton. His Brother William ordained him a Priest. In this capacity he extended his missionary labors into New York and New Hampshire, where he held meetings and baptized a number of people.

Brother Snow was ordained an Elder Aug. 16th, 1835. He left his home for Kirtland by water, being almost shipwrecked on the way, but reached his destination in safety on Dec. 3d. He met the Prophet Joseph for the first time at Kirtland and lived with him several weeks. In the winter he attended the Elder's school, and in the spring received his endowments in the Kirtland Temple, together with nearly 200 other Elders. About this time he was ordained into the second quorum of the Seventies and received his patriarchal blessing under the hand of Joseph Smith, Sr. Thus in youth he became a witness that God had renewed his choice spiritual blessings upon men in the flesh. He left on a mission to Pennsylvania April 16th, 1836. He was gone eight months, traveled 1,600 miles, preached 220 times, baptized fifty persons, and organized several branches of the Church in Western Pennsylvania, returning to Kirtland Dec. 29th, 1836.

Brother Snow was almost incessantly engaged in missionary labor. He traveled in Ohio, Pennsylvania, Maryland and Virginia. On one occasion six ministers assailed him on the Book

of Mormon. He proposed to produce as much proof for the Book of Mormon as they could for the Bible, but none of the six would accept the proposition; so in order to present the truth to the people, he accepted other terms and came off victorious. At one gathering he debated twelve hours with his opponent. In May, 1838, he received a message to return to Ohio for the purpose of removing to Missouri.

June 25th, 1838, Elder Snow started with about fifty others for Far West, Mo. After nearly a month's journeying by water down the Ohio, 950 miles up the Missouri, 550 to the Richmond landing, and forty by team, they arrived in Far West July 18th, 1838. Dec. 13th, 1838, he married and during the winter taught school in Far West. With others, Brother Snow visited the Prophet Joseph in Liberty jail. In an attempt of the prisoners to escape, the visiting brethren were locked in the jail and placed under arrest. Threats of a violent character were made upon their lives, but the Prophet Joseph told them not to be alarmed, that the Lord would deliver them and restore to them their horses, saddles, blankets and all that had been taken from them. When they were brought to trial, Elder Snow, by advice of the Prophet, plead their cause without the aid of a lawyer, and was so inspired in his address that at the conclusion the attorneys flocked around him and wanted to know where he had studied law, stating they had never listened to a better plea. During the effort to secure the liberty of Joseph and his brethren, Erastus Snow took a leading part. He visited the state authorities at Jefferson City, Mo. They treated him contemptuously, but by faith and perseverance he finally succeeded in procuring a change of venue, and on the way from Liberty the prisoners escaped from the guards and made their way to Illinois.

In the spring of 1837, Elder Snow commenced to build a home in Nauvoo, but soon after rented a small dwelling in Montrose, Iowa, and started on a mission. He preached in several counties of Illinois and administered to the sick. While journeying on this mission the Lord revealed to him in a dream that his family were ill, and that he should return home. On his return he found his wife and other relatives very low with the fever and ague. Elder Snow, with others, went from house to house administering to the sick until he himself was taken with the fever.



ERASTUS SNOW.

In October, 1839, Brother Snow became a member of the High Council at Montrose. He endeavored to be active in the ministry during these days of sickness among the Saints, and by over-exertion was prostrated again, and in Knox county, seventy miles from home, was laid up at the house of Brother Haws. At the same time his family was very sick at home. On the return of the Prophet from Washington in 1840, he told Brother Snow that his labors were needed in Pennsylvania. Through much sickness he was reduced to poverty, but by the kindness of the Saints in Commerce he secured some means and left on his mission April 27th, 1840. He traveled by water on the Mississippi and Ohio rivers a distance of 1,400 miles, to Wellsburgh, Va., where he and his companion commenced their labors. He debated two days with Matthew Clapp, a Campbellite preacher, with victory to his side. They then proceeded to Philadelphia. During this mission, Elder Snow did successful missionary work in Pennsylvania, New York, New Jersey and Rhode Island, baptizing a goodly number and holding a great many meetings. He returned in six months to bring his wife to Pennsylvania, having traveled 5,650 miles. He started on his return Nov. 7th, and soon after his arrival in Pennsylvania published a tract in answer to a publication issued against the Saints by a Methodist preacher. While laboring with great zeal in Pennsylvania and New Jersey they met Elder George A. Smith on the latter's return from England, and also Hyrum Smith and others, who had visited the New England States. Elder Hyrum expressed a desire that Brother Snow should go to Salem, Mass., and introduce the Gospel to the inhabitants of that city. Previous to this, the Lord had revealed to the Prophet Joseph that He had many people in that city. Brother Snow had expected to return to Nauvoo. Protracted sickness in his family and continuous absence from home had reduced him to poverty. Notwithstanding this, he started for a strange and unknown region. He took his wife and child to his brother's home in Rhode Island, and continued his journey to Boston, where he met Elder Benjamin Winchester, who had been assigned as his traveling companion.

On Sept. 3d, 1841, they proceeded to Salem, a city at that time of 1,800 people. They secured lodging at one of the cheapest hotels, and the next day hired the Masonic Hall to preach

in. They then wrote an epistle to the people of Salem, setting forth the principles of the Gospel in simplicity, and circulating about 2,500 copies among the people. Elder Winchester then repaired to Pennsylvania, while Brother Snow labored in Salem, preaching four times a week in Masonic Hall. The congregations contributed to pay the hall rent. Opposition soon came, and friends also were raised up who took an interest in the message delivered to them. His friends became numerous and he no longer needed to live at a hotel. He also asked the Lord to provide a home for his family and his prayer was soon answered, for a Mr. Alley, of Lynn, five miles from Salem, invited him to bring his family to his home and there abide. Subsequently they removed to Salem. The opposition to Brother Snow was led by a priestly editor, who published in his paper vile falsehoods against the Saints, but refused to publish Elder Snow's reply. This led to a six days' public debate held in Masonic Hall. About 500 people were present, and as the days went on the interest increased. The popular feeling was turned against the editor, whose arguments were made up of slander and abuse. Many more friends were made, new investigators came to the front, and on Nov. 8th, 1841, five persons were baptized, and soon after thirty more. On March 5th, 1842, Elder Snow held a conference in Masonic Hall and organized a branch of fifty-four souls. By the following June another conference had been held in Salem and the number of members increased to ninety. In Salem, May 1st, 1842, his first son was born.

Elder Snow continued his labors in Salem and vicinity until the spring of 1843. During this time he baptized many, the sick were healed, branches organized and many meetings held. He had several discussions with ministers of various sects, always resulting in a victory for the truth as represented by Elder Snow. Among his opponents the notorious apostate, John C. Bennett, came to Salem and lectured against Joseph Smith and the Saints, telling base falsehoods. Elder Snow met him so ably and firmly that Bennett soon left town. Concluding his fruitful mission, Elder Snow left Salem Aug. 9th, and reached Nauvoo April 11th, 1843, leaving his family in Salem. He returned in May, labored several months in the mission field, and took his family to Nauvoo in November, 1843.

Elder Snow remained in Nauvoo during the winter. He was

intimately associated with the Prophet Joseph, with whom he spent many pleasant hours. He became a member of the Masonic Lodge at Nauvoo, and soon advanced to the degree of Grand Master. At the dedication of the Masonic Temple, April 5th, 1844, Elder Snow delivered the dedicatory address. At the April conference in Nauvoo, 1844, Brother Snow was again called to the Eastern States, where he labored diligently. He returned to Nauvoo, finding the Saints bowed down in sorrow over the martyrdom of their beloved Prophet and Patriarch. He shared in all their sorrows and was a support to the Twelve in encouraging and sustaining the people in their great affliction. He was present at the special meeting, Aug. 8th, when the Twelve, with President Young as their senior, were acknowledged to be the presiding authority in the Church in the absence of the First Presidency. Brother Snow was a living witness to the transfiguration of President Young, and felt, with the Saints present, that truly the mantle of Joseph Smith had fallen upon Brigham Young. Elder Snow spent the winter in Nauvoo, being diligent in his calling and laboring with his hands to provide for his family.

In September, 1845, the mob renewed with vigor its persecution. Elder Snow was present at the general council of the Church in October, 1845, where Gen. Warren, Judge Douglas and other representatives of Gov. Ford were present to negotiate with the Saints to leave the state. This they agreed to do the following spring. The state authorities guaranteed their protection until they could arrange their affairs and leave. This pledge, like the one to protect the Prophet, was not kept, for the mob, before the time for all to leave, were suffered to do them violence and destroy their property. Upon the agreement being made, the Saints intensified their diligence in completing the Temple. This accomplished, they set to work administering the ordinances therein.

Before the exodus, Elder Snow was sent to Quincy to prepare supplies for the Pioneer company. Upon returning he was asked by President Young to prepare himself and family for the journey. He accordingly sold his personal property at a low figure, provided himself with teams and provisions, such as his limited means would allow, and with his family left Nauvoo Feb. 16th, 1846. While crossing the river the boat capsized,

resulting in the loss of some of his property and the narrow escape of his eldest child from drowning. His family pressed on to Mt. Pisgah. On his arrival he found it difficult to sell his property and had to dispose of it at about one-fourth its value. The family then proceeded until they reached the main body of the Saints at Council Bluffs, and thence crossed the river to the camp of the Twelve at Cutler's Park. Subsequent to this he had much sickness. His youngest child died Sept. 9th, 1846. In the winter he made several trips to St. Joseph, Mo., and other points to lay in supplies for his family and others, to sustain them in their pilgrimage.

At a special conference April 6th and 7th, 1847, Elder Snow was selected as one of the noted 143 who constituted the Pioneer company to Salt Lake valley. The full account of this great Latter-day exodus, in which Erastus Snow was a leading spirit, would fill a volume. The patience and endurance of those people, in sickness, privations and dangers from Indians, were truly that of men and women whose trust was in the living God.

After three months' journey, Erastus Snow, with Orson Pratt, emerged from the canyon overlooking the Salt Lake valley July 21st, 1847. When they first beheld the blue waters of the great inland sea, Brother Snow, in his account, says: "We simultaneously swung our hats and shouted Hosannah! for the Spirit told us here the Saints should rest." Brother Snow took an active part in laying out the city and building the Old Fort. He started on a return trip Aug. 26th, 1847, to bring on his family. On his arrival at Winter Quarters his joy was mingled with grief over the death of a sweet little daughter, Mary Minerva, who had died during his absence. Finding the Saints very destitute at Winter Quarters, having been robbed of their homes in Illinois, Elder Snow was appointed to accompany Apostle Ezra T. Benson to the branches of the Church in the Eastern States and solicit aid from the Saints and others to alleviate the wants of their suffering brethren and sisters. Some received them kindly, while most of those not in the faith, turned a cold shoulder to them. They were absent about three months. Upon their return all was activity in preparing to cross the plains with their families and a large company of the Saints. Brother Snow reached the valley with Presidents Young, Kimball and his family Sept. 20th, 1848

On Feb. 12th, 1849, following, Erastus Snow was called and ordained one of the Twelve Apostles of the Church. It is not unsafe to say that no man called to the Apostleship in this dispensation had been a more constant and efficient laborer in the cause from the time he was fifteen years of age up to the date of his ordination. Following his ordination he worked in the ministry and labored with his hands incessantly to build up the country and strengthen the Saints to endure their trials.

At the October conference, 1849, Elder Snow was appointed to open the door of the Gospel in Scandinavia. He left on his mission Oct. 19th, 1849, and had an interesting journey across the plains, thence to the Atlantic coast and across the ocean from Boston to Liverpool, where he landed April 16th, 1850. He visited the branches in England, Scotland and Wales. Accompanied by Elders George P. Dykes and John E. Forsgren, he set foot in Copenhagen, Denmark, on the 14th of June, 1850. Brother P. O. Hansen, a native of that city, who had embraced the Gospel in America, conducted them to a hotel. There they knelt down in solemn prayer and dedicated themselves and their mission to the Lord. The details of Elder Snow's labors in Scandinavia, the manifestations of God's power, his mastery, by study and inspiration, of the Danish language, and all things relating to his remarkable mission, would make many chapters of themselves, and present to the honest heart incidents as remarkable and impressive as those attending the ancient Apostles in introducing to the world the pure plan of salvation. The first baptism in Denmark was performed by Elder Snow, near Copenhagen, Aug. 12th, 1850. Fifteen were baptized on that occasion. The first branch was organized Sept. 15th, 1850, with fifty members, in Copenhagen. While on this mission Elder Snow wrote a pamphlet in Danish, called "A Voice of Truth." Others were translated into Danish, and a most effectual opening was made in Scandinavia. Scores were baptized, and many branches organized. From that day until the present the fruits of the Gospel have been enjoyed in the Scandinavian countries. Thousands have embraced the Gospel and emigrated to Zion. They are among the most faithful Saints of the Church, the most honorable citizens of the country, and best redeemers of a barren waste.

Erastus Snow was beloved by all our people, but he is especi-

ally endeared to the Saints and their children who have come from the far off Scandinavian country of the north. To them his name is almost a synonym of love and admiration. He was absent on this mission nearly three years. He arrived in Salt Lake City Aug. 20th, 1852. The following year, October, 1853, Elders Snow and George A. Smith were called to gather fifty families to strengthen the settlements in Iron county, which they did successfully. In 1854, Erastus was called to preside over the Church in St. Louis and the Western States. Nov. 14th, 1854, he organized a Stake in St. Louis and soon commenced the publication of the *St. Louis Luminary*. He assisted in the emigration of two thousand Saints in 1855, and returned home Sept. 1st, of that year. Between April 22d, and August, 1856, he filled another mission to the States, and later filled another in the East.

Soon after this he was called with Apostle George A. Smith to locate other settlements in Southern Utah. The missionary company left Salt Lake City Nov. 29th, 1861, and from that time Brother Snow made his home chiefly in Southern Utah. The labor of this great pioneer, wise counselor, constant worker and colonizer also extended into Arizona, Mexico, and other places, and wherever he went, either to preach the Gospel or to counsel the Saints in practical matters, Erastus Snow has left the impression of a wise leader and a great man, for God has made him such. Brother Snow represented Southern Utah in the council of the Utah Legislature for many years. In 1873 he went on a short mission to Europe, visiting England and Scandinavia. After that time he was constantly at work among the Saints at home, traveling throughout the Stakes in Utah, Idaho, Colorado, Arizona, Canada and Mexico. He probably did more pioneer work than any other Apostle in the Church. He was a true, patriotic American, and yet during the anti-"Mormon" crusade he was an exile from home. He might, with consistency, ask as the Savior did: "Many good things have I done unto you, and for which of these do ye persecute me?"

Brother Snow was an active participant in all moves looking to the material development of the country and the employment of the Saints. He was interested in the education of the youth, and a staunch supporter of the Church and public schools. He instilled into his sons and daughters, by example and precept,

the habits of industry, temperance and economy. He was kind-hearted and benevolent. He was a man of fine appearance, strong in build. Like all great men, he had his peculiarities. He was a deep thinker, and at times so absorbed in profound thought that he took but little notice of things around him. Sometimes when asked a question, he would not answer it until the next day, or perhaps later still. Some would think that he did not hear the question, but he seldom failed to answer it at a later time. Here is one of the amusing incidents told of him: It was Saturday afternoon. He sat with his wife and others in a room of his house in St. George. While the others were conversing he was intently looking at the floor and tapping his cane on the heel of his shoe. His wife spoke to him, saying: "Brother Snow, will you preach at Washington tomorrow?" He made no answer, and did not appear to notice the question. The interrogation was not repeated and conversation went on as before. The next morning, as the family arose from their knees in prayer, Brother Snow quietly said: "Yes, Minerva, that is my intention." At first they were a little bewildered, but suddenly it dawned upon them as the answer to Sister Snow's question propounded the day before.

After a most remarkable and fruitful life, fraught with great events and crowned with blessings not a few, Apostle Erastus Snow departed this life at his home in Salt Lake City, May 27th, 1888, a little under the age of three score years and ten. He had said before, "I never want to outlive my usefulness." and when, through hardship and exposure, his body gave way to the blows of adversity, the Lord took him to a field where he could continue his labors in the cause of truth. He was an honest man, a true husband, a kind father, a wise counselor, an efficient pioneer and colonizer, a great statesman, and in every sense of the word truly an Apostle of the Lord Jesus Christ. His name and his works will live forever in the generations of the Saints, who love and respect him as their friend and counselor.

APOSTLE FRANKLIN D. RICHARDS.

FRANKLIN DEWEY RICHARDS was born in Richmond, Berkshire county, Mass., April 2d, 1821. He was the son of Phineas and Wealthy Dewey Richards, and was the fourth-born of nine children. Like most of his early associates in the Church, he was of the old New England race, who had distinguished themselves in the early settlement of our country by toil, courage and patriotism to the young republic. Franklin was raised on a farm, and was by no means a stranger to hard work. He early displayed a strong desire for education, and used his spare time in seeking for treasures of knowledge. Before he was ten years old he had perused every book in the Sunday school, which comprised several volumes, and at thirteen he attended for one winter, the Lenox Academy. His parents were devout Congregationalists and trained their children in strict piety. Franklin early developed strong impressions of a religious character. He was so decided in his views that he differed with most of the people around him on scriptural points of doctrine. Because of this, he declined a special offer made him to be educated for the sectarian ministry.

Elders Brigham and Joseph Young visited Richmond in 1836, and presented the restored Gospel. Franklin read the Book of Mormon, accepted it as the truth, and was baptized June 3d, 1838, in his native town. October 22d, 1838, he bade adieu to his home to cast his lot with the persecuted Saints in Far West, Missouri. While crossing the Alleghanies, he received the sad tidings that his brother, George S., had been assassinated at Haun's Mill, Mo. Undaunted, he journeyed on to Missouri, and soon after his arrival, found employment along the Mississippi river.

In May, 1839, he first met the Prophet Joseph Smith. The following spring he was ordained a Seventy, and went on a mission to Northern Indiana. He was very successful, and soon established a branch of the Church in Porter county. Before attaining his twentieth anniversary he delivered a se-

ries of public lectures, which attracted much attention and left a lasting impression upon the minds of those who heard them. He attended the laying of the cornerstone of the Temple in Nauvoo, at the April conference in 1841, and then resumed his labors in Indiana, where he continued his missionary work, though sick with fever most of the time. In December, 1842, he married Jane Snyder. In May, 1844, he was ordained a High Priest, and started on a mission to England, but hearing the sad news of the martyrdom of Joseph and Hyrum Smith, he returned to Nauvoo. In the fore part of 1845 he traveled over a thousand miles in gathering means for the Nauvoo Temple. After this he was called to be a scribe in the office of the Church Historian. He also labored as a carpenter and joiner on the Temple, in which he received his endowments, and subsequently officiated in administering the ordinances to others.

In the exodus of 1846 Elder Richards sacrificed his little home, built by his own hands, and started his family westward with the moving Camp of Israel. After seeing his family driven into the wilderness he turned his face eastward, and with true heroism left to fulfill his mission to England. He possessed the faith of the ancient Apostles, for with meager clothing and almost destitute of money, he made his way to the Atlantic coast, and thence across the mighty deep to the shores of Europe. Before leaving America the last word he received from the exiled Saints was that his wife had given birth to a baby boy and was lying at the point of death. With this additional trial he resolutely commended his family to the Lord, and pursued his way to England. Upon his arrival in Europe, he was appointed to preside over the Church in Scotland. Shortly afterward he became one of President Orson Spencer's counselors in the British mission. He was then twenty-five years old. Through the serious sickness of President Spencer, Elder Richards sustained the responsibility of virtually presiding over the entire mission. He labored efficiently and faithfully until February 20th, 1848, when he started homeward, in charge of a large company of emigrating Saints. During his mission he received the sad news that his brother, Joseph William, had succumbed to death while on the march as a member of the Mormon Battalion. Brother Franklin's daughter, Wealthy, had also died during his absence.



FRANKLIN D. RICHARDS.

Upon his return home he found his wife, and their relatives who had survived the perils of the exodus, at St. Louis, Mo. This was the middle of May, 1848. In June he went to Southern Iowa to buy cattle with which to move the company, under the direction of his uncle, Willard Richards, across the plains. The company left for Salt Lake valley July 5th, 1848. The journey was a most trying one, as Sister Richards was very sick nearly the entire distance, but by the blessings of the Lord, and with the aid of kind, helpful friends, she survived the journey and is today one of the presidency of the Relief Society throughout the Church. They reached their destination, Oct. 19th, 1848, with hearts full of gratitude to God to be once more with the body of the Church, and far removed from scenes of mobocracy and persecution.

Elder Richards exchanged his cloak and other available articles of clothing for building material, and by dint of hard and honest labor constructed a small room, in which the family sojourned during the winter. While dwelling in this humble adobe habitation he was called to receive his ordination to the Apostleship, February 12th, 1849. He immediately became associated with the leading men of the community in forming the provisional government of the State of Deseret, in Church work generally, and was very active in establishing the Perpetual Emigration Fund.

In October, 1849, he was again called to Europe to continue his missionary labors in a foreign land. He traveled across the continent and ocean with Apostles John Taylor, Lorenzo and Erastus Snow, and other Elders. Hostile Indians, inclement weather, icy streams, etc. went to make up an eventful journey. In January, 1850, they visited Saints and friends in St. Louis. They arrived in Great Britain in March, 1850. This was an eventful year in the history of the Church, so far as spreading the Gospel abroad is concerned. President Taylor was sent to open the door of salvation to the French nation; Lorenzo Snow to Italy; Erastus Snow to Scandinavia; Orson Pratt was presiding in Liverpool, but being called hastily to Council Bluffs, Brother Franklin was left to edit the *Millennial Star* and take charge of the British mission. He founded the Perpetual Emigration Fund in England on a solid basis, and labored eff'iently in every department. Apostle Pratt

returned to England, when Elder Richards became his assistant, and upon the release of Elder Pratt in 1851, Brother Richards became President of the British mission. With energy and great zeal he and his fellow-laborers spread the Gospel throughout the British Isles. He increased the labors in the Liverpool office very materially. In a short time he revised and published a 25,000 edition of the Hymn Book, a new edition of P. P. Pratt's Voice of Warning, stereotyped the Doctrine and Covenants, prepared and published the Pearl of Great Price, and paid an interesting visit to Elder Taylor in France. From 1850 to 1852, about 16,000 souls had been added to the Church by baptism in the British mission. He started to Zion the first company of Saints that sailed from Europe under the regulations of the Perpetual Emigration Fund, with Apostle Erastus Snow, and arranged for the organization of a company to manufacture iron in Utah.

Soon after his return he was again elected to the legislature and resumed his labors as a lawmaker. Early in 1853 he participated in the dedication of the grounds and laying the cornerstone of the Temple in Salt Lake City. In July of that year he went to Iron county to establish iron works, but the project, under existing conditions, was impracticable. While there, Gov. Young and Lieut.-Gen. Wells issued military orders, owing to Indian hostilities. Brother Richards labored faithfully in gathering in the outposts, changing the site of Cedar City, and preparing the people to resist the aggressions of the Indians. Returning to Salt Lake City, he was just in time to witness the decease of his mother. He went back to Iron county in October, 1853, and labored there until called to his legislative work in the winter.

While in Salt Lake City he was notified to prepare again for the British mission. Before leaving, he dedicated his home, property and all he possessed to the Lord. He reached England, June 4th, 1854, and immediately assumed the responsibilities of the mission. His letter of appointment from the Presidency implied the amalgamation of all the European missions under one head, as it authorized him "to preside over all the conferences and all the affairs of the Church in the British Isles and adjacent countries." While presiding in Europe he visited the continent, promoting the interests of the Gospel

of peace and harmony among the people. It was during this mission that Brother Richards baptized that noble man, who has done so much for Zion, especially the youth, in religious and secular education—Dr. Karl G. Maeser. In 1855 he secured for the growing necessities of the mission the premises now widely known as 42 Islington, which have been occupied from that time to the present as the mission headquarters. In October, 1855, under President Richards' personal direction, the Saxon Mission was established in Dresden, and has yielded many intelligent converts to the faith. He was constant in his travels, and it was also within his province to direct the branches in the East Indies, Africa, Australia and other parts, which required the concentration of every energy with an eye ever single to the glory of God.

Brother Franklin was probably better informed on every detail of foreign missions than any other man. Previous to his leaving for home the presidents of conferences met in London and paid to him a glowing tribute of respect and esteem. October 4th, 1856, he once more reached his mountain home. He again became a member of the Utah Legislature, and was re-elected a regent of the Deseret University. April 20th, 1857, he was elected and commissioned brigadier-general of the second brigade of infantry of the Nauvoo Legion. During the Johnston army troubles he was engaged with a detachment from his brigade to support Gen. Wells in Echo Canyon. With others, he left his property to be committed to the flames in case the army persisted in driving the Saints from their homes and despoiling them of their property. July 21st, 1859, he began a political tour in Southern Utah to arrange for the election of a delegate to Congress.

Upon his return to Salt Lake City he was appointed, with President John Taylor, to meet two companies of emigrants, many of whom were old and endeared associates of these two Apostles. During the seven years following, he labored chiefly among the Saints. His labors were varied and multifarious, combining the work of ecclesiastic, politics, mill building and agriculture. He was never idle, but was the embodiment of industry with hand and brain.

July 29th, 1866, he was again called on a mission to Europe; was on the way two weeks, reached Liverpool Sep-

tember 11th, 1866, and immediately commenced a tour of the conferences, including that of Scandinavia and several on the continent. In July, 1866, he again became President of the entire mission. He had a splendid corps of Elders to labor in the various fields, and the year following, Great Britain alone furnished over 3,400 souls for baptism into the Church, and in about the same time more than 3,000 Saints emigrated to Utah. Up to this time sailing vessels were used for transporting the Saints to America, but President Richards, looking to the future, deemed these inadequate, and changed to the steamship.

This was Brother Richards' last foreign mission. He crossed the ocean eight times, and spent much of his life in the ministry abroad. Under his supervision, the Lord directing him, many thousands of souls had embraced the Gospel, and a much greater number gathered to Zion. His missionary zeal had not abated, but his wise counsels were needed at home with the body of the Church. A new experience in his labors now came to him. In February, 1869, he was elected probate judge of Weber county. He occupied this position for fourteen years. He served with great ability and wisdom, making friends on every hand. He was familiarly called by business and political men, "Judge Richards." He had many warm friends among the non-"Mormon" population of the community. Ogden City and Weber county are recognized as next in importance to Salt Lake City and county, and much of the growth and progress of Weber is due to the potent influence of Brother Richards. Up to 1869, Ogden had no newspaper. Elder Richards established, and for some time edited, the *Ogden Junction*, which subsequently took the title of the *Ogden Herald*, and finally the *Ogden Standard*, under changes of management.

Elder Richards did much to improve the schools of Weber county. He organized societies which preceded the Mutual Improvement Associations, and originated a plan by which the youth of Weber county, without cost, could hear the most talented lecturers of Utah on scientific and other subjects. He taught the people by pretext and example, how to avoid the influence of the mixed population so rapidly gathering into Ogden City, and how to make home pleasant and attractive. During his administration of fourteen years as probate judge,

no decision of his was ever reversed by a higher tribunal. Hundreds of cases of divorce, land estates and land suits were brought before him. He adjudicated the land titles of Huntsville, North Ogden and Plain City. None of these arrangements were ever set aside by any court. Besides these, he had many criminal cases to try, the decision in none of which was ever reversed. His administration financially was also a great success. Roads and bridges were built, and the only toll road in the county, the one through Ogden canyon, was purchased and made free. His position had no salary attached to it, yet he labored with unselfish devotion for the county and people.

During this time Elder Richards continued a member of the legislature, and traveled, preached and counseled throughout the territory. He assisted President Young in organizing nearly all the Stakes of Zion. Near the close of his official career, Congress passed a law known as the "Hoar Amendment," which authorized the governor to fill vacancies caused by failure to elect officers at the August election of 1882. By claim of authority from this act, Gov. Murray appointed James N. Kimball probate judge of Weber county. Judge Richards denied that there was a vacancy, and Mr. Kimball instituted a mandamus suit to compel a relinquishment of the office and records to him. The district court decided in favor of Mr. Kimball. Judge Richards appealed to the supreme court of the Territory, which affirmed the lower court. He then appealed to the supreme court of the United States, where it rested until the time of Mr. Kimball's appointed term had run out. This was a test case, and if it had not been contested with determination, the governor's appointees would have displaced the officers elected by the people and thus given the political control into the hands of the non-"Mormon," or Liberal party.

Many years Apostle Richards was Church Historian and general Church Recorder. This position he filled with his usual ability and devotion until the time of his death. He was much interested in work for the dead and had accomplished as much, perhaps, in this line as any other man except President Woodruff. He took great interest in the Genealogical Society of Utah, and sought to interest others.

When President Lorenzo Snow became President of the Church, Brother Richards succeeded to the Presidency of the Twelve Apostles, and occupied that place until he departed this life. He was endeared to all his associates and all the Saints, and many not of our faith, because of his kind, affable manner. During the later years of his life his time was chiefly occupied in the office of Historian, but he visited many of the stakes and was faithfully industrious to the last. In the fall of 1899 he became enfeebled through paralysis, and after an illness of several weeks accompanied by brief spells of improvement, he passed quietly into the spirit land at 12:14 Saturday morning, December 9th, 1899, at his home in Ogden City.

President Richards was noted for the kindness of his heart, the gentleness of his manners, and his constant, unceasing devotion to the work of God. While he has gone to the unseen world, he still lives by the great labors of his life, which will be perpetuated in the love and memory of the Saints throughout all generations. His funeral was held at the Ogden Tabernacle, December 12th, 1899, and was attended by a host of Saints. His remains were laid quietly to rest in the Ogden cemetery. President Snow, his counselors, and Elder Brigham Young and others spoke at his funeral in terms of highest esteem. Among the glowing tributes of respect to the character and faith of President Richards, President Joseph F. Smith said, that he had seen him under such trying ordeals as few could endure, and under which President Richards had shown the patient submission, faith and devotion of Job, when he exclaimed, "Though He slay me, yet will I trust in Him." The industry, integrity, faith, purity and devotion of Franklin D. Richards will serve as a beacon light to all generations who shall read his history, who will bless his memory and praise God, who sent him to perform his part in the great dispensation of the fullness of times.

APOSTLE BRIGHAM YOUNG, JR.

BRIGHAM YOUNG, JR., a son of the late President Brigham Young and Ann Angell Young, was born in Kirtland, Geauga county, Ohio, December 13th, 1836. With his parents he removed to Missouri, and thence to Nauvoo, Illinois. In these States, though in childhood, he learned something of the hardships of persecution, and they have never been effaced from his memory. His father, as is well known, was one of the first and great Apostles of the Church. His mother, too, was a noble type of womanhood, and a true, devoted, Latter-day Saint. While in poverty, and her husband on a mission to Great Britain, Elder Lorenzo Snow called upon Sister Young on the eve of his departure to fill a mission to Europe. He asked her what news from home he should convey to her husband. She answered, "Tell him we are about as well as other people, and though in straitened circumstances, temporarily speaking, we don't want to see him home until he has completed a good mission and has been honorably released." Before their children, the Church and the world, this example of endurance and devotion to God and His cause, the parents of Apostle Brigham Young set all the days of their lives.

Brigham Young, Jr., was baptized by his father in the Mississippi river at Nauvoo, Illinois, when eight years of age. He was exiled, with his father and family, from their home in Nauvoo in 1846. With his mother, he remained in Winter Quarters until 1848, when they journeyed across the plains and reached Salt Lake valley in September of that year. Brigham was then only twelve years of age, but he at once performed good service as a herd boy and worked in the canyon and at other manual labor. He was likewise a "minute man," keeping watch against the encroachment of hostile Indians. In this latter capacity he participated in several dangerous expeditions. November 15th, 1855, he took to wife Sister Catherine Curtis Spencer, a daughter of Orson Spencer. At the approach of Johnston's army he did able work as a scout, suffer-



BRIGHAM YOUNG, JR.

ing many hardships while in the mountains, from inclement weather and over-exertion in his duties. When one of the hand-cart companies crossing the plains was in distress, Brother Brigham went with a relief party, and suffered such exposure and hardships that he was attacked with inflammatory rheumatism, from which he has suffered at various times ever since. At the April conference in 1861 he became a member of the Salt Lake Stake High Council. In 1862 he went East with Utah's delegate to Congress, Dr. J. M. Bernhisel. While in New York City he received a letter from his father requesting him to proceed as a missionary to Europe. He promptly complied, and sailed for Liverpool, where he arrived July 26th, 1862. His labors were principally in London, with Elder William C. Staines. He also visited Scandinavia and other parts of Europe. He sailed from Liverpool on his return home, September 1st, 1863. In 1864 he was again called to Europe, this time to associate with President Daniel H. Wells in the Presidency of the European mission. Accompanied by his wife, Catherine, he reached Liverpool, July 25th, 1864. He then labored in company with President Wells, looking after the interests of the mission in all departments until August, 1865, when he succeeded President Wells as the President of the mission. During his administration he traveled extensively through the conferences upon the British Isles, and several times visited the continent, giving personal attention to the interests of the Church in Denmark, Sweden, Norway, Switzerland, France and Russia. By request of his father, he returned home on a visit, sailing from Liverpool, September 19th, 1865, Apostle Orson Pratt taking charge of the mission.

A peculiar incident occurred while crossing the Atlantic ocean. A terrible storm arose, threatening to sink the vessel. A portion of the rigging was torn down by the wind, and one man was washed overboard. A burly Irishman, who was called a religious fanatic, attributed the cause of the storm to the fact that a "Jonah" was aboard the ship in the shape of a "Mormon" Elder. The Irishman made a persistent demand on the captain that Elder Young be cast into the sea. He was so boisterous and persistent that at last the captain had to interfere and compel the Irishman to hold his peace.

After a very rough journey by sea and land, Elder Young

reached home, October 25th, 1865. In the spring of 1866 he returned to Europe, resumed the responsibilities of the mission, and continued his labors until he sailed from Liverpool on his return home, June 20th, 1867. While absent he visited the World's Fair at Paris, France. Returning home, he left the mission under the presidency of Apostle Franklin D. Richards. While on his mission two of his children were born in England, Mabel and Joseph. The following year Elder Brigham Young and his brother, Joseph A., acted as agents in sub-contracting for their father, who had contracted to grade a large section of the Union Pacific railroad. Brother Young was also prominent in the Nauvoo Legion as a military man until its disorganization in 1870. In that capacity he displayed considerable talent, and did efficient service in the annual drills of the territorial militia.

Elder Young had been ordained to the Apostleship, and was set apart as one of the Twelve Apostles, October 9th, 1868. From that time to the present his chief and almost entire labors have been directly in the duties of his Apostleship. Subsequent to the decease of Apostle Ezra T. Benson he was called by President Young to preside over the affairs of the Church in Cache valley. For this purpose he removed to Logan city and presided in Cache valley until the Stake was organized in 1877. At the annual conference held in April, 1873, Apostle Young was chosen one of the assistant five Counselors to President Brigham Young, which place he filled until after his father's death, in 1877. During that period he spent much of his time in St. George, looking after the interests of the Church in Southern Utah. After his father's demise, he was appointed one of the administrators of the estate, in settling the affairs of which he showed a just and amicable disposition, which elicited the confidence and respect of the Saints, as well as of his father's family. For refusing to deliver certain Church property into the hands of the receiver, W. S. McCornick, he and President John Taylor, George Q. Cannon and Albert Carrington were adjudged guilty of contempt by Judge Boreman. Aug. 4th, Apostle Young, with the two last-named brethren, was sent to the penitentiary, where they remained until August 28th, when they were liberated, the decision of

Judge Boreman having been reversed by the supreme court of the Territory.

In 1881 Apostle Young went to Arizona, where he spent one year, returning in time to wait upon his noble mother in her dying moments. She departed this life at her home in Salt Lake City, June 27th, 1882. Among the many positions of honor and trust held by Apostle Young, and always held with integrity, he has served several terms in the territorial legislature. He has been East on several visits in the interests of the Church, as well as doing considerable missionary labor abroad. In more recent years his labors have been chiefly in the Stakes of Zion, quite extensively in Mexico, Arizona, New Mexico and Colorado, as well as Utah, laboring zealously with his brethren, the Twelve, in the many duties and responsibilities of their high calling. While visiting the Yaqui Indians in Mexico, he was stricken with yellow fever and brought nigh unto death, but was healed by the power of God. During the anti-"Mormon" crusade in Utah and surrounding territories, Apostle Young suffered, with many of his brethren, as an exile from home. In 1890 to 1892 he presided over the European mission. He labored with zeal for the spread of the Gospel, possessing the love and confidence of the Elders throughout the mission. He returned home in the spring of 1893, in time to take an active part in the dedication of the Temple of the Lord in Salt Lake City. Since then he has traveled extensively among the Stakes of Zion, assisting to regulate the affairs of the Church, and has been prominent in the councils of the Presidency and Apostleship.

Apostle Young is a sociable, unassuming, humble and pleasant man, and from the nature of his disposition is most beloved and appreciated by those who know him best. As a fitting conclusion of this brief and incomplete sketch of his life, we subjoin the following quotation from the gifted pen of Sister Susa Young Gates, his beloved and devoted sister:

"Brigham Young is a noble representative of his father's family. His gentle wisdom, his merry heart and his integrity and truth are known to all the Saints. No matter what may be his troubles, he does not impose them upon his friends. He has naught but contempt for all forms of hypocrisy or deceit. His own life and soul is a clear, open book, and he would not

gain the whole world were it to be secured through policy or subterfuge. A wide stream of bubbling gaiety flows through much of his life. All who know him, even in the least, are well aware of this trait in his character. Yet, well as he loves a joke, he cannot tolerate anything savoring of irreverence or mockery. His wrath is rare, but so much the more to be dreaded. Woe to the doer or speaker of anything which might savor of the betrayal of the Priesthood when Brigham Young is nigh! One of his most notable traits is an innate modesty, which is almost extreme when he estimates his own worth and character. Ask him for the facts of his life and he will innocently ignore that you are asking about himself, and will give you leaf after leaf from the life of his beloved father or others of his friends and associates. He must be often reminded that it is his life that you are seeking to know about. He will assure you that he is the least worthy of his exalted position of any of his quorum, and your silent comment thereon is, 'He that is least among you, the same shall be greatest.' Today Apostle Young has the same genial tone of voice, the same youthful spirit and the same quiet wisdom that have been so prominent in his character from boyhood. Those who know him best honor and revere him most. May his useful life be prolonged many years upon the earth."

Apostle Brigham Young was unanimously sustained by the council of the Apostles, as President of that body, Thursday, Oct. 17, 1901, and set apart the same day by President Joseph F. Smith, assisted by the Apostles and Patriarch John Smith.

APOSTLE FRANCIS M. LYMAN.

That worthy Apostle of the Host, FRANCIS MARION LYMAN, was born in Goodhope, McDonough county, Illinois, Jan. 12th, 1840. He is the eldest son of Amasa Mason Lyman and Louisa Maria Tanner Lyman, both of the early Puritan stock. The time of his birth witnessed the days of tribulation to the Saints of God. They had been driven from Jackson, Clay and Caldwell counties, Missouri, and were taking refuge in Illinois. In the spring of 1840, Brother Lyman's family moved into Iowa, thence to Nauvoo, in 1841. From there, in 1843, they moved to Alquina, Fayette county, Indiana, where they remained until after the martyrdom of the Prophet and the Patriarch of the Church in 1844, when they returned to Nauvoo. Elder Lyman is probably the youngest man living who remembers having seen the Prophet Joseph Smith and who also received administrations in the Nauvoo Temple, for in that sacred building he was sealed to his parents by Presidents Young and Kimball in 1846.

In June, 1846, he, with his mother and three other children, in charge of his mother's father, John Tanner, journeyed west to Winter Quarters, his father having gone with the pioneers from Nauvoo. On July 1st, 1848, being a little over 8 years old, Brother Lyman was baptized by his father in the Elkhorn river, and confirmed by him. Notwithstanding his tender years, on their journey to Salt Lake valley, young Lyman drove a yoke of cattle, arriving there October 9th, 1848. During the next three years he occupied his time in such labor and diversions as were the lot of Pioneer children in those days. The opportunities for education were meager, but such as they were, Francis Marion received the benefit. His father and Elder C. C. Rich having been called on a mission to California to establish a temporary home and outfitting post there for the Saints, the family removed to California in 1851. On the way young Lyman performed a man's duty in driving loose stock, etc., the entire distance. For several years he was em-



FRANCIS M. LYMAN.

ployed in looking after cattle and freighting between San Bernardino and Salt Lake City, making in that time sixteen trips across the desert between California and Utah. His winter months were spent in San Bernardino, obtaining such education as the schools afforded. With Thomas W. Whittaker he worked about eighteen months at the joiner's trade. His father and Elder C. C. Rich purchased the San Bernardino ranch.

In April, 1853, Francis Marion was a witness to the laying of the cornerstone of the Temple in Salt Lake City. In 1857, he was selected as a missionary to Europe, but the advent of Johnston's army deferred his mission for the time being, although he went as far as Salt Lake City on his way to Great Britain. There it was deemed wisdom for him to return to the coast and move his father's family into Utah. All missionaries and colonizing Saints abroad were called home then.

In 1856, Brother Lyman was ordained an Elder by his father, and May 1st, 1860, he started on his mission to Europe. While his public life in the ministry really began at this time, he had filled the colonization mission with his father in San Bernardino. In 1858, he explored, with the elder Lyman, the Colorado river in Utah. He was ordained a Seventy in Farmington, Utah, (where he had moved to cultivate his father's farm), on January 7th, 1860.

On November 18th, 1851, he was united in marriage to Rhoda Ann Taylor, who, with her mother and family, had received the Gospel in Australia, through the labors of Elder Wm. Hyde and others.

Before leaving for England, Elder Lyman moved his family, consisting of a wife and one child, to Beaver, Utah, where he built for them a log cabin. While on the way to Europe he visited Kirtland, and was shown through the Temple by Martin Harris, one of the three witnesses to the Book of Mormon. Since that time he has visited the sacred edifice several times, as he takes profound interest and satisfaction in visiting places of note relating to the early scenes and history of the Church. He sailed for Liverpool from New York, July 14th, on the steamship Edinburgh, and landed in that city July 27th, 1860.

At this juncture, let us quote a paragraph of his life, written for the *Juvenile Instructor*, by Elder Edward H. Anderson:

"Let us ask the boys and girls to look back over the life of this boy of twenty years and see what he had accomplished. What an astonishing record of activity and work! Frontiersman at birth and babyhood; pioneer and teamster at eight; herdsman and cowboy at eleven; learning a trade at thirteen; plowing the trackless desert at sixteen; married at seventeen; exploring the gorges and wilds of the Colorado at eighteen; a Seventy and a missionary at twenty; with farming, attending school, presiding over improvement associations, building the log cabin of the pioneer, as incidents thrown here and there in between." What an example of industry, labor, faith and devotion, worthy of following by every human being!

In 1862, Elder Lyman was released from his mission, and started for home May 13th, with a company of over 800 Saints. They were forty-two days on the ocean, and it was October 16th when he reached his home in Beaver, Utah. In 1863, he moved to Fillmore, where he resided fourteen years. In that time he held the positions of assistant assessor of United States internal revenue, member of the Utah legislature from Millard county, prosecuting attorney, county superintendent of schools, county clerk and recorder, and other places of trust, to which he was chosen by the people. He was also ordained a High Priest and served as a High Counselor. On October 16th, 1873, he started on a second mission to Great Britain. He not only labored as a missionary in England, but made tours of Scotland, Wales, Germany, Denmark, France and Switzerland, and was very successful. On his return, in 1875, he was accompanied by 300 Saints.

In April, 1877, Elder Lyman attended the dedication of the St. George Temple. When the Tooele Stake was organized, June 24th, 1877, he was placed to preside over it. For the next three years he was at the head of affairs in that county, religiously and politically. The so-called "Liberals" had obtained control previously, and by dishonest extravagance, had spent in four years the revenue of five. President Lyman having been elected county recorder and representative to the legislature from the county, set his mind at once to the dislodging from power of the incompetent and plundering officials, and with his determination and persistent qualities, he never relaxed his energies until the good work had been accomplished.

In 1878, the Utah legislature passed a law which required the registration of votes; this meant the dissolution of the so-called "Tooele Republic," because it afforded means for the people to regain the control of their own affairs, which had been wrested from them. In August, 1878, all the candidates of the "People's Party" were elected by a safe majority. The "Liberal" officials refused to count the votes cast, and by fraudulent procedure declared the candidates of the "People's Party" not elected. Hon. F. M. Lyman filed notice of contest and carried it to the supreme court, which issued a preemptory order requiring the officers to count the ballots and declare the correct result of the election. This action placed the candidates of the "People's Party" in office, and by economy and watchfulness the county was redeemed from the debt incurred by the corrupt officials. Elder Lyman, in this experience, as in others, proved himself to be a terror to evil-doers.

While on a tour in Southern Utah, Arizona and New Mexico, Elder Lyman was called at the general conference in October, 1880, to be one of the Twelve Apostles. Elder John Henry Smith was called at the same time. Brother Lyman was ordained to the Apostleship October 27th, 1880, by President John Taylor. From that day until the present, his whole time and energies have been devoted to the duties of that office. No Apostle travels more among the Stakes of Zion and reaches more of the settlements of the Saints than does Apostle Lyman. He is incessant in his work by day and by night. Since his call to the Apostleship he has performed an important mission among the Indians of Uintah and Uncompahgre reservations, one mission in California, (accompanied by Elder B. H. Roberts), one in the Southern States with Elder Matthias F. Cowley, as his traveling companion, and on April 19th, 1901, left on his third mission to Great Britain to preside over the European missions of the Church. It was on November 17th, 1883, when he was called by President John Taylor to fill his Indian mission. Before leaving he asked President Taylor how to proceed. He was answered that Brother Lyman was entitled to know the will of the Lord and would be guided aright. While at Currant Creek, on the way to the Reservation, Brother Lyman came to a hill, 1,000 feet above the table-land in that vicinity. While climbing the steep his thoughts were upon the

difficulty of his mission; he had no knowledge of how to proceed. If he asked the agents, he might be refused the privilege of presenting the Gospel to the Indians, as other missionaries had been. While thus in troubled thought, the Spirit of the Lord impressed him to go to the summit of the hill. When he reached the top he discovered a large flat rock, upon which he stepped, removed his hat, and fell upon his knees in prayer to God, with his face toward the East. He says: "I went before the Lord and told Him all my troubles; how everything seemed against us, and how little I knew about the work; how I had learned that the agents at Uintah and Ouray were bitterly opposed to the "Mormons" and their doctrines, and then asked for the successful opening of the mission to the Lamanites in that region, and that God might guide me aright and soften the hearts of the agents with a favor towards us and our cause."

Before he knelt to pray the atmosphere was perfectly calm, but suddenly a wind began blowing amounting in force almost to a tempest and lasted during the half hour he was engaged in prayer. When his supplications were over, the wind suddenly ceased to blow and all was calm and serene. As he arose and left his place of prayer, the quiet yet unmistakable testimony of the Holy Spirit rested upon him, and he felt to go straightforward with his work, visit the agents and all would be well. Subsequently this testimony of the Spirit was verified in a remarkable manner, for the agents and Indians received him well and an effectual door for doing good among them was opened wide. But before the fulfillment of this prophetic conviction, as the wind had howled around him while engaged in prayer, so he personally had to pass through well-nigh the ordeal of death. The event is described by Elder Edward H. Anderson as follows:

"On the morning of the 12th (May) the camp was up early and it appeared that all the difficulties which had so far surrounded them were at length overcome. He was sitting on a camp-stool just before breakfast, and reached over to take up a fry-pan of meat, when he was suddenly seized with a threatened rupture of the lower bowels and the most excruciating pain that could be imagined in his left side. It felt as though there had been some internal rupture and was so severe and

agonizing that all hopes of his recovery were given up. The company had no medicines of any kind. One of the brethren preferred to send fifty miles away for a doctor but Brother Lyman forbade him saying that he could not last until the arrival of a physician. It was suggested that he be taken back, but it was impossible to move him, the pain was so intense. For two hours he remained in such terrible agony that cold sweat stood out in great beads upon his body. During this time, he says, every good act of his life passed before him, and strange to say, not an evil thing that he had done came to his mind—nothing but good. He saw himself carried home dead and beheld the consternation of his family at his death and what had overtaken him. During all this time, strange to say, neither he nor his companions (although they had done everything to alleviate his sufferings) had thought of the ordinance of laying on of hands. 'It never once entered my mind,' he said, 'nor did the brethren think of it.' At the close of that time one of the brethren suggested administering to him, which was accordingly done. No sooner were the hands of the brethren lifted from his head than the pain left him as suddenly as it came. He became perfectly free, and had thus been healed by the power of God by the laying on of hands by the Elders. 'Then,' he says, 'I thought how good it is to be only free from pain! It is the greatest heaven of all. And yet the most of our lives we are free, but scarcely appreciate it. He fell into a sweet sleep and in a comparatively short time was able to proceed on the journey.'

The adversary was thus overcome by the power of God. They reached their destination, and were received with kindness by the Lamanites and the agents, J. J. Crichlow of Uintah and J. F. Minness of Ouray. The Gospel was freely taught and the Book of Mormon introduced among them by Elder Lyman and his associates. Elder Nephi, surnamed Lehi by Apostle Lyman, Chief Tabby and other Ute chiefs also preached and bore testimony (being faithful Latter-day Saints), and many others were converted to the truth.

In the winter of 1893-'94, Apostle Lyman, accompanied by Elder B. H. Roberts, performed a good mission in Southern California, visiting some of his father's family and other relatives, who had recently moved there. In the winter of 1897-'98.

he and Elder M. F. Cowley visited each conference of the Southern States mission, held a two days' meeting with the general public and one day of Priesthood meeting with the Elders in each conference. His counsels, admonitions and instructions, often couched in quaint sayings, will ever be remembered by the Elders then laboring in the Southern States.

Apostle Lyman is one of the most active workers in the Church. He is never idle. He keeps a daily journal, in all probability the most complete in detail of any private journal in the Church. When he goes to the sphere beyond, he proposes to place his journals in the archives of the Church for the benefit thereof. He writes it up daily, never getting behind. In keeping a journal, which every active Elder and some of the sisters ought to do, Elder Lyman's example and method may well be followed with profit. He is very practical in word and deed, and his teachings are always seasoned with the influences of the Holy Spirit. Owing to his marked ability, he is often referred to as "the teacher" in his quorum. He is pre-eminently a peacemaker. When difficulties exist where the general authorities are requested to participate in their settlement, Brother Lyman, if within reach, is frequently selected to adjudicate the trouble. He is firm, yet kind, never betraying petty anger or a sense of affronted dignity because of opposition to his efforts to make peace.

As in the case of his Indian mission, Elder Lyman usually "sets no stakes," but depends upon the inspiration of the Holy Spirit for guidance to meet the emergency, and never fails to be impressed about right. His "off-hand" answers to questions and his quaint sayings, always containing a good thought, would make a volume, pleasing and instructive. He is also apt in his replies to questions; for instance, he was asked, before a public audience in the opera house at Jackson, Miss., by an impertinent fellow, if the "Mormons" did not still believe in plural marriage, only discontinuing it because of a compulsory law, and if that law was repealed would they not restore the practice of it? Apostle Lyman coolly replied: "When you get the law repealed will be time enough to answer your question." During the Tooele troubles an over-inquisitive person wrote, and among other queries, asked him, "Who is the largest sheep

owner in Tooele county?" He answered, "I am. I weigh 280 pounds. Other questions answered on receipt of \$2.00."

Brother Lyman looks upon death with the utmost freedom from concern. His experience while filling his Indian mission doubtless makes him a personal witness that to the faithful "death is sweet and the grave has no victory." The writer of this little sketch was favored, a few weeks after his call to the Apostleship, with being in Elder Lyman's company day and night for four months, and will never forget the lessons taught by him through example and precept.

Apostle Lyman is now past the age of sixty-one, is of well preserved body and sound mind, full of endurance and activity. He stands over six feet high, weighs 250 pounds and is unburdened with surplus flesh. His life of usefulness, his constant labors, his marked ability, his title by merit to the inspiration of the Holy Spirit, all endear him to the Saints and make us fondly hope that he shall live for many happy years.

In concluding this imperfect sketch, let us repeat the counsel of Apostle Lyman, which he gave to the readers of the *Juvenile Instructor*: "Boys and girls, be pure in thought and actions; do nothing that will make you feel ashamed to face any good person in the world. This course will make you free and happy. There is no other bondage so heavy as the bondage of sin, no other freedom so delightful as the freedom of innocence and purity. Guard your good name and your happiness by determining to be free from sin; protect your innocence by thinking pure thoughts; shield your purity by noble actions."

APOSTLE JOHN HENRY SMITH.

JOHN HENRY SMITH is the son of the late President George A. Smith and his wife Sarah Ann Libby, and was born at Carburnce, Pottawattamie county, Iowa, September 18th, 1848. When asked in later years by an acquaintance where he was born, he answered, "In the garden spot of the world." So great was his admiration for the rich lands of his native state that he esteemed it worthy of that title.

The time of his birth was that period of trial incident to the exile from Nauvoo, and the pilgrimage of the Saints from Illinois to the valley of the Great Salt Lake. His father had gone to the valley with President Brigham Young in the Pioneer band of 143, and shortly thereafter had returned to Winter Quarters, on the Missouri river, to assist in gathering the Saints and to remove his family to Salt Lake valley. In the summer of 1849 George A. Smith started across the plains with his family. When they reached their destination the subject of this sketch was one year old. In less than two years from the time of their arrival his mother died, leaving John Henry as their only child. He was immediately taken by his aunt, Hannah M. Libby Smith, also a wife of his father, and under her kind watchcare was reared to manhood with all the tenderness bestowed upon her own son. She also had a son, Charles Warren, but a few months the junior of John Henry. The two were reared together, and as they grew in years they became more and more endeared to each other, becoming to each other as David and Jonathan. Although in later years conditions have thrown them apart, the attachment of early youth remains bright and untarnished.

The family of George A. Smith being called to colonize different places, became very much scattered, some residing in Salt Lake City, some in Provo and others in Parowan, and George A.'s many public duties rendered it impossible to devote much personal attention to his family. For this reason Brother John Henry feels that much of his success in life is due to the careful training afforded him by his devoted aunt

and step-mother. In 1852 his aunt removed to Provo, and in that city he spent his early boyhood days. In expressing his heartfelt sentiments of respect for the noble mother who reared him, he but corroborates the heartfelt testimony of thousands whose great attainments in life are largely due to the example and teachings of a loving and devoted mother.

Like many other Pioneer boys of Utah, John Henry's occupation consisted of herding stock. This he did on the Provo bench and along the shores of the Utah lake. He is of large stature, full of life and merriment, and always esteemed by his associates as the very embodiment of good nature.

During the Indian troubles which occurred in Utah county in its early history, John Henry, though very young, participated, and on one occasion was shot at, but escaped unharmed. On another occasion, when but fourteen years of age, he came near drowning in the Provo river, but the eye of the Lord was upon him. His mission was to live and labor for man's salvation. He was saved in a most marvelous manner. In company with Thomas and Geo. M. Brown, he attempted to cross the river in a small boat. This was June 8th, 1862, when the water was high and the current swift. The boat was capsized, and while the other boys made safely to shore, John Henry became entangled in some driftwood and disappeared below the surface of the stream. He was under water so long that his comrades on the bank lost hope of his being saved from drowning, when, all of a sudden, with no apparent effort, he was lifted to the bank of the stream and rescued. Soon after this occurred it was learned that his father, who was at the time in Salt Lake City, felt impressed by the Spirit of the Lord that his son, John Henry, was in peril of his life. He therefore, in prayer and supplication, sought the Lord to save the boy, and his prayer was immediately answered in the manner described above.

The facilities for education in those days were meager compared with the present, but the best that could be had was placed within the reach of Brother John Henry, and he improved his time as opportunity would permit. Among the numerous incidents of boyhood days which strongly impressed the young man with a strong, earnest desire to live a righteous life and be useful was a patriarchal blessing given him by his grandfather, John Smith, the Patriarch to the Church.



JOHN HENRY SMITH.

In this prophetic blessing the young man's life was foretold. It pointed out to him glorious attainments on condition, as all blessings are, of his devotion to the truth and his industry in keeping the commandments of God. This blessing was ever before him, an anchor to his soul in time of trouble, and a motive power of action under every condition of life. While still a youth, he called upon that distinguished man and ever constant friend of the Latter-day Saints, Col. Thomas L. Kane. Col. Kane, who knew the early leaders of the Church, and who understood the sufferings through which the Saints had passed for pure principle, looked John Henry square in the face, and said in a most impressive way, "Young man, I trust that you will ever remember that the best blood of the nineteenth century flows in your veins." This was too impressive to be forgotten, being an appeal to fidelity, not only to his own kin, but to the nobility which is born in love and unswerving integrity to the truth, which so thoroughly characterized all the faithful founders of God's work and the commonwealth of Utah, that their descendants forever should be loyal to their names and memory, and to the great cause for which they lived and died.

John Henry was wedded at the early age of eighteen, receiving in marriage Sarah, an estimable daughter of Elder Loren Farr, of Ogden City, Utah, who has proved to be a true and devoted companion in every sense of the word. Brother Smith made his home in Provo, being employed as a telegraph operator, and ecclesiastically, occupying the place of Counselor to Bishop W. A. Follett, of the Fourth Ward of that city. Just prior to the completion of the Union and Central Pacific railways, he left Provo and engaged with Messrs. Benson, Farr and West in grading about two miles of the Central Pacific. Subsequently Gov. Leland Stanford, of California, offered him a lucrative position in Sacramento. This he declined, his father desiring him to return to labor with him in Salt Lake City and elsewhere.

During his early manhood days John Henry accompanied his father, with President Brigham Young and party, in their visits to the several settlements of the Saints. This brought to him the society of the grandest men on earth. He studied their characters, observed them closely, and sought to discover

the secret of the great qualities which adorned them. His own nobility and magnanimity of heart and mind proves that the example of his father and other good men were not placed before him in vain. He profited greatly by these opportunities.

In 1872 he was assistant clerk in the house of representatives in the Utah Legislature and held the same position in the constitutional convention in 1872. In May, 1874, he was called to fill his first mission in Europe, and was set apart for that purpose by President John Taylor. He started on June 29th and reached New York July 4th; but before sailing for Europe he visited his mother's brothers in New Hampshire. He reached Liverpool July 26th, and was soon assigned his field of labor in the Birmingham conference, under the presidency of Elder R. V. Morris. His kinsman, President Joseph F. Smith, presided over the mission, and with him, Elder F. M. Lyman and other Elders, made a tour of the mission, visiting most of the British conferences, as well as Denmark, Germany, Switzerland and France.

Owing to his father's sickness, Elder Smith was called home one year after his arrival in England, reaching the bedside of his noble parent fifteen days before his decease, which occurred September 1st, 1875. The improvement attained by Elder Smith in the important matter of preaching the Gospel during this short mission, was so pronounced that younger men looked upon him with wonder and admiration, feeling that only God could so inspire humble and unlettered men to speak with the power and inspiration which accompanied the remarks and testimonies of Elder John Henry Smith. November 22d, 1875, he was called by President Young and ordained Bishop of the Seventeenth Ward, Salt Lake City. This position he filled with marked ability, receiving the love and confidence of all the Saints in the Ward. While acting as Bishop he worked for a livelihood in the freight department of the Utah Central railway, keeping accounts and handling funds, which work he did with accuracy and honesty of the strictest character.

At the October conference of 1880, Bishop John Henry Smith, with President Lyman, of the Tooele Stake, was called to the quorum of the Twelve Apostles. In 1839 his father and President Wilford Woodruff were ordained to the Apostle-

ship at Far West, Mo. They two being associated together, the desire entered Brother Smith's heart to have President Woodruff, then President of the Twelve, ordain him. Silently he offered a prayer that such might be the case, and he would take it as a testimony that his call was from the Lord. Elders Lyman and Smith were ordained to the Apostleship October 27th, 1880. President Taylor ordained Elder Lyman and then called on President Woodruff to ordain Elder Smith. No one but John Henry Smith knew his heart's desire, and yet it was answered by the Lord in prompting President John Taylor, the Prophet of the Lord, to so arrange it. This was all the more remarkable because of the custom that when one is ordained to the Apostleship the President of the Church officiates, and when two or more, his First Counselor next, and then his Second Counselor; not that this is a law, but the usual practice. In this instance, however, it was departed from in answer to the silent prayer.

Since his call to the Apostleship, Elder Smith's labors therein have been incessant, preaching at home and abroad, and performing other labors, always in the interest of the Church and humanity at large. Three successive times he has been to Washington, D. C., to assist in allaying prejudice, staving off inimical legislation, which was inspired by false reports and misrepresentation, and in urging statehood for Utah. The first time he went in company with Apostle Mcses Thatcher, and subsequently with other brethren. In October, 1882, he was called to preside over the European mission. He was absent twenty-nine months, looking with deep and impartial interest to all conferences and departments of the mission. His genial, loving interest in all the Elders and Saints won for him their love, confidence and respect. In the meantime prosecutions under the nefarious Edmunds-Tucker act were being vigorously urged. Upon his return he was arrested for the prevailing charge—"unlawful cohabitation," but discharged for lack of evidence. In 1876 he was elected to the city council of Salt Lake City, and served with credit to the people for six successive years. In 1881 and 1882 he was elected a member of the Utah legislature, in whose deliberations he took an active part, and when the State constitutional convention convened, which framed the constitution upon which Utah was admitted

into the Union as a sovereign State, Apostle John Henry Smith presided over that important assembly. He takes an active interest in the civil government of his State and country, as a truly patriotic and full-fledged American, not in name only, but in the deepest sincerity of spirit. His progenitors on both sides of the house have been native-born Americans for many generations, and all the patriotic qualities which distinguished them are reflected with honor in Apostle John Henry Smith.

In the spring of 1899 he, accompanied by Elder Matthias F. Cowley, attended a conference of the presidents of the Southern States Mission, held in Chattanooga, Tenn., May, 1899. While there they preached in the Opera House and were favorably reported by Mr. Adler in the *Chattanooga Times*. They visited the old Chickamauga battle ground, the National cemetery, and from the summit of Lookout Mountain beheld the battlefields where thousands of human beings laid down their lives in sanguinary strife. Several times he has been a delegate from Utah to the Trans-Mississippi Congress. From one which he attended, held in Houston, Tex., in 1900, with President George Q. Cannon, he paid a visit to the City of Mexico. He was much impressed with what he witnessed in the neighboring republic.

Among the many events of Providence which have favored the life of Apostle Smith and enabled his mission of salvation to be more complete to the living and the dead, is a well-prepared genealogy of his mother's kin, the Libby family, containing on his mother's side the names of thousands of their progenitors who have lived and died, and many who now live, but who have not heard and embraced the Gospel. His relative who prepared this important record said to him in substance one day, "John, while preparing that work I could not rest day or night, I was so intensely interested, searching the musty town records of the past, the names and tombstones, anything and everything to get light on the subject. Now it is done, I have no particular interest in it; the dry facts of births, marriages, deaths, and places—of what value are they, and especially to anyone outside the family?" The author of the book knew not that God inspired him to the work, but the Lord's humble Apostle, John Henry Smith, was aware of what

it all meant, and thanks the Father for this volume of names so sacred to himself and family.

In June, 1901, accompanied by President A. W. Ivins of the Juarez Stake, Counselor Eying and Ammon Tenney, he paid a visit to the City of Mexico as representative of the Mexican Colonization Company. Their business brought them into the society of Minister Fernandez, of Fomasito, and Jose Ives Le Mantour. The relations at first were strained, but resulted satisfactorily. They also enjoyed a most pleasant interview with President Diaz, in whose commendation as a great-minded and large-hearted man Bro. Smith takes great delight.

Apostle Smith is now (1901) in his fifty-third year, hale and hearty, ever active in the ministry and interested in his country. He is loving and genial to all around him, frank and open in his character, easy to understand, a worthy example for all to follow. To know him is to love him. His disposition is a happy one, his character and record without blemish. He is generous in his feelings for others, is not jealous or envious, but quick to recognize and appreciate the good qualities and talents of others; he is broad-minded in his ideas, just, merciful and kind in all his administrations. May he live yet many years to benefit and bless mankind, especially the Saints of God

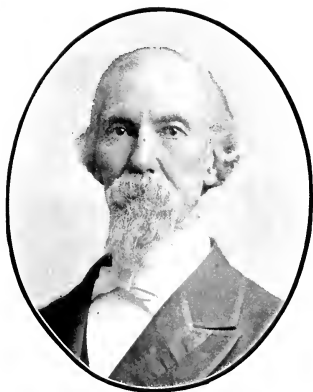
APOSTLE GEORGE TEASDALE.

GEORGE TEASDALE was born December 8th, 1831, in London, England. He was the son of Wm. Russell Teasdale and Harriet H. Lidey Teasdale. His mother was a devout member of the Church of England, and although their son George early developed strong religious traits, he was not favorably impressed with the doctrines taught by that organization. Independently he studied the scriptures, unbiased with preference for any sect more than another and untainted with the fallacious interpretations placed upon Bible truth by the man-made ministers of Sectarianism. In this unsullied frame of mind, with clean hands and a pure heart, George Teasdale received, direct from heaven, impressions which prepared his heart and mind to embrace the Gospel of Christ in its purity when presented to him at the age of twenty years.

In matters of education, Brother Teasdale was not so amply provided with means and opportunities as many young men of his time in the great city of London, but his sober, studious disposition led him to search for knowledge from every available source, and from the public schools and the University of London he obtained the best education of which his time and circumstances would admit. Subsequently he studied architecture and surveying, but owing to the dishonest character of his tutor he soon dissolved his relationship with the office. After this he learned the upholstering trade.

In the year 1851, he first learned of the Church of Jesus Christ of Latter-day Saints. The information came through an anti-"Mormon" tract published by the Church of England Tract Society, entitled, "Mormonism." At that time, in this neighborhood, prejudice ran high, and the only reference to the Latter-day Saints which people usually heard came from their avowed enemies, who drew their information from unreliable newspaper accounts and apostate literature, garbling and misrepresenting the truth. Under these circumstances it is not surprising that the young man, like most of the people unen-

lightened with the facts, should be more or less biased against the Saints; but when he heard the Gospel and felt the Spirit which accompanied the simple honest testimony of its advocates, his heart being honest and his mind free to receive the light, he acknowledged the truth and soon became one of its most ardent advocates. And let me here remind the reader that when a man hears the truth and learns that a people are better than he previously believed from false reports, and that their doctrine is not assailable with truth, if that man be honest and upright he will rejoice in the information received and glorify God; whereas, if he is angry because the light shows that he was mistaken, it is because he himself is not an honest, upright man, but one "who loves darkness rather than light," because his "deeds are evil." Shortly after reading the anti-"Mormon" tract, a man belonging to the Church of Jesus Christ came to work in the establishment in which Brother Teasdale was employed; this man was uneducated, but firm and emphatic in bearing testimony of the truth to his fellow workmen. He showed plainly by his manner that he entertained no doubt of his religion. His associates ridiculed and made light of his teachings, but undaunted, he testified that he knew the Gospel to be true and that Joseph Smith was a Prophet of the living God. His testimony was so impressive that the prejudice in Brother Teasdale's mind was largely dissipated. He immediately began to investigate, the result of which was that he embraced the Gospel in all its fullness. While investigating, his acquaintances and friends bitterly opposed him; they threatened him with ostracism and scorn, but he was not to be daunted, for one of the striking traits in his character is that when convinced that anything is right he cannot be turned from his purpose. Regardless, therefore, of ridicule and abuse, he rendered obedience and was baptized August 8th, 1852. The birth of the Spirit came with his confirmation. He was filled with zeal. His love for the truth and his fellow men led him to act upon the injunction, "Let him that is warned, warn his neighbor." Because the truth was so clear to his own mind, he thought others could readily be convinced of it. With this pure zeal and love burning in his bosom, he testified on every hand of the restored Gospel. He soon learned by experience, however, that "men love darkness rather than light



GEORGE TEASDALE.

because their deeds are evil," and few gave heed to his humble efforts.

Brother Teasdale was soon ordained a Priest, subsequently an Elder, and did much in missionary labor. The Elders from Zion, who in those days visited London, never forgot the impression of honest integrity, devoted zeal and unselfish love for the Saints and the truth manifested by the young Elder, then commencing his future, life-long and eternal labors in the ministry of God for the redemption of the human family. Although well educated, of a sensitive nature and a dignified bearing, he was also humble. His feeling was that he would rather be a doorkeeper in the house of the Lord than possess all the honors of men and dwell in the luxurious ease of human wealth. He had little time to study, and being not naturally a speaker, he felt somewhat embarrassed in trying to speak. He learned at once that he must enjoy a higher power than his own natural or acquired endowments—he must enjoy the Holy Spirit. He labored hard to succeed in speaking, but for some time obtained no satisfaction. He says his earliest efforts were a total failure. He persisted, however, being faithful in work, devoted and sincere in prayer, until his tongue, as it were, became loosened and he spoke with power from on high. While doing missionary work, Elder Teasdale became acquainted with Miss Emily E. Brown, who became his wife in 1853. Sister Teasdale proved a devoted companion; she shared with the same unselfish interest in the work of the Lord and always supported her husband in his labors for the Church throughout her entire married life. She bore trials and hardships of a temporal nature, persecution and the scorn of the world with that cheerful resignation which always dignifies the true Saint of the Most High.

Being zealous in the ministry, his abilities commended him to the brethren as President of the Somerstown branch of the London conference. He was also clerk of the conference, auditor of the book agency accounts, and president of the tract distributing association. These numerous duties occupied nearly all his time and were well performed, without monetary consideration, and yet he was compelled to do a little work for a livelihood, until the year 1857, when he was called to spend his entire time in the ministry. This necessitated giving up

his temporal employment and the breaking up of a comfortable home. All this he did without a murmur, determined that his time and talents without reservation, belonged to the work of the Lord henceforth and forever. In all this his faithful wife was one with him. He sold his home, provided for his wife as best he could and set out an ambassador of the Truth. The peace and joys of the Holy Spirit fully sustained him. First he presided over the Cambridge conference. In 1858, he presided over three conferences—the Wiltshire, Landsend, and the South, and in 1859 he was placed in charge of the Scottish mission. In 1861, he was released to emigrate to Zion. Then came another trial; two of his children out of four had died and were laid away in the land they were about to leave.

Because of his constant missionary work, his temporal substance was well nigh exhausted. He and his family were compelled to make the ocean voyage in the steerage of an emigrant ship. He crossed the plains with ox teams, passing through the experience of the thousands who came to Salt Lake valley before the advent of the railroad across the continent. Arriving in Salt Lake City, Elder Teasdale taught school; later he had charge, under the direction of Bishop H. B. Clawson, of President Brigham Young's store. Being blessed with a good voice for singing, he joined the Tabernacle choir and became a useful member of the Salt Lake Dramatic Association. In 1867, he was placed in charge of the general tithing office in Salt Lake City. In 1868, he was called on a mission to Great Britain, with Albert Carrington and Jesse N. Smith, who went to preside over the British and Scandinavian missions. While on this mission he acted as assistant editor of the *Millennial Star*, and enjoyed the spirit and ability to write in a clear, vigorous manner. Returning to New York, he assisted Elder Wm. C. Stains with emigration matters and did some preaching in New York City and vicinity. Upon arriving home from this mission, Brother Teasdale secured a position in the Z. C. M. I., first in the drug store and subsequently with the produce department, over which he had charge, and worked up the business to such success that it amounted to several hundreds of thousands of dollars annually. While thus occupied he was by no means idle in Church duties. He acted as a home missionary, visiting Sunday schools and young people's associations,

and was ever constant in his obligations to the quorum to which he belonged. In 1875-'76, he performed a faithful mission to the Southern States, mainly in Tennessee, Virginia and North Carolina. The writer traveled in subsequent years in several fields of labor where Elder Teasdale labored, and wherever he had gone he was endeared in the memory of Saints and friends; every succeeding Elder in later years would hear from the Saints and others the name of Elder Teasdale spoken in terms of love and respect.

In 1877 Brother Teasdale was called to preside over the Juab Stake of Zion. He was ordained a High Priest and set apart for this position by President Brigham Young. He complied promptly and removed to Nephi, where he presided until called to the Apostleship, five years later, and there he still makes his home, endeared to the hearts of the Saints in that Stake. He also labored in the Nephi tithing office, took contracts on the Utah Southern railroad, was president of the Nephi Co-operative Store, and was also connected with other enterprises. He represented his county for two terms in the Utah Legislature, in 1880 and 1882. On the 13th of Oct. 1882, there being a vacancy of two in the quorum of the Twelve, the Lord, by revelation to President John Taylor, called Elders George Teasdale and Heber J. Grant to fill them. From that date until the present, he has been a constant worker in the duties of his Apostleship, preaching the Gospel at home and abroad.

Although in his seventieth year, he attends Stake conferences far removed from railroad stations, and sets an example of courage and energy not frequently seen in men of his years. In public and private he fails not at every opportunity to lift his voice in defense of truth and to turn the wayward from the path of ruin to that of reformation. Since receiving the Apostleship, Brother Teasdale has filled several missions abroad, to the Indian Territory, old Mexico and Europe, where he presided over the European mission for four years. During his presidency in Great Britain he visited the missions established in the Scandinavian countries, Germany, Switzerland and France, as well as the British Isles. In Mexico he helped to establish the colonies of our people, and for a period of time had a general oversight of the work in that land. Being naturally averse to the hardened feeling of the world, and so intensely devoted

to everything in keeping with the Gospel, he became greatly attached to the situation of our people in Mexico, wherein settlements were almost exclusively of the Saints and free from the drinking saloon, the gambling den, and other haunts of vice so prevalent throughout the world. In that land several members of his own dear family laid their bodies down to rest until the resurrection of the just. Anxious to spread abroad the Gospel, and beyond his power to go in person, he has written several tracts, "Glad Tidings of Great Joy," "The Restoration of the Everlasting Gospel," etc., which are used quite extensively in foreign lands. Apostle Teasdale has always been devoted to the welfare of the young; for this reason he is an interested and able member of the Sunday School Union Board. He strictly observes the Word of Wisdom and teaches the same with great earnestness to the children and their parents.

Apostle Teasdale is tall and erect. His countenance and manner are impressive. He is humble and meek, yet dignified and courageous. His call to the Apostleship is proof that the Lord loves humility and a pure motive. He is genial and kind to all he meets, has great faith in the promise of the Lord, and in every proposition which confronts him his first thought is, "What is the will of the Lord?" When he learns that, he goes straightway to carry it out. He honors the Lord with tithes and offerings as fully and unselfishly as he lifts his voice in praise or proclamation of the truth. As a reward of his devotion the Lord directs him in all his labors, especially so when presiding over missions abroad. On one occasion, while presiding in Europe, a Danish Elder, who was called to Germany, was puzzled to know why he was called there, where he would have to learn a new language, when there was constant need of missionaries in Denmark, where the people spoke his native tongue. When he reached Liverpool he expressed his feelings to President Teasdale, supposing his mission would be changed. Brother Teasdale could not account, either, for the brother's call to Germany, but reflecting a moment, he said to the Elder: "You go to Germany, in accordance with your call." He accordingly went, and in a few months the situation was all made clear; he was assigned to labor in Schleswig-Holstein, where he met numbers of Scandinavians, who had come into the country to help construct a canal. He preached the

Gospel to them, and through this event many of them and others were brought to membership in the Church. This incident is but one of many which has occurred in the life and ministry of Apostle Teasdale. Notwithstanding his three score years and ten will soon have been attained, his "natural force does not abate," nor "his eyes wax dim." His love and zeal, coupled with Divine wisdom, increase with him as the years roll by. May his life continue with us yet many years, and when he has gone to a broader and higher place of usefulness, may not only one, but many, rise up from among his posterity who shall represent among the people of God the purity, humility, devotion, integrity, love, zeal and God-given character of their loving father, whose reward will be all that can come to the faithful, the reward which is derived from the "Glory of a well spent life."

APOSTLE HEBER J. GRANT.

HEBER J. GRANT holds the distinguished title of being the first of Utah's noble sons to receive a call and ordination to the Apostleship. None of his predecessors in the quorum of the Twelve were born in Utah. From early childhood he has been noted for his thrift and industry. The cottage where he was born was situated upon the grounds where the Z. C. M. I. building now stands, and Saturday, Nov. 22d, 1856, marks the day of his initial appearance upon this mundane sphere. His father was that remarkable preacher and expounder of the Gospel, that wonderful counselor and good man, Jedediah Morgan Grant. His mother, Rachel Ridgeway Ivins, one of Zion's fair daughters, is now living in Salt Lake City. Apostle Grant possesses an unusual and untiring love for his dear mother; she has been his earthly incentive in all the walks of life, and it is safe to say that no matter what enterprise he may be led to engage in, he will first consider the happiness, felicity and welfare of mother. He is easily moved to tears, and his heart is soft with abundant sympathy and charity for all who may stand in need of his assistance. He is his mother's only son, and this augments the endearment and attachment between them. Were you to ask Brother Grant to tell of his love for mother, he would answer your query by saying that it was beyond the expression of his tongue to do so, as he has often declared.

As a boy he did not manifest any degree of precocity, but seems to have been the butt of his companions and associates; nevertheless, when he set himself to perform any task he usually came out victorious. He was possessed of that invincible determination which knew no defeat, and which halted not until the goal was reached. He seems to have had the usual love which most boys have for outdoor sports, and it was not infrequent for him to play marbles or baseball. Owing to his delight and frequent engagements in such games, he was called an indolent, good-for-nothing boy, but he has lived and labored in such earnestness and diligence, attended with success and satisfaction.

that those who in his boyhood days supposed him shiftless and idle, have been forced to confess that in him was the genuine material necessary to make men useful and good.

Many incidents in his early life may be cited to illustrate his energy and resolute will in overcoming obstacles and mounting the ladder of development. He had a lean and weakly physique, and his comrades took occasion to make fun of him and call him names, but he determined in his own mind that he would exercise himself so as to be equal to the best of them. He could not throw a baseball with any grace or accuracy, but he resolved to accomplish this feat, so he forthwith began to practice. His mother's barn suffered much during those days of drill, for against the gable of the same he pounded his ball day and night. He conquered, became the captain of his nine, and was acknowledged a peer upon the diamond. In penmanship it was much the same, but he came off victorious, and is today one of the best penmen in the state. So long as there was some difficulty to overcome you might find Heber fighting his way with unremitting toil and energy, being determined to win; but when there was nothing left to conquer, no barriers to overcome, his interest lagged. Brother Grant is one of those industrious souls who will not be happy or contented in idleness. He must work, for there is no enjoyment for him but in diligent employment. He thoroughly believes that no lazy man can ever be saved, and proves his faith by his works.

This industrious trait has enabled him to realize the dreams of youth. While laboring as a clerk, or otherwise, he used to look to better days, when he should have a more exalted calling and occupy a better place in life. Today he occupies the chair of president of a bank, and is a large stockholder. He is a director in other banks, mercantile institutions, factories, etc. The Church of Jesus Christ of Latter-day Saints has no man more interested in home enterprise and the growth and development of its people than Heber J. Grant. He loves the energy, thought and enterprise of accumulating wealth, but never hoards it up. He is not penurious in any sense of the word; it is not the money which attracts him, but the good to be accomplished in its use. He is often called to solicit large sums of money to promote some enterprise, and whether it be in the light of an investment or charitable offering, Apostle Grant ranks as one of the



HEBER J. GRANT.

most generous, never asking any man to do what he will not do himself.

Of his missionary labors I cannot do better than quote the words of Elder Edward H. Anderson: "Apostle Grant has filled a number of important financial missions for the Church and for the institutions with which he is connected. In the panic of 1890-91 he visited leading Eastern and Western cities, and obtained several hundred thousand dollars to aid institutions in Utah that were financially distressed. During the succeeding dark days of 1893, he crossed the continent on such missions four times, and succeeded marvelously, and by the aid of God, as he declares, in securing something over half a million dollars for the Church and business institutions with which he is connected. He was sent with the promise of President Woodruff that he should succeed; he had implicit faith in the Prophet of God and that his words would be verified, as they were."

Heber J. Grant held the offices of Elder and Seventy prior to his ordination to a High Priest, in October, 1880. He was ordained an Apostle under the hands of the First Presidency and Apostles on Oct. 16th, 1882, President George Q. Cannon being the spokesman. His ecclesiastical missions have been in various Stakes of Zion, in different states and territories of the Union and Mexico. With Apostle Brigham Young and others, he went to Sonora, Mexico, before any of the Saints were located in that country. Their special work was to open up the Gospel to the Yaqui Indians. In 1883-4 he, with Apostle Young, visited the Indians of the Navajo Nation, and the Moquis, Zuni and Papago Indians. While away, they called a number of brethren and set them apart to labor among these Indians.

One of the most striking evidences of Brother Grant's faith, industry, courage and perseverance is his present effort in learning to sing. He is proving that singing is not altogether a gift of nature, an inbred tendency, but that it may be acquired. Brother Grant was a great admirer of the late Superintendent George Goddard, whose life was devoted to Sunday school work. He was fond of Brother Goddard's singing and the beautiful sentiments expressed in verse. Being pronounced destitute of vocal talent, Brother Grant used to read or quote songs of Zion to the Sunday school children. At once an inspiration seized him that he could learn to sing, and against all inherent

obstacles, to the amusement of the congregation and the amazement of eminent vocalists, he has persevered until he sings well, and still improves by constant practice. Brother Grant is largely engaged in the insurance business, and is very successful. In appearance he is tall, with prominent, well defined features, indicative of push and energy. He has recently been called to open up a missionary work in the nation of Japan, and on July 4th, following the April conference of 1901, he left for his field of labor.

In religious life my first recollection of Brother Grant was in the Elders' quorum. He wrote and read an essay to the quorum. He was then very young, but the essay to my mind was grand, and made such an impression upon me that it remained with me until I received a dream from the Lord in support of it, and neither the essay nor the dream has ever vanished from my memory. Elder Grant was early called to preside over the Tooele Stake. He was successful in his administration and won the love of the people. While acting in this capacity he was called by revelation through the Prophet John Taylor, Oct. 13th, 1882, to be one of the Twelve Apostles. He is efficient and full of energy in this high and holy calling. Brother Grant has passed through many trials of personal affliction, sickness in his family, the death of his affectionate, noble wife and loving children, and has had financial troubles. In all these sorrows he has shown his implicit faith in God, submission to His holy will, with endurance, patience and perseverance which know no failure, and he never murmurs. He is a kind, indulgent father, as well as a loving, obedient son. He is an honest man, an industrious, faithful Saint, and truly an Apostle of the Lord Jesus Christ.

APOSTLE JOHN W. TAYLOR.

JOHN W. TAYLOR, son of the late President John Taylor, bears the distinction of being more unlike other men than any one in his quorum. These peculiarities, when understood by close acquaintance, are pleasant to contemplate, and afford a happy relief from the monotony so prevalent among mankind. He is strikingly original in all his expressions and methods. He is not a copyist in any sense of the word, and at the same time no man more than Elder Taylor appreciates the virtue of others, or is more unselfish in affording facilities to exercise the talents and gifts which he sees in his fellow men. He is never jealous or envious of the talents or acquisitions of his fellows, but through the greatness of his soul he thanks God for the blessings and prosperity bestowed upon them, though he may himself be in the depths of adversity.

In Brother John W. we see a perfect exemplification of the Savior's words, "A good tree bringeth forth good fruit." His father was one of the best and noblest of God's children, and he ever strove to instill into the minds of his children the lasting truths of eternal life, of true character, honesty, thrift and integrity. From his mother, Sophia Whittaker Taylor, he inherited sterling qualities, for she was blessed with a goodly degree of spirituality; indeed, she was an ideal Latter-day Saint. He was born in Provo, Utah, May 15th, 1858. The time of his birth was during that period when Johnston's army was approaching Utah, and his father had moved his family south of Salt Lake City. The spirit and emergency of the times seem to be indelibly affixed as a characteristic of John W. He is full of vital energy in body and spirit, and no matter what the conditions confronting him are, he is always equal to the task. In early life he was not afforded the same opportunities for scholastic education as the sons and daughters of some other families, but this did not bar his way to advancement and development, for we find him ascending the ladder of progression step by step. Though he was deprived to some extent of the advantages derived in the class room, he at least had



JOHN W. TAYLOR.

the wise counsel of a God-fearing father, who taught him to do right, and whatever he found to do to do it well. This motto has been the guiding star of his whole life; whatever he is called upon to accomplish, he does it well.

At about the age of fourteen years he was ordained a Deacon, and in this humble calling he worked earnestly and diligently. Two years later, when he was ordained a Teacher, we find him working in the same energetic way. After his ordination to the Melchisedek Priesthood he received his blessing in the house of the Lord, and with Elder Matthias F. Cowley, he was chosen a counselor to President Edward W. Davis, of the Elders' quorum of the Salt Lake Stake of Zion. He was also very beneficial in Sunday School work, and his ability to teach the young, and the tact and aptness he possessed in this regard was pronounced the best in the land. Besides his work in the Sunday School as a teacher, he was also connected with the Mutual Improvement Association, in which he was an active and leading member. At this time he was about nineteen years of age. In early life he was made the recipient of heavenly visions and divine communications. These holy inspirations have given him a sure knowledge that Jesus Christ is the Son of God, and Joseph Smith a true Prophet of the Most High. No matter what he may be called upon to do, by humility, determination and no small degree of tenacity, he will accomplish the labor. The occasion may require thought, discernment and quick action, all of which he manifests, but the crowning feature of his life is his sublime faith in God and the positive assurance of the Holy Spirit that victory will come to right. His feeling is pronounced that if we obey the injunctions of the Gospel and live righteous lives in all respects, God will fight the battles of His people in whatever course He will have His people pursue, at the same time maintaining a most independent nature and having strong convictions on all subjects presented for his consideration.

Apostle Taylor treats with the utmost respect the views and sentiments of his fellow beings. His opportunities for schooling were very limited, as stated, yet his peculiar gift of grasping the situation around him causes men of much greater opportunity and experience to look to him as a leading spirit. He possesses talent in various directions, but he shines as an inspired preacher

of righteousness far brighter than in any other field of labor. While in his boyhood he labored as a Deacon and Teacher in the 14th Ward, also as a Sunday School teacher to the primary children, and in this line was pronounced by Superintendent Goddard the best in the Church. He labored in the Ward also as an Elder, and in this office filled his first mission chiefly in the states of Georgia and Kentucky. My first recollection of his public speaking goes back to a literary association in the Fourteenth Ward, when he was about eighteen years of age. He arose apparently with perfect calmness and said: "I feel very weak just now;" then he paused for some seconds, and continued: "That clock goes slower than I ever saw it before." Another pause, and then: "I feel better now," and on he went, expressing clearly exalted ideas and an exhortation to the young worthy a man of much maturer years. He was constantly growing in grace and a knowledge of the truth.

In the Southern States, while standing before the congregations of the people, his countenance would fairly shine with the inspiration of the Holy Ghost. His tongue was loosed and he spoke for hours at a time, one constant stream of heavenly inspirations, and this was also the case in private conversation. As a missionary, I feel safe in saying that Apostle John W. Taylor is among the very best this last dispensation has ever produced. He is kind, pleasant and lovable in all his walk and conversation. Passing the humble cabin home of an aged couple in Colorado one day, he said to his companion: "Let us go in and chop them some wood." They turned in and chopped up the wood pile, consisting of small quaking aspens. The occupants of the house were greatly surprised to see preachers turn aside to cut wood, but their friendship for the Elders was lasting. In Kentucky he hoed corn side by side with several natives of that State, and while he wielded the hoe with equal strength to his companions, his mind was lit up with the inspiration of the Holy Ghost, and he declared the Gospel unto them. Several were converted and subsequently embraced the truth. Since then he has labored faithfully at home, has been called to the Apostleship, and for several years until recently, has presided over the Colorado mission. This mission he opened and has conducted missionary work in it with great success, many having received the Gospel under his administration.

Probably no man in the quorum enjoys the gift of prophecy so much as Elder Taylor. He has uttered many prophecies, and so far as time has brought them due, they have received a remarkable fulfillment. He has great faith in healing the sick and in all the gifts of the Spirit. Feeling that the Saints did not live as strictly to the duties of the Gospel as they should, and consequently failed to enjoy to a proper extent the gifts of the Spirit, he requested the Patriarchs of the Davis Stake to get out among the people, dedicate their homes to the Lord, call them together in the cottage meetings and exercise the gifts of the Gospel. They complied with his suggestion, he often meeting with them, and the people spoke in tongues, and had the interpretation, sang in tongues, prophesied, healed the sick and enjoyed a Pentecostal feast. For a number of years Elder Taylor has been the leading Apostle in the growth and development of our settlements in Canada. He is a leading spirit in all the interests of Zion temporally and spiritually. May his life be long and happy, and every desire of his noble heart granted.

APOSTLE MARRINER W. MERRILL.

MARRINER WOOD MERRILL was born in Sackville, Westmoreland county, Brunswick, September 25th, 1852. Reared in a cold, rigid climate, and nurtured in industry and thrift, he is a man of typical endurance and steady, unswerving character; also a man of remarkably sound judgment and foresight in all the practical walks of life. With all his matter-of-fact, practical disposition, he is very spiritual, and has perhaps as choice a blending of the spiritual and temporal as any man in the Church. Before embracing the Gospel he received a testimony from the Lord that Joseph Smith was a prophet of God. His own simple statement of this great event is here given:

“When I was a boy of nine years my mother sent me to the hay field, where my father and brothers were at work, to call them to dinner. On the way I became unconscious, and was clothed with a vision which I distinctly remembered when I gained my usual feelings and thoughts. After I became conscious I found myself in a log cabin located on the way to the field. In this cabin I was on my knees in the attitude of prayer. In the vision I saw the Church and the Prophets Joseph and Brigham. I saw the travels of the latter and of the Saints from Nauvoo and Winter Quarters to Utah. In the vision the sight of covered buggies and wagons was peculiar to me, for at that time I had never seen such vehicles, nor had I ever seen the mules which I beheld in my vision. I saw two and sometimes six mules to a wagon, and in the company of the pioneers I saw two men who had been boy friends of my youth, and each of them had more than one wife. In my vision at that time the divinity of plural marriage was revealed to me. I comprehended the doctrines and principles as they had been revealed. The progress and development of the Church were shown, and the persecutions of the Saints were made clear to my understanding, and I heard a voice which told me that all I beheld was true, but I was cautioned to keep to myself what I had seen until I should have the opportunity of leaving my native country. Upon reaching home I was

pale, and it was some time before I could speak distinctly. That incident in my life made a very strong impression upon my boyish mind, and one day I ventured to ask my mother a question about plural marriage, why it was not practiced now as in the days of God's ancient people. She answered in surprise by asking what I knew about such things. Fearing that I might betray the secret revealed, I made no more mention of the matter."

Apostle Merrill is not what people generally term an enthusiast in religious matters, but is as firm as a rock in his convictions of the truth. He looks upon the Gospel of Jesus Christ philosophically as the embodiment of all truth, whether that truth is possessed by men of a strictly religious type or not; he thus measures all things by the Gospel standard, and if it will not bear this test it is of little or no benefit to him. He emigrated to Utah in 1853, and early became acquainted with President Brigham Young, of whom he was a great admirer. This feeling of attachment was reciprocated, for President Young discerned in Brother Merrill the elements of a truly great man. He doubtless had some premonition of Elder Merrill's future worth to the Church, because of the confidence he placed in him. In the early settlement of Cache valley, Brother Merrill was called to be one of its pioneers. He located by direct inspiration on the ground where Richmond stands, and soon after became the Bishop of that Ward. This position he held for many years, until called to be a counselor in the Cache Stake Presidency. In the Richmond and Cache Stake of Zion he has been truly a father to the people. No wiser counselor ever presided in Cache valley. He has the love, confidence and regard of the people. If any one lacks in his esteem for Brother Merrill, it is because he has failed to keep good counsel which may have been given, for while he commands the respect of the people, he has never acquired it by catering to the whims of any one. In his family government he is a standing example to the entire Church, having in that respect very few equals.

Brother Merrill has had some remarkable manifestations of God's power and preserving mercy. An instance is here given in his own language: "In the winter of 1855, I worked in what was then called North Mill Creek canyon. The only team I had at the time was one yoke of oxen; with this I kept myself



MARRINER W. MERRILL.

busy during the latter part of the fall of 1854 and the beginning of the winter of 1855, in hauling wood from the canyon to Salt Lake City, where I sold it for what I could. In January, 1855, the snow in the mountains was so deep that I was unable to procure firewood, and I decided to haul some pine house and stable logs. Myself and some brethren therefore shoveled and broke the road to a small red pine patch of timber in the side mountain, and when this road was completed for two days we together hauled logs and timber to the city.

"Just at this time the weather became extremely cold, and a dense winter fog hung over the valley; but high up in the mountains one could overlook the cloud of fog. This condition prevailed for several days, but exactly how cold it was I cannot say, as thermometers were very scarce in those days. It was during one of the early days of this cold spell the following incident occurred:

"I left home very early in the morning to obtain a load of logs. My wife remonstrated with me and tried to prevail upon me not to go, as the weather was so very cold. I did not, however, heed her kind entreaties, but started upon my journey; and, on arriving at the timber, was surprised to find that I was the only one who had come for a load. I worked very rapidly for two reasons: one was that I might keep warm, and the other that I might return home early. I cut, trimmed and prepared five nice red pine logs about thirty feet long and ten inches thick at the butt end, and about six inches at the top. These I succeeded in getting down to the place where I had left my bob-sled and camp outfit, about a half mile distant. The place of loading was very slippery, it being rather on a side hill. I had my five logs arranged side by side below the sled, my oxen being chained to a stump, where they were quietly eating their hay. I proceeded to load the logs, designing to place three on the bottom and two on the top of the three, which was my usual way of hauling timber of that kind. I succeeded in getting the first log on the sled without much difficulty. The bunk (canyon men will know what a bunk is, especially if they were born in New Brunswick) being icy, it was with some difficulty that I could make the log stay where I had placed it on the sled; but I finally succeeded in blocking it up, and thought it secure. Then I turned around to load the second log, and as I did so,

the blocking gave way and the first log slid rapidly from the sled, catching me in the hollow of my legs and throwing me forward on my face across the log lying there. In falling, the hand-spike in my hand, which I had been using in loading the logs, fell far from my reach; and I was thus pinioned completely across the timber. The log that had slipped from the sled lay across my legs, which were on the hard ice, and my body was lying across the four logs.

"I began to think that I was thus doomed to perish in the canyon. I struggled desperately to release myself, but every effort seemed to bind me the more firmly beneath the terrible load which seemed crushing my very bones. While thus struggling for relief I also prayed earnestly to the Lord for assistance, and while doing so I lost consciousness. When I next regained my senses I was half a mile down the canyon from the place where I began to load, and was seated upon the logs, which were loaded in the exact position that I had designed to put them—three on the bottom and two on the top of the three. All were nicely bound with chains; I was sitting upon my sheepskin with the woolly side up; my whip was placed on the load carefully so it could not lose; my overcoat, home-made jeans, lay across the load in front of me, but within my reach.

"As I aroused from my stupor, I spoke to my oxen and they stopped, and I viewed my surroundings with feelings that cannot be described. I quickly took my bearings, as I was familiar with every point in the canyon. Being quite cold, I essayed to jump from the load and put on my overcoat; but, to my surprise, my limbs refused to do my bidding, they were so sore and my body so badly bruised. I sat there and reflected for a few moments upon my peculiar situation; looked around my load and found everything in place, just as I would have put the things myself; my ax was firmly bedded in the butt end of one of the logs, and everything else was in first-class condition.

"After making another unsuccessful effort to get from the load, I reached my coat, put it on as best I could in a sitting posture, and started my oxen for home. I arrived safely about one hour later than my usual time. My wife was very uneasy about me on account of the lateness of my arrival, and because of the fear ever present with her during the whole of the day,

that something would happen to my injury. She met me at the corral and carried me in her arms to the house, which she was then quite able to do, I weighing but a little over a hundred pounds. I was placed in a comfortable position on the bed, and she then cared for my team. For some days she carefully nursed me before I was able to move around the house.

"I hesitated to narrate this incident because of the skepticism which is so common at the present day, even among some who profess to be Saints, concerning things somewhat supernatural; but I can truthfully testify in all soberness that some power which I did not see assisted me from the position which doubtless would have speedily cost me my life. As I was preserved for some purpose known to my Heavenly Father, so do I also believe that God will bless and preserve the lives of His faithful children just as long as it is necessary for them to live to accomplish their missions upon the earth. The youth of Zion, and all who have made covenants with the Lord should, therefore, exercise faith in Him; and He will, if necessary, send angelic visitors to sustain and preserve those who put their trust in Him."

Personality is strongly impressed upon his posterity. Among them all, not one is disinclined to hard labor, either mentally or physically. They are among the leading spirits in Northern Utah. He is a staunch supporter of education and has provided his sons and daughters with a good education; they have graduated at colleges at home and in the East. Several of his sons are among the leading professors of the Brigham Young College, the University of Utah, and the Agricultural College at Logan. Numbers of his daughters also have been successful as teachers in the school-room. With their educational attainments they have also the sturdy, industrious qualities of their parents and the practical experience given to them by their honored father and mothers. They are all imbued with the faith of their parents, and several of his sons hold positions of prominence and responsibility in the Church.

As an example of Apostle Merrill's firmness to duty, an incident is related as occurring at the time of General Connor's army passing through Northern Utah. Two of the soldiers came to Bishop Merrill's home and had occasion to remain over night. When the time of prayers came, Brother Merrill said

to the two visitors: "We hold family prayers night and morning at our house; you are welcome to kneel with us in prayer or retire until prayers are over." One of the soldiers, with becoming humility, knelt in prayer, the other walked out of the house until the devotional exercises were over. No matter who was present or what embarrassments surrounded him, he was never ashamed of the Gospel of Christ, nor afraid to do his duty. He has always been a strong advocate and supporter of home industry; he would give \$25.00 for a suit of home-made clothing rather than \$20.00 for an equally good one manufactured abroad.

When the Logan Temple was prepared for use, President Taylor appointed Brother Merrill to take charge, although others were urged for the position. Subsequently, with Anthon H. Lund and Abraham H. Cannon, Brother Merrill was called to the Apostleship, in which capacity he has proven himself indeed a disciple of the Lord. Unpretentious in his appearance, his soul, like that of Nephi, "delighteth in plainness;" his counsels and teachings in public and private are full of inspiration, discretion and good judgment, and are most strikingly emphasized in his example and precept. At a time when Cache Valley needed a man of unusual qualities to preside over the Stake, although out of the usual course to take an Apostle, President Snow designated Elder Merrill for the place. During his administration the debts of the Stake have been greatly reduced, and a feeling of unity has been brought about.

Among the gifts enjoyed by Brother Merrill the spirit of revelation and prophecy are not wanting. He lives near to the Lord and is truly an Apostle of the Savior.

APOSTLE ABRAHAM H. CANNON.

ABRAHAM HOAGLAND CANNON was the son of George Q. and Elizabeth Hoagland Cannon. He was born in Salt Lake City March 12th, 1859, while his father was absent on a mission to the Eastern States. As a boy he was given the best advantages that the times afforded for an education, and being of a studious nature he availed himself of the opportunities at hand, finishing with the Deseret University. For some time, while his father was editor of the *Deseret News*, Abraham was employed at the institution as errand boy. Later he learned the carpenter's trade at the Church carpenter shop, and worked on the Temple block. He also studied architecture under Obed Taylor, and became proficient in this branch.

When only twenty years old he was called on a mission to Europe. For the first few months he labored in the Nottingham conference, England, when he was transferred to the Swiss and German mission. He quickly mastered the German language and traveled as a missionary in both Germany and Switzerland, presiding over one of the conferences in the former country. He composed some of the hymns now being sung by the Saints in Germany, and met with marked success while on this mission. During his absence his beloved mother died. He returned home in June, 1882.

Soon after his return (Oct. 9, 1882,) Elder Cannon was ordained one of the First Seven Presidents of the Seventies. For seven years he occupied this position, and at the general conference of the Church in October, 1889, he was sustained as one of the Twelve Apostles. From that time until the day of his death (Sunday morning, July 19th, 1896,) he was the junior member of the Council of Apostles.

Although called from this sphere of action in the very prime of a useful life, he had been a diligent worker, a prominent figure in business transactions, and a power among his brethren. He seemed to possess extraordinary qualifications for business management and successfully conducted many enterprises under-



ABRAHAM H. CANNON.

taken under adverse circumstances. One fact connected with Elder Cannon's career in business ventures which stands out noticeably prominent and important is, that all he did was for the advancement of Utah and her people, and of those dependent upon them. When twenty-three years of age he assumed business control of the *Juvenile Instructor* and other associate publications, developing what was then a small printing establishment into one of the foremost publishing houses in the West. During his management, which lasted until his death, and although he laid no claims to literary ability, still we find that between his many duties, which were onerous to him, he found time to write a vast number of articles for publication, which were read with interest and delight by many thousands. The amount of his labors in this regard cannot be computed. In 1892 he, with his brother, John Q. Cannon, took charge of the *Deseret News*. In the same year he became editor and publisher of the *Contributor*, continuing in that relation until his death. The *News*, speaking of his marvelous business capability, gives the following items of interest:

"Of his other business ventures, there are so many that there is room here for but a passing mention thereof. He was the moving spirit in the Salt Lake and Pacific Railway, that great enterprise which was to connect Salt Lake City with Southern California, and to build a line into the Deep Creek country, and which is still under way. He was elected director, vice-president and assistant manager of the Bullion-Beck Mining Company. He was a director and one of the organizers of the State Bank of Utah; director of the Utah Loan and Trust Company, Ogden; director in Z. C. M. I.; vice-president of George Q. Cannon & Sons Company; director in the Co-operative Furniture Company; first vice-president of the Chamber of Commerce; the owner of a prosperous book and stationery business in Ogden; he had also been an active promoter of canal and irrigation company enterprises, and was a member of the Deseret Sunday School Union Board, to the duties of which he had given much attention.

"In the vast amount of labor which he performed, and in which he never seemed to tire, it may be said that during the past twenty years he has accomplished much more than many

truly active, energetic men have been able to do in double that length of time."

In his religious life and duties Elder Cannon was scrupulously strict and energetic. He was ever found ready to perform whatever was required of him, and was never known to shift the burden to other shoulders. He was a true disciple of Christ, conforming to every principle of the Gospel, and being perfectly willing to suffer for the Master's sake. As a boy and as a man he was frank and fearless, with a love and reverence for things holy and divine that was sublime. He was virtuous, thrifty, honest, upright and true. An incident in his life, which bespeaks his fidelity and zeal for the Gospel, was when he was arraigned before Judge Zane and sentenced to six months in the penitentiary for obeying and living in plural marriage. At that time he was but twenty-six years of age. His conviction for the right and his loyalty to the faith led him to say, as he stood up to receive the judgment of the court:

"I would like to state to your honor that I have always endeavored to keep the laws of the United States, because I have been taught by my parents that the Constitution was a sacred instrument. That I have failed in this respect, and now stand before you convicted of the crime of unlawful cohabitation, is due to the fact that I acknowledge a higher law than that of man, which is the law of God; and that law being part of my religion, sir, I have attempted to obey it. When I embraced this religion I promised to place all that I had, even to life itself, upon the altar, and I expect to abide by that covenant which I made; and, sir, I hope the day will never come when I must sacrifice principle, even to procure life or liberty. Honor, sir, to me, is higher than anything else upon the earth, and my religion is dearer to me than anything else that I have yet seen. I am prepared, sir, for the judgment of the court."

Apostle Abraham H. Cannon was distinguished for his determination and perseverance. Whatever he undertook to perform he worked with indefatigable, steady zeal to accomplish. If any failure occurred it was not from a lack of ability or application, but due to the changeableness of circumstances which mortals have not power to control. It was my good fortune to know him in boyhood. In his studies at school, while he did not display the brilliancy and rapidity characteristic of some young

men, there could be seen a steady growth, which knew no intermission. It was onward and upward, not spasmodic, but one constant forging ahead without halting or retreating. From the time he was called to the Apostleship until his decease, he grew spiritually and intellectually with a rapidity which seems to us now to have been superhuman—a preparation for the world to come. In council, men twenty years his senior showed a deference to his judgment as being remarkably sound. The positions of honor and responsibility conferred upon him in business life testify to the high esteem in which he was held by his associates in life. When he passed away, President Woodruff said that he would miss him almost as much as any man could be missed in the councils of the Priesthood, notwithstanding his tender years—thirty-seven—but that he was prepared to labor in a higher sphere, being one of the very purest and best of the Apostles of the Lamb. The *Deseret News*, at the time of his demise, published in its editorial columns this beautiful expression of love and good will:

“Though the writer is speaking of his brother, the son of his own father and mother, he knows that tens of thousands will affirm his words when he says that Abraham Hoagland Cannon was one of the brightest and noblest spirits that ever moved among the earth’s inhabitants. His years were far too few to let his greatness of heart and soul and mind become fully and widely known, but those who knew him intimately, and could read the auguries of his nature and character, foresaw in him a man so good and great as to deserve a place among the first of those who were born to bless their kind.

“His nature was always sweet and amiable; his heart was always tender and responsive; his sympathies for all mankind were boundless. His love and reverence for his father and for his mother, in her lifetime—she is now some years deceased—were traits of a soul which feels the strongest and deepest emotions. His attachment for his parents, his regard for their wishes and obedience to their counsels, were, from his earliest years, marked traits of a noble soul. For his brothers and sisters he always felt, and by outward demeanor showed, a love that was a type of what such an affection ought to be.

“In his own household and in his bearing towards his wives and children, he was most loving, tender and solicitous; ever

patient and ever cheerful, coming as near to the fulfillment of all that is required of a husband and father as the weakness of mortality can come. Only the family of such a man can know what such a man is, and what is signified by his departure from this world.

"To his intimate associates and employes his manner was simplicity, courtesy and kindness, all combined; and to all with whom he came in contact, whether they were kinsmen, co-religionists or strangers, he showed by his deportment that every act of his life was sought to be conformed to those high and clear convictions of right that so distinguished his lofty mind.

"The writer cannot express the brotherly affection that has been disrupted, or the loss he has sustained. Though the elder by two years, he leaned upon him who has gone, and in the counsel and sympathy that were ever freely given, has found a safe support. The loss can never be repaired until the meeting in and for eternity shall take place."

APOSTLE MATTHIAS F. COWLEY.

(By Elder Ben L. Rich.)

The strong fraternal feeling which has always existed between Apostle MATTHIAS F. COWLEY and my father, Ben E. Rich, and the high regard in which I have learned from my childhood days to hold the name of Brother Cowley, make it a double pleasure to be permitted to write a brief biographical sketch of him who, in my estimation, is indeed an ideal Apostle.

In these days of selfishness and doubt, when most men devote their time and employ their talents to the getting of wealth, where friendship is but a kind of commercial devotion and words are heard spoken everywhere to create distrust in men and unbelief in God, it gives comfort to the heart to learn that there are in the midst of us some good men whose entire lives are consecrated to unselfish purposes, and whose whole ambitions are to make men happy by teaching them belief in their fellow men and trust in their Creator. The Apostles of the Lord Jesus are even such noble and unselfish men and most earnest in their efforts to make all mankind a family of friends and brothers. The subject of this sketch is an Apostle, and if all men were like him and his associates in thought, in act, in goodness, what a world would we have! And how unlike the world would it be! Contentment, peace and love would be in every home, angels would associate with men, God would dwell among us, and we would live the lives of celestial kings in the great eternity.

Matthias F. Cowley was born in Salt Lake City, Utah, on the 25th of August, 1858, at a time when the valleys of the mountains were just beginning to awaken, after the slumber of centuries, through the hard blows of the Pioneers and early settlers. His father's name was also Matthias, and he was of Celtic ancestry. The elder Matthias was born on the Isle of Man, emigrating in early youth with his parents to the new world and settling near Nauvoo, Illinois. When the Prophet Joseph Smith was martyred at Carthage, he was thirteen years



MATTHIAS F. COWLEY.

of age. Soon after the expulsion of the Saints from their Nauvoo homes to the unsettled West, he found employment in St. Louis, Missouri, in a printing office as apprentice. Eight years after the tragedy at Carthage jail, he crossed the great plains to Salt Lake City, where five years later he married Sarah Elizabeth Foss, who came to Utah from the state of Maine and was of Puritan extraction. Thus from this parentage, the father of pure Celtic stock, the mother of Puritan, and both familiar with religious persecution and acquainted with hardships incident to the settlement of a new country, Matthias inherited a healthy and vigorous body, an active and determined intellect, a mild and kind disposition, sympathetic and loving to all around him.

In 1864, the father Cowley passed from this life into the great beyond, leaving a grief-stricken wife and two small children. Two had died. Matthias was the eldest of the four. Several years after the death of her husband Sister Cowley was married to Jesse W. Fox, a civil engineer of early Utah days and of considerable skill and popularity in his profession. Brother Fox made a kind and provident father to his foster children and a good husband to the widowed mother. In those early days in Utah there were no drones in society and people everywhere earned their livelihood by hard toil. It was a struggle then in which every capable man, woman and child did his or her part towards the support of the family and the Church. Very few children were cradled in luxury and "fed from silver spoons." Most men who were born in the first decade of Deseret's settlement were used to work. Whatever education they possessed had been obtained at spare times in winter when the earth lay under a covering of ice and snow. They were brought up in a time when opportunities for schooling were scarce, but have been tutored in the schoolroom of experience. They are self-made, and one of these who knows the realities of life and who has overcome difficulties is by far more manly than he who has been pampered and educated in the university and who knows the theory and abstractions of life. Matthias F. Cowley is a self-made man. When only thirteen years old he gave his services in assistance to his step-father in surveying. He worked in laying off the Utah Southern railway, now a branch of the Oregon Short Line south of

Salt Lake City. For seven summers he assisted his father in civil engineering. During the winter months he attended school at the Deseret University, now the University of Utah, but in all his life has never served a whole school year at a time. His scholastic training has been in fragments of about three months a year. He showed that he possessed good brain and a strong memory. When yet a small boy his mother, a teacher, and whose school Matthias had attended, delighted in his aptitude for learning and faculty for retaining what was taught him. When later he attended school he was studious and learned easily. His mother desired that he fit himself for some profession, or learn a trade; but for some cause, he obtained a general knowledge of things rather than perfecting himself in any one line. He was good-natured and slow to anger, was a favorite with his instructors and popular among his schoolmates. He had a greeting for everybody and everybody liked him. While he may not have realized that he was learning his profession, he nevertheless was fitting himself for his life work as he grew to manhood. His thoughts always turned to the serious and spiritual rather than to the commercial. To him this life was real and wonderful and he often speculated on deep questions. He thought of where he came from and where he was going when he left this life. He was honest, prayerful and conscientious. He could not enter a seminary to be educated for the ministry, because the Church to which he belonged had no seminary; but he read the Bible and enjoyed the Sunday sermons which he heard. His father and mother had sacrificed much for their faith, and he would not shrink from duties to his Maker if his services were required.

At the age of nineteen Elder Cowley received a call to fill a mission in the Southern States, to which call he responded, and forthwith left for the South and commenced his labors in Kentucky, from which he went to Virginia. Today Elders traveling in Bland, Tazewell and Smith counties, Virginia—Elder Cowley's old field—meet with people who vividly remember the youthful preacher and speak of him in most respectful terms. In Virginia he learned to express his thoughts in public by the aid of the Holy Spirit. One country gentleman remarked lately to a missionary, "that young Elder Cowley of yours

is the preachingest man I ever heard." Elder Cowley learned the Gospel and was not backward in expounding its teachings. His sermons were forceful, not that mechanical style which comes with preparation and rehearsal, but a spontaneous, earnest, unaffected style of speaking, a kind which holds the minds of men and carries conviction with it. He filled a successful mission and assisted in bringing 114 people into the Church. After laboring twenty-seven months without purse or scrip, he secured a release to return to his mountain home. Elder Cowley was one of the first missionaries called to the Southern States under the presidency of Elder John Morgan, his name appearing eighth on the mission records. Five months elapsed and he received another summons to a mission to the Southland. At the commencement of this mission, and notwithstanding his youthfulness, President John Morgan placed him in charge of a company of Saints emigrating to Colorado. President Morgan was asked if he did not think Elder Cowley too young to lead such an expedition, and he replied, "No, you may trust him with anything; he is eminently capable of discharging his duties satisfactorily, but still better, he is humble and always relies upon the arm of the Almighty." On his return trip from Colorado he met his companion, Elder John W. Taylor, at St. Louis, and together they proceeded to the State of Georgia, where they prosecuted their work, sowing seeds of truth in places where there were rocks and tares. They endured many hardships common to all missionaries of the Latter-day Church who go out into the world for their faith. They were often weary from long marches under the Southern sun; they were often hungry, but always found friends who took them in, and provided for their wants. They bore their trials with glad hearts and without complaint. From Georgia Elder Cowley went to St. Louis, and there, with Elder George C. Parkinson, Geo. E. Howe, and local Saints, they rented an assembly hall in which they conducted sacred services. He wrote several articles for the St. Louis *Globe-Democrat* in defense of the Latter-day Saints. Brother Cowley believed that time spent in the mission work was time spent for his God, and acting upon that unselfish belief he employed every available means of preaching the Gospel, and while not engaged in writing or talking for his cause, he carefully read

the scriptures and stored his mind with words of wisdom. The little Bible that he carried was one which his father had owned, and used on a mission in England; while using his book, more than at other times, he seemed more serious and spiritual as if the spirit of his dead sire communed with and gave him inspiration.

In the spring of 1882, Elder Cowley accompanied President Morgan with another company of Saints to Colorado, and returning East, interviewed David Whitmer and heard him bear a strong, earnest testimony that he had seen an angel of God and the plates from which the Book of Mormon was translated. In the autumn of the same year he was released from his duties and returned home. As his first mission was a success, so also was his second. He had performed honorable work and left his name on the lips of many a person who had been made to rejoice through his ministry.

Elder Cowley, after the completion of his second mission, interested himself in the Young Men's Mutual Improvement Association. He became identified with the organ of that institution, the *Contributor*, and traveled throughout the territory in its interest. He succeeded in increasing the circulation from 1,300 to over 4,000. He infused new life into the society. May 21st, 1884, the first day the Logan Temple opened its doors to Temple work, he was honored to partake of its blessings, securing in marriage Miss Abbie Hyde, daughter of William Hyde, a member of the famous Mormon Battalion who participated in that memorable march to California. Elder Cowley was ordained a High Priest October 25th, 1884, by Apostle Francis M. Lyman, and the same year was chosen to preside over the Y. M. M. I. A. of Oneida Stake, Idaho, having seventeen organizations under his supervision. Three years subsequently he was chosen a counselor to President George C. Parkinson, of Oneida Stake, in which capacity he served for ten years. He ever held the welfare of the Saints under his jurisdiction uppermost in his endeavors and strove always for their comfort and advancement. He commanded the respect and won the love of his people. Every widow in Oneida Stake knows Matthias F. Cowley, because he has done something or said something to cheer her in her bereavement; every orphan knows him, because they have received comforting ministrations

from him. No person has ever been turned away from his door hungry, and shelter was never denied a wayfarer.

At the general conference of the Church in October, 1897, Brother Cowley was called to the quorum of the Apostles and sustained in that calling by the unanimous vote of the Saints. He was ordained an Apostle by President George Q. Cannon. His selection was unlooked for by himself or his friends, but as an Apostle he will be successful, because he will win the affections of the whole Church and because success is a part of his being. However unlooked-for his calling to the Apostleship, two little incidents are cited to show that it had been predicted. When he was ordained a Seventy President Joseph Young officiating, said: "Your name corresponds to that of an Apostle of old, and you shall perform a similar mission." Again, Elder John W. Taylor, his companion in Georgia, in a letter to him under date of March 19th, 1882, said: "If you are faithful, the day will come when you will become one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints in all the world." This communication was sent to Elder Cowley before he was twenty-five years of age, and when he was a poor, obscure missionary, fifteen years before he received his high commission.

In less than a month after he was chosen an Apostle, he and Apostle Lyman commenced a tour through the Southern States, this being the third mission Elder Cowley had undertaken in the South. His mission record shows that when he entered upon his third mission his number was 2286, there having been 2188 missionaries sent out during the interium of his second and third Southern missions. From the South the two Apostles went to the Northern and Eastern States missions, visiting Philadelphia, New York and Washington, at which latter place they were received by President McKinley. Apostle Cowley since his ordination, has been on a continuous mission to the Northeast, South and West. His three Southern and one Montana mission (which latter Elders Stevenson and Cowley were called to open up) prepared him for his missionary career which now will continue until his hair becomes white with the frost of years.

Apostle Cowley has preached the Gospel and borne his testimony to the divinity of Joseph Smith's mission in every State

and Territory in the United States, excepting Alaska and the foreign additions, and doubtless before many years shall have elapsed, his voice will be heard in every land where there is Anglo-Saxon people. He truly is a missionary Apostle.

Apostle Cowley has a most excellent character. He is simple in his manners and unassuming at all times. He is honest in his dealings and punctual in his appointments. He was never charged with vanity, and egotism he knows not of. Humility is his constant companion and love and purity dwell in his heart. He always has the interest of the Church uppermost in his thoughts. When the Trans-Mississippi Congress was held in Ogden, Utah, in 1893, he was appointed a delegate from Idaho. He felt his weakness to accomplish much for the congress, in attending a gathering where the great and honored were to assemble, but remarked that he would go, "for," said he, "I may get an opportunity of explaining the Gospel to some stranger and say a good thing for Zion." The first day of the Congress found Matthias F. in a seat by the side of a visitor from Vermont, to whom he received an introduction. The visitor, a lawyer by profession, learned that his companion was a "Mormon," and commenced to ply innumerable questions to him concerning "Mormonism." He became very much interested in his Mormon friend and accompanied him one evening to listen to a lecture by Elder B. H. Roberts on spiritualism. Elder Cowley remained with his new acquaintance until after midnight, explaining his faith. During his visit to Utah the lawyer was introduced to President Woodruff and confessed that he had not taken so keen an interest in any subject for years as he had taken with his friend Cowley in discussing "Mormonism." Elder Cowley slept with him one night and it was gray in the East before they closed their eyes. In the morning the lawyer related a dream that he had during his sleep; it was that in two years he should be promoted in some way through Elder Cowley's labors and that in four years Elder Cowley should attain a position of high responsibility. The Congress being adjourned, the lawyer visitor left the Territory, but two years thereafter met with an accident which resulted fatally. Upon hearing the results of the accident, Elder Cowley performed a vicarious work for his friend, thus promoting him through his labors, and in four years Elder

Cowley was called to be an Apostle, by which calling he attained a position of high responsibility. Thus the dream had a fulfillment.

There is in him so much of good that he has been called an "Israelite without guile." He has every reason to feel satisfied with his achievements and success, and standing today in the vigor of healthy manhood, the possessor of a strong mind and a true heart, and with the prayers of half a million people for his preservation, he may look into the future with hope and contentment and be proud of his faculties and possibilities in his great mission to save the souls of men.

APOSTLE ABRAHAM OWEN WOODRUFF.

ABRAHAM OWEN WOODRUFF was called to the Apostleship when only twenty-six years of age. He is young in looks, with an open, bright countenance which indicates an honest heart and a quick intellect. He was born November 23d, 1872, in Salt Lake City, the home of his birth being a two-roomed log house with the overhead used for storing grain and other farm products for winter use. This humble dwelling place was located on his father's homestead which he (President Wilford Woodruff) erected soon after coming into the valley with the original Pioneers in 1847. The quaint old house was warmed in the old-fashioned way, by means of a fireplace furnished with dog-irons. Brother Woodruff is his mother's youngest son, and among his playmates and associates he was familiarly known as "Owen." From both his progenitors he inherited habits of industry which are essential to growth in every avenue of life. His boyhood days were spent on his father's homestead, where he learned to hoe corn, plant and do general farm work. This work gave him some of the sturdiness and hardihood of his good father and fitted his physique for hardships and difficulties which all usually meet in the battle of life. Of his early school days he says that he "was a thick-headed scholar and more mischievous than studious." However, he mastered the first elements of addition, subtraction and multiplication. He was extremely fond of fishing, hunting and all outdoor sports. His first definite enterprise in life was that of gathering watercress from Liberty Park springs for the market. By this means he furnished himself with pocket money, which was used only for the necessary things of life; money earned by such diligent toil was too valuable to be wasted or spent in useless things. At the age of ten he might have been seen herding cows along the banks of the Jordan, or "taking a swim" in the river while the cattle quietly grazed. From the district school he was entered upon the roll of the Latter-day Saints college. His tutors were Professors

Done, Talmage and Maeser. After spending five years in this institution he entered the employ of Zion's Saving Bank and Trust company, Salt Lake City, but did not seem to enjoy his occupation. While so engaged he received a call to perform a mission in Europe. He had just passed his twenty-first year. Of this mission I do not feel that I can do better than take the liberty of quoting the *Juvenile Instructor*, under date of December 1st, 1900:

"In the year of 1893, his father was far from enjoying his usual good health. The illness of his father, consequently, made his departure to a foreign land not a very easy matter. But, trusting in Providence and acquiescing with his father's wishes, he started for the Swiss and German mission. Within a few days after his arrival at the mission headquarters he was appointed to labor, without a companion, in Frankfort-on-the-Main, at which place he was instructed to open a mission. A very charitable family opened their doors to him, which materially lessened the difficulties under which he was to begin his labors. The first task before him was that of mastering the difficult German tongue. But this good family gave him willing and efficient aid in his task. He would read in concert with the children, finding in them his natural teachers. He would arise at six o'clock in the morning and put in two hours of diligent work on the German grammar. He did not, however, spend all his time in studying the language and reciting it, but with singular courage and characteristic zeal he set about his "Father's business." He distributed tracts during the day and held meetings in the evening. His knowledge of German was, of course, exceedingly small, but he straightway began to preach and to expound the scriptures in a broken, stammering manner. He was at first laughed at, but nothing daunted, he prosecuted his labors, and in an exceedingly short time acquired the language. It came to him, he says, as a gift.

"After five months of aggressive, single-handed labor, a companion was sent to him, and in a short time a branch of the Church was organized where he had labored. Two months more elapsed, when he was called to the presidency of the Dresden branch. Not long after he had commenced his labors there, he dreamed one night that he was fishing in a beautiful stream of water. In the dream, he was fortunate enough to



ABRAHAM OWEN WOODRUFF.

catch three trout. The dream proved to be prophetic, for very soon afterward he baptized a man, his wife and daughter. The ordinance was performed in the river Elbe, beneath the shade of the spreading lindens, on the exact spot where, many years before, Elder Budge baptized two of our very highly respected brethren—Elders Karl G. Maeser and F. Schoenfeld.

“Elder Woodruff at this time had great pleasure in meeting and preaching to the old-time associates and fellow teachers of these brethren. They showed him great respect and were courteous in their attention to Elder Woodruff, but it seemed that they were actuated by a sense of regard for their old associates rather than the teachings they heard.

“While he was presiding over this new conference, Elder Woodruff spent much of his time in distributing the written word in the villages that border the Elbe, extending from Dresden to Bohemia. He even entered one Bohemian village and delivered his message there. He was called from Dresden to Berlin, over which conference he presided one year. This conference comprehended such cities as Berlin, Stettin, Soreau and Broskau. While laboring there the civil officials undertook the banishment of the Mormon Elders, and in order that the good work might not be stayed, the Elders were often compelled to employ most subtle methods in order to carry on their labors without detection and consequent interruption. At Ernest, Elder Woodruff was disguised as a country swain. He donned the rude garb and heavy clogs and with the other peasants toiled in the shop or field during the day. With his fellow rustics, he ate the black bread and smear. No sooner, however, did the evening shades fall than he would meet in some humble cottage a company of eager Saints, who would perchance bring some trusted friend with them whom they hoped to lead into the Gospel light. One thing that impressed Brother Woodruff deeply was the absolute trustworthiness of those country Saints. He found them as true as steel and never were they known to disappoint an Elder or betray his confidence in those trying times.

“At this juncture, a furlough was granted him, during which he made a most enjoyable tour of the greatest European cities. He visited Austria and Italy, and spent the Fourth of July in Geneva. He spent ten days in Rome visiting, among other

places, the Vatican. From there he went to Naples, Pompeii, and Herculaneum. Having read Bulwer-Lytton's fascinating novel, these latter two places were exceptionally delightful to him. He then returned to the mission and, after reviewing his old field of labor, received a release and returned home, having performed a faithful and acceptable mission.

"Elder Woodruff reached his native city in 1896. For a short time he resumed his work in the bank. On the 30th of June he was married to Miss Helen May Winters. During October conference of the same year he was called to the Apostleship, and on the 7th day of October was ordained to that office by his father."

In the later years of his father's life he was his close companion, and gathered from this worthy sire many lessons of great worth which President Woodruff had acquired in a well spent life of pure and true devotion to God. One striking tendency and characteristic of Brother Owen Woodruff since his call to the Apostleship is an eager interest in colonizing new locations for the settlement of the Saints. From the outset he has had charge of the Big Horn, Wyoming, settlement. He has been there several times, assisted chiefly by President Joseph W. McMurrin, and thus far has manifested wisdom and devoted interest to its growth and development. Apostle Woodruff, like his honored and respected father, is humble yet perfectly confident of the favorable outcome of every responsibility assigned him in connection with the work of the Lord, for he is possessed of a strong and abiding faith. He is noted for unhesitating obedience to the suggestions of the Prophet of the Lord, and when set to accomplish any task he never doubts or quibbles or wishes that another had to bear the brunt of any labor assigned to him. When appointed to any labor, he works with all his might, mind and strength, coupled with implicit faith in our eternal Father. He is young, healthy, active and faithful in his high calling and will doubtless accomplish a mighty work in the earth, and live to see the redemption of Zion.

APOSTLE RUDGER CLAWSON.

Perhaps no Apostle of the Church, in such a brief time in these days, has passed through more diversities and ordeals than has Elder RUDGER CLAWSON. In 1857, at Salt Lake City, March 12th, he first saw the light of day, Bishop H. B. Clawson and Margaret Gay Judd Clawson being the honored parents of the "new comer" to mortality. From his early boyhood he has been religiously inclined, seeking for a knowledge of the things of God in preference to all other pursuits. He seems to have taken special interest in the Book of Mormon, and if one would follow closely his sermons and discourses, this fact will be noticeable, for he is able to quote copiously from that sacred record. His own testimony in this regard is: "Early in life I became deeply interested in the Book of Mormon, which I read and re-read, and drew from its divine pages inspiration and hope. Faith sprang up in my heart. By a careful study of that glorious book, well defined ideas of right and wrong were firmly fixed in my youthful mind, and I was then measurably able to withstand the temptations that assailed me and was able to escape many of the sins and follies to which some of the young are addicted. With advanced years conviction has constantly grown upon me that the Book of Mormon is the grandest book of the age." His words in relation to this Book may well be supplemented by what he once said about going to meeting: "I remember the interest I felt as a boy, in the Sunday meetings at the Old Tabernacle, and later in the large New Tabernacle. The sermons of Presidents Brigham Young, Heber C. Kimball, George A. Smith and the Apostles and Elders made a profound impression on my mind for good. From my own experience I am led to believe that the effects and influence of the teachings of our leaders upon the youth of Zion—I mean the very small boys and girls, who in the midst of the congregations sit almost unnoticed—is greater than many suppose.

Elder Clawson while attending school was also a member



RUDGER CLAWSON.

of the Wasatch Literary Society, which has produced not a few men who have occupied prominent places in business and religious circles. When only eighteen years old, having left school but a few months, he became private secretary to Hon. John W. Young, the president of the Utah Western Railway company. In his employment he spent two years in the East, the major portion of the time in the city of New York, although he visited most of the prominent cities. This experience, for one so young, was invaluable, and served him to good purpose. At the age of twenty-two he was called to fill a mission in the Southern States. The records of that mission show him to be "No. 34." It was while laboring in the State of Georgia that his bosom friend and companion, Elder Joseph Standing, was brutally assassinated by a wicked mob.

Apostle Clawson is of a strong character. Early impressions of the truth were developed in his mind from the teachings of his parents, from reading the Book of Mormon and attending services in the Tabernacle. The habits of his youth were remarkably clean and pure, just such a person as is designed to grow in grace and knowledge of the truth because entitled to a companionship of the Holy Spirit; not a flashy intellect, but one susceptible of deep, strong convictions which, when one idea is learned, readily adds another related to the first and remarkably capable in a quiet, unostentatious way to apply the knowledge acquired. He is a man of cool temperament and moral courage of the highest type. His experience at the martyrdom of Elder Joseph Standing proved him to be of the material of which martyrs are made. The danger to himself and President John Morgan at the trial of the murders in Dalton, Ga., was not a trifling one, and the presence of mind displayed on these occasions proved Brother Clawson to be a man of no ordinary strength of character. His three years' experience in the Utah Penitentiary, for conscience sake, was a period of patient suffering, yet many incidents associated with it stamp him as a man among men, a man of courage, patience and determination to rise above the conditions which sometimes break the spirit of the ordinary mortal. Elder Clawson was placed in prison for doing what he knew to be his duty, obeying a law of God. Like other valiant men when given the opportunity of freedom in exchange for conscience, he announced

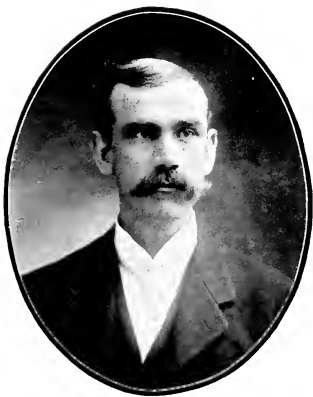
to the court that when there was a conflict between the laws of God and of man he would obey God and suffer the consequences. The grand trait of his character herein expressed was not a sentiment of words with him. It was and is the living, unchanging character of the man. He has lived his professions, and under every condition has served God and not man. Duty, not pleasure, is ever his choice. His efficiency in presiding over the Box Elder Stake of Zion was discerned by President Snow while yet they were prisoners together in the penitentiary. During his presidency there he won the confidence and esteem as well as the love of all right-feeling Latter-day Saints. He accomplished much to advance the interests of the Saints in spiritual and temporal affairs. When the Tabernacle in Brigham City was burned, he went quietly yet firmly to work for its reconstruction. He obtained contributions from Non-"Mormon" business men in Salt Lake City and Ogden, even from the judge who had sentenced him to prison. In rebuilding the tabernacle, President Clawson proved his practical judgment in constructing a house of worship by the manner in which he remodeled it, making it, inside, one of the best tabernacles, if not the very best for ease and convenience, of any of its size in the Church. While thus presiding he was called to the Apostleship and has become one of the soundest, wisest and most capable counselors and Apostles in the Church. At the general conference held in Salt Lake City in October, 1901, Apostle Clawson was called to the First Presidency, being made Second Counselor to President Lorenzo Snow. He held this distinguished position but a short time, the death of the President making a reorganization necessary, this resulting in the choice by President Joseph F. Smith of Elders John R. Winder and A. H. Lund as his Counselors.

Brother Clawson is a very competent bookkeeper, and is so thorough in auditing accounts and ascertaining the true condition of financial enterprises, that in the financial affairs of the Church he is always safe authority. He is truly a grand man. Those who know him best love him most. He is indeed an Apostle of the Lord and a great worth to his people.

APOSTLE REED SMOOT.

The subject of this sketch was born in Salt Lake City, January 10th, 1862. His father, Abraham Owen Smoot, was of Kentucky birth, and his mother, Anna Kerstina Morrison, came from Norway: thus did he possess the bold, fearlessness of the sturdy Norsemen and the courage, trustworthiness, honor and hospitality of the Kentuckian. From his youth he has been energetic in every sense of the word, forming plans, shaping ends and never resting satisfied until the mark set was reached. In early life it appears that Brother Smoot sought after the material with more earnestness and vigor than he did the spiritual. He was not religiously inclined and his tendencies seem to have launched him upon a temporal wave. This is duly true of his early youth, for as he began to grow in years he also grew in grace and in the knowledge of the truth. In all his habits he was temperate and moral in his character, with a determined will, and active mind and a loving, generous heart.

Almost twenty-seven years ago, his father, President Smoot, pronounced a patriarchal blessing upon him in which these prophetic words were uttered: "Thou shalt be associated in the labors with the wise counselors of Israel, and if thou art faithful, though shalt not be a whit behind the chiefest of the Apostles." This was an inspired prediction, and from a worldly point of view it did not appear at all probable of fulfillment. When we consider the fact that at the time of the promise Brother Smoot was a mere lad between twelve and thirteen years of age—November 24th, 1874—we at once observe that the Spirit of Almighty God actuated the honored sire who pronounced the blessing. His parents taught him in the holy precepts of God's laws, and the lessons he received in childhood ripened in his mature years and bore fruit to the honor and glory of God. His first schoolroom was in the house of Bishop George Romney, where he was tutored for one season under the charge of Miss Barbara Romney. This was in the year 1868. The next year he attended the Ward school and continued



REED SMOOT.

there until 1870. His father and a portion of the family had moved to Provo in 1868, and about 1872 Reed also took up his abode in that city. Bishop O. F. Whitney has this to say in a brief treatise on the life of Apostle Reed Smoot:

“Elder Smoot’s ecclesiastical record is as follows: He was baptized at eight years of age in the Endowment House at Salt Lake City, and was ordained a Deacon July 15th, 1877. In 1879 he was made a Priest and in April, 1800, an Elder. Four years later he was ordained a Seventy by Elder Abraham H. Cannon, one of the First Council of Seventies, and in April, 1895, was ordained a High Priest under the hands of President Joseph F. Smith. At the same time he was appointed second counselor to President Edward Partridge, who had succeeded President A. O. Smoot, deceased, as the presiding authority of the Utah Stake of Zion. Elder Smoot continued to serve as one of the presidency of that Stake until called to the Apostleship on the 8th day of April, 1900. The same day he was sustained in that exalted position by the voice of the general conference, and was ordained an Apostle by President Lorenzo Snow on the day following.

“While a member of the Utah Stake presidency he was appointed to raise means to pay off the debt then hanging over the unfinished Stake Tabernacle, and to complete that structure. This duty he performed with his usual promptitude and success, the debt being cancelled and the building completed accordingly. He has acted for years as one of the board of trustees of the Brigham Young Academy, and is a member of its executive committee. He solicited subscriptions for and was the main instrument in the erection of the new college hall, an adjunct to the Academy, in the success of which he has ever been deeply interested.

“It can be truly said of Apostle Smoot that he has never sought preferment, either civil or ecclesiastical. He has worked honestly and faithfully at whatever he had in hand, industry and continuity being his watchwords, recognized by him, even while a boy, as the keys to success and prosperity, and his talents and his labors alone have recommended him for promotion. This accounts for the general feeling of satisfaction manifested by the vast congregation, which, in the afternoon of Sunday, April 18th, 1900, at the great Tabernacle in Salt

Lake City, voted unanimously, with their hearts as well as their hands, to sustain him as one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Much of this good feeling was doubtless due to the fact that many present were acquainted, not only with the marked ability of this young man, but with the good and wise use that he has made of that ability and of the means it has enabled him to accumulate.

"Many know of the valuable aid that Reed Smoot has rendered from time to time in a financial and executive way to this or that struggling institution, but few are aware of how numerous are his private acts of beneficence. Truly has it been said that ostentatious charity insults the misery it would relieve. Reed Smoot's charity is not of that kind. He does not ask a friend in trouble, "What can I do for you?" or say, "If there is anything you want, let me know," thus throwing upon the afflicted soul an additional burden and subjecting it to unnecessary humiliation. He shrewdly sees the need and tactfully supplies it, without speaking or awaiting a word. And this is charity, true charity, for it is generosity, it is bigness of heart, and as far outsoars mere almsgiving as the eagle outsoars the swan.

In person Apostle Smoot is tall and well built, though his unusual height makes him appear almost slender in frame. He moves with the rapid, energetic stride characteristic of the rustling business man. He is punctual in keeping his appointments, and, as he says, owes his greatest losses in time to the failure of other men to promptly keep theirs. He possesses a fearless candor, "speaks right out in meeting," says exactly what he thinks, and yet is courteous, considerate and kind-hearted. He expresses himself with intelligence, earnestness and humility, both by tongue and pen. His genius is practical and progressive. As a financier and an executive, his talents are of the first order, and the fallacy is long since exploded that the Lord has need of but one class of men in any department of His mighty and marvelous work. "My duty first, my pleasure afterwards," may be said to be our Apostle's favorite motto, one that he faithfully exemplifies, and this is just as true since the great spiritual awakening experienced by him as the result of his foreign mission and his appointment as one of the presidency of the Utah Stake, as it was when he

was devoting himself, heart and soul, almost entirely to commercial pursuits."

Elder Smoot has risen from the humblest walks of life, spiritually and financially, by virtue of true merit. In many respects, especially along financial lines, his experience has been very similar to that of Apostle Heber J. Grant. At an early date he felt the inspiration of business pursuits, and from an humble laborer in the Z. C. M. I. at Provo, he rose rapidly to the station of superintendent. In mining, merchandizing, sheep industry, banking and other vocations he has displayed marked ability and has become one of Utah's leading business men. He has, while not holding political office, acquired prominence in political circles. He enjoys the acquaintance and confidence of the present National Administration, many of whose members would gladly have welcomed him to Washington in the capacity of United States Senator. He could have received the hearty support of the legislature, but felt it his duty to decline, for, as heretofore stated, duty is always first with Apostle Smoot, no matter what may be the temptations and inducements held out for his consideration. Elder Smoot performed a good mission in Europe, laboring in the Liverpool office, traveling in the field, visiting the continent of Europe, and was especially useful in matters of emigration. He was efficient as a counselor in the presidency of the Utah Stake, and now as an Apostle of the Lord, his counsel and judgment are esteemed as the choicest value. He is ever on hand to fill any call and ready at all times to advocate the cause of Zion in public and private. He is honest and frank in his expressions. When he gives his views you know exactly what he means. He has strong convictions and is truly a leader with noble traits and qualities among the people of God.

APOSTLE HYRUM M. SMITH.

HYRUM MACK SMITH, always known among his associates as the "Peace-maker," was the first son of his parents—Joseph F. and Edna Lambson Smith—and was born on the 21st day of March, 1872, in Salt Lake City. He was very carefully guarded by his mother, who was loath to let him out of her sight, and who, in his younger days, would never permit him or his brothers, to go beyond the confines of the garden gate alone. He was safely tucked away in bed, long after he reached the age of hundreds of the boys—and girls, too—that we now see playing in the streets until late at night.

His mother, a woman of strong character and great faith, often gathered her children, and many of the children of her neighbors, round the hearthstone and spent hours relating to her never-tiring listeners the stories of the Bible, Book of Mormon, and of the history of the restoration of the Gospel and early rise of the Church. The lives of Joseph, Moses, Samuel, David, our Savior, and His Apostles, were vividly contrasted with those of Pharaoh, Saul, Judas, Herod and Nero. The great faith and obedience of Nephi, Jacob, Alma, Mormon and Moroni were clearly portrayed to be vastly better and more acceptable to the Lord than the doubt, wickedness and murderous apostasy of Laman, Lemuel, Sherem, Korihor and Gadianton. The visions of Joseph Smith, his trials and persecutions; the rise of the Church; the patient toilings of the Saints in building a city and temple to the Lord, only to be driven by a murderous mob of wicked men, beyond the boundaries of civilization, there to build another city and temple; the final, cruel murder of the Prophet Joseph and his brother, "the grandfather of you children;" the destruction of, and expulsion from their beautiful city of Nauvoo; the long, weary march across the desolate plains, and the halt upon the most desolate, forbidding spot of all, where their prophet leader, striking his cane into the parched soil, exclaimed, "It is enough. This is the right place," were all

most vividly described and indelibly impressed upon the minds of the little ones. All these things Hyrum eagerly drank in and pondered upon. His father, President Joseph F. Smith, would also gather round him his boys and girls and teach them to shun evil, to be honest and truthful, associate with no bad companions, and, with picture and narrative, show them the results of doing right and wrong. Thus were Hyrum and the other children made the companions of their parents, friends unto whom they could go at all times, and pour out the inmost secrets of their hearts in full confidence. He grew up, developing to a marked degree the boundless love and impartial affection which he had been accustomed to see his father and mother mete out to their children, and his father to his wives. Until he left the paternal roof of his parents he would be visited by that ever loving father, who must still kiss him and tuck the covers snugly around him. Even today, whenever father and son meet, in the home, on the street, in the office, it matters not where, they meet with an affectionate and holy kiss. I have heard his wife banter him and say, "Hyrum is the biggest baby I ever saw; I believe he would die if he could not go home and see his mother every day." He was taught to love his home, and there he could always be found when no duty called him away.

He attended the public schools, and later the Latter-day Saints College, from which he graduated in June, 1894. On the 15th of November, 1895, he was married to Miss Ida Bowman, of Ogden, and on the evening of the next day he departed on a mission to Great Britain. Upon arriving at Liverpool he was appointed to labor in the Leeds conference, where he engaged in regular missionary work. In October, 1896, he was called to preside over the Newcastle conference, which position he held until he was honorably released to return home in February, 1898.

Upon arriving home he was at once set apart as a home missionary. He also acted as assistant teacher and as corresponding secretary of the Twenty-fourth Quorum of Seventy; he was employed at Z. C. M. I, where he remained until October 30th, 1901.

When the Salt Lake Stake was divided he became a



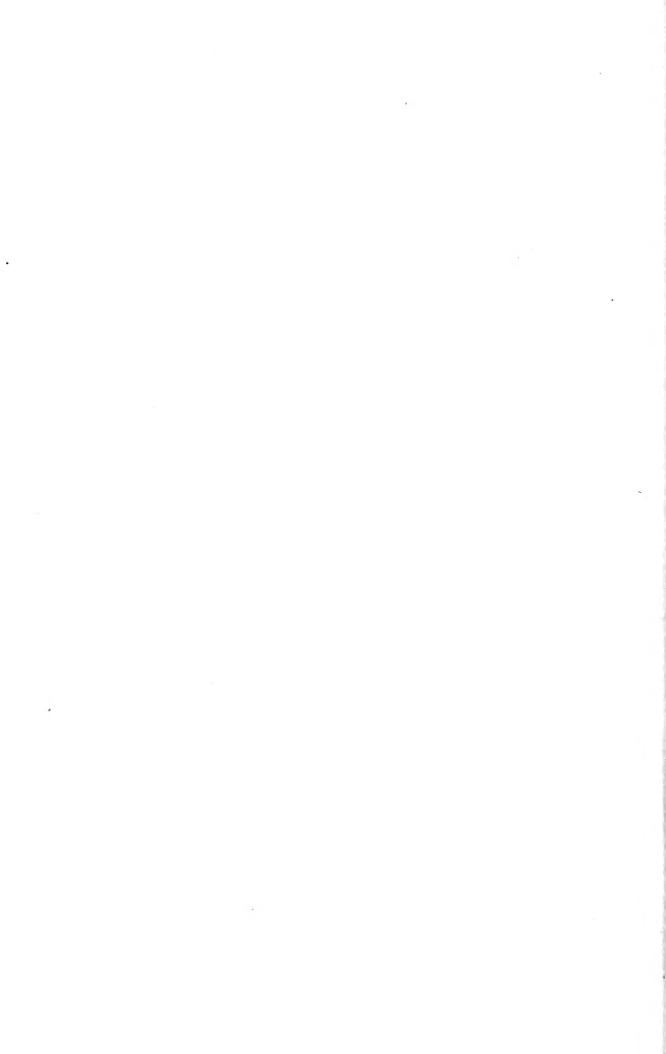
HYRUM M. SMITH.

resident of Granite Stake. Here also he labored as a home missionary, and later was called to act as Stake secretary of the Sunday schools, which office he filled to the satisfaction of the stake authorities. He was chosen to be one of the Twelve Apostles, by the spirit of revelation, on October 24th, 1901, and ordained by his father on the same day.

He is a young man who has striven to profit by the excellent teachings he has received from his parents. He gives his parents and the Lord the credit for enabling him to say that up to the present time he has never tasted tea, coffee, tobacco nor intoxicating drinks of any kind; that he has never taken the name of God in vain, nor befouled his mouth with profanity; that he has never in his life spoken disrespectfully of his parents, but that he honors and loves them with all his soul; that he has always defended the principles of the Gospel and the servants of the Lord; that he has a testimony for himself that God lives, and that Joseph Smith was the prophet through whom He restored the Gospel of Jesus Christ in these latter days, and that he hopes, by the help of the Lord, to ever be found working diligently or battling, if need be, in defense of the truth.

We think it not saying too much, that no man has been called to the Apostleship with a clearer, purer and better record, and before whom there is a brighter prospect of growth in wisdom, knowledge and power. He will have the love and approval of the Lord and the cheerful support of all the Saints. May his life be a long and useful one to the cause of Truth.





COWLEY'S TALKS

ON

DOCTRINE



BY ELDER

W. H. Cowley,

*One of the Twelve Apostles of the Church of Jesus Christ
of Latter-Day Saints.*

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PREFACE.



NOTWITHSTANDING what has already been written upon the principles and doctrines of the Gospel of Jesus Christ as taught by the Latter-Day Saints, I feel an assurance that this little work will be received with no little pleasure and a great degree of satisfaction by members of the true Church, as well as those who are seeking light upon religious topics.

The style in which the articles comprised in this little volume are written, is pre-eminently plain, and peculiarly adapted to the reading public. Loaded as the articles are, with careful thought and numerous scriptural quotations and references, itself not only a thought gatherer but a thought generator, it will come as a valuable aid to our missionaries and theological organizations, and also to the many investigators throughout the civilized world. Truth in studied brevity has been aimed at, without seeking the least embellishment of diction.

With an intense desire to impart the truth to mankind as widely as possible, this little messenger is sent forth, trusting that it may prove a blessing to thousands who are as yet grovelling in darkness and superstition and lead them to the sunlight of truth.

THE PUBLISHER.

Chattanooga, Tenn.,
February, 1902.

APOSTASY.

The subject of Apostasy occupies the minds of people of modern times but very little. This, however, is not surprising when we consider their views regarding the Church of Christ; for they claim a continuation of divine authority and the plan of salvation from the apostolic age to the present time, the idea prevailing among them being, that the Bible alone is a sufficient guide without immediate and continued revelation. In this respect, the position of the Latter-day Saints differs widely from that of all other religious organizations. The Saints bear no relationship to any, but declare in words of soberness, that our Heavenly Father has restored the Gospel by modern revelations to the Prophet Joseph Smith. This being true, there must have been a departure from the proper order of the Gospel.

To prove that this has been the case, we will refer to statements of Holy Writ. In II Peter i:20, it is said, "Knowing this first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The Savior said, when addressing His disciples: "And then shall many be offended, and shall betray one another, and shall hate one another, and many false prophets shall rise and deceive many, and because iniquity shall abound, the love of many shall wax cold." (Matthew xxiv:10-12.)

To this testimony of Matthew, concerning the words of the Savior, in relation to the subject under consideration, there will be found the corresponding testimonies of Mark and Luke. It will be remembered also, that the testimony of the Lord was in answer to a very important question. When He had foretold the overthrow of the temple, His apostles asked Him: "When shall these things be, and what shall be the sign of Thy coming, and of the end of the world?" The appearance of false prophets; the deception of man; the martyrdom of the apostles; the betrayal of the Saints; the love of many waxing cold; the overwhelming prevalence of iniquity; the universal discord and contentions of the nations, all were prominent events to

transpire before the advent of the Savior to reign in power and glory upon the earth. To this we will add the words of Paul: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day will not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (II Thes. ii: 1-4.)

It is evident from the foregoing that some were likely to be deceived with regard to the time of His second coming. Paul, to prevent their being misled by false teachers who were likely predicting the Savior's advent, testified that there should come a "falling away first." The language is so pointed that one can readily see that nothing but a departure from the unchangeable plan of salvation could fulfill this prediction. We read in the Scriptures that "God hath set some in the Church, first apostles; secondarily, prophets," and other officers; all of whom were divinely inspired "for the work of the ministry," with spiritual gifts following the baptized believers. Only a short time elapsed, however, before these officers, principles, gifts and blessings, mentioned in the New Testament, were not to be found on the earth; and when we examine the religious institutions of the present time, these things, which God set in the Church, are not found, save with the Latter-day Saints. The present generation then, as those of many centuries past have been, are witnesses to the verification of the words we have quoted.

When Paul was about to depart from Miletus, he called to him the Elders of the Church from the city of Ephesus, and in his farewell address warned them, as appears in the following words: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts xx:29,30.) As an evidence that this prophecy was being verified as early as the time of the apostle John's banishment on the Isle of Patmos, this appears in the second chapter of Revelations, first and fifth verses: "Unto the angel of the Church of Ephesus write:

These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of this place, except thou repent." By reading the second verse we discover that false teachers had arisen among the people, professing to be apostles, thus verifying the words of Paul. Following closely the context, we discover that similar reproofs were meted out to most of the branches of the Church in Asia, because they were departing from the truth.

Peter, the presiding apostle, also has spoken very plainly regarding the apostasy. Beginning with the first verse of the second chapter of his second epistle, we read: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." From this we learn not only that false teachers should arise among the people, but that they should succeed in deceiving the people, causing them to follow pernicious ways. In connection with this part of the subject, Paul says to Timothy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II Timothy iv: 3, 4.) Thus it is clearly stated, not only that men should arise "speaking perverse things," and by their evil designs succeed in making innovations upon the teachings of the apostles, but that the people themselves would be so allured from the way of life, as to heap unto themselves these false teachers, and many would adhere to their spurious doctrines. The terms "heap" and "many" do not signify a few but a great number.

These quotations from the Holy Scriptures bear especially

upon the internal eruptions that occurred in the Church, causing many to depart from the straight and narrow path which leadeth unto life eternal. Those causes which create internal division and discord in the midst of the Saints are the worst of all, for "a house divided against itself cannot stand."

Having shown that many of the ancient Saints departed from the plan of salvation, we will now proceed to examine another branch of the subject, namely: The External Events in Connection with the History of the Church which Conspired to Overthrow the People of God. From the quotations here given, stating that "the love of many waxed cold; many shall follow their pernicious ways," etc., it may be asked, "What shall become of the few who were faithful? Did not they confer the authority upon a people in some remote corner of the earth? And from thence has it not continued, as the true Church, down to the present time?" In answer to these queries we shall refer to declarations of Holy Writ.

When the Savior made His appearance in the flesh there were many religious denominations extant, some of which professed a firm belief in the Bible—the Old Testament—and notwithstanding the ancient prophets plainly foretold the birth and ministry of the Savior, the religious element bitterly opposed Him and denounced new revelation, as manifested through the Redeemer. This peculiar perversity of the human family has been displayed prominently whenever the Almighty has introduced a new dispensation of the Gospel. The Lord, fully understanding the result of such bitter persecution, said to His apostles: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." (Matt. xxiv:9.)

The vile treatment to which the ancient apostles were subjected and the martyrdom of many of them, is known to all acquainted with the history of those inspired men; and scriptural evidence as to their having been informed thereof in advance is quite abundant. The Savior says in Mark, thirteenth chapter, ninth verse: "But take heed to yourselves; for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and

ye shall be brought before rulers and kings for my sake, for a testimony against them." Another witness to this testimony of our Savior has also left us the following: "And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you shall they cause to be put to death."

It is a remarkable fact that, in every age of the world when the Lord has committed a dispensation of the Gospel to men upon the earth, the heavenly message has been rejected by the great majority of the human family, and the envy and hatred of many have been such as to instigate measures of violence against the humble servants of the Lord. Especially is this true when applied to the professedly religious element, and more directly to those who aim to be public instructors of the people. Notice the action taken by the Pharisees, Sadducees and other religious classes regarding the ancient Saints; while the devotees of these sects were divided on points of doctrine and disagreed upon the writings of the prophets, they combined their efforts to overthrow the Lord's chosen people. The Savior, indicating the class who would imbrue their hands in the blood of the prophets, said: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God's service." (John xvi: 1, 2.) This could not apply to the atheistic world, for it denies the existence of God. It could not mean the infidel class, for while they may not deny the existence of a Supreme Being, they disavow all forms of worship. The Savior's prediction was directed to the religious world, and from the facts of the case, it seems especially applicable to that portion of it which claimed to believe in the writings of the ancient prophets. Immediate revelation from heaven has always come in contact with the vain traditions and religious crafts of men, so that the strictest professors of religion anciently were, and are now, among the foremost in persecuting the Saints and seeking to deprive them of the rights and privileges which other men enjoy. In connection with the evidence found in the Holy Scriptures on this part of the subject, the thousands of Latter-day Saints who have suffered by the hand of oppression in this dispensation of the Gospel, are living witnesses.

While the revelator John, who was the last remaining member of the quorum of the Twelve Apostles on the Eastern Hemisphere, was in banishment upon the Isle of Patmos, he saw the image of a beast, representing a power that should arise in the earth, make war upon the Saints and overcome them. And they worshipped the dragon which gave power unto the beast, and they worshiped the beast, saying, "Who is like unto the beast? Who is able to make war with him? And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the Saints, and to overcome them; and power was given Him over all kindreds, and tongues, and nations." This declaration of the Scriptures is very broad, indicating clearly that the Saints should be overcome, and the power of the beast should be so extensive as to cover all "kindred, tongues and nations," thus leaving the people destitute of divine authority and bereft of the glorious plan of redemption.

By turning to the second chapter of Daniel, we learn something with regard to the period of time when this power which made war with the Saints and overcame them should flourish in the earth. The metallic image which Nebuchadnezzar saw in his dream consisted of gold, silver, brass, iron and clay, so we are told in the interpretation given by Daniel the prophet. It represented several kingdoms, beginning with Babylon, which we learn from history flourished in the fifth and sixth centuries before Christ; and second, the Medio-Persian government, from about 530 to 331 B. C.; third, the Macedonian kingdom, founded by Alexander the Great, from 331 B. C., to 161 B. C.; fourth, the Roman Empire, established in 161 B. C., and which flourished until 483 A. D. This last named government was represented in the metallic image by the two legs of iron, which resembled very much the two divisions of the Roman Empire, the one having its seat of government at Rome, the other at Constantinople. These subsequently subdivided into the petty governments of modern Europe, having in them the elements of strength and weakness, as indicated by the feet and toes of the image, which were part of iron and part of clay. It will be observed by the dates given above that it was during the time of the Roman Empire that our

Lord and Savior was born into the world. As early as the banishment of the apostle John, about 96 A. D., we discover that nearly all apostles forming the chief quorum of officers in the Church of Christ had been martyred. We are informed in Mosheim's Ecclesiastical Institutes that the year 70 A. D. Vespasian and his son Titus besieged the city of Jerusalem with an army, destroyed the city and the temple and slew many of the inhabitants, this event having been predicted by the Savior, and recorded in Matthew, twenty-fourth chapter.

In speaking of this power that should destroy the Saints, Daniel the prophet, says, "And he shall speak great words against the Most High and shall wear out the Saints of the Most High." We might illustrate how literally these prophecies were verified by the following example: Previous to the late Civil War in the American Union, the South organized a republican form of government with the requisite officers to constitute such a government. In a short time, however, the Northern States engaged in war with the South and overcame them, so that the confederacy of that section ceased to exist. Suppose a stranger should visit the South at the present time and inquire of some person in that region of country if they have a republic entirely independent of the North, and on being answered "We have," the visitor queries, "Where is your president?" "Well, he is done away with, because no longer needed." He is asked, "Where is your vice-president?" "Oh, we have none." "Where is your congress?" "Well, that was dissolved long ago and has not existed since." "Pray, then," says the stranger, "What have you left?" "Well, we have a judge, and a policeman, besides the book which gives a history of the officers you inquire about." Such answers, however absurd and inconsistent, are very similar to those offered by the religious world of today who claim to have the Church of Christ; but when asked where are their apostles, they answer, "We have none, they are done away with." "Have you prophets?" "Oh, no! They are no longer needed." "Do the members of your church enjoy the gifts of the Holy Spirit that Jesus promised should follow believers?" "Certainly not, they have passed away centuries ago, and we have no occasion for them now." "Well, then, what have you left?" "Why, we have a pastor and a deacon, and then we have the good

Book, the Holy Bible, that describes the officers you mention."

It is very clear, from the condition of affairs, that we have briefly described, that at some period in the past, the Church of Jesus Christ was taken from the earth and the human family left without the direct and authorized administration of the plan of salvation. The prophecies we have quoted show, first, that such an event was to transpire some time in the future; second, about the period of time in which many of these predictions were verified, and, third, the means of power by which the Saints were overcome.

There are other prophecies in the Bible which plainly show that the extent of the ancient apostasy would be universal and continue in the earth until a certain period in the history of the human family, which will, with other items, form the subject matter for our next consideration. As the predictions of the prophets relating to the past have been so literally verified, this fact should promote, in the hearts of the people, great faith in the words of the Lord, as these are given in the Bible.

We have shown that the Church established by the Savior in all its pristine beauty and purity was taken from the earth. As none of the religious denominations, existing between the time of the ancient apostles and the nineteenth century have received a new commission from heaven, that fact is proof that the effect of the primitive apostasy has extended without interruption to the present age of the world.

Dr. Mosheim is the author of four large volumes of religious history comprehending about eighteen centuries of the Christian era. This work has been translated by Dr. Murdock with copious notes, or extracts, from the writers who lived contemporary with the times of which he writes. From the translation of Mosheim's Ecclesiastical Institutes we make a few quotations.

In speaking of the second century of the Christian era, Mosheim says (Vol. 1, p. 142): "For the noble simplicity and the majestic dignity of the Christian religion were lost, or at least impaired, when these philosophers presumed to associate their dogmas with it and to bring faith and piety under the dominion of human reason." On pages 182 and 183 of the

same volume we are informed that, to conform to the customs of Jews and Pagan priests, rites and ceremonies were added to the simplicity of correct worship, and a "large part therefore of the Christian observances and institutions even in this century had the aspect of Pagan mysteries." Passing on to the third century on page 257, we have the following: "All the monuments of this century which have come down to us, show that there was a great increase of ceremonies." Page 259: "Baptism was publicly administered twice a year to candidates who had gone through a long preparation and trial."

Of the fourth century we learn from p. 345 that the regard for Platonic philosophy was embraced and mingled with the doctrine of the Savior: "Hence it is that we see on every hand evident traces of excessive veneration for Saints in heaven; of belief in a fire to purify souls on leaving the body; of partiality for priestly celibacy; the worship of images and relics, and for many other opinions which, in the process of time, almost banished the true religion or at least very much obscured and corrupted it." Of the fifth century, an account is given of impostors perpetrating artifices to make people think they were miracles and thereby induce them to embrace Christianity. Religious teachings, we are informed, "were substantiated, not so much by the declarations of the Holy Scriptures, as by the authority and logical reasonings of the ancient doctors." Page 455: "The whole Christian Church was in this century overwhelmed with these disgraceful fictions."

We might proceed with similar quotations relative to subsequent centuries intervening between the fifth and the time of the Reformation, but the foregoing will suffice to show that religious matters grew worse from one age to another, presenting to the world a mass of religious confusion. Although there may have been honorable men who protested against these evils, it is evident that genuine authority and the principles of the Gospel in their purity could not be derived from such a corrupt source. We are informed in the Scriptures that an evil tree will not produce good fruit nor a bitter fountain send forth sweet waters. As neither Luther, Melancthon, Huss, Zwingli, Calvin nor any of the reformers of that age received revelation from heaven authorizing them to establish the Church, we find that the world was still without the plan

of salvation, and that the products of the Reformation, as religious bodies, are the offspring of the mother church, described in the Scriptures as the "mother of harlots and abomination of the earth." This unnatural mother, like some of the fashionable women of modern times (whose husbands and illicit patrons are zealously opposing the Latter-day Saints), endeavored to procure abortion, but failing in this, she tried to destroy her children after birth. Both attempts being futile, the children grew to years of maturity and in turn gave birth to other children, and so on until now there are several generations of them living. These offspring, being without natural affection, have been and still are quarreling with each other and casting missiles at their mothers and grandmothers as the case may be.

In the midst of this religious spectacle, however, there are and have been many honorable people who have realized the fallen condition of the world and were honest enough to acknowledge the same. From Elder John Morgan's Tract No. 1, we make the following extracts: "Roger Williams refused to continue as pastor over the oldest Baptist church in America on the grounds that there was no regularly constituted church on earth nor any person authorized to administer church ordinances, nor can there be until new apostles are sent by the Great Head of the Church for whose coming I am seeking." (See Picturesque America, page 502.) Smith's Bible Dictionary also says: "We must not expect to see the Church of Holy Scriptures actually existing in its perfection on the earth. It is not to be found thus perfect either in the collected fragments of Christendom or still less in any one of these fragments." The names of sixty-five learned divines and biblical scholars are on the preface page as contributors to and endorsers of this book.

Mr. Wesley states that the reason the gifts are no longer in the church, is because the love of many waxed cold and the Christians had turned heathens again and had only a dead form left. (See volume 1, sermon 94.)

The situation of the religious world is beautifully depicted in poetic verse on page forty-one of the Latter-day Saints' Hymn Book, in a hymn from Wesley's collection. In speaking of the

golden age of the apostles and prophets, when the Saints were endowed with spiritual gifts and graces, the writer says :

“Where shall we wander now to find
 Successors they have left behind?
 The faithful whom we seek in vain
 Are 'minished from the sons of men.
 Ye different sects who all declare :
 ‘Lo! here is Christ’ or ‘Christ is there!’
 Your stronger proofs divinely give,
 And show me where true Christians live.”

I will now quote from the Bible to illustrate how plainly the prophets foretold what the writers from whom I have quoted clearly show to have been verified: “Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea and from the north even to the east they shall run to and fro to seek the word of the Lord, and shall not find it.” (Amos viii: 11, 12.) We learn from this that the time was coming when men should seek to the four points of the compass, and in all directions, and yet fail to find the word of God; but we find the Bible in every direction, and that is said to contain the word of the Lord. Very true, but that word was directed to past generations and is a record of the dealings of our Heavenly Father with His children in bygone days.

The sacred record states: “Surely the Lord God will do nothing, but He revealeth His secrets unto His servants the Prophets.” (Amos iii: 7.) From this we learn that if there are no prophets of the Lord, then our Heavenly Father is doing nothing in a religious sense among the people of this earth; but if He is doing a work among them for their redemption, then there must be prophets. By this it will be easy to ascertain whether the prediction of Amos has been verified or not. Who, previous to the year 1827, for many centuries has found in his researches an inspired prophet who could stand in the midst of the people and say, “Thus saith the Lord?” Have not the people denied the prophets and visions of heaven? We learn from the nineteenth chapter of Revelations that “the testimony of Jesus is the spirit of prophecy.” Therefore, if any

have had this testimony they have been inspired with the spirit of prophecy. And again, we are informed by the Savior, as written in the sixteenth chapter of John, that the "Spirit of truth shall guide into all truth," and "show you things to come." Who has seen things to come? And where is the word of the Lord? Surely not with those who deny prophets and apostles.

We learn from the twenty-fourth chapter of Isaiah that the effects of this ancient apostasy would be so universal as to cover all classes of society, affecting not only the religious and social circles, but the business transactions of the human family. In the second verse he says: "And it shall be as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender so with the borrower; as with the taker of usury, so with the giver of usury to him." By reading the fifth verse of the same chapter we learn that even the earth upon which we dwell is seriously effected. Isaiah says: "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant."

As a testimony to the fulfillment of this prophecy, thousands of people in the American Union are witnesses to the fact, that in many parts the land will not produce such prolific crops as it would several years ago, but is gradually growing weaker and losing its virtue. Many places once fruitful are now turned aside as being too poor to cultivate and are occupied by hedge grass, sassafras bushes and growths of small pine. Such is the rapid decline of the strength of the soil. I have been informed that in one state some of the farmers were endeavoring to learn why the soil was losing its fertility. They took samples of earth from different points and had them analyzed. The result is revealed the fact that the soil had become so weak that it was therefore comparatively of little value for the foot of man. This is a sad condition of the same condition of the land. It is a terrible condition, the effects, Isaiah says, of transgressing "the everlasting covenant." Among other things, the everlasting cov-

enant has been broken is that pertaining to the marriage contract, which, agreeable to the laws of heaven, is binding through time and eternity, not recognizing death, which is said to be the "wages of sin," as having power to sever that which is joined together by the power and authority of God. The world is now following the pattern of the Sadducees (who denied the resurrection), and therefore pronounce the ceremony of marriage "until death do you part."

Another prophecy which vividly portrays the religious state of affairs in the last days is that contained in (II Timothy iii: 1-6) as follows: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

This is so plain that no one need to doubt its verification. It clearly sets forth the very evils that are now prevalent in all the civilized nations of the earth. While this statement of evils may apply to the world at large, it is evident that it was directed specially to a certain class of people—not to infidel nor atheist, nor yet to the heathen nations, which are unacquainted with the name of the Savior and with what is termed Christianity, but to those religious bodies which, as Paul declares, "have a form of godliness, but deny the power thereof." It plainly describes the situation of the Christian world at the present time, who, while they have various forms of worship, deny the gifts of vision, prophecy, healing, tongues and nearly all the manifestations of the power of the Lord, as enjoyed by the ancient Saints. In fine, they deny the Gospel, for that, says Paul, "is the power of God unto salvation." The apostle, it appears, would not attribute to them even true forms of worship, for he says they have a "form of godliness." "From such," says Paul, "turn away."

If all would receive this admonition and "turn away" from these powerless forms, what would become of the churches that are now extant? With the foregoing positive predictions upon this subject, and the facts before us in verification of the same.

we can testify that the words of Isaiah have been fulfilled, wherein he says: "Behold the darkness shall cover the earth and gross darkness the people;" and that nothing short of more revelation direct from heaven could place the present generation in possession of the everlasting Gospel.

Having shown that many of the ancients fell away from that Gospel; that the faithful remainder were warred against by the enemies of truth, and that the last of the saints who held the Priesthood were overcome, leaving no successors to continue the works of the ministry; it is therefore made clear that the plan of salvation was taken away from the earth, that the results of the ancient apostasy were universal and have extended down without interruption to the present century.

The gloom that these serious events would cast upon the minds of the honest in heart who saw this sad picture unfolded to the gaze of the world, and which would effect their posterity in future generations, was greatly relieved when they beheld, while rapt in heavenly vision, angels from the mansions of glory descending to the earth with the Gospel message in all its purity and holiness, to deliver to the sons of men, causing the "poor among men to rejoice in the Holy One of Israel." The apostle John, while in banishment upon the Isle of Patmos, said: "And I saw another angel fly in the midst of heaven having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of water." (Revelation, xiv:6, 7.) There are now thousands of honest-hearted people upon the earth who testify that the angel spoken of in the foregoing quotation visited Joseph Smith, the prophet, and delivered to him the everlasting Gospel. Scattered Israel is coming to a knowledge of the truth while the day spoken of by Jeremiah is dawning. "O Lord, my strength, and my fortress, my refuge in the day of affliction, the Gentiles shall come unto Thee from the ends of the earth, and shall say, surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Jeremiah xvi:19.)

These predictions are being fulfilled and will be fulfilled to the very letter; and as the apostasy and its effects were uni-

versal, so will the restoration of the Gospel be universal, extending to every nation, kindred, tongue and people, until Satan shall be bound and the voice of "peace on earth and to men good will" shall be heard from the rivers to the ends of the earth; when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" and when "they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for all shall know Me, from the least of them unto the greatest."

RESTORATION OF THE GOSPEL.

Having shown conclusively that the Church of Christ in its purity and entirety was taken from the earth, we find the world without divine authority, without ordinances of the Gospel, having a "form of godliness but denying the power thereof." "From such turn away."

This would be truly a sad picture to gaze upon and contemplate, were it not that the Lord also revealed to the apostles and prophets anciently that in the last days there would be a restoration of all that had been enjoyed in previous dispensations. The apostle Peter, speaking of the second advent of the Messiah, prophesied as follows: "And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts iii:20, 21). This prediction is so plain that a "wayfaring man, though a fool, need not err therein."

A restitution means bringing back that which was lost; even if God had not spoken by the mouth of many prophets since the beginning, giving in detail various conditions which would be restored to the earth, this prophecy would be sufficient in itself in assuring "a restitution of all things" to justify mankind in looking for a new dispensation containing all the gifts and powers of the apostolic age.

These gifts and powers do not exist in the Catholic church, nor in any Protestant denomination of modern Christendom. Nothing short of new revelation from God will fulfill the prediction of the apostle Peter.

The twenty-second and twenty-third verses of the same prophecy read: "For Moses truly said unto the fathers" (his prophecy here quoted by Peter is found in Deuteronomy, 18th chapter, commencing with the fifteenth verse), "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."

This prophecy undoubtedly refers to the Savior, but the conditions specified were never verified at His first coming. Those who would not hear Him were not destroyed from among the people. It is plain therefore that the prediction must allude to His second advent. In this connection, we refer our readers to the third chapter of Malachi, 1 to 3, inclusive: "Behold, I will send my messenger, and He shall prepare the way before me; and the Lord whom ye seek shall suddenly come to His temple, even the messenger of the covenant whom ye delight in, behold He shall come, said the Lord of hosts. But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire, and like fuller's soap, and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

These conditions did not exist when Jesus came as the Babe of Bethlehem. The people then abode His coming. They despised Him, and persecuted Him to the death. The sons of Levi were not purged. Many centuries have elapsed since they offered an acceptable offering unto the Lord, so far as we are informed in sacred or other history. The Messiah did not come suddenly; He came as other infants came, only under humbler circumstances, being born in a stable and cradled in a manger. Truly does the Scripture say: "He descended below all things that He might rise above all things." He did not come to His temple, for He said that "the foxes had holes and birds of the air had nests, but the Son of Man had not where to lay His head;" and again that the temple occupied by money changers, rather than being a house of prayer, had become a "den of thieves."

When He comes in verification of Malachi's prophecy, He will come suddenly and in power and great glory. He will find a temple to come to. To do this, there must be a people called of God, instructed by revelation direct, in order to know where, when and how to erect, in keeping with divine approval, such a sacred edifice. Such information cannot be found in the written word of bygone ages, much less in the writings and commentaries of learned divines who deny the necessity of new and continuous revelation. Nothing short of a new Gospel dispensation, ushered in and perpetuated by direct revelation from the Lord, can fulfill the provisions of Malachi's prediction.

Passing on to chapter four of Malachi's prophecy, we find the inspired utterances respecting the judgments of God, the burning and overthrow of the wicked and the rising of the Son of Righteousness to those who fear His holy name. In the fifth verse it is said: "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." This is so definite that comments are unnecessary. The prophet Elijah who was taken to heaven in a chariot of fire without tasting death is doubtless referred to.

In the verse following the one quoted, the mission of Elijah is specified to "turn the hearts of the fathers to the children and the hearts of the children to their fathers." How consistent and glorious such a mission! The children receiving the Gospel in a new dispensation naturally inquire what has become of their fathers who died without the Gospel. In other pages of this volume, referring to the redemption of the dead, we notice more fully this prophecy and testify that Elijah has come and also restored the keys of salvation for the dead.

Zechariah saw the time when Jerusalem should be rebuilt, and said: "Behold, the angel that talked with me went forth and another angel went out to meet him, and said unto him, run, speak with the young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." (Zech. ii: 3, 4.) Continuing, the prophet speaks of Israel coming from the North, and from Babylon, and being gathered to their inheritances, and that God Himself "shall dwell in the midst of thee." The Scriptures are replete with similar prophecies pointing to the gathering of Israel to Zion and Jerusalem, the coming of the Lord, and other important events. How any one could believe that these glorious prophecies could be verified without more revelation and the establishment of a new dispensation of the Gospel, is more of a marvel to a true believer in the Bible than is believing in prophecy, revelations, visions, miracles, etc.

In Revelations, chapter xiv, verses 6 and 7, we have the following very clear prophecy on this important subject: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him, for the hour

of His judgment is come; and worship Him that made heaven, and earth, and sea, and the fountains of waters." The inspired utterance cannot have reference to an event in the age in which it was uttered for two reasons at least: first, the people had the Gospel at the time, and John's mission was to declare the same; second, the voice from heaven as recorded in Rev. iv: 1, 2, called to John saying, "Come up hither, and I will shew thee things which must be hereafter."

"What is prophecy but history reversed?" Thus the book of Revelation is one unbroken chain of prophetic history from first to last. The declaration that an angel should come with the Gospel is proof that the Gospel would be taken away. Again, the angel was to come in the "hour of God's judgment," a day not at all fulfilled during the earthly ministry of our Savior. One of the most remarkable features of the prophecy is that the inhabitants of the earth, without exception (every nation, kindred, tongue and people, is included in the glorious message), are called upon to worship Him who made the heaven and earth and the sea and the fountains of water.

When we come to the subject of personality of God, it will be our purpose to show that the "God without body, parts, and passions" is not the God who made the heaven and the earth, and hence the necessity of just such an injunction as that quoted from the fourteenth chapter of Revelation being given to the world in the last days. The specifications of the prophecy are plain. The question which logically follows is, "Has that angel come?" If he has not, then he must do so, or the word of God is null and void, and this is impossible. "Not one jot or tittle shall fall unfulfilled." "Though heaven and earth shall pass away, my word shall never pass away."

Certainly the angel has not come to any Catholic or Protestant ministers, for they dispute the necessity of angels. The only claim to the reception of the heavenly message is made by Joseph Smith, the prophet, and his followers, who testify that the angel came to the young man Joseph. It will not do to dismiss this claim by saying that "false prophets shall come," for false prophets, counterfeit coin, and every spurious imitation exists as a counterfeit to the true article, so that the existence of false prophets is usually a very fair indication that true prophets are not far away.

Following the coming of the angel having the Gospel to restore was to be another, urging the Saints to come out of Babylon: "And I heard another voice from heaven, saying, come out of her, my people, that ye receive not of her plagues." (Rev. xviii:4.) Thus it is a gathering dispensation, as stated by Paul in the first chapter of Ephesians. The Savior, in speaking of the signs associated with His second coming and the consummation of His Father's work in the last days, says: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. xxiv:14.) This prophecy was uttered in connection with the stating of other signs given by the Savior respecting His second advent, and in answer to a question by the disciples: "Tell us when shall these things be? and what shall be the sign of Thy coming and of the end of the world?"

"This Gospol of the kingdom;" "The Everlasting Gospel;" The Gospel of apostles, prophets, revelations, visions, miracles and all the gifts of the Holy Ghost. This only true Gospel could not be preached for a witness unto all nations unless restored to earth by modern revelations, for the religious world, so far as enjoying the true Gospel is concerned, comes under the prophecy of Isaiah, chapter ix: 2: "For behold darkness shall cover the earth and gross darkness the people;" and again, chapter xxiv: 5: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant," all this going to prove the necessity of a Gospel restoration.

When Jesus taught His disciples how to pray He instructed them to say, among other things, "Thy kingdom come, Thy will be done in earth as it is in heaven." (Matt. vi:10.) If the kingdom referred to by Him had come, He would not have instructed them to pray for what they already possessed. They were looking for a future day.

On one occasion after His resurrection, the apostles asked the Savior this question: "Wilt Thou at this time restore again the kingdom to Israel?" And He said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power." (Acts i: 7.) This indicates plainly the establishment of God's kingdom at a future period of time. We may connect with these inspired sayings of the Savior the prophecy of

Daniel, recorded in the second chapter of his prophetic utterances. By reading from the second chapter of his book we learn that the king of Babylon had received a dream which, having gone from his mind, he demanded to know of the wise men; and not only the interpretation, but the dream itself. They, of course, failed. Daniel, the prophet, was called in, and in the spirit of a true prophet and Saint of God acknowledged that it was not in man to reveal such things, "But there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days." The image seen in the dream is next described by Daniel as being in form like a man, with a head of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. The interpretation made known that this image represented the kingdoms of the world, beginning with Babylon, the head of gold; next came the Medio-Persian, under Alexander the Great; then arose the Roman empire, out of which grew the modern kingdoms of Europe, represented by the feet and toes. Here comes the important feature of the prophecy which was to take place in the "latter days," of which the prophet Daniel says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

The language of this prophecy shows: first, that unlike the preceding kingdoms, this last named kingdom was to be set up by God Himself, in other words, the kingdom of God, not of man. Second, unlike the other kingdoms, it should never be destroyed. Third, it should not, like the kingdoms of men, pass from one people to another, but should not be left to other people. Fourth, that it should have power to break in pieces and consume all other kingdoms.

The terms of this prophecy, and the history of God's dealings with men since it was uttered, are such that no thoughtful, well-informed man can suppose that this event took place at the first coming and ministry of the Savior, for the following reasons: first, the kingdoms represented by the toes and feet, contemporary with which the kingdom of God was to be set up, did not exist; the Roman empire, symbolized by the legs of iron,

was that part of the image then extant. Second, the kingdom spoken of by Daniel was not to be left to other people, whereas the Savior Himself said to the disciples, as recorded in Matthew xxi: 43, "Therefore say I unto you, the kingdom of God shall be taken from you and given to the nation bringing forth the fruits thereof." To this the testimony of Paul agrees in Acts xiii: 46. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

These statements taken together, as well as many other conditions referred to, prove clearly that the kingdom spoken of by Daniel was not established in the days of our Savior. We are thus forced to the admission that if the kingdom of God has not come in this age, it is yet to come. There are, however, many other prophecies relating to the restoration of the last days, which show not merely that a restoration has been predicted, but that the Gospel veritably has been restored to man in this dispensation, with all the gifts and blessings which characterized the same in the days of the Messiah; and more, that a people are being prepared for the coming and reign of our Lord and Savior Jesus Christ.

We have proved from the Bible prophecies that a restoration of the Gospel in its fullness, by modern revelation, would take place in the last days. We now desire to show that this restoration has taken place, and that Joseph Smith, the Prophet, was the man through whom God has established anew His Church upon the earth, after the ancient pattern, with apostles, prophets, gifts and blessings, visions and revelations.

Joseph Smith announced to the world that he had received the visitation of heavenly messengers, also that they conferred upon him authority to speak and officiate in the name of the Lord with the same power and authority received and exercised by John the Baptist and the apostle Peter in ancient times.

Now, the prophecies quoted here could not be verified unless some one should come to the world bearing just such a testimony as that borne by Joseph Smith.

Furthermore, when we ask Catholic and Protestant ministers if an angel has come to any of them with the everlasting Gospel, they answer in the negative, and deride the idea of new revela-

tion. Ask them if Elijah the Prophet has come to them, to plant in the hearts of the children the promise made to the fathers. They say no. Has the messenger spoken (and by Malachi come to you and taught you how to build a temple to the Lord, that He may "suddenly come to His temple?" The very question itself is treated with utter astonishment, and the man who asks it is regarded as being erratic. We must therefore turn from sects having forms of godliness "but denying the power thereof," to other sources to find some one who has received, or shall receive, the revelations of the Almighty in the last days.

One thing is certain, if the claims of the Latter-day Saints are not true, then some one must come in the future with just such claims. We ask the question, will the world be any better prepared to receive a message of this character in the future than it is today? Certainly the hearts of the people are not being prepared for such testimonies by the influence and teachings of modern ministers. Come, dear readers, let us reason together; let us divest our minds of all prejudice. "Prove all things, hold fast that which is good," and ask the question, what constitutes complete evidence that a man is a prophet of God?

To be a reliable witness in a human court, an individual must be a person of veracity, whose honor cannot be impeached. Such a man was Joseph Smith, the Prophet. His parents were hard-working farmers. They had a standing in the community of virtue, honesty, industry and sincerity in religious devotion, unexcelled by any. His forefathers were among the early founders of New England, who came from the "mother country" to enjoy the greater liberty of worshiping God without molestation and according to the dictates of conscience. His progenitors were soldiers of the Revolution. They offered their lives freely upon the altar of liberty, for the freedom of the American colonies and their descendants for all generations to come. From such a line of ancestors came the Prophet Joseph Smith. If they were not popular, nor great, nor affluent, in the eyes of the world, neither were the immediate ancestry of Jesus and His apostles. If Joseph was poor and earned his bread by the sweat of his brow, so did most all of the prophets since the world began. He enjoyed the reputation, among those who knew him best, in every state in which he lived throughout life, of being an honest, industrious, virtuous, patriotic man. On trumped-up

charges by the enemies of truth, he was arrested and tried thirty-nine times in courts not conducted by men of his own faith, and thirty-nine times he was honorably acquitted. The last time he was arrested, his enemies said, "If the law cannot reach him, powder and lead shall." How like the experience of Jesus before Pilate! Honorably acquitted by the judges, they cried out, "Let His blood be upon us and our children!" And so it has been; the same is true of those who shed the blood of the Prophet and Patriarch in these last days.

In view of the unpopularity of believing in angels and revelations in this age, what purpose could a man have in view, to make such a declaration, unless it was true? Joseph Smith gained no popularity or honors of men by it; he made no wealth of a worldly character by such a course. On the other hand, he suffered ignominy, scorn, and persecution in almost every form, including hunger, fatigue, exile, imprisonment and death at the hands of assassins. If it could be urged with the least propriety that when he announced his first vision he was so young—only about fifteen years of age (not much older than Samuel the prophet when God called him)—that he did not realize the terrible consequences of such a testimony, he certainly realized in a very short time and had every opportunity to correct his assertions had they been false.

Human nature is not such as to maintain known errors with such unwavering integrity and consistency against the bitter opposition of the world from boyhood to the grave. Yet with all his increasing trials and persecutions, which rolled upon him all his life like the angry waves of the ocean, driven by the winds against the peaceful shore, he never faltered. His testimony never wavered. He testified that he saw God the Father and the Lord Jesus Christ, and received of the ministrations of John the Baptist, Peter, James and John, Elijah and other prophets who lived in bygone ages. With an understanding of these circumstances and a knowledge of his character, the charge of fraud and dishonesty cannot be laid against him. If so, every prophet since the world began can be counted a dishonest man.

The question which naturally follows in this place is: Could Joseph Smith be mistaken? In answer we say: He was not a religious zealot. He was a young man of a practical turn of mind. While not a skeptic, he was reasonable, and thought

that men professing to be the servants of the Lord should give proof of their calling similar to that given by the ancient prophets. If they had the true Gospel, with the gifts of the Holy Ghost, they should not be full of contradictions on doctrine, at least. This feature shows that Joseph was of a disposition not easily deluded by the unfounded theories of men. He belonged to no church, and like the ancient apostles, was free from preconceived dogmas and theories. He had no system to bolster up nor pet theory to maintain. His mind was free and of an order most likely to be selected for the great work which the Lord assigned him.

The circumstances which led to Joseph Smith's prayer offered in the grove near Palmyra, New York, in the spring of 1820, were these: A great religious revival had been in progress. He attended. It consisted of people who were Baptists, Methodists, Presbyterians, etc., represented in the pulpit by their respective ministers. When a convert joined the Baptists the other ministers would say: "This is the way; walk ye in it." And another: "This is right; follow this way." Yet their doctrines were in conflict. He could get no light from them. In this frame of mind he commenced to read the Scriptures. He came to the first chapter of James, fifth and sixth verses. This reads as follows: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed. For, let not that man think that he shall receive anything from the Lord." Joseph believed the promise. He put it to the test. He knelt in a grove of timber, and asked God which denomination was right. While thus engaged an unseen power seized him, tied his tongue, as it were, and apparently would have destroyed his life. Here are Joseph's words, quoted from the "Pearl of Great Price," page 59: "Just at this moment of great alarm I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spoke unto me, calling me by name, and said (point-

ing to the other), 'This is my beloved Son. Hear Him.' In answer to my question, which of the sects were right, He answered that none of them were, and I was forbidden of the Lord to join any of them."

This prayer was offered by an honest boy, seeking after truth, unable to get the whole truth from men. Would the Lord suffer such a prayer to go unanswered, or suffer this boy to be deceived by Satan? All reason, all Scripture answers, no. "Ask and ye shall receive; knock and it shall be opened unto you." If a son ask his father for bread "will he give him a stone?" If he ask for fish will he give him a serpent?" The Savior answers, no. If it is argued that Joseph was alone and no one else present to corroborate his testimony, we have two answers: One is that those determined to reject such revelations will deny the veracity of two or three men as readily as the assertion of one; the other is that those who believe the Bible, to be consistent, if they doubt the testimony of Joseph because he was alone, must also doubt the testimony of Moses, who was alone when God spoke to him from the burning bush, and again when he stood in His presence on the mount and received the Ten Commandments. Will they doubt that Isaiah saw the Lord in the days of King Uzziah? (Isa. vi.). Because Stephen alone saw God and His Son in the last moments of His life, is his testimony false? Paul saw the Savior, but the men who were with him saw Him not. Yet the Christian world believes that Paul saw the Lord, even though other men in the presence of Paul did not see him.

While Joseph was alone on the occasion above related, he was not alone in all the manifestations which the Lord gave him. We have other honest witnesses who corroborate the testimony of the Prophet Joseph Smith, and their testimony has not been impeached. They were men of good repute. On the 5th day of May, 1829, John the Baptist appeared to Joseph Smith and Oliver Cowdery, laid his hands upon their heads and conferred upon them the Aaronic Priesthood, which holds authority to preach the principles of the Gospel and baptize in water for the remission of sins, but not authority to administer in the laying on of hands for the gift of the Holy Ghost. This Aaronic Priesthood was held by John the Baptist, by Philip, who baptized the Samaritans, and by others in the times of the apostles. Sub-

sequent to this Peter, James and John presented themselves to the same men, Joseph and Oliver, conferring upon them the holy apostleship, which included authority to organize the Church in its fullness and to open the door of the Gospel to all nations.

Passing over the many remarkable manifestations given to the Prophet and others, we will conclude this part of the subject by reference to the statements of the three witnesses respecting the Book of Mormon. Their testimony will be found in the title pages of every copy of that sacred volume, signed with their names—Oliver Cowdery, David Whitmer and Martin Harris. They assert that an angel appeared before them, held in his hands the metallic plates, giving an account of the ancient inhabitants of America; their origin, history and destiny; the dealings of God with them; and the fullness of the Gospel as taught by the Savior and ancient prophets on this land, from which sacred plates the Book of Mormon is translated into English. The witnesses saw and handled the plates, and gave their solemn testimony to the world. Under all circumstances the witnesses maintained their testimony to the end in private and public; to all who came to ask of them, they told the same unchanging story. Another feature of this evidence of these three witnesses is this: In the course of time they transgressed the rules and regulations of the Church, and of necessity had to be excommunicated. Having thus fallen away from their adherence to the Church, from their association and fellowship with the Prophet Joseph Smith, they were placed in a condition where every inducement was presented them to deny their testimony and in this way frustrate the scheme, if it had been false. If such a procedure had been possible they could thereby gain the fellowship and applause of the world for exposing to ridicule and shame the man who came to the world with a New Dispensation. But they did not do this. Being outside the pale of the Church, may they not be called truly disinterested witnesses, witnesses stronger in that sense than can be produced to substantiate the divinity of ancient Jewish Scriptures?

The writer once sat in the presence of David Whitmer and can testify from personal contact with him that he was firm and unshaken in the testimony which he bore to the divine authenticity of the Book of Mormon. In David Whitmer's dying hours,

when enemies of this work may have had some hopes of his recanting, he asked the leading men of Richmond, Mo., if they could honestly give an affidavit before an officer that, from their acquaintance and dealings with him, he was a man of honesty and truth. This they did, and published it. They were men not of Mr. Whitmer's religious views. With that affidavit signed by about twelve leading business men of the town, and the testimony of his physician that his mind was perfectly sound, he published again to the world his testimony that he had seen the angel, had handled the plates, and that the Book of Mormon was the divinely translated record.

In connection with the coming forth of the Book of Mormon, a remarkable prophecy of Isaiah has been strikingly verified: "And 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." (Isaiah xxix: 11, 12.) When Joseph obtained the plates he discovered that a portion of them were sealed and learned from the angel that the time had not come to publish that part of the volume, but from the unsealed plates he copied some characters and sent them by Martin Harris to a learned linguist in New York—Prof. Anthon. The learned man examined them and gave Mr. Harris a certificate testifying that they were true characters of Hebrew and Chaldee. Before leaving, the learned man asked Mr. Harris to translate them, and he would translate them. Mr. Harris was forbidden to do that, and all the plates were sealed. He replied, "I cannot read a sealed book," and asked where Joseph Smith obtained them. When answered that an angel revealed them, he asked to see the certificate he had given of their genuineness. It was handed him and he tore it up in a rage, saying, "Angels do not appear nowadays." The words of the book, not the book itself, were delivered to the learned man, as Isaiah said they would be. He said he could not read a sealed book, as Isaiah said he would say. The book itself was delivered to Joseph, the unlettered youth, and in his humility he said, I am not learned; but God gave the gift of translation, that it should

be done; not by the wisdom and learning of men, but by the power of God.

Other Bible prophecies might be quoted referring to the Book of Mormon, but our purpose at present is not to treat upon that sacred record, but incidentally to show that its coming forth furnishes strong evidence that Joseph Smith was a Prophet of God. How it would be possible for an unsophisticated youth to devise a scheme that would answer in its workings so minutely the details of ancient prophecy, unless God inspired him, should require far more credulity to believe than it would that he was sent of God, and thus attribute to the Almighty the honor for the great work.

With this array of corroborating witnesses, and the practical character of Joseph Smith, we do not see the possibility of his being mistaken any more than were Paul, Stephen, Moses, Peter, James and John and all the ancient prophets. It should be remembered that God has His own way and does not show Himself openly to all the people, but to chosen witnesses. "Him God raised up the third day, and showed Him openly, not to all the people, but to witnesses chosen before God." (Acts x: 40, 41.)

We come now to another phase of evidence that the Gospel has been restored, namely, that the organization of the Church as established by the Prophet Joseph Smith, and also the doctrines taught by him, are in perfect accord with the teachings of the Bible. The proof of this is given in other chapters of this volume. The evidence there given of the divine mission of Joseph Smith is all the stronger when we take into consideration the fact that for seventeen centuries learned men have been organizing churches and teaching what they esteemed to be the essentials of salvation, without being able from the fragmentary teachings of the apostles to organize a church with apostles, prophets, seventies, etc. The force of this condition is also enhanced when we recall that each generation of reformers has possessed the advantages arising from the experience and conclusions of each generation preceding them. Neither has been able to unite upon the principles essential for mankind to obey in order to secure salvation.

Joseph Smith presents to the world a system which is a monument of inspiration, both as to the scriptural evidence that the organization is divine and in the fact that the practical workings

thereof are perfect. He does not stop at this. He says to his followers that on condition of their acceptance of faith in God and in His Son, Jesus Christ, repentance from all sin, baptism by immersion for the remission of sins, and the laying on of hands by Elders of the Church of Jesus Christ of Latter-day Saints, they shall receive the Holy Ghost, and that the fruits thereof are the same as in olden times; they shall prophesy, speak in tongues, have dreams, visions, revelations, healings and miracles. There are in the Church today 310,000 souls. Of this number many are children, but the thousands who have arrived at the years of accountability have put the promise to the test, and the universal testimony of these people is that they have received knowledge of God for themselves. The tens of thousands, also, who have passed from life, since the date of the organization of the Church (1830), received the same testimony.

During the troubles of the Saints in Illinois, judge Stephen A. Douglas was an acquaintance of Joseph Smith and his people. He knew the injustice heaped upon them by his personal acquaintance with the facts. While in the presence of judge Douglas and others, the judge requested the Prophet to give him a history of the persecutions in Missouri, which he did. While addressing the judge the Prophet said: "Judge, you will aspire to the presidency of the United States; and if you ever turn your hand against me or 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 stick to you through life." (*Deseret News*, Sept. 24th, 1856.)

Judge Douglas aspired, as stated, to the Presidency of the United States, and was nominated for that position on June 23d, 1860, at the Democratic convention held in Charleston. When he thus aspired he was a popular man, eloquent and gifted, and no one seemed to have brighter hopes of success. However, in his mistaken effort to win popular approval, in a speech delivered in Springfield, Illinois, June 12th, 1857, he, in defiance of his own knowledge of the Latter-day Saints and their character, said: "The knife must be applied to this pestiferous, body politic. It must be cut out by the roots and seared over by the red-hot iron of stern and unflinching law." Much more he uttered against the Latter-day Saints, in harmony with misguid-

ed public sentiment. When the election came Douglas was badly defeated. Of the electoral votes he had but twelve. He carried but one state. Feeling "the weight of the hand of the Almighty upon him," he died a disappointed, heart-broken man, in less than a year, in the prime of life, being but forty-eight years of age. Thus the word of the Lord was fulfilled with terrible accuracy.

Again Joseph said: "I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure and disease; and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains." (*Mill. Star*, Vol. xix., page 630.) The Saints did continue to suffer much persecution, some did apostatize, others did die of exposure, disease and privation. Others were put to death by persecutors; some lived to go to the Rocky Mountains. They have assisted there in building cities, towns and temples, in making a great commonwealth, and the Saints have become a mighty people in the midst of these mountains. They attract the attention of the world. "A city set on a hill cannot be hid." These prophecies, uttered by Joseph Smith, have come to pass, as have many others, and that, too, contrary to all human prospects. All his prophecies not yet verified relate to future times, and will come to pass as literally and exactly as those of the past or those of any other prophet since the world began, for God inspired and Joseph spoke.

Having finished his mission, accomplished all in the flesh the Lord gave him to do, the Prophet Joseph Smith suffered the shedding of his blood at the hands of a wicked mob, June 27th, 1844, in Carthage, Illinois. Why was he slain? His doctrine, his promises, his life, his prophecies, all proved him to be a prophet of God before he died a martyr. Let the Scriptures answer the question: "For where a testament is, there must also of a necessity be the death of the testator." (Heb. ix: 16.) God gave to the world through Joseph Smith a new testament of the plan of salvation. He gave the Book of Mormon, a record of the Gospel to the ancient inhabitants of America. He gave the Doctrine and Covenants, containing the revelations of

God to the Saints of the last days. These do not supplant the Bible. They prove it true, and all agree in one. "In the mouth of two or three witnesses shall every word be established." Through Joseph, to this generation, came the witness of the Holy Ghost and the authority of the Holy Priesthood. By the continuation of that authority the Church exists today, with the Prophet Joseph F. Smith as its earthly living head. Every Elder of the Church can trace his authority back directly to Joseph Smith, who was ordained by the apostles Peter, James and John, who received it from the hands of the Lord Jesus Christ.

Joseph Smith's testimony is weighty. It effects the whole world. The evidence must also be weighty, and it can now be said that no class of evidence was withheld. He gave all that any Prophet ever gave, including life itself. He sealed his testimony with his blood and his testimony is in force upon all the world. The sealing of his testimony with his blood also accords with ancient prophecy. John the Revelator was called into a high mountain to see the visions of the future. Read (Rev. iv:1). Also, among other things, the apostle says: "And when he had opened the fifth seal. I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying: How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." (Rev. vi:9-11.)

Joseph Smith, the great Prophet of the last days, and his martyred brother, the Patriarch Hyrum Smith, were among these fellow servants who were to be slain. They have fulfilled this last requirement of their earthly existence. Their testimony is true, attested by every evidence that man could give or the world require. That testimony is binding upon all the world. The Gospel has been restored to man, through Joseph Smith, in all its fullness. Will men obey the divine message? A proper answer by every individual is of the greatest importance.

THE CHURCH.

The Church of Jesus Christ of Latter-day Saints is the organization through which the Lord is accomplishing the declaration of the Gospel in the last days, gathering Israel, administering the ordinances of salvation, and, in short, is accomplishing the work of redemption—that accomplishment which has been predicted by the mouths of all His holy prophets since the world began. The Church is called the Church of Jesus Christ because it is His. He directed how and when to organize it, pointing out by direct revelation the manner of Church government; the principles and ordinances of the Gospel; the blessings to be enjoyed by those who obey Him, and also the respective duties of each quorum or council of the Holy priesthood. The words “Latter-day Saints” are used to distinguish it from the former-day dispensation, or from the Church of Jesus Christ of Former-day Saints.

The authority of God delegated to man is called the Holy priesthood. This priesthood is arranged under two great heads. The lesser branch is called the Levitical or Aaronic, because it was conferred upon Aaron and his posterity. It holds the keys of the administration of angels, administering the outward ordinances of the Gospel, such as “baptism by immersion for the remission of sins,” the sacrament of the Lord’s supper, the receiving and distribution of tithes and offerings, all subject to the direction of the high priesthood. The officers in the Aaronic priesthood consist of Bishops, Priests, Teachers and Deacons. There is a presiding Bishop, who holds the keys of this priesthood, also other Bishops, who preside over the interests of the lesser priesthood in Wards of Branches, looking after the temporal interests of the Saints. The Priests are standing ministers, organized into quorums of forty-eight in each.

The duty of the Priest is to visit the home of each member, expound the Scripture, invite all to come unto Christ and exhort the Saints to perform every duty enjoined by the Gospel.

Teachers are organized into quorums of twenty-four each.

The duty of those bearing this office is to see that the Saints do their duty and entertain no ill-feelings toward their fellow-beings, and that no iniquity exists in the Church. These general duties, common to all Saints, consist in living a chaste, honest, upright, temperate and industrious life, attending to secret and family prayers, attendance at meetings of worship, partaking of the sacrament, the payment of tithes and offerings, observing the Sabbath day, and kindred obligations, all made plain in the revelations of God to the Church.

The Deacons are organized into quorums of twelve each, and are to assist the Teacher in all the duties of his calling, as occasion may require, but their especial duty is to look after the houses of worship, keep them clean, see to the arrangement of seats and the seating of the people in public assemblies of worship, and such other labors under the direction of the Bishop as may conduce to the welfare of the Church.

The Melchisedek or higher priesthood holds the keys to the kingdom of heaven. It has the power to seal on earth, and what is done is sealed in heaven; to loose on earth and it is loosed in heaven; to receive the revelations of God; to guide the Church in all things, and to understand the mysteries of godliness as far as they are revealed to men in the flesh. In ancient times these keys and fullness of authority were given to Peter when the Savior said to him: "And I give unto thee the keys of the kingdom of heaven." (Matt. xvi: 19.)

The offices of this priesthood consist of the First Presidency, a quorum of three, bearing the holy apostleship, and as the organization of the Church on earth typifies the heavenly, these three symbolize the Father, Son and Holy Ghost, and hold the keys of authority over all departments of the Church, on all matters, spiritual and temporal, even as the Godhead is the great ruling power of the universe, the heavens and the earth and all that in them is.

Next come the Twelve Apostles, who hold the keys of opening the door of salvation to all nations, kindreds, tongues and peoples. The reason that this quorum numbers twelve is in honor of the twelve tribes of Israel. Jesus said to the Twelve at Jerusalem: "Thou shalt sit upon twelve thrones, judging the whole house of Israel;" and again, upon the foundations of the heavenly Jerusalem were to be the names of the "Twelve

Apostles of the Lamb." The Church in government is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." (Eph. ii:19, 20.) The duty of the Twelve is to carry the Gospel to all nations and to send the same by their associates, the Seventies.

The Seventies are organized into quorums of seventy in each, presided over by seven of their number. Their especial calling is, like that of the Twelve, to be witnesses of the truth in all the world, and they are the ones especially appointed to associate with the Twelve in conveying the Gospel message to all mankind.

The office of High Priest is one of presidency. The High Priests are not limited to any especial number to constitute a quorum, but any number existing in a Stake of Zion is a quorum, presided over by three of their members. High Priests are chosen to preside over Stakes of Zion, to act as High Counselors, preside over temples, officiate in the ordinances of the house of the Lord, and, where the literal descendants of Aaron are not found, the High Priest is chosen to officiate in the Bishopric. Where men are found among the Seventies or Elders in any Ward or Stake, more suitable to fill a vacancy in the Ward Bishopric, Stake Presidency, or High Council, than the resident High Priests, such men are selected and ordained to the office of High Priest.

As standing ministers in Wards and Stakes the office of Elder exists, and a quorum of Elders numbers ninety-six. They have authority to preach the Gospel, baptize, confirm, administer the sacrament, anoint, and lay on hands for the healing of the sick, but differ from the Seventies in not being under the especial duty of traveling abroad to preach the Gospel. They have authority, however, as do High Priests, to travel abroad and preach the Gospel when called by the Presidency of the Church.

There is in the Church a presiding Patriarch, and other Patriarchs in all the Stakes of Zion. The duty of this high office is to impart blessings to the Saints of God. In presenting the general authorities of the Church the name of the Patriarch is presented next to the Twelve Apostles.

The general authorities of the Church, presented for the acceptance of the Church at every general conference, are the Presidency, the Twelve Apostles, the Patriarch, the Seven

Presidents of Seventies, and the Presiding Bishopric of the Church. The names of the officers in the Priesthood are Apostles, Patriarchs, High Priests, Seventies, Elders, Bishops, Priests, Teachers and Deacons.

When difficulties arise between members of the Church and they fail to settle by themselves and the assistance of one or two witnesses, as the Savior directs, the Bishopric of the Ward form an ecclesiastical court, to which the disputants can refer their difficulties. If the decision is unsatisfactory to either party, there is a court of appeal in each Stake, called the High Council, consisting of twelve High Priests presided over by the Presidency of the Stake. From their decision an appeal can be had to the Presidency of the Church, which is the end of controversy. Trials by these courts are conducted free of charge. They are to exercise the functions of their calling without partiality and with the fear of God before their eyes, and to be guided by the Spirit of the Lord in their conclusions.

In the selection of any and all officers in the Church, the Saints have a voice. "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church." (Doctrine and Covenants, section xx, 65.) "And all things shall be done by common consent in the Church, by much prayer and faith, for all things you shall receive by faith." (Doctrine and Covenants, section xxvi, 2.) The Gospel is a perfect law of liberty, and no people upon the earth have broader freedom and a stronger voice in government, religious or otherwise, than do the Latter-day Saints in the governmental and all other affairs of the Church.

The reader is referred to the revelations of God, given in the last days to the Prophet Joseph Smith, for a more perfect understanding of the offices and duties thereof, pertaining to the Church of Christ. They are to be found in the Book of Doctrine and Covenants. These revelations throw great light upon the fragmentary statements of the New Testament, because in the latter no one can learn the relationship of one quorum in the Church to another, nor the explicit duties of the respective offices in the Holy Priesthood.

This Church was organized on the 6th of April, 1830, as far as could be, with the limited membership of six men—Joseph

Smith, Jr., Hyrum Smith, Oliver Cowdery, Samuel H. Smith, Peter Whitmer, Jr., and David Whitmer. It was truly "a grain of mustard seed, the smallest of all seeds," in comparison with other organizations. A less number could not have been organized under the laws of New York. The great founder, under God, of this Church, had never belonged to any other. It was not an off-shoot of Catholic or Protestant, but as "a little stone cut out of the mountains without hands," it bore no relationship to any human system; and as the stone should increase in velocity as it rolled on, so has the Church grown in magnitude from the "mustard seed" to a great tree. It is believed by the Saints that the Savior was born on the 6th of April, and that the organization of this Church commemorates that great event.

On the 11th of April, 1830, Oliver Cowdery preached the first Gospel discourse of this dispensation. Soon branches of the Church were raised up in New York and Pennsylvania. Men were brought into the fold who later filled notable places in the Church. Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and other leading men embraced the Gospel between 1830 and 1837. The Book of Mormon had been translated and published to the world previously. News of the new dispensation was heralded abroad by friend and foe. At that time many were prepared to embrace the Gospel, for the Lord had shown unto them that the Gospel in its fullness and purity did not exist in the Catholic and Protestant systems of so-called Christianity. The ministration of heavenly beings had been renewed, and during the entire lifetime of Joseph Smith he was the recipient of messages from the eternal worlds.

Persecution arose, and bitter opposition was arrayed against the Church. The Prophet was at times waylaid by wicked men, and sometimes arrested upon unfounded, trumped-up charges. From all these he was delivered until the time came for him to offer his life as a martyr.

In the fall of 1830 Oliver Cowdery, Parley P. Pratt, John Whitmer and Ziba Peterson were called to carry the Gospel to the Indians (Lamanites), located in what was then the western wilds of these United States. Near Kirtland, Ohio, they met Sidney Rigdon and other followers of Alexander Campbell. The Elders presented to them the restored Gospel,

with the Book of Mormon. Many of them received the truth, and the town of Kirtland became a gathering place for the Saints. Joseph Smith, the Prophet, removed to that point, and the Church as a body was chiefly located there as early as 1831.

In the meantime the future site of the chief city of Zion was designated by revelation to the Prophet, dedicated and set apart for the gathering of the Saints. In 1832 the first periodical in the Church was published, the *Evening and Morning Star*, at Independence, Missouri. The press and property of this publication were subsequently destroyed by a mob. Persecution in Missouri became very bitter. Many of the Saints were treated with bodily violence, their houses and property destroyed by fire and themselves expelled from the county by armed mobs.

During this time Kirtland was being built up. The Lord required the Saints to build a temple, in which to receive sacred ordinances for the salvation of the living and the dead. To this labor they devoted their energies, and notwithstanding their poverty the temple was completed and ready for dedication in March, 1836. Joseph Smith, the Prophet, translated by inspiration the New Testament, completing the work Feb. 2, 1833. Five months later he finished the translation of the Old Testament, so far as the Lord indicated the necessity of so doing. The *Latter-day Saints' Messenger and Advocate* was published in Kirtland. The Church, though organized by the authority of the apostleship, did not contain sufficient adherents at first to organize the councils of the priesthood, so as time went on and numbers increased, the Lord would indicate when and how to organize these quorums. The quorum of High Priests was organized in Kirtland, March 18, 1833. The Presidency and High Council of the Church were organized Feb. 17, 1834. That of the Seventies commenced Feb. 28, 1835. Thus from time to time, as the Church grew and developed, the Lord made plain by revelation how to organize every quorum, and finally Stakes of Zion and branches thereof and branches scattered abroad.

On Aug. 17, 1835, the Book of Doctrine and Covenants, containing the revelations of the Lord to the Church up to that date, was accepted as a rule of faith and practice. Between that date and the martyrdom of the Prophet many revelations

were given, but owing to the poverty and unsettled condition of the Church all of them were not published until subsequent to the decease of the Prophet. During the troubles in Missouri, a body of men called "Zion's Camp" left Kirtland May 5, 1834, to carry supplies and relieve the distress of their co-religionists, who had been exiled from their homes in Independence, Missouri. They performed the arduous journey on foot, through the wildernesses of Indiana, Illinois and Missouri, accomplished their mission and returned to Ohio.

Early in the year 1836 the ordinances of blessing and anointing were attended to in the Kirtland temple, and that sacred edifice was dedicated to the Lord March 27, 1836. In the temple the gifts of the Holy Ghost were poured out in abundance. Many saw visions. The Savior, Moses, Elias and Elijah appeared to Joseph Smith and Oliver Cowdery. Previous to this, Joseph's first visit was a personal visit of the Father and the Son. Again on Feb. 16, 1832, the Savior appeared to Joseph Smith and Sidney Rigdon, and revealed to them the glories of the celestial, terrestrial and telestial worlds, and the suffering and condemnation of those who are unworthy a kingdom of glory. In 1837, during the financial panic, a great apostasy took place in Kirtland, which involved the standing of several of the Twelve Apostles. Persecution raged in Missouri.

Elders Kimball, Hyde and Richards introduced the Gospel into England and performed their first baptism July 30th, 1837, in the river Ribble. From that time until the present date a prosperous mission has been conducted in Great Britain. Thousands have joined the Church in that land and gathered to Zion. Subsequently John Taylor introduced the Gospel into France, and with others, into Germany; Erastus Snow into Scandinavia, and Lorenzo Snow into Italy; and from these countries, especially Germany and Scandinavia, thousands have come to swell the ranks of the Latter-day Saints. Into each of these tongues, and others, the Book of Mormon has been translated in fulfillment of prophecy.

The Gospel continued to spread in Canada, where it had been introduced by Parley P. Pratt, also in the United States and Europe. Persecution raged in Ohio and Missouri. The Saints as a body left Kirtland July 6th, 1838, for Missouri, chiefly locating at Far West, Caldwell county. In the fall of that year,

Apostle David W. Patten fell a martyr at the hands of a mob on Crooked river; Joseph, Hyrum and others had been sent to prison without trial or conviction; yet the work prospered and spread abroad. During these sore trials, when death to the Prophet and others appeared inevitable, he prophesied their safe deliverance from the mob in Missouri.

While Joseph and Hyrum were yet in prison, Presidents Young and Kimball led the suffering Saints to Illinois, where they established the famed city of Nauvoo. To that point Joseph and his brethren made their escape and enjoyed a brief respite from mobocracy. The Prophet predicted, however, that Nauvoo would not be a resting place of the Saints for a great length of time. In keeping with this inspiration, he prophesied on Aug. 6th, 1842, of their coming location and greatness in the Rocky Mountains. He also prepared an expedition to explore the West, but died a martyr before its consummation.

Although Nauvoo was a sickly place, the industry of the Saints was attended with the blessings of divine Providence, and the city grew with magic speed. A temple was soon commenced. A charter was obtained from the State Legislature to establish a university, and prosperity almost unparalleled characterized the labors of the people. However, the combination of political intrigue and religious bigotry on the part of religious professors, coupled with transgressing apostates, soon conspired to spread death and destruction among the Saints. In Missouri, at Haun's mill and elsewhere, many had been shot down in cold blood, property was burned, and the whole people exiled from the state.

In Illinois further trouble was inaugurated by Missourians. They sought on one occasion to kidnap the Prophet, but failed. Fabricated charges were made against the Prophet. He was tried as before, and every time acquitted. When his last trial was being conducted, the mob (like the rabble in the halls of Pilate) said that if the law could not touch him, powder and lead should. Their nefarious purposes were permitted to be carried out, and on June 27th, 1844, Joseph and Hyrum, while under the pledged protection of Gov. Ford, were assassinated by a howling mob in Carthage jail, Hancock county, Illinois. Previous to his martyrdom, the Prophet Joseph had received more than one hundred revelations, had been instrumental in

organizing the Church in its fullness, and bestowing the keys of the kingdom of God upon the Twelve Apostles. To Nauvoo were gathered thousands of people from the several states, Canada and Great Britain. At the time of the Prophet's martyrdom the Twelve were abroad on missions, with the exception of Elders John Taylor and Willard Richards, who were with the Prophet and Patriarch at the time of the martyrdom, Elder Taylor himself being wounded with four bullets.

While the Saints were in Missouri the Lord commanded that they should importune the officers of the law in the districts where the trouble occurred, and not being heeded, should appeal to the governor, thence to the president of the United States. All this was done, without avail. The president answered their appeal by saying, "Gentlemen, your cause is just, but I can do nothing for you." Governors of states were written to, to use their influence to avert the wrongs heaped upon the Saints, but from one or two only came a favorable response. On the failure of the states and nation to protect their own citizens against mob violence and plunder, the Lord promised to vex the nation with a sore vexation. This was done in the hundreds of thousands of lives and the millions in treasure lost in the Civil War. The outbreak of this war was revealed by the Lord to Joseph twenty-eight years before it came to pass, and published to the world as early as 1851.

The Church was not founded by men, nor did it depend upon any particular man or set of men for strength, growth or progress. God has founded and protected and is perpetuating His Church on the earth, so that when the Prophet passed to the life beyond, the work continued and grew with great rapidity. It is said, and truly, that "the blood of the martyr is the seed of the Church."

President Brigham Young and his associates of the Twelve, according to the voice of the Spirit and the order of the Holy Priesthood, succeeded to the Presidency of the Church. The work of the Lord continued to prosper, contrary to the prediction of its enemies that when the Prophet Joseph was out of the way the work would come to naught. The foundation of a temple had been laid which was pushed to completion, dedicated to the Lord, and ordinances performed therein. Mobocratic hostilities were renewed, however, with determined vigor.

Nauvoo was besieged. The temple was burned and Elder William Anderson and his son killed. The Saints were expelled at the point of the bayonet. They had a flourishing city in an incredibly short time. They were quiet, peaceable, law-abiding, industrious citizens. The killing of their leading men, the burning of their homes, the numerous indignities heaped upon them, were as dastardly and cold-blooded as any persecution chronicled in the annals of history, especially when we consider that it occurred in a free country, where liberty for every race and religion is the proud boast of its people. Many of the people left Nauvoo in the dead of winter, 1845-6, crossing the Mississippi river on the ice. The day after the general exodus, nine children were born in the camp of the exiled people. Under the leadership of President Young and his associates, the Saints moved westward across the state of Iowa and built up a settlement called Winter Quarters, where the people remained to recruit until 1847. While there the government called on the Saints for five hundred men to engage in the war with Mexico. These were promptly supplied, and the most able-bodied men were sent to defend their country.

In the spring of 1847, President Young and a small company numbering 143, including three women, started from the Missouri river to find beyond the Rocky Mountains a place of rest, where they might build and inhabit homes and worship God "free from the furious rage of mobs." After an interesting and trying journey of about three months this noble band of pioneers entered Salt Lake valley July 24th, 1847, over a thousand miles from the Mississippi river. As they emerged from the mouth of what was afterwards named Emigration Canyon, they stood upon a plateau facing westward. To the north and south a great valley extended, bordered on the west by mountains and a great inland sea of salt water, the Great Salt Lake. The islands in the lake are mountains almost destitute of timber, but supplied with grass suitable for the grazing of horses and cattle. The valley was poorly watered, and dry and sterile was the appearance of the country before them. But God was their leader. He had shown to President Young beforehand the Salt Lake Valley. When the pioneer band entered the valley the Prophet said, "This is the place. Here we will build a city." When they came upon the ground where the temple now stands,

President Young, thrusting his cane into the ground, said in substance, "Here we will stay, and upon this ground we will build a temple."

All the events conducing to the growth and development of the valleys prove that President Brigham Young knew whereof he spoke, and God has confirmed his words by the many blessings of divine Providence showered upon the people in building up a commonwealth in what was in those days a great barren waste. The soil upon which the Saints then stood belonged to Mexico. Those pioneers were as truly exiles from their country as were the Puritans who sailed the trackless ocean and planted their feet upon Plymouth Rock. And yet the Latter-day Saints then had five hundred men in the American army, in the contest with Mexico. Upon a prominent mountain peak, called Ensign, the "Mormon" pioneers planted the Stars and Stripes, the flag of their country, and possessed the land as citizens of the United States. Upon the arrival of this first company the work of plowing and building immediately commenced. It would take volumes to tell the history of the growth and progress of the Saints from that time till now; but this wondrous recital is written upon the mountains and in the valleys, which are open to the inspection of all people.

In the fall of 1847 a large company of Saints crossed the plains, led by President John Taylor and other prominent men. The companies continued to pour into Salt Lake valley and spread into the valleys north and south each year from 1847 to 1900, coming as Latter-day Saints, under the regulations of the Church. The leading brethren had made covenant that they would not cease their energies until all the Saints who would remain faithful should be gathered to the place appointed.

Before the death of Prophet Joseph many had apostatized. The Saints were not so well established in doctrine as they are today, and some were led astray by the pretensions of prominent men who were disposed to leave the Church and follow their own course. The Twelve Apostles stood next in authority to the Presidency of the Church by the order pointed out in the revelations of God and at the time when Sidney Rigdon was asserting his claims to the guardianship of the Church, President Young stood up to address the Saints. A remarkable manifestation of God's power took place. President Young was

transfigured before the people. He appeared to increase in height and in form of his face and body to the exact personal appearance of the Prophet Joseph Smith. When he spoke his voice was as that of the martyred Prophet. People who were present on that occasion say that if their eyes had been closed when he arose from his seat they would have believed the speaker to be none other than the Martyr. Truly the mantle of Joseph had fallen upon Brigham, and while Joseph had received all the keys of the priesthood, he had bestowed them upon the Twelve, also the revelations upon which to build the Church of Christ. President Young truly built upon these revelations during his entire administration. In 1849, at Winter Quarters, he was sustained as President of the Church by the unanimous voice of the priesthood, Heber C. Kimball and Williard Richards then being chosen Counselors and so endorsed by the voice of the Church thereafter at general conferences during the remainder of their lifetimes. President Young presided over the Church as the senior Apostle for thirty-three years, five years in connection with the Twelve and twenty-eight years in the Presidency.

Soon after the settlement of the Saints in Salt Lake valley, other valleys were explored north and south, and settlements established wherever water could be obtained, as rapidly as the strength and numbers of the Saints would justify. As early as 1860 settlements were founded and the Saints organized in Wards and quorums of the priesthood, from Cache valley to St. George, a distance of over 400 miles from north to south. Wherever the Saints locate in settlements of a few families, or more, they are organized with a Bishop and counselors to preside over them, with Priests, Teachers and Deacons, as before explained, for a local ministry. As helps in government they had in those early days the Relief Society to relieve the poor and afflicted. The society is composed of women, and was first organized March 17, 1842, by the Prophet Joseph Smith, in Nauvoo. In 1849 the first Sunday school was established in the Church by Richard Ballantyne, in the Fourteenth Ward, Salt Lake City. Later, and during the administration of President Young, the Young Men and Young Ladies' Mutual Improvement Associations were inaugurated. Still later, by suggestion of Sister Aurelia Spencer Rogers, under the administration of

President John Taylor, the Primary Associations, presided over and conducted by capable sisters, were established for the especial benefit of little children. All these are helpful regulations to meet the growing requirements of the Saints in matters of religious, moral and intellectual training and development. One of these organizations exists in every Bishop's Ward, unless the number of any class who properly belong to one of the associations named is too limited to make the organization profitable. In such cases those who would take part in such associations are not unprovided for because the Sunday school, more than any other association in the Church, takes in all ages of both sexes. Our Sunday schools now have a membership of nearly 125,000.

Where there are a sufficient number of Wards, in any section of the country, these Wards are presided over by a President and two counselors, with a High Council, who have certain jurisdiction over matters pertaining to the Church in this group of Wards. The associations, Sunday schools, societies, etc., have a general superintendency of three, with assistants. This organization, composed of the Wards, is called a Stake of Zion. For convenience sake, the geographical boundaries of the Stake are usually the same as those of the county, but not always, or necessarily so. Sometimes the population of two or three counties is not too great to be one Stake, where the settlements are close together, or not separated by mountains, which would render the attendance of the people at Stake conferences, especially in the winter season, very laborious, and in some instances almost impossible. We have now fifty Stakes of Zion. They extend from Canada to Mexico. They exist in Utah, Idaho, Arizona, Wyoming, Colorado, Canada and Mexico. Many of them were organized just prior to the decease of President Young, the remainder under his successors, respectively: Presidents Taylor, Woodruff, Snow and Smith.

April 6th, 1853, the Temple in Salt Lake City was commenced. It is constructed of granite. The rock was hauled, the first fifteen years, with ox teams, a distance of sixteen miles, two yoke of oxen frequently being required to draw one huge stone. But many years before the completion of the Temple, the locomotive, with many car loads of stone at a

time, rolled into the Temple block and left its cargo by the side of the growing edifice. The capstone of this magnificent house of the Lord was laid by electricity. The current was applied by the finger of God's Prophet, Wilford Woodruff, then eighty-four years of age, and one of that noble band of one hundred forty-three who entered Salt Lake valley July 24th, 1847. President Young was instrumental in laying the foundation of four temples in Utah, at Salt Lake, St. George, Logan and Manti. All have been, years ago, completed; the Salt Lake Temple being dedicated April 6th, 1893, by President Wilford Woodruff. The ordinances of salvation for the living and the dead are performed in the temples, and tens of thousands have been officiated for since their completion.

Subsequent to the exodus of the Church from Nauvoo to Salt Lake valley, the Gospel was introduced to the Pacific Isles by President George Q. Cannon and other Elders in 1853. In the work of preaching the Gospel many countries have not yet accorded perfect religious freedom, and to penetrate these the Church awaits only the provinces of the Almighty to break down the barriers and make it feasible to promulgate the Gospel in those countries. In other lands, where freedom reigns, the Elders have carried the glorious message. The Book of Mormon has been translated into German, Danish, Swedish, French, Spanish, Italian, Hawaiian, Maori and other tongues, and will continue to be given to the world until the truths of the Gospel upon its sacred pages shall be read by every nation, kindred, tongue and people. The thousands who have embraced the work with honest motives have received the witness of the Holy Spirit to their own satisfaction. Gifts and blessings which the ancient saints enjoyed have been renewed in this glorious dispensation.

The external history of the Church has been the same as in other times. "If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you." "And they that live godly in Christ Jesus shall suffer persecution." Prophecy has been and is being fulfilled. "What is prophecy but history reversed?"

History repeats itself. When Joseph Smith promulgated a new revelation, religious and irreligious fought against such an idea. Professional religionists seek to prove by the Scrip-

tures that revelations are not for our day. In this they fail, because the Old and New Testaments abound in predictions of future revelations and events which cannot be filled without revelation. The wicked have resorted to slander, ridicule and falsehood, then to violence, resulting in the destruction of property and human life. All this being futile, they moved the nation by the falsehoods of Judge Drummond to send an army to Utah. But when the army came they found that this United States officer had basely deceived the president of the nation, by telling that the Mormons were in a state of rebellion and had burned the court records, these being found unharmed. The Mormons were at peace with God and all mankind, quietly minding their own business, pursuing their vocations of life and building up the country for the benefit and blessing of all who should come within their gates. The army came to Utah in 1857, and subsequently returned East, going chiefly to the South, their leading officer, Gen. Albert Sidney Johnston, taking part with the Confederate army in the great rebellion. He fell upon the battlefield of Shiloh, April 6th, 1862, thirty-two years to the day after the Church was born in this dispensation. The army sold to the Mormons mules, wagons, harness and other materials much needed, at a mere nominal figure, and thus being a blessing, proved the words of Isaiah true, "I will make the wrath of man to praise me."

As the Saints grew in prosperity and importance, avarice and prejudice seized political demagogues, adventurers and religious bigots, to stir the nation to a systematic effort to crush out "Mormonism." Special legislation was enacted and enforced beyond the severity of its own provisions. About eight hundred men went to prison; a few women were incarcerated because they would not testify against their husbands; heavy fines were paid and hundreds went into exile rather than prove untrue to the solemn covenants and obligations they had entered into under their religious convictions. Finally confiscation of Church property took place, but most of it was afterwards restored. In 1890 President Woodruff issued his manifesto regarding plural marriage, feeling that the courts of the country had abused justice in denying the Saints

the liberty of religious worship granted by the American Constitution.

In this form of opposition to the Church, a prophecy of Joseph Smith is fulfilled, in which he said, in substance, that persecution against the Saints would extend from township to county, from county to state, and from state to nation. His words have been literally fulfilled. The Saints, in enduring persecution, did so with patience and forbearance. They have no spirit of revenge. They understand that much of the popular sentiment against them is based upon misunderstanding, founded in the falsehood of wicked and designing men. The spirit of the Gospel teaches them that it is better to suffer wrong than to do wrong, and that patience and charity are as necessary as a testimony of the truth; for without the approval of the Lord they could not endure the trials and temptations which beset them.

From the commencement the Church had taught the utmost freedom of mankind to worship as they chose, such liberty being curtailed only when it runs into license and infringes upon the rights of others. In the early inception of the Church, God commanded His people to study and learn from the best of books, to acquire an understanding of the laws of God and the governments of men, to become acquainted with the heavens and the earth. Thus the Saints are the friends of all true education. Joseph Smith established a school in Kirtland for the study of Hebrew and other branches of knowledge. For Nauvoo he obtained a charter for a university. Brigham Young and his associates founded the Deseret University, now called the University of Utah. They have also established church schools, the Brigham Young Academy in Provo, the Brigham Young College in Logan, Stake academies and other schools. The sons of Latter-day Saints have graduated with honor in the Military Academy at West Point. In Ann Arbor, Michigan, they have a record unsurpassed in the law school and in other branches taught by that noted institution. The same is true of their record at Harvard and elsewhere; also are there numerous graduates of medicine, dentistry, civil engineering, etc., as taught in the great schools of Chicago, Philadelphia and other places. Mission conferences are established in almost every state of the American Union,

also in England, Ireland, Wales, Scotland, Denmark, Sweden and Norway, Germany, Holland, Palestine, New Zealand, Australia, the Hawaiian and many other islands of the Pacific ocean, including Japan.

The present living membership of the Church, men, women and children, is not less than 310,000 souls. While there has been steady progress in numerical strength, it is not in numbers altogether that strength consists. We fully realize that "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." The greatest strength consists in the purity of the principle and the impossibility of the wicked and corrupt to remain long in the Church. God is its founder and builder. He established the Church of Jesus Christ of Latter-day Saints. It will stand always, for "whatsoever the Lord doeth, He doeth it forever."

CHURCH ORGANIZATION.

We have treated briefly upon the subject of Divine Authority, merely pointing out the absolute necessity of such authority in order to obtain complete salvation, and how it was bestowed and perpetuated whenever a Gospel dispensation existed upon the earth. It will not be amiss to deal briefly with the subject of Church Organization, as this specifies the distribution of divine authority to the various offices in the Church of Christ, each having specific duties to perform.

In the beginning we wish it distinctly understood that we accept of the New Testament as the record of this organization, and that nowhere within that sacred record is even an intimation that, by divine appointment, the offices established in the Church of Christ by the Savior of mankind would be done away. On the other hand, neither do we claim that the New Testament contains a full and explicit statement of every office in the Church, with the several duties of each officer and the relationship which each council or order of authority bears to every other council. The New Testament is fragmentary and has been translated and re-translated many times since it was first written by inspired apostles and prophets; those translations were by men not claiming the inspiration which characterized the men of God who wrote it.

In this connection we must not forget the statement of Holy Writ: "The things of God knoweth no man but the Spirit of God. * * * But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I. Cor. ii:11, 14.) Therefore, where the inspired record is not sufficiently full in elucidating any principle, nothing short of new revelation from God will clear away the mist and bring us to a knowledge of the truth. The writings of Matthew, Mark, Luke, John, Peter, James and Jude, so far as they bear upon the sayings and acts of the Savior during His earthly ministry, are the testimonies of what they

saw and heard personally, as well as the revelations of the Holy Ghost to them, subsequent to the crucifixion and ascension of the Savior. Paul embraced the Gospel later, and was not personally associated with Jesus in His ministry. His testimony is equally binding, however, as he "wrote and spoke as he was moved upon by the Holy Ghost." "In the mouth of two or three witnesses every word may be established." (Matt. xviii: 16.)

In Matthew, chapter 10, commencing with the first verse, we have this statement: "And when He had called unto Him His Twelve disciples, He gave them power against unclean spirits to cast them out and heal all manner of sickness and all manner of disease. Now the names of the Twelve apostles are these;" then follows the name of each of the Twelve. Mark gives more detail as to when and where they were called, as follows: "And He goeth up into a mountain and called unto Him whom He would; and they came unto Him. And He ordained twelve," etc. (Mark iii: 13, 14.) Luke records the calling of the Twelve in the sixth chapter of his book, beginning with the twelfth verse: "And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day He called unto Him His disciples: and of them He chose twelve, whom also He named apostles." Paul says in I. Cor. xii:28: "And God hath set some in the church, first apostles;" and again in Ephesians, chapter 4, verse 11: "And He gave some apostles."

From the statements of four New Testament writers, it is plain that the first officers placed in the Church of Christ were apostles. Jesus delegated unto Peter the keys of the kingdom of heaven, that whatsoever he should bind on earth should be bound in heaven, as recorded in the sixteenth chapter of Matthew, thus delegating to the apostleship all authority essential to the preaching of the Gospel, and administering in all the ordinances thereof, at home and abroad, for the salvation of all who would render obedience. It is apparent that other men such as Paul and Barnabas received the apostleship, but while this was the case it is evident that the Twelve apostles constituted a quorum. When Judas fell, one was chosen to take his place in that quorum, as written in the Acts of the Apostles, first chapter, 23-26 verses. It would appear from

the reading of the Scriptures that while these twelve still lived, Paul and probably others received the holy apostleship, but did not become members of that council.

The work of preaching the Gospel to all the world, to every creature, was undoubtedly too extensive for the accomplishment personally of twelve men, so Jesus chose others to assist them. "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come." (Luke x:1.) As He conferred upon them similar powers and gave them a similar calling to preach the Gospel, they were undoubtedly the next associates of the Twelve in preaching the Gospel to the inhabitants of the earth. Some think by the language used by Luke, "other seventy," that He had chosen one quorum of seventies before this one, but this is not necessarily correct, as it will apply in meaning to "other" than the Twelve apostles.

In Hebrews, fifth chapter and first verse, Paul says: "For every high priest taken from among men is ordained for men in things pertaining to God." While it is true that the words "high priest" are used in a more general sense in some instances, such as in Hebrews, third chapter, first verse, where the Savior is called both the "Apostle and High Priest of our profession," it appears evident from the above quotation and other passages that there was in the order of ecclesiastical government in the Church of Christ a distinct officer with specific duties called a High Priest.

Again, in Acts, fourteenth chapter and twenty-third verse, we read: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." "And when they were come to Jerusalem, they were received of the church, and of the apostles and elders. * * * And the apostles and elders came together." (Acts xv:4-6.) "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." (Acts xvi:4.) "And from Miletus He sent to Ephesus, and called the elders of the church." (Acts xx:17.) "And ordained elders in every city as I had appointed thee." (Titus i:5.)

The term "elders" is used in many other passages of Scrip-

ture. In some instances the apostle is called an elder, as Paul and John allude to themselves personally as elders. In some places the term is used in reference to the aged, as in I. Timothy, chapter v., verses 1, 2: "Rebuke not an elder, but entreat him as a father, and the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity." Yet the quotations made will be ample to prove that the office of Elder was an order anciently in the organization of the Church of Christ.

In I. Timothy, third chapter, verses 1, 2, we learn of the office of Bishop, with some essential qualifications. "This is a true saying: If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." Also, in Titus i: 7: "For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate." These passages show clearly the office of Bishop to be a department in the government of the Church of Christ, and should be held by a married man.

"There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia." (Luke i: 5.) The order of the Priest as established in ancient Israel seems to have continued in the New Testament dispensation. Although the offering of sacrifice was consummated at least for that period, in the atonement of our Savior, it is apparent that John the Baptist, Philip, and others, were priests after the order of Levi, having authority to baptize for the remission of sins, and to preach faith and repentance, but not to officiate in the higher ordinances of the Gospel which secured the baptism of fire and the Holy Ghost, nor to preside over the Church of Christ and regulate the affairs thereof throughout the world.

In Acts xiii:1; I. Cor. xii:28, and Eph. iv:11, we learn of an officer called Teacher, though nothing as to the especial functions of that office.

Paul to Timothy, in the third chapter of his letter, refers to the Deacons, and enumerates some of the qualifications essen-

tial to the possession of men who bear that sacred calling in the Church of Christ.

In the First Epistle to the Corinthians, twelfth chapter, verse 28, the apostle declares: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." "And He gave some apostles; and some prophets; and some evangelists (patriarchs); and some pastors and teachers." (Eph. iv:11.) "Now there were in the church * * * certain prophets and teachers." (Acts xiii: 1.)

Peter and Paul, in their writings, make reference to the ancient patriarchs, and although no definite statement is made, as to such an office existing in their time, it is more than probable that it existed in the Church of Christ whenever that Church had an existence on the earth.

The quotations give us the names of, at least, the following offices as departments of the Holy Priesthood and essentials to the work of the Lord: Apostles, Patriarchs, High Priests, Seventies, Elders, Bishops, Priests, Teachers and Deacons. The words pastors, shepherds, evangelists, etc., are also used in reference to officials in the Church, but it is probable that some terms were used not so much to name the exact title of a man's position or calling in the order of the priesthood as to indicate the nature of the work his calling enjoined upon him. For instance, a pastor is one who has charge of a flock, a shepherd; applied religiously, one who has the oversight of a Branch of the Church (president of conference, for example.; and this term would apply to Elders and Bishops, who, according to the New Testament, had watched over branches of the Church in different parts of the earth.

We wish to again call attention to the fact that the exact and full duty in detail of each officer is not wholly explained in the Jewish Scriptures. The precise order in which all of these officers were placed is not clear. The difference between the general duties common to all and the particular labors enjoined upon one officer, which distinguished him from every other officer in the church, is not told. This is not surprising, either, as undoubtedly each man in his order understood his duties from the instructions of the living oracles of God.

Furthermore, they had writings, which are referred to in the Testament, but which are not preserved and handed down to us; and it is probable they had still other writings that are neither compiled nor alluded to in the Scriptures.

The New Testament contains letters of instructions, exhortations, warnings and testimonies of the apostles to the Church and to the world, and does not claim to be a complete exposition of Church Organization, etc. The Church was guided by direct revelation, and was to be so guided in all time; and the fact that man, with all his learning and the benefits of researches made by preceding generations, cannot organize a church after the ancient pattern, is indisputable proof that we need more revelation from God. The world by wisdom knew not God. Suffice it to say, that as long as we need divine instructions, which will be the case forever, we need the God-given officers which Christ placed in His Church, and which He designed to continue as long as the Church should exist.

Here is the testimony of Paul to the Ephesians, chapter 4: "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." In this connection it is perhaps sufficient to remark that the history of the world is ample proof that apostles, prophets and inspiration are always needed. The reader is asked to carefully study the chapter on the "Church," given in this work, as it points out the duties of officers in the Church Organization, as given us by modern revelation.

DIVINE AUTHORITY.

A very remarkable feature in the religious sentiment of modern "Christianity" is the indifference which prevails as to the question of legitimate authority to speak and officiate in the name of the Lord. Should an unauthorized man operate in matters of human government, or an impostor pretend to be the agent of a mercantile institution and deceive the people by taking their orders for goods and receiving their money, no one with sound reason would expect the government or firm to make good the unauthorized contracts of such an impostor; but the deceiver would be arrested and thrust into prison for his fraudulent acts. Why should the consideration of sacred ordinances involving the salvation of mankind be treated with less concern?

There seems to have grown up in the hearts of the people a feeling that mere belief and intellectual assent to the theories of the Gospel is all-sufficient to secure salvation in the presence of the Lord. But this is an unscriptural delusion. "Even so faith, if it hath not works, is dead, being alone." "Thou believest that there is one God; thou doest well: the devils also believe and tremble." "But wilt thou know, O vain man, that faith without works is dead?" "For as the body without the spirit is dead, so faith without works is dead also." (St James ii: 17, 19, 20 and 26.)

We have shown from the Scriptures that baptism and confirmation are essential ordinances to salvation; and to these might be added other sacred rites, instituted by the Savior of the world for the redemption of man. He has said that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. vii:21.)

Can anyone reasonably suppose that baptism, confirmation, the sacrament, or any other sacred ceremony administered by one not sent of God will be followed by the blessings which attended the primitive saints? Will unauthorized acts secure

the remission of sins, or the gifts of the Holy Spirit, which are manifest in visions, dreams, healings, prophecies, tongues, etc.? Not by any means; and the reason the signs do not follow professed believers of the present day is because their ministers are not called of God according to the pattern instituted by Him. The condemnation of the Lord will rest upon all who speak presumptuously and who wilfully usurp authority to officiate in sacred things.

The Lord said in the days of Jeremiah, concerning certain men who spoke without authority: "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied." (Jer. xxiii:21.) The whole history of the dealings of God with His people as it is recorded in the Bible, proves the constant necessity of living, divine authority.

Upon this branch of the subject we cite the reader to the Scriptures. When Moses was about to depart from Israel he sought the Lord to designate his successor, knowing full well that without succession of authority the work of God could not continue. He said, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd." (Num. xxvii: 16-17.) In Romans x., 14 to 17, we have the following: "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

The Savior, who called Twelve apostles and other seventy to continue the work which He, by the direction of His Father, had inaugurated, was so particular that they should not "run before they were sent" that He said to them, "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke xxiv:47, 49.)

This emphatic injunction was given, notwithstanding that these apostles had been already called and ordained as recorded

in Mark iii:14, and notwithstanding their great experience by personal association with the Savior of mankind, who was pure, without guile, and perfect in all things, "who spake as never man spake." The apostles had witnessed the sick healed, the blind see, the deaf hear, the dumb speak, the dead raised. Three of them, Peter, James and John, had been with Christ when He was transfigured on the holy mount. Moses and Elias had ministered unto them. These Twelve were the living oracles of Almighty God, but for all that, they must not "run before they were sent, nor speak before they were spoken to." They must enjoy especial power. Are men in modern times as particular to avoid speaking in the name of the Lord before they are truly called?

Let us ascertain how men are called of God and His authority perpetuated in the earth. In speaking of the honor and authority of the Holy Priesthood, Paul says, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." By reading the fourth and twenty-eighth chapters of Exodus, the information as to how Aaron was called can be obtained. He was called by a revelation through a prophet of God. That prophet was called by revelation and ordained by one having authority to ordain him. This method of calling men to the ministry was ever adhered to by true Saints, and when departed from, the departure has been of men and not of God. Aaron received the anointing literally at the hands of the prophet Moses, as recorded in Exodus xl: 15, 16, and thus conferred the Levitical priesthood upon Aaron, which was to be transmitted by the holy anointing from generation to generation, as long as they should observe the statutes of the Holy One of Israel.

When Joshua was called to succeed Moses in leading Israel into the promised land, it was done by revelation from God and the laying on of hands by one having authority. "And the Lord said unto Moses. Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him. * * * And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses." (Num. xxvii:18, 23.) "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him." (Deut. xxxiv:9.) During the entire history of ancient Israel, men were called

by revelation, and when any person presumed to officiate without such a call, their acts were invalid and were rejected of the Almighty.

The New Testament furnishes direct evidence of the plan of calling men to the ministry and perpetuating the authority of God among men. Jesus said to His apostles, "Ye have not chosen me, but I have chosen you, and ordained you." (St. John xv:16.) "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid hands on them, they sent them away." (Acts xiii: 1, 2, 3.) "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts xiv: 23.) Men thus called have authority to speak in the name of the Lord, to officiate in His name; and their acts are valid, binding in time and eternity.

When Paul found a number of disciples at Ephesus who had received baptism, but in answer to his question, said that they had not "so much as heard whether there be any Holy Ghost," he promptly baptized them; yet they had received this ordinance after the form of John's baptism, that is, by immersion, which was correct. It was evident, however, that their first baptizing was done without authority, otherwise the person officiating would have told them of the baptism of the Holy Ghost, as did John the Baptist. Under these circumstances Paul had to rebaptize them, or rather administer the true baptism, he having authority from God to administer it, and then he conferred the Holy Ghost upon them by the laying on of hands. This example is a lesson as applicable to similar conditions of today as it was in the New Testament dispensation. All ceremonies, ordinances, rites, etc., administered without the administrator being "called of God as was Aaron," are null and void.

The dispensation of the fullness of times has been ushered in. The Father and the Son and other heavenly messengers

have visited the earth and restored authority to act in the name of Jesus as in days of old. This authority has been transmitted from the Prophet Joseph Smith to others, as designated by the inspiration of the Holy Ghost and by the laying on of hands. In this manner the authority of the Holy Priesthood will be perpetuated without interruption until the "kingdoms of this world shall have become the kingdom of our God and His Christ."

PERSONALITY OF GOD.

The general idea of Deity accepted throughout the so-called Christian world is stated briefly in this way: "God is a being without body, parts or passions."

The Latter-day Saints regard our Heavenly Father as possessing an actual tabernacle of flesh and bones (not blood), and that in His image man is created. Our views respecting this important subject are based upon the revelations of God to man in ancient and modern times, and regarding which there is no contradiction in the testimony of the prophets. "God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them." (Gen. i: 26, 27.)

It is claimed by some that this likeness is only to be understood as a moral image. There is, however, nothing to justify such a view, either in the statement quoted or any other passage of Holy Writ. On the contrary, the Scriptures show that man is actually in the image of his Maker. Concerning His appearance to Abraham, we read: "And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, 'My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree.'" (Gen. xviii: 1-4.)

Material as this may appear to many, the first verse of the chapter, as well as other verses following those quoted, proves conclusively that this records a personal appearing of the Lord, and also that He has a tangible being, composed of various parts of the body, as real as those which characterize His off-

spring. This instance is only one out of many in which the Lord appeared to Abraham. Read the seventeenth chapter of Genesis, 1-3, "And when Abraham was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him." Then follows the conversation engaged in between God, our Eternal Father, and Abraham, the "father of the faithful." How such an event should occur between a real human being and one who had no real organization, "without body, parts or passions," requires more credulity to believe than to accept the idea which the Scriptures themselves convey in these chapters, viz: that God has an actual personality.

If language more direct than the foregoing is required, it can be found in the eleventh chapter of Genesis, regarding the confusion of tongues at the tower of Babel. "And the Lord came down to see the city and the tower, which the children of men builded. * * * Go to, let us go down, and there confound their language, that they may not understand one another's speech." It is evident from this that the Lord was in one place, the tower of Babel in another; that He was surrounded by associates, and in counsel with them proposed to go to the place where the tower was in course of construction and there defeat the purpose of its builders. No one could take this account, written in the simplicity of truth, believing that it is a truthful statement of the historical facts, and still believe that God is without body, parts or passions and in His actual individuality fills at once the immensity of space.

The entire Bible history of Abraham is also one continuous account of personal visits, conversations and covenants made by the Almighty to and with the patriarch. Isaac was also favored with the presence of the Lord: "And Isaac went unto Abimelech, king of the Philistines, unto Gerar. And the Lord appeared unto him and said, Go not down into Egypt; dwell in the land which I shall tell thee of." (Gen. xxvi: 1, 2.) And again in the twenty-fourth verse of the same chapter: "And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and will

bless thee, and multiply thy seed for my servant Abraham's sake."

Jacob, the grandson of Abraham, was no less favored of the Lord in being a personal witness of His existence, with love and interest in His earthly children: "And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canan and blessed me, and said unto me, Behold I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession." (Gen. xlviii: 3, 4.)

Abraham was designated "the father of the faithful, the friend of God." Of Abraham, Isaac and Jacob the Lord has said, "I am the God of Abraham, Isaac and Jacob." To them He made glorious promises and entered into everlasting covenants extending into eternity. He promised that their seed should be as numerous as the stars of heaven and as countless as the sands upon the seashore. To the thoughtful person who reads the Scriptures in the spirit of truth, it must be apparent that our Heavenly Father foreknew the unchanging integrity of these men, and because of this gave them such great promises and made them, by His visits to them, living witnesses of His existence and personality.

Moses is another witness to the personality of God. "And Moses hid his face; for he was afraid to look upon God." (Ex. iii:6.) On another occasion there were over seventy witnesses that God is a personal being. "Then went up Moses, Aaron, Nadab and Abihu, and seventy of the elders of Israel; And they saw the God of Israel; and there was under His feet as it were a paved work of sapphire stone, and as it were the body of heaven in His clearness." (Ex. xxiv: 9, 10.) He said to the prophet Moses: "Thou canst not see my face; for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by; and I will take away my hand, and thou shalt see my back parts; but my face shall not be seen." (Ex. xxxiii: 20-23.) Again it is written: "My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even ap-

parently, and not in dark speeches; and the similitude of the Lord shall he behold." (Num. xii:7, 8.)

These quotations respecting the prophet Moses show that on some occasions he had personal visits from the Lord. In one instance he was accompanied by over seventy associates, and once he was permitted to see the back parts only. These statements are so much in detail and in such direct language that they are not susceptible of any private interpretation, but must be taken in a literal sense. How any one can profess to believe in the Bible and read these statements, yet deny the personality of God, is a matter of wonder and astonishment, and can only be accounted for in the fact that people have been taught to accept the precepts of men without taking the natural and reasonable conclusions which a personal reading of the Scriptures would establish in their own minds.

When Hezekiah, king of Judah, was beset by the Assyrians he offered the following prayer to the Lord: "Lord, bow down thine ear, and hear; open, Lord, thine eyes, and see; and hear the word of Sennacherib, which hath sent him to reproach the living God. (II Kings xix: 16.) And again it is written: "Now mine eyes shall be open, and my ears attend unto the prayer that is made in this place. For now have I chosen and sanctified this house, that my name may be there forever; and mine eyes and mine heart shall be there perpetually." (II Chron. vii:15, 16.) The Psalmist David expressed himself, saying: "I have called upon Thee, for Thou wilt hear me, O God; incline thine ear unto me, and hear my speech. As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with Thy likeness." (Psalms xvii: 6, 15.) These expressions in the prayers of righteous men point to the manifest truth that God has eyes to see, ears to hear, a heart with which to love, a mouth to speak; and taken with other statements of Holy Writ, show beyond the possibility of a reasonable doubt, that our Heavenly Father is possessed of a body composed of the various parts which go to constitute the several members of a human body, and that He is susceptible of anger, love and hatred. He hates iniquity and loves righteousness. He is angry with the wicked every day. Such are the statements of Holy Writ. He, therefore, cannot be without body, parts or passions.

The Lord was also seen by the prophet Isaiah. "In the year

that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." (Isa. vi: 1.) To corroborate these testimonies of the Old Testament we call the attention of the reader to several passages in the New. When Stephen was being martyred he saw God: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts vii: 55, 56.) Nothing could be plainer and more convincing from the written Scriptures than that Stephen actually saw God, and that He and His Son were in the heavens in the presence of each other.

Paul wrote to the Philippians as follows: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God." (Phillip. ii: 5, 6.) And again in Col. i: 15, Paul said respecting the Savior: "Who is the image of the invisible God, the first born of every creature." To the Hebrews the same apostle says, concerning Jesus: "Who being the brightness of his glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. i: 3.) These writings of Paul, though not relating to a personal appearance of God, fully corroborate in doctrine all the quotations on the subject made from the Old and New Testaments. The Scriptures referred to show conclusively the personality of the Father, and a portion of the quotations presented, point to the fact that He is a separate personage, and entirely distinct in person from His Son Jesus Christ.

We now call the attention of the reader to a few passages of Scripture, showing the personality of the Savior, not only in reference to His individuality before His crucifixion, but showing that in His resurrected and immortal state, He will continue a separate and distinct personality from all other beings. Subsequent to His resurrection He appeared to the apostles; at first sight they were terrified, and supposed they had seen a spirit, "And He said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and

see; for a spirit hath not flesh and bones, as ye see me have. And when He had thus spoken He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them." (Luke xxiv; 38-45.) Thomas, one of the Twelve, was not with them when Jesus came, and when told by his brethren that they had seen the Lord, he would not believe them, and said: "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Subsequent to this appearance, Thomas was present when the Savior invited him to satisfy his mind to the fullest extent, thrusting his hand into His side and beholding the wounds in His hands and feet, when he exclaimed, "My Lord and my God." (John xx: 25, 28.)

Here is a clear demonstration that Jesus in His immortal state continues as a personal being, with a tangible body of flesh and bones. To show that there is no change in the personal status of the Savior, eighteen hundred years have passed away since His resurrection, and yet we learn from the Scriptures that still in the future He shall appear in the same body: "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof. * * * And the Lord my God shall come, and all the saints with Thee." (Zech. xiv: 4-6.) In the thirteenth chapter, which appears to be connected with His appearance upon the Mount of Olives, we find the following statement: "And one shall say unto Him, What are these wounds in thine hands? Then He shall answer, Those with which I was wounded in the house of my friends." (Zech. xiii: 6.)

Many entertain the belief that of the three personages constituting the Godhead only one is a personal being with a tangible body, viz.: the Lord Jesus Christ. Enough evidence has been offered to prove the contrary of this erroneous theory; but as the Scriptures are full of evidence on this important subject, I will present the reader with several quotations which will aid him in his researches after the truth respecting this

important doctrine. Matthew informs us concerning the baptism of the Savior that "The heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon Him: And lo a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'" (Matt. iii: 16, 17.) In this instance the Savior is represented as being at the waters of Jordan, while the voice of His Father came from the courts of heaven, showing that the Father and Jesus are two distinct personages, existing in separate places at the same time. This testimony of Matthew is corroborated by that of Mark and Luke, the former in the eleventh verse of his first chapter: "And there came a voice from heaven, saying, 'Thou art my beloved Son, in whom I am well pleased'"; and in Luke, the third chapter and twenty-second verse, as follows: "And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, 'Thou art my beloved Son; in thee I am well pleased.'"

It is recorded that on one occasion, while the Savior seriously contemplated the coming ordeal of His crucifixion, this occurred: "And Jesus answered them, saying, 'The hour is come, that the Son of Man should be glorified. He that loveth his life shall lose it. If any man serve me, let him follow me. If any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father save me from this hour; but for this cause came I unto this hour. Father, glorify thy name.' Then came there a voice from heaven, saying, 'I have both glorified it, and will glorify it again.'" (St. John xiii: 23, 25, 26, 27, 28.)

Still another instance where the voice of the Father was heard, and in the presence of other witnesses than the Savior, is recorded in Matthew, seventeenth chapter, fifth and sixth verses: "While He yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, 'This is my beloved Son, in whom I am well pleased; hear ye him.' And when the disciples heard it, they fell on their face, and were sore afraid." The disciples here referred to were Peter, James and John. Peter relates this impressive event as follows: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor

and glory, and there came such a voice to Him from the excellent glory, 'This is my beloved Son, in whom I am well pleased.' And this voice which came from heaven we heard when we were with Him in the holy mount."

The account of this vision is also recorded in Mark ix: 7: "And a voice came out of the cloud, saying: 'This is my beloved Son; hear Him.'" It is also said in Luke ix: 35. "And there came a voice out of the cloud, saying, 'This is my beloved Son: Hear Him.'" Surely the testimony of three or four reliable witnesses is sufficient to affirm the truth of this matter. When the Savior addressed the Father, no one could reasonably say that He was addressing Himself. We have many instances recorded by the writers of the New Testament that Jesus supplicated His Father in humble prayer. "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight. All things are delivered to me of my Father." (Luke x: 21, 22.) "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. And now, O Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the world was." (John xvii: 1, 5.) "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." (John xvi: 28.)

To these references may be added those before referred to, giving an account of the martyrdom of Stephen, in the seventh chapter of the Acts of the Apostles, and the statement by Paul, in the first chapter of his letter to the Hebrews. Many other scriptural testimonies might be cited to prove that the Father and the Son are personal beings, each separate and distinct from the other.

The following passage of Scripture is often cited to prove that the Savior is the only personal being in the Deity: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one." (John xvii: 20-22.)

The very wording of this Scripture shows that the Father

and the Son are not one in person, because He prays that all the disciples may be one in the same manner that the Father and the Son are one, and one in that sense only, for the simple reason that the oneness of the Father and the Son is perfect and complete. Their unity consists in being one in wisdom, one in knowledge, one in power, one in council, having a unity of purpose in the accomplishment of man's salvation to the fullest extent and in every conceivable respect. The disciples of Jesus could not be one in person, for each of himself is a separate individuality; they can be one, however, as the Father and Son are one, in the accomplishment of one great purpose—the salvation of mankind—because they are baptized by one Spirit into one body, even the church of Christ; they have one Lord, one faith and one baptism, and are all taught of God, having "access by one Spirit unto the Father" (Eph ii: 18), who is not the author of confusion, and cannot consistently, with His own attributes, contradict Himself.

When Jesus sent His disciples into the world He commanded them to baptize penitent believers "in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii: 19.) These three personages are understood by believers in the Bible to constitute the Godhead. We have shown that the Father and Son are separate personages. It is just as evident, from the Scriptures, that the Holy Ghost is as much a separate and distinct personage as are the other two. Concerning the enormity of sinning against the Holy Ghost, Jesus said: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. xii: 31-32). Again, "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark iii: 28-29.)

Agreeable to the language of these quotations, there is a distinct separation between the personality of the Savior and

that of the Holy Ghost. Jesus, in speaking of those who should believe and obey Him, used this language: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." (John vii: 38, 39.) It appears from this statement that while Jesus was the representative of the Godhead to men in the flesh, at least for a period of time, the Holy Ghost had not come to officiate at that time as a personal witness of the Father and the Son to the children of men. To corroborate this idea, we quote from the sixteenth chapter of John, seventh verse: "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." That this Comforter is the Holy Ghost is evident from the fourteenth chapter of St. John, sixteenth and twenty-sixth verses: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Further: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me." (John, xv: 26.)

These promises are so definite that no one could reasonably mingle the personality of the Holy Ghost with that of either the Father or the Son. After the crucifixion and resurrection of the Savior, and when He had spent forty days with His disciples before His ascension, instructing them preparatory to their great mission, before He allowed them to go out, He reminded them of the promise which He had made to them, and commanded them to tarry at Jerusalem "until ye be endued with power from on high." (Luke xxiv: 49.) This promise was fulfilled on the day of Pentecost, when the powers of the Holy Ghost were manifest through His glorious gifts which attended the apostles on that occasion. On that great day the Holy Ghost as a gift for their permanent guidance, was promised to all without distinction of time or place,

if they would have faith, repent and be baptized by divine authority.

The personality of the Holy Ghost as a minister for God has been enjoyed in every dispensation of the Gospel. "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake." (Acts i: 16.) Again: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." (Acts vii: 51.) This is proof that David and the prophets spake as they were moved by the Holy Ghost, as did the disciples in the dispensation of Christ; also that the ancients rejected the inspiration of the Holy Ghost, as did the people in the days of the apostles. The apostle Peter says: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II Peter i: 21.) No one by reading the Scriptures can reasonably deduce therefrom that divinely authorized men were justified in their official ministrations in speaking by any other power than that of the Holy Ghost. Paul says: "No man can say that Jesus is the Lord but by the Holy Ghost." (I Cor. xii: 3.)

The great gifts of the Spirit have been referred to in earlier pages of this work, and need not be repeated here; but the character of those gifts and the constant necessity for their existence, together with the passages quoted here, are positive proof that the Holy Ghost is one of the Deity and a separate personage from the Father and Son. At the Baptism of the Messiah He was present in the waters of the Jordan with John the Baptist. The Father was in the heavens above, and His voice was heard, while the Holy Ghost descended upon the Savior, as witnessed by its appearance in the form of a dove. The Father, Son and Holy Ghost. The three constitute the great, supreme Godhead, yet are as separate and distinct in their personalities as any earthly parents and the children.

REVELATION.

For eighteen centuries the people of this world have been groping in spiritual darkness. They have had the Bible, it is true, but what have they learned from it? In letter, many things. In the true spirit of divine inspiration, they have learned little. "The letter killeth, but the spirit giveth life." (II Cor. iii: 6.) They are "ever learning, and never able to come to the knowledge of the truth." (II Tim. iii: 7.) These statements of Holy Writ are fully corroborated by human experience in religious matters. The world is divided and sub-divided into many contending factions, professing Christianity, yet not having a unity of faith. Many ideas of the Lord, many faiths in baptism. "One Lord, one faith, one baptism." (Eph. iv:5), was the doctrine of Paul. "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." (Matthew vii:14.)

What is the cause of all this uncertainty respecting the glorious plan of eternal life? If one was or is right, all opposing methods must be wrong. We answer that the lack of unity, the ignorance in relation to the Gospel, and finally skepticism and infidelity, are due to substituting the wisdom of men for the revelation of God, using human learning instead of the inspiration of the Holy Ghost.

We desire to show in this article that without direct and continuous revelation from God, the Gospel cannot be understood and properly applied for the salvation of mankind, nor can the purposes of God be accomplished on the earth. First, we take direct statements of Scripture: "Where there is no vision, the people perish; but he that keepeth the law, happy is he." (Prov. xxix:18.) The law of God has never been kept without the Spirit of God to enlighten those who sought to keep it. The history of the human family, from Adam to Noah, from Noah to Moses, from Moses to the Lord Jesus Christ, and in all subsequent ages, proves beyond cavil that where there was no vision from heaven, no inspired voice, no revelation, the

people utterly perished in darkness and unbelief. The combined wisdom and learning of men could not save them from spiritual darkness.

That there may be an authorized channel of communication between the heavens and the earth, the Lord has, whenever His Church has existed on the earth, appointed men to receive His will and make it known to the people. "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants, the prophets." (Amos iii:7.) This literally might be understood as equivalent to saying that where no prophet was, there the Lord was doing nothing that would result in man's salvation. Without being technical respecting the language of Amos, the history of the world from Adam down proves his statements true. When there has been no prophet there has been no revelation from God. When there has been no revelation or vision the people have wandered to and fro, have tossed upon the billows of clashing opinion, perished in darkness and have been buried in the great ocean of doubt and uncertainty. On the other hand, when authorized prophets have existed among men we may exclaim with the ancient Scriptures: "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets. And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." (Hosea xii: 10, 13.) And we affirm that without prophets Israel never was preserved and never will be.

In looking over the field of mysterious sayings contained in the Bible, as well as the mystery which enshrouds many phases of human history, we are consoled by the promise of the Savior: "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." (Luke xii: 2; Matthew x: 26; Mark iv:22.) In this connection we may cite the fact that men by learning do not see the truth alike, they do not harmonize on the fundamental principles of the Gospel. As an example, they cannot, unaided by revelation, tell the origin, history and destiny of the American Indians.

Isaiah, over 200 years before the advent of the Messiah, foresaw the spiritual ignorance of the last days and how that condition would be overcome by the light of revelation. He prophesied as follows: "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." (Isa. xxix:13, 14.) By reading the context it is evident that the prophecy refers to a time later than the first coming of the Savior, and that the prediction never could be verified without direct revelation from heaven.

Paul, writing to the Hebrews, calls attention to the great truth that the method of the Lord in leading His people from the beginning has been by revelation. He says: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son." (Heb. i:1, 2.) Jesus said in St. John xvii:3: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Paul says in I Cor. xii:3. "No man can say that Jesus is the Lord but by the Holy Ghost."

When Peter received a knowledge of the divinity and mission of the Lord Jesus Christ, the Savior said unto him: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven." It required a revelation for Peter to receive that testimony. How could any one receive that knowledge without revelation from God? The Jews saw Jesus, witnessed His wondrous miracles of healing the sick, giving sight to the blind, unstopping the ears of the deaf and even raising the dead, but all that was not sufficient. They read the ancient prophecies, pointing to the birth and nativity, the birthplace, life, ministry and martyrdom of the Messiah. Yet were they blind, with eyes to see; deaf, with ears to hear, and without understanding. No reason can be assigned for the ignorance of the masses and the enlightenment of the humble fishermen other than that the former depended upon the learning of men; the latter had received a revelation from God.

To place the necessity of revelation beyond question as to obtaining a knowledge of God, we quote the statement of Jesus to His disciples: "All things are delivered to me of my Father;

and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him." (Luke x: 22.) Compare this plain, unmistakable testimony of Jesus with the assertions of modern divines, who claim that the canon of Scripture is full and that we do not need divine revelation as it was given to men in ancient days. The position of the latter simply contradicts the plainest teachings of Holy Writ. If it required revelation 2,000 years ago to know that Jesus was the Christ, nothing short of revelation from heaven will secure that knowledge now. Notice, too, the remarkable fact that notwithstanding all the personal experience of the apostles through their association with the Savior, He commanded them to "tarry ye at Jerusalem until ye be endued with power from on high." (Luke, chapter 24.)

Another phase of the subject is this, that men claim that which is written in the Scriptures is sufficient. This view simply makes uninspired men the judge of what is and what is not essential as to all the writings of the apostles and prophets of the Lord Jesus. This is an unwarrantable assumption, condemned by the Scripture; for John says, concerning that which he had written in the Book of Revelation: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. xxii: 18, 19.)

This does not deny God the privilege of adding more revelation, as it is an undisputed fact that the Gospel according to St. John was written subsequent to the Apocalypse; but it is a decree of divine displeasure upon any man who shall add to or take from the revelations of the Almighty. In the face of this decree, history informs us that councils of the Roman Church sat in judgment upon the writings of the apostles, and received only that which, in the light of their human wisdom, was acceptable to them. Notwithstanding this fact, the various factions of Christendom are essaying to build upon the foundation of what has come down to them through the channel of unauthorized councils of men. May we not ask with perfect pro-

priety, is not that which was rejected or lost just as valuable as much of that which has been handed down to us?

As proof that writings of the disciples of Jesus have been lost to the world, I would call special attention to several passages of the Scripture. The writings of the New Testament are from eight authors—Matthew, Mark, Luke, John, Peter, Paul, James and Jude. Luke says: "Forasmuch as many have taken in hand to set forth in order a declaration of these things which are most surely believed among us." (Luke i:1.) While there is no definite proof in this statement as to how many had written their testimonies concerning the Messiah, it is evident they were not few, but many. That there was opportunity and material upon which to write respecting this glorious subject, the life and ministry of Jesus, is very apparent from the last verse of the twenty-first chapter of St. John, as follows: "And there are also many other things which Jesus did, the which, if they should be written, every one, I suppose that even the world itself could not contain the books that should be written." With such a statement, it is to be wondered at that the world who believed in the Redeemer should rest contented with the narrow view that we have all that is important.

We have in the New Testament what is called I Cor. and II Cor., written to the Saints in Corinth by the apostle Paul. In I Cor., chapter v:9, we have this: "I wrote unto you in an epistle not to company with fornicators." This must have been previous to the one in which this occurs, and yet such an epistle is not found in our New Testament. In Col. iv:16, Paul says: "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." This refers to an epistle from Paul to the Colossians, written from Laodicea, but which is not found in the canon of Scripture as we have it. In II Tim., chapter iv: 13, Paul requests Timothy to bring him certain parchments; what they contained we know not. Jude says: "And Enoch also, the seventh from Adam, prophesied of these things, saying: 'Behold the Lord cometh with ten thousand of His saints.'" How delightful it would be to read the predictions and teachings of that great prophet Enoch, the man who walked and talked with God 365 years, "and was not, for God took him." Only a few verses in the Old and New

Testament are all we have in the canon of Scripture respecting Enoch and his city. What a glorious flood of light will dawn upon the world when the writings of Enoch are revealed! In the Old Testament may be found references to about thirty books written by the Jewish scribes and prophets, but which have been lost to the world, rejected and cast aside by uninspired, unauthorized councils of men.

Suppose that all that is necessary so far as explanation of doctrine is concerned is contained in the New Testament, we are then confronted with man's inability to understand what has been revealed without the light of revelation to guide the human mind in understanding and applying the truth. As proof of this I will cite the testimony of Paul: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. * * * But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. ii:11, 14.) Jesus said to Nicodemus: "Except a man be born again he cannot see the kingdom of God." (St. John iii:3.) "No man can say that Jesus is the Lord but by the Holy Ghost." (I Cor. xii:3.) The truth of these sacred sayings is verified by the history of the world, which has languished in darkness without revelation, as shown by previous quotations.

Another very important feature of this subject consists in the fact, that there always have been in every gospel dispensation labors to perform of a practical character, such as the building of temples, the gathering of Israel out of Egypt, the building of the Ark of the Covenant, etc., none of which could be accomplished except by direct revelation from God. We may therefore conclude that while the ordinances and doctrines of the gospel are eternal and unchangeable, the circumstances associated with the people in every dispensation of the gospel are constantly changing. The emergencies of this situation must be met, not by the dead letter of ancient Scripture, but by present inspiration and revelation given through living oracles of God.

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." (Hosea xii: 13.) The proph

ecies of the Jewish prophets in the Old Testament, pointing to the advent of the Messiah, are clear and explicit. Read the seventh chapter of Isaiah, fourteenth verse; the ninth chapter and sixth verse; the fifty-third chapter of the same book; the fifth chapter of Micah, second verse; and many other passages of the Old Testament. In these we find plain predictions which were verified in the birth, ministry and crucifixion of the Savior, which were read by the Jews but not understood by them, because the light of revelation from God was not the source of their information. This was rather the wisdom of their own learning, which led them to reject the Messiah and discard the great message of life which He brought unto them.

As there were many plain prophecies relating to the first coming of the Savior and the great work associated with His advent, so there are pointed predictions referring to His second coming and a work of great magnitude to precede that great event. I will call attention to a few as proof that more revelation will be given, and that without it these prophecies could never be fulfilled: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiners' fire, and like fuller's sope. * * * And He shall purify the sons of Levi," etc. (Mal. iii: 1-3.) This prophecy must refer to His second coming. At His first advent He did not come suddenly; He did not come to His temple. The house of the Lord had become "a den of thieves." He did not accept it. He did not purify the sons of Levi. It was a day when they could in their wickedness abide His coming. "Who shall stand when He appeareth" is clearly a condition when He shall come in power and glory to take vengeance on the ungodly.

How could He suddenly come to His temple unless a temple should be built for Him? One could not be built without a chosen people to build it; and how can men build the house of the Lord without revelation to tell them where, when and how to construct such a holy edifice? In Malachi, chapter iv. we have a very striking prophecy of the judgments of the Al-

mighty in the last days, before the coming of the Lord. In the fifth verse the prophet says, "Behold, I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord." The great prophet Elijah, who was taken to heaven in a chariot of fire without tasting death, was to visit the earth in the last days. The apostle John, when upon the isle of Patmos, also saw the hour of God's judgment, and uttered the following prediction: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. xiv: 6-7.) From this prophecy we learn that an angel was to visit the earth at a later period than when John uttered the above words. His mission was to be to restore the everlasting gospel, a gospel that does not change; a gospel of apostles, prophets, gifts, visions, revelations, etc.

"The everlasting gospel." Why should an angel bring the gospel if it already existed upon the earth? Why should the call be to worship the God who made the heavens, the earth and the fountains of water, etc., if these creations were brought into existence by a God "without body, parts or passions"? This prophecy of John agrees with Peter's words recorded in the third chapter of Acts, wherein he says: "And He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." (Acts iii: 20-22.) By this we learn that before the advent of the Messiah to reign on earth there should be a period of restitution, bringing back that which was lost. This period of restitution, ministry of angels, prophecies, signs, miracles, etc. Who can believe the Scriptures, they reject the necessity for more revelation? The way to become a Christian are only a few compared with the truth of the promise bearing upon the subject. They all shall know of the continuous revelation from God is an absolute that in the progress and final salvation of the children of men.

FAITH.

In considering the principles of the gospel, it will not be difficult to see that faith occupies the first place in the catalogue of righteous principles which, as a whole, go to constitute the plan of salvation. It is the principle existing in the human soul which goes before all action and leads to good works. It pleases God that man should repent of all sin by ceasing therefrom, thus accomplishing a reformation of life without which remission of sins would not be granted; and as repentance and good works are pleasing to God, we must accept of faith first, for Paul says: "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. xi: 6.)

"Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. xi: 1.) The inspired translation by the prophet Joseph Smith renders the word "assurance" instead of "substance," which appears more consistent with the latter sense in the passage, which says, "the evidence of things not seen." The word "substance" itself, for that would amount to a mere declaration of the existence of the object hoped for, is not sufficient; it must come through the medium of the senses, and can be demonstrated only by the fruits of some impressive word which is not perceived by the mind of the individual possessing it. It is in the act of attempting to action all intelligent beings when He calls them to the harvest of reaping, the farmer works in the field, and he receives his daily task. He suddenly ceases to work, and so it is in regard to the soul. One who has not faith in Him? One who has not faith in Him?

Upon the foundation of the gospel, and how it should be appealed to without revelation to the individual, is saved unless such a holy edification is made in His Son, Jesus Christ—so recently revealed to the world—and also in the authority of the apostles to teach and administer in the ordi-

nances of eternal life. This faith was based upon the evidence presented by Peter that Jesus was the Christ, sealed upon their hearts by the Spirit of God, and not by the wisdom or ability of man. The result was obedience, and a knowledge of the truth for themselves; for the promise is: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (St. John vii: 17.) If Peter had been an impostor, deceiving the people, he might, perchance, have persuaded some to accept his theories; but what would have been the result? The evidence being false, the faith or assurance would have a false foundation to act upon, and disappointment would have been the result. When the evidence is true, the faith resulting and acted upon will bring knowledge.

When Columbus discovered America, and the use of gunpowder was displayed to the astonishment and fear of the Indians, some of the Europeans told the natives that all they had to do was to procure some powder and sow it like grain, and it would grow. The poor natives believed the lie, acted upon their belief, and disappointment was the result, to the destruction of their confidence in the white man. This illustrates that belief may be built upon false evidence, and no matter how sincere the believer, the laws of sincerity cannot be changed to vindicate the dishonesty of the deceiver nor to avoid disappointment befalling the deceived. Why should it be otherwise regarding the law of God? Sincerity is not evidence that the believer will obtain the good for which he seeks, for if his religious devotion is based upon his confidence in the preaching or teaching of false guides, God will not change His laws and ordinances, neither will He acknowledge the authority of impostors, and thus become accessory to the deception, in order to satisfy those who allow themselves to be led astray.

It is a maxim of skeptics that "We doubt all things in order to prove all things"; and, thus doubting, they reject the means which God has designated as the way to become acquainted with and prove for themselves the truth of the promise: "If any man will do His will, he shall know of the doctrine."

The history of the world proves that in the advancement made in science, in arts, in human government, the leaders and promoters of all that is good, in the majority of instances,

have been believers in God; and their faith in Him and the ultimate success of their enterprises have prompted them to action. In the language of Paul on this subject of faith: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness, which is by faith": "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." (Heb. xi: 7, 8.) I might add numerous testimonies from the Scriptures that faith is the assurance of things hoped for, and the principle which prompts to action all intelligent beings, and that when based upon the promises of the Lord, unmixed with the theories of men, and acted upon, it has never failed to bring knowledge and rest to the weary mind in that security which comes from a pure knowledge of God.

Having shown something of the nature of faith in a general way, as a principle existing in the human mind and as directing all human action, whether religious or secular, let us now draw the line of distinction between faith in its general sense, and faith as a principle of power as enjoyed and exercised by those who are truly the people of God.

Let us first remember that it is one thing to believe in the power of God as manifested by revelation, prophecy, healing, etc., when presented to us merely as the events of history, and altogether another thing to be confronted with the testimony of living apostles, presenting to the world doctrines that are unpopular and with which the cherished creeds of men have never failed to conflict—apostles who ask us to believe them to be servants of God, called by new revelation, and testing our faith by the promise that "if you will repent and be baptized" with honest hearts, you shall know for yourselves the truth, and need not depend upon the assertions of any other man for your knowledge concerning it. It is an undeniable fact of history that God has never sent a prophet to warn the world but He found thousands professing belief in the dead prophets, yet ready to reject and slay the living. It cannot be said that this generation is an exception, for the religious education they receive from the so-called "Christian pulpit is that

apostles and prophets, together with the ancient gifts and powers of the gospel, are no longer needed; and if any come professing the ancient apostleship, they may reject them without investigation as "false prophets." They apparently forget that it would be difficult, if not impossible, to produce a counterfeit coin unless the genuine existed.

In speaking of faith as a principle of power, the apostle Paul said to the Hebrews: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. * * * And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again," etc. (Heb. xi: 3, 32-35.) Besides these, innumerable other events have been brought about through faith exercised by men having authority to speak and act in the name of God. Jesus promised that "these signs shall follow them that believe." In my name shall they cast out devils, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover."

These are only a few of the characteristics associated with true faith, the "faith that was once delivered to the saints," and so much in striking contrast to the weak yet high-sounding pretensions of modern professors who have a form of godliness, yet deny the power thereof.

As a contrast to the wisdom and learning of men, we are promised, as the result of acting upon true faith, that to one is given the word of wisdom, to another knowledge. Tongues, prophecy, etc., all are characteristic of that faith which emanates from God. These gifts are not merely to satisfy curiosity or to convince skeptics.

As a principle of eternal truth it is a necessity that not only must the administrator have faith, but the one who is the recipient of the blessings also must exercise it so far as he is

capable. Therefore, as a rule, when Jesus healed the sick and opened the eyes of the blind, He said to the individual: "Go thy way, *thy* faith hath made thee whole." As a further testimony of this He told unbelievers when they sought a sign: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (Matt. xii: 39, 40.) Yet be it remembered that this sign of Christ's three days' rest in the tomb was not given to convince skeptics, for it was an event ordained of God before the foundation of the world, in the plan of human redemption, and would have occurred if all the world had received Him gladly. But they did not receive Him even when He was resurrected, for the same class who sought a sign circulated the fabrication that the body of Christ was not risen from the dead, but that His disciples had come in the night and stolen Him away.

There are sign-seekers today, even among those who profess Christ, and may we not say the same of them as Jesus said of the ancient sign-seekers, from the fact that what was true then is true now, and what is true of a generation is true of the individuals which compose it. Further, the Savior said to His apostles when they failed to cast out the devils and sought Him to know the reason: "Because of your unbelief, for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove; and nothing shall be impossible unto you." (Matt. xvii: 20.)

To these quotations might be added many others, but this will suffice to show the effects of faith, that it is a principle of power. We ask, has God changed? Is not faith, being a principle emanating from Deity, as unchangeable as God Himself? Who, professing to believe in Christ, will say, if we believe and are baptized by rightful authority in this age, that Jesus will fail in His part of the contract to bestow the promised blessings?

In view of all that is written in the Bible concerning this true faith and the effects which flow therefrom, and the re-

verse of that pure faith of the Bible which characterizes the "Christianity" of today, is it wonderful that the Savior exclaimed: "When the Son of Man cometh, shall He find faith on earth?" (Luke xviii: 8.)

REPENTANCE.

Repentance follows faith as a natural sequence; for when the human mind has sufficient faith in God, based upon the perfection of His attributes, to desire His guidance and a final return to His presence, the thought is foremost that no unclean thing can enter his presence. Repentance from all sin, not merely an expression of sorrow but a discontinuance of sinful practices, amounting to a reformation of life, therefore suggests itself as a matter of course. This philosophical view of the subject is in perfect accord with Holy Writ. Hence it was, upon the day of Pentecost, when the sin-convicted multitude cried out: "Men and brethren, what shall we do?" that Peter commanded them to repent as the first step following the manifestation of their faith in Christ and His atonement. (Acts ii: 37.)

That repentance is an indispensable condition of salvation has been taught in all ages of the world by men of God, the only exception being that which applies to all other requirements of the Gospel. That exception is in the case of persons incapable of knowing good from evil, such as children who cannot believe, or disbelieve, and are exempt from the law until they arrive at the years of accountability. Hence the saying of the Savior: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." (Matt. xix:14.)

Ezekiel said to ancient Israel, in his 18th chapter and 30th verse, "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin." Israel did not repent as a nation, and their sad history proves that iniquity caused their ruin. The olive branch of peace was offered them without money and without price. They rejected the means of escape, and in consequence they have verified the words of Moses, their great lawgiver: "And I will scatter you among the heathen and will draw out a sword after you; and your land shall be desolate and your cities waste." (Lev. xxvi: 33.)

It was supposed by those in Palestine that the Galileans, whose

blood Pilate had mingled with the sacrifices, were greater sinners than others because such agonies had come upon them. "And Jesus answering said unto them, 'Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except ye repent, ye shall all likewise perish.'" The foregoing contains the divine lesson that suffering is not a substitute for repentance: that while He did not justify the agonies brought upon them by persecution, He did not intimate that the suffering would be acceptable instead of repentance, or that these sufferings were any evidence of the sins of the sufferers as to the height or depth of their transgressions. The weight of responsibility is measured either by the light men possess or the light which opportunities afford them to possess. As Paul said to the Athenians (Acts xvii: 30.), "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent"; and again the Savior enunciated this doctrine: "And this is the condemnation that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (St. John iii: 19.)

No matter how strict the individual may be in living a life of moral rectitude, it is very plainly taught in the Scriptures that rejecting further light from God constitutes a sin. We cite the case of the young man told of in Matthew, chapter 19, who came to the Savior for instructions, but who, when he was commanded by the Redeemer to sell all that he had, give to the poor, and follow Him, went away sorrowful, rejecting the injunction of the Savior, and yet he had kept the commandments from his youth up, and probably was as righteous as any modern Christians, who, if commanded by the Savior to give their possessions to the poor, would go away sorrowful. There were "devout" people assembled on the day of Pentecost, and yet Peter made no exception when he commanded the multitude to repent. If they had done the best they could previously with the light they had, greater light had come to them and they must receive it or be condemned.

This truth applies to every gospel dispensation, not excepting the "dispensation of the fullness of times," the greatest of all. God promised to send a holy angel and make a restitution of all things as predicted by the ancient prophets, preceding the sec-

ond advent of the Messiah. The light has come. A new dispensation has been ushered in. The Everlasting Gospel has been restored with its ancient gifts and blessings, and "God commandeth all men everywhere to repent," whether they be so-called Christians or infidels. Repentance is a principle and not merely an expression of penitent grief. It involves, as before stated, a reformation of life. In II Cor, vii:9,10, Paul says: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance. * * * For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death." The sorrow of the world may be illustrated by the conduct of the inebriate, who, when intoxicated, commits acts of violence which mantle his brow with shame and fill him with remorse in his sober moments. He expresses sorrow, perhaps weeps in his agony, but again gives away to the tempter and repeats his acts of dishonor instead of "fleeing temptation." This kind of sorrow does not work repentance to salvation. We find religious people sorrowing and sometimes confessing their sins, only to repeat sin. This is the sorrow of the world and needs to be repented of because it savors so much of hypocrisy, and consequently worketh death." On the contrary, true repentance consists, not in the outward expression of grief, but in forsaking sin. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." (Isa. lv: 7.) Repentance is required not only of the evil deed, but of the unrighteous thought. Every wicked deed is first conceived in the mind, hence the need of casting away the evil thought before it germinates into actual crime, which leads to prison, the gallows and to spiritual death. Of the ruin caused by the talented, but corrupt Aaron Burr it was truly said: "His brain conceived it, his hand brought it into action."

Let us now examine a passage of Scripture which is frequently quoted to substantiate the erroneous doctrine that God is pleased to save men in their sins, or that death-bed repentance is all-sufficient. The passage is found in Luke xxiii:42, 43, and reads thus: "And he (the penitent malefactor) said unto Jesus, 'Lord, remember me when Thou comest into Thy kingdom.' And Jesus said unto him, 'Verily I say unto thee, today

shalt thou be with me in Paradise.'” From this statement thousands in the Christian world have taken it for granted that the thief on the cross received full and complete salvation. With this unwarranted perversion of a sacred passage, the minister has taught the murderer in the felon’s cell to confess Christ and all would be well with him; and as the hangman drew the bolt and let the culprit swing into eternity, the minister has stood close by and said, “The Lord Jesus receive thy soul.” On the other hand, the poor victim of the assassin has been cut off without time to confess Christ, and the same doctrine which wafts the murderer to the courts of glory consigns the victim to the flames of hell. Is it possible that Christ ever taught such a heinous doctrine? A doctrine so inconsistent, so revolting to reason, so repugnant to justice! We answer emphatically “No,” nor did He utter a syllable from which such an inference can be drawn or establish the idea that the malefactor went to heaven. The question is, then, where did he go? If not to heaven, then the paradise named and heaven are two different places. Let the Scriptures answer for themselves. Three days after the crucifixion the Savior came forth a resurrected being, and as Mary met Him at the tomb, He said to her, “Touch me not, for I am not yet ascended to my Father.” Thus we have from His own lips, in which there was never guile, that He had not ascended to the Father; and if He had not, neither had the thief. If no further light than this could be found in the sacred volume, this would be sufficient to show that the malefactor did not go to heaven, for where Jesus went the thief went, for that was the promise. Where, then, did the Lord go? Turn to I Peter iii: 18-21, and the question is answered: “For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but quickened by the Spirit: By which also He went and preached unto the spirits in prison; Which sometimes were disobedient when once the long suffering of God waited in the days of Noah.”

This makes it plain that the paradise referred to was the prison house, to which place Jesus went and opened up a dispensation of the Gospel to the dead. The next chapter, 6th verse, says: “For for this cause was the Gospel preached also to them that are dead, that they might be judged according to

men in the flesh, but live according to God in the spirit." The thief therefore went to a place of confinement to remain until the justice of God should be satisfied and mercy step in and claim her own. The difference between the penitent malefactor, who appears to have repented before death, and the antediluvians was that the former immediately went to a place where Christ would present to him the plan of life, that day, while the latter had waited hundreds of years for that privilege. This shows that repentance brings its blessings even upon the death-straight to the abode of the Father and remained there in glory, but to say that, after a life of sin, the malefactor went is in conflict with the teachings of Christ and Peter. The statements of Peter relative to the mission of Christ to the spirits in prison throws light upon the saying of the Savior in St. John v: 25, "Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

Thus we see the privileges of the penitent malefactor. He went to the prison house and heard the Gospel, but how long he remained there before receiving all the saving benefits of the Gospel, we are not told. One thing is certain—he did not come back with the Messiah, nor have we ever heard of him sitting down with Christ on the right hand of the Father. The Scripture being true which says, "The murderer hath not eternal life abiding in him," it is safe to say that the prayers of all the ministers on earth cannot carry the souls of the assassin to the presence and glory of God. As there are different degrees of glory, so are there various grades of crimes to which are attached the different degrees of punishment, all of which clearly maintain the justice and mercy of God."

In Galatians v: 19-21, we read as follows: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

In conclusion, as a true definition of repentance, let us quote the words of Paul to the Ephesians, iv: 25, 30: "Wherefore

putting away lying speak every man truth with his neighbor.
* * * Be ye angry and sin not: let not the sun go down
upon your wrath. Neither give place to the devil. Let him
that stole, steal no more. * * * Let no corrupt communica-
tion proceed out of your mouth. * * *” This is the only re-
pentance taught in Holy Writ, and simply means to forsake all
sin and accomplish a reformation of life.

BAPTISM.

We come now to considering the necessity of the ordinance of baptism. When men have repented of their sins it is natural for them to desire a forgiveness of those sins. How shall this boon be obtained? That repentance alone does not blot out the sins of the past may be illustrated in part by a comparison between the temporal and the spiritual. A man acquires a debt by purchasing goods on credit, and finding it a ruinous policy, resolves, for the future, to pay as he goes. This changes his course and constitutes in his business life a reformation, but it does not pay the debt already incurred. He must liquidate the obligation, or be forgiven the debt by the creditor. Some may say that this is the difference between the earthly transaction of men and the dealings of God with His children. God forgives, it is true, but every blessing is predicated upon a condition, and the condition is laid down by the Lord; hence it is written in Mark i: 4: "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." From this scripture it is evident that baptism is to follow repentance, and that at least one object of baptism is the remission of sins.

Let us now examine some statements of Holy Writ which point out clearly the necessity of this ordinance. "Then cometh Jesus from Gallilee to Jordan unto John to be baptized of him. But John forbade Him, saying, 'I have need to be baptized of Thee, and comest Thou to me?' And Jesus, answering, said unto him, 'Suffer it to be so now; for thus it becometh us to fulfill all righteousness.' Then he suffered Him." (Matt. iii: 13-15.) Every thoughtful, God-fearing person must be impressed with the feeling that if it was essential for the "Only Begotten of the Father," "who is full of grace and truth," to be baptized, none can be exempt who have arrived at the years of accountability. It appears also from the language used in the quotation that without being baptized he could not fulfill "all righteousness." After teaching

His disciples for three years, being crucified and risen from the dead, He gave to them this commission: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi: 15, 16.) Also in Matthew xxviii: 19: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; and in Luke xxiv: 45-47: "Then opened He their understanding that they might understand the Scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." In the latter quotation the word baptism is not used, but the same writer says in Luke iii:3, regarding the mission of John: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins," thus enunciating the doctrine that remission of sins is obtained through baptism.

The same writer gives us the following (Luke vii: 29, 30): "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of Him." From this it is manifested that by receiving baptism they honored and obeyed God, and that the rejection of this simple yet divine institution amounted to rejecting the counsel of God, with all the terrible consequences attendant upon such disobedience.

We read in the eighth chapter of Acts that Philip baptized the Samaritans and the Ethiopian. In the same book is related the baptism of Saul, of Lydia, of the Philippian jailor, and of Cornelius. It is not necessary to multiply quotations to show that baptism was taught and practiced all through the apostolic dispensation, as being essential to salvation. As a direct statement of Jesus Himself, to close this part of the subject, we quote His words to Nicodemus, St. John iii: 5: "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God." The birth of the water can only be accomplished by baptism, and if an accountable being cannot enter into the kingdom of

God without baptism, then that ordinance must be essential to salvation.

Let us next consider the object of this sacred rite. It is evident that inasmuch as a man cannot enter into the kingdom of God without the baptism of water, then his sins must necessarily be remitted through faith, repentance and baptism from the fact that "no nuclean person * * * hath any inheritance in the kingdom of Christ and of God."

In Mark i:4 and Luke iii:3 we read that "John did baptize in the wilderness and preached the baptism of repentance for the remission of sins." On the day of Pentecost, when the mighty power of God rested upon the apostles and the Spirit bore witness to the multitude that they were in sin, notwithstanding their devoutness, they cried out, "Men and brethren, what shall we do?" To this Peter answered, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." (Acts ii: 38.)

Paul narrates before King Agrippa his conversion, in Acts xxii: 16, and says that Ananias, to whom he had been commanded to apply, said: "And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." The foregoing quotations will suffice to show that God instituted baptism for the remission of sins, but from other passages already quoted, Mark i: 4, also xvi: 15-16, and the account of Simon, the sorcerer, in the eighth chapter of Acts, it is very evident that the result—forgiveness—is not secured unless baptism is accompanied on the part of the candidate by faith and a genuine repentance in turning aside from sin. Otherwise there would be the solemn mockery of administering a sacred ordinance to a hypocrite. Hence the apostles said to Simon, "Thy money perish with thee because thou hast thought that the gift of God may be purchased with money." (Acts viii: 20.) Notwithstanding he had been baptized he was still in his sins, because his heart was not pure, and he had not repented. For this reason the apostles said to him, "Repent therefore of this wickedness. * * * For I perceive that thou art in the gall of bitterness and in the bond of iniquity." (Acts viii: 22-23.) This should be a warning to those modern professors whose religion is in many instances a cloak, hidden beneath which is the depraved heart that gar-

nishes the sepulchres of the dead prophets but is ready to slay the living ones.

We now come to that part of the subject which formerly caused so much dissension among the Christian sects, but which latterly is smoothed over with the assertion that it makes no difference which mode—sprinkling, pouring, or immersion—is used; “either will do,” “let the candidate take his choice; it is immaterial.” To these unwarranted assertions we reply: First, that if either mode will do, none will do, for still other forms may be added by the whims of men. Christ established but one true mode, “One Lord, one faith, *one baptism*,” and if one is right, the others are wrong. This is a plain proposition. Again, the dissension and conflict on this point is proof against the inspiration of the sectarian world, if they have any, for the reason that the Spirit of God will not lie nor contradict itself. If, therefore, the Spirit of the Lord teaches me that immersion is right, it will not teach another sprinkling, and yet another pouring. This division, then, is because men are guided by opinion and preference and not by the spirit of revelation from God, which guides into all truth and brings those who possess it to a unity of faith.

Now as concerning the baptism of Jesus, who is the pattern, we have Matt. iii: 16, which says, “And Jesus when He was baptized went up straightway out of the water.” It is not likely that John would be baptizing in Jordan and that Jesus would have gone down into the water if anything less than immersion would have fulfilled the law. This also agrees with the account of the Ethiopian’s baptism by Philip (Acts viii: 38): “And they went down both into the water, *both Philip and the eunuch*, and he baptized him.” As making still plainer this using a river of water and going “*down into the water*” to receive the sacred rite, we quote from St. John iii: 23: “And John also was baptizing in Enon, near to Salim, because there was *much water there*.” A statement so plain as the foregoing needs no comment. It speaks for itself. He was baptizing not only in Enon, but at a certain point in the stream “because there was much water there.” Such a reason could not have been given if sprinkling or pouring had been a proper mode.

We refer further to the New Testament statements where not only the mode of baptism is indicated by the language, but the fact that baptism symbolizes the birth into the world, the death, and the resurrection of the body. To Nicodemus, Jesus said: "Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." (St. John iii: 5.) When man comes forth into the world, he is born or brought out from the watery element, being first buried in it, and this constitutes his birth. To be "born of water" as a sacred ordinance would be impossible if the rite of sprinkling or pouring be the mode employed. Only complete immersion will answer the ordinance indicated in the language of Jesus to Nicodemus.

Paul also said to the Romans, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Rom. vi: 3-5.) The foregoing shows that baptism is a likeness of burial. When the body is laid lifeless in the tomb it is covered completely; it is not left partly buried and partly uncovered; and as the body comes forth in the resurrection, immortal, and free from the conditions of mortality, thus walking in "newness of life," so by the remission of sins through faith, repentance and baptism, the obedient candidate comes forth free from sin, and walks in a new life, prepared for the birth of the spirit, thus symbolizing in beautiful similarity the death and resurrection of the body. This is still farther emphasized by the language, "For if we have been planted," etc., thus using a word which implies a complete burial as in planting seeds in the earth.

Again, we quote the words of Paul to the Colossians, ii: 12: "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." This corresponds with the statement before quoted from Romans, and also the teachings of Christ to Nicodemus.

From the Scriptures already quoted on the necessity, object and mode of baptism, we may deduce the conclusion that the ordinance established to follow and go with faith and repentance, and which constitutes the third principle of the gospel, is baptism by immersion for the remission of sins.

RECEPTION OF THE HOLY SPIRIT.

Having shown that faith, repentance and baptism are essential to the remission of sins, let us now consider the reception of the Holy Spirit. That this should follow, and not precede, the birth of the water must be evident to every thoughtful person. It is clear that a man is not prepared for the indwelling of the Holy Ghost unless he repents of his sins and becomes freed from them by obedience to the laws of God. Some people may contend that, because Jesus stated that man must be born again, in order to see the kingdom of heaven, such a birth precedes baptism, and is synonymous with the birth of the Spirit mentioned by the Savior in the third chapter of St. John; but being born again, in order to see the kingdom, evidently shows that a man must have some light above the natural senses, sufficient of the light of Christ to make him see the kingdom of God. In other words, to secure, and we may say, consistently constitute his conversion.

This light which guides him to the truth does not, however, forego the absolute necessity of obeying the laws and ordinances of the Gospel. As proof of this we cite the conversion of Paul. He received a personal manifestation of the Savior's power, even hearing his voice and witnessing a light from heaven. Notwithstanding this, Jesus commanded him to go to Ananias, an authorized servant of Christ, who should instruct him regarding his salvation. He was therefore required to be born of water and of the Spirit. Cornelius, also, as related in the tenth chapter of Acts, saw an angel and received a manifestation of the Holy Ghost previous to baptism. Yet both men were required to obey the ordinances enjoined by the Gospel of Christ. If they rejected these requirements, undoubtedly the light they had received would have departed from them and this would have added to their condemnation.

The historical fact of the laying on of hands for the gift of the Holy Ghost is not, in every instance, recorded in the Scriptures, and it is not necessary that it should be, in order to

prove that the ordinance was established by the Messiah. In the matter of baptism He said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." He made no exception of Himself, but gave the example by his own obedience. How can others be excused? To show that the laying on of hands for the gift of the Holy Ghost, by those having divine authority was practiced by the ancient apostles, we refer to Acts viii: 14, 17: "Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet He was fallen upon none of them: only they were baptised in the name of the Lord Jesus.) Then laid they their hands on them and they received the Holy Ghost."

Philip did not have the authority to lay on hands for this gift, hence Peter and John were sent from Jerusalem for the express purpose of performing this higher ordinance of the Gospel. In the nineteenth chapter of Acts is an account of Paul's visit to the city of Ephesus, where he found about twelve men who claimed to have received the same form of baptism as administered by John the Baptist. But in answer to Paul's question, "Have ye received the Holy Ghost since ye believed?" they told him they had not so much as heard of it, and his action in re-baptizing them would strongly indicate that some imposter had counterfeited in form the true baptism. This being performed without legitimate authority, their sins were not remitted, and they were not in a condition to receive the Holy Ghost. Hence Paul baptized them; and the sixth verse says: And when Paul had laid his hands upon them, the Holy Ghost came upon them and they spake with tongues and prophesied."

An imposter can baptize in water by physical force, imitate the true form at the submission of the candidate, but the gift of the Holy Ghost cannot be given without authority from God; and while the water baptism is equally destitute of its legitimate results when not performed by authority, the imposture is not so readily detected because not usually accompanied by the same manifestation of divine power; therefore designing or ignorant men have taken pains either to deny the gift of the Holy Ghost as being essential with its ancient spir-

itual powers, or to tell the people that no outward ordinance was essential to confer it, thus endeavoring to dispense with this sacred ordinance.

The following references also indicate the laying on of hands as a sacred rite which would not have been adopted by the apostles unless commanded of God to do so: I Tim. iv:14—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." II Tim. i: 6—"Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." Also showing that this ordinance was laid down as a positive doctrine, we call attention to the sixth chapter of Hebrews, first and second verses: "Therefore leaving (another translation, that of the prophet Joseph Smith, reads 'not leaving') the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God of the doctrine of baptisms and of laying on of hands."

That man might duplicate in form this divine ceremony without authority and without effect, we do not deny; but we confidently assert that without this ordinance being administered by an acknowledged authority from God, the operation would be of non-effect. The undeniable facts of religious history for seventeen centuries prove that men did not receive the Holy Ghost. Where the tree is, there will the fruit be produced, unless the tree is dead: and no one will contend that the Holy Spirit is dead.

The following quotations will point out the fruits of the Holy Spirit: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." (St. John xiv:26.) "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak, and He shall show you things to come." (St. John xvi: 13.) "As they ministered to the Lord and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul, for the work whereunto I have called them.'" (Acts xiii: 2.) "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say

that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. * * * For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; To another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another discerning of Spirits; to another, divers kinds of tongues." (I Cor. xii: 3, 4, 8, 9, 10.) "But the fruits of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. (Gal. v: 22-23.)

The same cause will ever produce the same effect; a tree is known by its fruits, and to be convinced that we need such gifts today it is only necessary to look at the spectacle of jarring "Christianity" with its many creeds. Where is the Spirit that guides into all truth, which does not contradict itself, but teaches the "common salvation" of "one Lord, one faith, one baptism, one God and Father of all?" That brings us "to a unity of faith," and makes us one in Christ, as He prayed that His disciples and all whom the Father should give Him out of the world might be one even as I am one in the Father and the Father in me, that they may be one in us, "that the world may believe that thou hast sent me?" Where is the Spirit of prophecy? "The testimony of Jesus is the Spirit of prophecy," the gifts of revelation, healings and all the glorious powers enumerated in the Scripture quotations made. Well did Isaiah say, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances and broken the everlasting covenant." (Isa. xxiv: 5.)

Without further comment on the gifts of the Spirit, we will introduce quotations to show that the laying on of hands was practiced also for ordination to office in the Church of Christ, and for the healing of the sick, as well as to confer the gift of the Holy Ghost: "Whom they set before the apostles; and when they had prayed, they laid their hands on them." (Acts vi: 6.) This refers to the ordination of Stephen and six others. "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them they sent them away." (Acts xiii: 2, 3.)

The same ordinance was also had in ancient times before the

coming of the Savior. Paul informs us in Gal. iii, that the Gospel was preached before unto Abraham. "And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hands upon him. And he laid his hands upon him and gave him a charge, as the Lord commanded by the hand of Moses." (Num. xxvii: 18, 23.) "And Joshua, the son of Nun, was full of the Spirit of wisdom, for Moses had laid his hands upon him." (Deut. xxxiv :9.)

It is most reasonable to conclude from the evidence presented that this practice came down from the beginning, and was before and after Christ a divine ordinance. That it was practiced for the healing of the sick is evident from the following historical and doctrinal statements made in the New Testament by the Messiah and His apostles: "They shall lay hands on the sick and they shall recover." (Mark xvi: 18.) "And He could there do no mighty work save that He laid His hands upon a few sick folk and healed them." (Mark vi :5.) "Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them." (Luke iv :40.) "And putting his hands on him, said Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight," etc. (Acts ix :17.) "And it came to pass that the father of Publius lay sick of a fever, and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him." (Acts xxviii :8.) "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up," etc. (James v: 14, 15.)

Although the laying on of hands is not expressly mentioned in the last quotation, it is readily seen that the sick could not be anointed without the imposition of hands.

The foregoing should be sufficient to convince all Bible believers that the laying on of hands is a sacred ordinance for the purposes specified in Holy writ, that it follows the baptism of water, and occupies its relationship in the plan of salvation as the fourth essential principle to fully establish men in the Church of Christ; the order is, faith, repentance, baptism by

immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. This is the door into the sheepfold; "he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (St. John x:1.)

PRE-EXISTENCE.

As Latter-day Saints we believe that all creation existed spiritually before the physical organism was brought into existence; "And every plant of the field before it was in the earth, and every herb of the field before it grew." (Gen. ii: 5.)

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing. And beast of the earth after his kind; and it was so." (Gen. i: 24.) Therefore each kind, whether beast, bird or fish, as well as man, existed before it came to occupy a physical being, otherwise how could each have been created after its own kind? The spirit and the body must be the soul, as enunciated by the Lord in a revelation to the prophet Joseph Smith. (Doctrine and Covenants, sec. 88, verse 15.) "And the spirit and the body is the soul of man." Otherwise there might be an eternal fullness when the spirit and the body are separated. When Jesus was crucified He went, as stated by Peter, to preach to the spirits in prison, and did not enter into the fullness of His Father's glory until He ascended after His resurrection. This was the pattern to all men.

Without the union of the spirit and the body there is not a fullness of glory. As the spirit exists between death and the resurrection, so the spirit existed before the birth of the mortal body. God is the God and Father of the spirits of all flesh, as stated by Moses: "O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?" (Num. xvi: 22.) "Let the Lord, the God of the spirits of all flesh, set a man over the congregation." (Num. xxvii: 16.) This declaration is corroborated by the apostle Paul in writing to the Hebrews: "Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live?"

We associate in this life with our natural fathers; we see them as they are. They teach, guide and direct us by virtue

of their fatherhood and their advanced experience, which qualify them to teach us and direct our footsteps in the way we should walk. So in our pre-existence did we mingle with our heavenly Father and His children, our brother and sister spirits. We knew God and partook of His influence and power. We were agents to ourselves, and when propositions affecting man's eternal welfare were placed before us, we were left to choose for ourselves and be responsible for our own course. Thus Lucifer rebelled, and drew one-third part of the heavenly host away. They were cast out, and denied a body. So keenly have they felt this curse that they seek to possess the bodies of the human family. When Jesus cast the evil spirits from the men coming out of the tombs, so eager were they to possess some physical tabernacle, that they besought Him that they might enter the herd of swine. The request was granted, and the swine, possessed of evil spirits, ran down violently into the sea.

Not only the fact of man's pre-existence, but also his power to do good and ill, seemed to be understood by the ancient apostles when they said, "Master, who did sin, this man or his parents, that he was born blind? Neither hath this man sinned, nor his parents." (John ix: 2, 3.) Jesus did not deny the possibility of sinning before birth. Why should not the spirit be just as capable of intelligent action before the birth into this world, as it is during its existence between death and the resurrection? As to that time, Jesus taught that all that were in their graves should hear His voice. (St. John v:25, 29.) When Job was in the depth of his affliction the Lord said unto him, "Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? * * * When the morning stars sang together, and all the sons of God shouted for joy?" (Job xxxviii: 3, 4, 7.) Doubtless Job was somewhere in existence or the Almighty would never have propounded such a question. The sons of God shouted for joy, and without doubt Job was among that honored number. Solomon also gives us to understand that the spirit once dwelt in the presence of the Lord. He says: "And the spirit shall return unto God who gave it."

The subject of pre-existence is made very plain in the first chapter, 5th verse of Jeremiah: "Before I formed thee in the belly I knew thee: and before thou camest forth out of the womb I sanctified thee and I ordained thee a prophet unto the nations." Thus in his pre-existent state did Jeremiah receive his ordination to be a prophet of the Lord to the nations of the earth. If such were the case with Jeremiah, why not with thousands of the sons of God? Indeed it is evident from Paul's writings that the time of man's coming to this world is not mere chance, neither is it regulated by the arrangements of human philosophy in this world: "God that made the world * * * hath made of one blood all nations of men for to dwell on all the face of the earth: and hath determined the times before appointed and the bounds of their habitations." (Acts xvii:24, 26.) In other words, the Father of our spirits determined when we should come and those portions of the earth where should be set the bounds of our habitation. It was no chance-work, then, that Abraham, Moses, Isaiah, Ezekiel, Daniel, the Savior, Joseph Smith, and the founders of liberty in this and other lands came to the earth in their respective times and to those countries where they played their great parts in the purposes of God and the drama of life. "I came forth from the Father, and am come into the world; again I leave the world and go to the Father." (St. John xvi: 28.) And now, O Father, glorify Thou me with thine own self with the glory which I had with Thee before the world was." (St. John xvii: 5.) Jesus dwelt with the Father before He came here, so did we. Entering our temples of mortality we forget all that has passed before in our spiritual existence. This mortal state is a veil which hides the eternal past, from our recollection, and shuts off the visions of the eternal future, only as from time to time the revelations of the Holy Ghost bring "things past to our remembrance and shows us things to come."

It is probable, from some references in the Scriptures, that if our spirits were sent here unembodied, the remembrance of the past would come with us. At least, this was doubtless the case with Lucifer and his rebel host. When he tried to tempt the Savior, as recorded in Matthew, fourth chapter, he knew Him undoubtedly from their acquaintance in a pre-

existent state. When the man with evil spirits met the Savior in the synagogue, the spirits cried out, "saying, let us alone. What have we to do with Thee, thou Jesus of Nazareth? Art thou come to destroy us? I know Thee who thou art, the Holy One of God." (Luke iv:34.) A similar testimony was borne by evil spirits possessing the men coming out of the tombs, as recorded in Matthew, viii: 29. "And behold they cried out, saying, What have we to do with Thee? Jesus, thou Son of God? art Thou come hither to torment us before the time?" "And unclean spirits, when they saw Him, fell down before Him and cried, saying, Thou art the Son of God." (Mark iii:11.) In Luke, viii:28, we have the testimony of the historian that the devils possessing a certain man cried out, "and with a loud voice" said, "Jesus, Thou Son of God." It is not probable that these evil spirits knew Jesus because of a testimony from above, while all Judea failed to recognize in Him the Messiah, the Savior of the world. Many likely knew Him because they had been associated and acquainted with Him before the world was.

John the Revelator in Revelations, twelfth chapter, describes the war in heaven, which took place between Satan and his followers on the one hand and Michael and his angels on the other. This description refers to their spiritual existence, as do the foregoing quotations from Holy Writ. These show us clearly that man did not begin with this world, nor does he end with this earthly life. Man is eternal, and will have no end. He lived and reigned with God in the heavens. His course there largely affects his condition here, as our conduct in this life will have all to do with the glory we attain to in the world to come. Man will live on forever. He dies as to the body, lives in the spirit world, and will again take up his body, a resurrected, glorified being, prepared on certain conditions to dwell with God throughout the countless ages of eternity, to become like unto Him. Possessing all things, even as Jesus, being in the image of His Father, "thought it not robbery to be made equal with him." "What is man, that Thou art mindful of him? and the Son of Man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; thou hast put all things under his feet." (Psalms viii:4-6.)

SALVATION FOR THE DEAD.

"I am not ashamed of the Gospel of Christ, for it is the power of God unto Salvation to every one that believeth."

We must not infer from this quotation that mere conviction of the mind to religious truths will secure salvation; for pure belief would lead men to actual works, thus constituting a living, active faith.

The Apostle James declares that "faith without works is dead." The Savior taught in His sermon on the mount that "Not every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." From these and other passages of Scripture we learn that the Gospel is the power of God unto salvation to all who believe, obey and remain faithful to the end. This gives us a general definition of what is meant by the term Gospel.

To understand the principles which constitute the Gospel, we may remind our readers that mankind find themselves under the necessity of a redemption which is two-fold in its character. First, by the act of our first parents, all creation is subject to the death of the mortal body. Second, by individual sins man becomes unworthy to dwell in the presence of the Eternal Father.

The Gospel, then, consists of the atonement of Christ, by which all are entitled to a resurrection of the body; in the language of Paul, "For as in Adam all die, even so in Christ shall all be made alive." It also consists of laws and ordinances for man's obedience, by which he is redeemed from his own sins, placed in communication with God, and led back into His presence.

In the justice of the Almighty the plan of salvation must be so comprehensive and general that the human family, without distinction, shall have the opportunity of receiving it.

We learn from the Pearl of Great Price that before Adam departed to the life beyond, God revealed to him the plan of

salvation. He obeyed it and communicated this knowledge to his posterity during the seven generations that lived contemporary with him. With the Gospel, necessarily came the authority of God to administer in the ordinances thereof. This authority is called the Holy Priesthood. In a revelation given the prophet Joseph Smith, September 22d and 23d, 1832, and contained in Sec. 84 of the Doctrine and Covenants, we learn that the priesthood was conferred through Father Adam by the laying on of hands upon Abel, and from Abel or Seth was conferred through the lineage of their descendants to Enoch, and from Enoch to Noah down to Melchisedek, who conferred it upon Abraham. In the days of Abraham lived the great prophet Esaias, who, the revelation informs us, received the priesthood under the hand of God. From Esaias it was handed down through an unbroken chain to the prophet Moses, but because of the unbelief and hardness of the people, "He took Moses out of their midst and the Holy Priesthood also, and the lesser priesthood continued." (Doctrine and Covenants, Sec. 84.)

This record shows an unbroken succession of the Holy Priesthood and the Gospel of Christ from Adam to Moses, a period of about 2,500 years. Then began those periods of the world's history when the fullness of the Gospel was not to be had among the children of men, periods when the spirit of darkness engrossed the human family and left mankind, in a great degree, as a blind man groping for the wall. The first of these periods continued from Moses until the Savior came and restored the higher priesthood, established His church upon the earth, and sent his apostles to preach the Gospel in all the world. Another similar period was from the time the Gospel became corrupted, in the first two or three centuries of the Christian era, to its restoration in this dispensation through the prophet Joseph Smith. The Christian dispensation of the Gospel continued to a greater length upon the American continent, extending to nearly 400 years after Christ. What success attended the Gospel among the ten lost tribes whom the Messiah visited and how long it was maintained among them is not yet revealed, but will be in the due time of the Lord.

The Elders in preaching the Gospel abroad are often confronted with an objection to this claim of apostasy from the

truth, that such periods of spiritual darkness do not harmonize with the mercy and justice of God. The objectors, therefore, incline to the belief that the Christian world has enjoyed the Gospel ever since the coming of the Messiah. The query then arises, what is the cause of such apparent difference in the opportunities of human beings? Some are born in the church, heirs to the Holy Priesthood; others, in a Gospel dispensation, not in the church, but under conditions favorable to their accepting it; still another class in the same dispensation is under such adverse circumstances that believing and obeying are rendered very difficult; and yet a larger number, counted by millions, live and die where no voice from God comes to their relief.

In the absence of revelation giving any detailed information on this question, we may rest contented with the reflection that God is just, and that a just cause exists for that which appears inconsistent in the eyes of mortal man, but that reflection is not satisfying; we are in absolute need of revelation to enable us to comprehend the cause and to justify in our minds the conditions which exist.

Our works in this life are known to God, and our rewards and punishments are meted out according to the deeds done in the body. Our pre-existent merits and demerits are equally well known to our Heavenly Father. As proof that God knew before this life with all the exactness that we are known here, I here introduce the following from page 41, Pearl of Great Price: "Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and He stood in the midst of them; and He said, 'These I will make my rulers,' for He stood among those that were spirits; and He saw they were good; and there stood one among them like unto God, and He said unto those that were with Him, 'We will go down, for there is space there, and we will take of these materials, and we will make an earth, whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate, shall not have glory in the same

kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever."

In the first chapter fourth and fifth verses of Jeremiah, we have the following: "Then the word of the Lord came unto me, saying, Before I formed thee I knew thee, and before thou camest forth, I sanctified thee, and I ordained thee a prophet unto the nations." From these plain teachings of the prophet, it is readily seen that the measure of integrity attached to our pre-existence was fully understood by our Father; and as our future condition is based upon our works in this life, is it not a reasonable conclusion that our situation in this world is largely due to our conduct in a pre-existent state?

That God has a distinct hand in the appointment of the time for His children to come upon the earth is very clearly stated by the Apostle Paul. In the seventeenth chapter of Acts he says: "God that made the world and all things therein, giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitations." Thus we learn that this great emigration of souls from the presence of the Lord to this earth is controlled and directed by the Almighty. That He designed them all at some time to learn of Him is stated in the verse following the above quotation, which reads, "That they should seek the Lord and find Him."

We are compelled from these facts to believe that, as God Himself sent millions into the world when the Gospel was not had among the inhabitants of the earth, then His saving plan, to be compatible with His attributes of mercy and justice, must be of such a character as to reach these people after they leave this world. We may add here that this vast host of humanity who lived when the Gospel was not extant is greatly augmented by the unnumbered millions of people who live during the dispensation of the Gospel, but who never see or hear an authorized servant of the Lord.

In connection with this branch of the subject it may be well to refer to the belief of many that, at death the wicked are consigned to their final doom and the righteous to full and complete exaltation in the presence of God. We can explode this

fallacy by quotations from Holy Writ. In line with this mistaken belief we find ministers attending the culprit at the gallows, urging him to confess Christ, and telling him that by such confession he will be saved in the kingdom of heaven. In the face of such doctrine the Scriptures plainly declare that, "The murderer hath not eternal life abiding in him." We who live in this dispensation are forbidden by the living oracles of God to receive temple ordinances for even the suicide. To exhibit the error of many in the religious world on this point read the forty-second and forty-third verses of the twenty-third chapter of Luke. The thief on the cross is recorded as saying to the Savior, "Lord, remember me when Thou comest into Thy kingdom." Jesus then said to him, "Today shalt thou be with me in Paradise." The claim is made that such a promise amounted to salvation, taking the malefactor to a condition of eternal glory. In the face of this mistaken interpretation of the Scripture, we have the assertion of Christ Himself, made three days later to Mary: "Touch me not, for I am not yet ascended unto my father." (John xx: 17.) This is conclusive evidence that the paradise spoken of was not the enjoyment of the presence and glory of God. But we are not left in ignorance of where He did go. He had previously said to His apostles, as recorded in John v: 25, "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." The object of this preaching is stated in the fourth chapter, sixth verse, of I Peter, to be, "For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

This Scripture establishes the truth beyond doubt that death does not perfect people, and dying without obedience to the Gospel does not relieve them of the impartial obligation placed upon all men to believe and obey. It also maintains the doctrine of man's free agency by showing that salvation is only realized when man exercises his own volition to receive the Gospel, and by education in the knowledge of God, step by step, becomes prepared to dwell in the glorious presence of the Father and the Son. With this testimony of the Savior and the Jewish apostles, the teachings of the Book of Mormon and of the Prophet Joseph Smith are in perfect harmony.

The sacred record of the Nephites informs us that the spirit which possesses a man who dies in his sins will have power to possess him in a future state. The Prophet Joseph, speaking upon this subject, also said, on April 10, 1842: "If you wish to go where God is, you must be like God, or possess the principles which God possesses, for, if we are not drawing towards Go^d in principles, we are going from Him and drawing towards the devil. A man is saved no faster than he gets knowledge, for, if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge and consequently more power than many men who are on the earth. Hence, it needs revelation to assist and give us knowledge of the things of God."

To show still more definitely Christ's mission in the spirit world, we read from Peter, third chapter, eighteenth verse, as follows: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also He went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah."

We may infer safely that the penitent thief had the privilege of going to the prison house with the Savior and hearing the Gospel; the distinction between his situation and that of the antediluvians being that they had remained in purgatory for hundreds of years, while the penitent man, who had shown some repentance in the last hour of his life, may have heard, with but little delay, the Gospel. Whether he had heard it in life and rejected it we are not informed, and how long he would remain in the spirit world without realizing its full benefits we do not know, but the above quotations are ample to disprove the fallacy of the position taken by those in the religious world who deny salvation after death.

One objection made by the world to this doctrine is, that offering salvation after this life destroys the incentive to embrace the Gospel here and holds out the inducement to indulge in the pleasures of sin, through people believing that they might be redeemed in a future state where the pleasures of sin would be less delusive. If we admit, for the sake of argument, this theory, the evil results following are incomparably

less than would be those which offer salvation to some and deny it to others, for this amounts virtually to a destruction of the attributes of justice and mercy which dwell in the bosom of a wise Creator; but there is another side to this part of the question. We may illustrate by comparison. If a man obey the law of the land simply because he fears the penalty of violating the law, you have at once an individual devoid of love for right and of no strength of character, a man who is a mere slave to the influences which surround him; or if you find a being who is willing to pay the penalty of stealing or committing other crimes, for the pleasure he finds in them, with the knowledge that when he has served his term in prison he may be liberated only to steal again, you have a man devoid of character, and to say that this would be the course of mankind relative to the boon of eternal life is only to belittle the character of the human family and strip them of those attributes which come from God their Father. This mission of the Savior was contemplated by the ancient Jewish prophets. They, knowing that the atonement of Christ and the principles of the Gospel must apply to those who lived before His coming as well as to all who came after, understood that the millions who died without the Gospel in this life must hear and obey in the life to come. Isaiah prophesied concerning the mission of the Son of God: "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes; to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah xlii: 6, 7.)

Thus salvation for the dead is a scriptural doctrine. The Gospel is preached to the spirits in prison. At the same time, it is evident from all that we learn upon this subject that the ordinances of baptism, confirmations, sealings, etc., are received by those living in the flesh, in behalf of those who die without the Gospel in this world, but receive it in the next. Paul, in the fifteenth chapter of I. Corinthians, speaking of the resurrection, says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" While Paul's argument is not upon the subject of baptism for the dead, why does he thus

forcibly allude to this subject if no such an ordinance belongs to the Gospel? The theologians of sectarianism have exhausted their ingenuity in a fruitless effort to mystify or explain away the true meaning of this passage, for the evident reason that it strikes a deadly blow at their unjust dogmas respecting the eternal damnation of those who die without the truth. The plain meaning of the above statement of Paul is that a living person receives baptism in behalf of those who are dead. This simple interpretation was adopted by the early writers on Christianity. Scaliger, Meyer, Erasmus, Calixtus, De Witt, Grotius and others, counted as good authority, adopted the same view.

Epiphanius, in the fourth century, writing of the Marcionites, makes use of this language: "A traditional fact concerning them has reached us, that when any of them had died without baptism, they used to baptize others in their name, lest in the resurrection they should suffer punishment as unbaptized."

Another very emphatic evidence that this ordinance was practiced by the ancient followers of Christ is that the council of Carthage, A. D., 397, in Canon No. 6, forbids the ordinance of baptism for the dead. Why would such a decree be issued against this ordinance if it had no existence in the Church?

Having shown that salvation for the dead is scriptural doctrine, adopted in theory and practice by the Former-day Saints, let us turn now to the dispensation of the fullness of times.

We have seen that the mission of Christ to the dead was spoken of by Isaiah in the forty-second chapter. The same great prophet utters a prediction in the twenty-fourth chapter as follows: "The earth is also defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." The context shows clearly that this prophecy refers to the last days, because it predicts that "the inhabitants of the earth are burned and but few men left." The term "everlasting covenant" cannot refer to the Mosaic law, which existed under the lesser priesthood. This law consisted in the rites and ceremonies of the offering of sacrifice, pointing to the great sacrifice of the Messiah, and of the law of carnal commandments, which served, Paul says, as a schoolmaster to bring them to Christ. The Mosaic law was done away in Him, because he fulfilled the law.

It was not everlasting. Breaking the everlasting covenant must, therefore, refer to an apostasy from the fullness of the Gospel as instituted by the Savior.

In connection with this apostasy Isaiah tells us in the same chapter: "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high and the kings of the earth upon the earth." And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." In other words, we might say that they have rejected the Gospel during the Christian era, as the antediluvians rejected it in the days of Noah; the judgments of God destroyed them in the flesh, and their spirits were consigned to the prison house and could not be visited until after many days. Whether the Gospel dispensations in the spirit would correspond in their divisions of time to those delivered to men in the flesh, we do not know so far as preaching to the spirits in prison is concerned; but this much is evident, that when no Gospel dispensation exists upon the earth, those in the spirit world, whatever their opportunities to hear, cannot enjoy the blessings of the Gospel, because no one in the flesh has authority to receive the ordinances in their behalf. It, therefore, follows that the haughty ones spoken of by Isaiah could not receive the Gospel until it should be revealed again from heaven in the latter days; and to fulfill this prophecy such a revelation must come, comprehending the keys of a dispensation of the Gospel to the dead as well as to the living.

Malachi, whose prophecies are the last of those of Jewish prophets recorded in the Old Testament, in speaking of the great day of the Lord's second coming and the judgments of God which would precede, utters the following prediction (Malachi iv: 5, 6): "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This prophecy is in beautiful accord with that of the apostle Peter recorded in the twentieth and twenty-first verses of the third chapter of Acts: "And He shall send Jesus Christ which before was preached unto you;

whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." How different these joyful words to those of an apostate Christianity which denies the necessity of revelation and tells us that the canon of Scripture is full!

John the Baptist, who was the forerunner of the Messiah at His first coming, was also the forerunner of the higher priesthood in these last days. On the 15th of May, 1829, he appeared to Joseph Smith and Oliver Cowdery and ordained them to the Aaronic priesthood, the authority to preach unto and baptize those living in the flesh. Afterwards came Peter, James and John, with the keys of the Melchisedek priesthood, embodying authority to administer all the ordinances of the Gospel to men in the flesh. But the prophecy of Malachi, chapter iv., was yet to be fulfilled. On the 3d of April, 1836, in the Kirtland Temple, the Prophet Joseph testified that "Elijah the prophet, who was taken to heaven without tasting death, stood before us and said: 'Behold the time has fully come which was spoken of by Malachi, testifying that he (Elijah) should be sent before the Lord come to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore, the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.'"

In connection with the restoration of the keys of temple ordinances by Elijah, let us contemplate for a few moments a prediction by the Prophet Joseph Smith. He stated that the Gospel as preached by the elders would yet revolutionize the religious world. Without going into detail regarding the application of this prophecy to several principles of the Gospel, the subject in hand, salvation for the dead, will clearly prove the prophecy correct. When Joseph first taught the redemption of the dead, it was not believed, but was ridiculed by every denomination of Christendom, so far as we know, and by nearly all the religious world individually; yet during the past fifteen years this doctrine has been growing in favor in the minds of prominent men. Dr. Thomas, of the Methodist church in Illinois, was brought in question a few years ago by his

church for teaching unorthodox doctrine, which consisted in claiming that those who did not hear the Gospel in this world would hear it in the spirit world. There is now a vast number in the various denominations that believe there is hope for the dead such as was never thought of before the words of the Prophet Joseph were spoken. Since the glorious visitation of Elijah, the Lord has revealed definitely how to conduct the ordinance for the dead. He has fulfilled the words of Jeremiah that He would take "one of a city and two of a family and bring them to Zion." It required "two of a family," or at least a male and a female representative of the dead, to receive the ordinances of salvation for the dead of their respective sexes.

It has been related of Henry Ward Beecher that he said, if a literal rendering of the Scriptures was to be accepted, then "Mormonism" was correct. In line with his sentiments on this subject, it has been reported that he delivered a lecture in Nashville, Tennessee, his subject being, "What Christianity Has Done to Civilize the World," in which he said: "What has Africa done for the world? She has never produced a sage, a philosopher, a poet nor a prophet, and why not? Because the name of Christ and the influence of Christianity are scarcely known in her dark regions. Millions of her children have lived and passed away without hearing the truth. What will become of them? Will they be forever damned? No, not if my God reigns, for they will hear the gospel in the spirit world." He then proceeded to show by irrefutable evidence that salvation for the dead is a scriptural doctrine.

The writer was not present at the lecture, but another Latter-day Saint elder was present, and, at the conclusion of the lecture, stepped up to the platform and said: "Mr. Beecher, I have been much interested in your lecture and would like to ask you a question. Jesus said to Nicodemus, 'Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.' Now, how is it possible for a man to be baptized in water when his body has already crumbled in the earth?" The great preacher looked at the interrogator for a moment and then said: "Young man, where do you hail from?" "From the West." "From what part of the West?" "From Salt Lake City," answered the Elder. "Oh," said Mr. Beecher, "you may answer your own question. Good even-

ing," and walked away. Mr. Beecher probably had read enough on the subject of baptism for the dead to know that such a doctrine must be coupled with preaching to departed spirits, but he did not wish to be accused of teaching "Mormonism," so he stopped short of that. He said enough, however, to verify the words of Joseph Smith, and also those of the Savior, when He said that if men put new wine into old bottles it would break them to pieces; in other words, new doctrine into old systems.

Other instances might be cited, but this will suffice to illustrate how the influence of the Gospel is working among the children of men.

We now come to one of the most important, interesting and extensive branches of this great subject, namely, that of securing the names, births, marriages and deaths of our ancestors, a class of information essential for record in order to prosecute this great work of salvation for the dead. The genealogical research must be an arduous one and oftentimes attended with great difficulty.

Nathaniel H. Morgan, author of a genealogical history entitled "James Morgan and His Descendants," makes this observation in the introduction of his work: "The task of the genealogist, in groping his way amid the dusty records of the past, is much like that of the African Indians in pursuing an obscure trail through a tangled wilderness. An acute faculty of perception and a keen and practiced eye must note and scrutinize every obscure footprint, every rustled leaf, every bent twig; now, progressing rapidly, under a clear light, and guided by sure tokens; and anon, suddenly arrested by a total absence of all further signs, and forced hopelessly to abandon the trail long and patiently pursued until, perchance, again some new and unexpected waymark greets his eye, inspiring fresh pursuit."

While there have been isolated instances of genealogical works in America since the year 1771, it is a noteworthy fact (and one showing the hand of God plainly manifest in moving upon the Gentiles to do this work) that since the coming of Elijah to the Kirtland Temple, this spirit of writing genealogies has rapidly increased in the United States.

I cannot do better at this juncture than to include as a part of our article a letter written to the writer by Elder Franklin D. Richards on this important subject. Elder Richards, through his researches, has been instrumental in furnishing printed genealogies to many families of Latter-day Saints. He says, under date of Nov. 29th, 1895:

"In answer to your question when the first genealogical history was published, either in this country or in foreign nations, I must say it is impossible for me to answer, as I have not searched the libraries of Europe or of any foreign countries to learn when their first genealogies were published; but, narrowing your question down to this country, I may say that the first that we have any account of was published in 1771, consisting of twenty-four pages and was 'A genealogy of the family of Mr. Samuel Stebbins and Hannah Stebbins, his wife, from the year 1707 to the year 1771, with their names, time of their births, marriages and deaths of those that are deceased,' published at Hartford in 1771. The author, Mr. William H. Whitmore, says: 'This I believe to be the earliest genealogy in a distinct form published in the United States.' It is safe to conclude that an interest in genealogical work did not take very deep root among the people until after the Lord revealed to the Prophet Joseph Smith the great work of extending salvation to the dead. This is made evident from the dates noted in the following excerpts taken from works on genealogical lore, published in Boston and Albany. In the introduction of a work entitled 'The American Genealogist,' by William H. Whitmore, and published by Joel Munsell, Albany, 1868, the following very interesting pages occur, in which you will observe the years 1844 (the year of the Prophet's martyrdom) and 1847 are named as the respective dates when the New England Historical Genealogical Society was formed, and the 'Register' was established under its patronage.

"It seems evident that the English element has predominated throughout our country, and the greater portion of English colonists settled in New England. Hence the great activity of genealogists there has had more than a local importance, and will be the means of preserving the records of the greater portion of our nation. There is difficulty in tracing the Ameri-

can pedigree of any family. Mr. Savage's admirable dictionary will furnish the inquirer with the first three generations of the name, and the indices of the register will enable him to examine numerous town and county records. There are very few names which will not be found in one or the other of these easily accessible works. The county registers of wills and deeds are open to every inquirer, free of expense, and it is rarely that any town clerk demands a fee for the inspection of his books. It is safe to say that nowhere else is the genealogist so favored as in New England, and consequently no community exists where so great a proportion of its families have had their records preserved.

"We have been fortunate in our historical records from the first. Bradford and Winthrop have noted down even the minute particulars of the settlement of their respective colonies; Mather and Prince have given us numerous items concerning the lives and pedigrees of the clergy and magistrates. In establishing the registry of deeds, our forefathers not only were in advance of England in political science, but they gave the genealogist a source of information elsewhere wanting.

"Very soon after the Revolutionary war an effort was made to revive the former taste for historical research. The Massachusetts Historical Society was formed, and has continued slowly to acquire wealth and influence, having greatly extended its usefulness within the past ten years. John Farmer, secretary of the New Hampshire Historical Society, early devoted himself to the study of genealogy and biography, and by his genealogical register attracted public attention to the subject. Our list will show that but little progress was made for thirty years from the time he issued his Farmer genealogy, but enough was done to keep the fire alive. In 1844, the Register was established under his patronage; since then the study of history and genealogy has been greatly encouraged, and with good results. When the new society was formed the science of genealogy was little understood. The wealth of our records was hardly imagined, the necessity of severe examination of traditions scarcely thought of, and the simplest and most economical form of arrangement was not yet invented. Soon, however, all these points were examined, old manuscript published, and the State authorities were persuaded

to enact laws for the preservation of its documents. Since 1845 numerous local societies have been established or revived; over two hundred distinct works on genealogy have been published up to 1868, and innumerable town histories and historical pamphlets have been issued. In many instances these results have been known to be due to the establishment of the new societies, and it is unquestionable that the spirit it fostered has been the mainspring in all. Massachusetts, Connecticut and Rhode Island have issued large volumes of their early annals, under the patronage of the respective governments. Maine, New Hampshire and Vermont possess active historical societies. New York has not only published her own records but assisted her neighbors, and established the largest and richest historical society in existence. Similar associations exist in more than half the States in the Union, and a new magazine, the "*American Notes and Queries*," established as their organ, has continued to the present time. Circular No. 3 of the New England Historic Genealogical Society, issued June, 1847, signed by the following gentlemen, viz: Charles Ewer, Lemuel Shattuck, Samuel G. Drake, Samuel H. Riddle and W. H. Montague, treats of the great importance which they attach to genealogical and historical work and works; and in this connection I may be permitted to suggest that what appealed so directly to their needs in those early times applies with much greater force to the Saints of the Latter Days, who are clearly and pleasantly made aware of the glorious relationship which exists between parents and children and the vital obligations the living are under to the dead. These intimations, no doubt you will appreciate, and when time and opportunity permit let us hope that you will actively take pleasure in promoting the aims of the Genealogical Society of Utah, which was especially organized to advance temple work, which includes the salvation and redemption of both dead and living.

F. D. RICHARDS."

With all these prophecies before us, with the keys of salvation restored to the earth, with the spirit of Elijah moving not only the Saints but men of the world to action, who can fail to see the truth of this doctrine and the power of God

made manifest to promote the great work of salvation for the dead?

In conclusion, let us heed the voice of God to the Prophet Joseph, saying, "Therefore renounce war and proclaim peace and seek diligently to turn the hearts of the children to the fathers and the hearts of the fathers to the children;" and the exhortation to us of the prophet who received this commandment, "Brethren, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren and on, on to victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing. Let the dead speak forth anthems of eternal praise to the King Immanuel, who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoners shall go free."

THE GATHERING OF ISRAEL.

This subject is of great moment. It should interest all people, Jew and Gentile, especially those who profess Judaism and Christianity. It involves several features which affect the claims made by the Latter-day Saints that more revelation has been given and that the gospel has been restored in these, the last days. The solution of this question involves the fulfillment of many prophecies in the Old and New Testaments.

The trend of the teachings of modern Christianity is such as to keep, from the human mind, the idea that the Lord is a practical being and has anything whatever to do with the temporal affairs of the children of men. Yet by a careful reading of the Scriptures it is readily seen that God designated various portions of the earth to be occupied by different bodies of His children. He gave Palestine to the seed of Abraham, and designated where the children of Esau and other races should dwell. This truth is beautifully expressed by the apostle Paul in Acts xvii: 26, as follows: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation."

To make this subject clear to the reader, we will first show that the seed of Abraham were promised certain countries, that they once occupied those promised lands, and were driven and scattered from them. Hence, in order to receive the fulfillment of the promise regarding their inheritance, they must of necessity be gathered home from their long dispersion.

In Genesis xiii: 14, 15, we have the following: "And the Lord said unto Abraham after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." This promise was renewed to his son Isaac, as recorded in Genesis xxvi: 2, 3: "And the Lord appeared unto him and said, Go not down into Egypt; dwell in the land which

I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham, thy father." And again, the promise was made to Jacob, the father of the twelve tribes of Israel. In Gen. xlviii: 3, 4, it is said: "And Jacob said unto Joseph, God Almighty appeared unto me at Luz, in the land of Canaan, and blessed me. And said unto me, Behold I will make thee fruitful and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession."

It is not necessary to make special quotations to prove to Bible readers that the tribes of Israel were led into the land of Palestine in the days of the prophet Joshua, and under his administration received their respective inheritances in the promised land.

On reading the forty-ninth chapter of Genesis we find a brief statement of the blessings pronounced by the great patriarch upon his twelve sons. In blessing Joseph it is plainly indicated that his seed was "a fruitful bough by a well, whose branches run over the wall;" in other words, his posterity should receive a land beyond the limits which bound the country occupied by the other tribes of Israel. This view is corroborated by the thirty-third chapter of Deuteronomy, in the blessing and prophecy of Moses upon the head of the tribe of Joseph.

The descriptions of the land of Joseph, given in these two chapters, together with the other passages of Holy Writ, show that the land of Joseph was no less than the Western Hemisphere, known to us as North and South America. It is well known that the tribes of Israel occupied the promised land from generation to generation, until through apostasy and transgression nearly all the tribes were carried into captivity long before the advent of the Messiah. When He came the land was occupied chiefly by the tribe of Judah, which was subsequently scattered among the various nations of the earth.

The Lord plainly warned the house of Israel that, to enjoy His blessings and to remain unmolested in the land of their fathers, they must keep His commandments. If they did not, this was to follow: "And I will bring the land into desolation; and your enemies which dwell therein shall be astonished

at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate and your cities waste." (Lev. xxvi: 32, 33.) Very much like this prophecy are the sacred words of the Messiah, spoken 1500 years later: "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi: 23, 24.)

It is also stated in Deut. xxviii: 63-65: "And ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind."

History records beyond the possibility of a doubt how literally and terribly the various clauses in these predictions have been fulfilled. Israel has been scattered, and Judah has been persecuted and oppressed and become a hiss and a byword in the mouths of all the Gentile nations.

With the sacred promises before us, that Israel should receive those countries and the history which proves that they were scattered and are still unreturned to their promised land, we must be convinced, if nothing were said in the Scriptures of the restoration, that Israel must be gathered and re-established in the land of their fathers or the promises of the Almighty would come to naught. We are not left, however, without predictions which specify, in considerable detail, that the chosen people shall be gathered and the circumstances and signs of the times associated with the gathering of Israel in the last days.

Four hundred and forty-six years before Christ, the prophet Nehemiah, bowing down in sorrow because of this scattering and destruction of his people, besought the Lord in humble supplication, thus: "Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations; but if ye turn unto me, and keep my commandments and do them; though there

were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there." (Neh. i: 8, 9.)

The psalmist David said (Psalms 1: 5): "Gather my saints together unto me; those that have made a covenant with me by sacrifice." The context of this psalm shows plainly that the fulfillment of the words quoted should take place in the last days, near the time of the coming of the Son of God. Those who should be called saints would be required to sacrifice the associations of their native lands as Abraham was when called upon to turn aside from the false religion of his fathers and go to a land into which the Lord should lead him. The Latter-day Saints have made a covenant with God, and through self-denial are gathering together in fulfillment of the words of David the psalmist.

Another prophecy from the same book is as follows: "O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, and from the north, and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their souls fainted in them. They cried unto the Lord in their trouble and He delivered them out of their distresses."

The provisions of this prophecy have been and are being verified in the gathering of the Saints to the Rocky Mountains. In Isaiah ii: 2, 3, we have the following prediction: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem." This prediction is too plain to be mistaken when it is fulfilled. This prophecy was not fulfilled at the coming of the Messiah, neither before nor since His time, but it is being fulfilled in the gathering of the Latter-day Saints. They have established the house of the Lord in a

mountainous country; many people are gathering to it, their object being to learn the ways of the Lord that they may more perfectly walk in His paths. This prediction should be verified at a time near which people should beat their swords into plowshares and their spears into pruning hooks; "neither shall they learn war any more," as shown by the verse following those we have quoted.

Micah, fifty years after this, uttered a similar prophecy, in almost the same language, as will be found in the first and second verses of his fourth chapter.

Another prophecy of Isaiah on this subject will be found in chapter five, twenty-sixth and twenty-seventh verses. It reads as follows: "And He will lift up an ensign to the nations from afar, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly; none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed nor the latchet of their shoes be broken." The wording of this, in connection with verses which follow, seems plainly to have its fulfillment in the manner of travel by which the Saints are being and shall be gathered to the place appointed. They come by railroad, "with speed swiftly," which prevents them, in a great measure, from stumbling or becoming weary by the way. Notice that the words of this prediction, that the ensign was to be set up from afar, undoubtedly indicate a far distant land from the place where Isaiah stood when he uttered the prophecy. He stood upon the Eastern Hemisphere; America was far distant, and upon this land the ensign has been lifted up. Is it not an ensign to the nations? The authority of God, the house of the Lord, where the nations of the earth are invited to repent of their sins and freely partake of the blessings to be obtained where the ensign is established, surely are such.

A prediction very similar to the foregoing in its provisions was uttered by the same prophet and is contained in the eleventh chapter of his book, the eleventh and twelfth verses: "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall

set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

These prophecies could not be fulfilled short of bestowing more revelation upon the children of men to show them how, where and when these great events should be accomplished.

We have quoted from the eleventh chapter of Isaiah, in the twelfth verse of which this language is used: "And shall assemble the outcasts of Israel, and gather together the dispersed of Judah." It will be noticed that the word outcasts applies to Israel, which means that Israel was *cast out from* the knowledge of the Gentile nations, while the seed of Judah was *scattered among* the nations of the earth. The reason distinction is made between Israel and Judah, when Judah was one of the tribes of Israel, is that in the days of David and Solomon the Lord divided the kingdom of Israel, making Judah one distinct nation and the remaining tribes another distinct nation, having two separate kings. The tribes of Israel were led away into the north country, and became lost to the knowledge of the world, while Judah and a portion of Ephraim remained in Palestine, and were scattered among the nations. This is why the prophet applies the word "outcast" to Israel and the word "dispersed" to the tribes of Judah.

Zechariah the prophet says: "Ho, ho, come forth, and flee from the land of the north." (Zech. ii: 6.) This return of the tribes of Israel from the land of the north will be attended with much miraculous power. The miracles wrought in the days of Moses will not be the reference made by Israel to show the power of God in their behalf, but this prophecy will be fulfilled: "Therefore, behold the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; But the Lord liveth that brought up the Children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring them again into their land that I gave unto their fathers." (Jer. xvi: 14, 15.)

One very interesting feature associated with the gathering of Israel in the last days is expressed in the sixteenth verse of the same chapter, as follows: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every

mountain, and from every hill, and out of the holes of the rocks." When men engage in fishing they cast their lines into the water, and know not until drawn to shore whether the fish caught be of one kind or another; but when they go hunting they know exactly the game they shoot at, whether it is a lion or a tiger, a buffalo or a deer. This Scripture is fulfilled in the preaching of the Gospel among the Gentile nations by the elders of Israel; it is not known by them whether the person who embraces the Gospel and gathers to Zion is of the blood of Israel, a Gentile or otherwise, until it is made known by the light of revelation. This, then, is as casting the Gospel net into the sea, which gathers of all kinds, who remain together until the bad are separated from the good and cast back into the sea.

Isaiah says, in chapter xxvii: 12, "Ye shall be gathered one by one, O ye children of Israel." This is corroborated in the third chapter of Jeremiah, fourteenth and fifteen verses, which read: "I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

How strikingly true it is that in this dispensation only one or two, in many instances, of a numerous family, receive the truth. And frequently but one, or very few, in a whole city. But these, when they receive the Holy Spirit through embracing the Gospel, at the hands of inspired and divinely authorized men, are filled with a desire to gather to Zion, and there are taught by pastors "called of God as was Aaron."

A prophecy very like the foregoing is found in the eighteenth chapter of Revelations, fourth and fifth verses: "And I 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." That they are out of Babylon is made clear by the verses preceding the ones quoted. Babylon signifies confusion, and is shown in the preceding chapter of Revelation to apply to "people and multitudes, and nations and tongues." Should there be among the nations of the earth any class of people professing to be the Saints of God, yet who have no desire to gather from Babylon in order to avoid her sins and thus escape her plagues, it would be proof that they had not re-

ceived, in spirit and truth, the Gospel of the Lord Jesus Christ.

Another prophecy bearing upon the return of the tribes from the north, as well as those scattered among the nations, is found in Jer. xxxi: 8, 9, 10: "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: A great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd does his flock." In the twelfth verse it says, "Therefore they shall come and sing in the height of Zion." This latter clause in the prophecy shows that the place of their gathering shall be an elevated region of country. In some instances the term Zion is used with reference to a place or land, as shown in the sixty-second chapter of Isaiah, which the reader can refer to at leisure. And in other instances the word applies to a people. Modern revelation through the prophet Joseph Smith says: "This is Zion, the pure in heart." Using the word in this sense, light is thrown upon the foregoing prophecy of Jeremiah by one found in Isaiah xl: 9: "O Zion, that bringest good tidings, get thee up into the high mountain." This would not have been verified if the Saints of latter days had remained in a scattered condition among the nations, or even in the lower regions first occupied by them in the United States, for America is the land of Zion. The great events which go to make up the history of the Latter-day Saints furnish indisputable evidence that they were led there by the hand of God, and that, too, in fulfillment of ancient and modern prophecy.

In reference to the saints being led by the rivers of water in a straight way, Isaiah has a similar prophecy, contained in the thirty-second chapter, eighteenth, nineteenth and twentieth verses: "And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hail, coming down on the forests; and the city shall be low in a low place. Blessed are ye that sow beside all waters, that

send forth thither the feet of the ox, and the ass." The prophets foresaw that the gathering place of the saints should be in a section of the country where the rains should not be abundant, and for that reason they would plant beside all waters, that the system of irrigation might be employed to water the crops of the earth, and through this also that grasses and other vegetation might be provided for their domestic animals. It is also an interesting fact that the cities built by the Saints in the valleys, in comparison with the summit of the snow-capped mountains around them, are situated in low places, so that many times when the hail comes down in fury upon the mountain forests above, the city is free from storm.

One feature of the pleasantness which characterizes the Saints of God is their custom, in their mountain homes, of coming together in a social capacity and joining in the dance. In this capacity, as in gatherings of more weighty importance, the old and the young, male and female, mingle together, that parents may rejoice in the innocent recreation of their children and that the children may be under the guiding influence of their parents. Strange as it may seem to the world, even to those professing Christianity and a consequent belief in the Bible, such a condition is in fulfillment of sacred prophecy found in the thirteenth verse of the thirty-first chapter of Jeremiah, which reads as follows: "Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." This was to be at the time of their getting up into the high mountains, and expressing their praises to the Almighty in the heights of Zion.

Closely connected with the foregoing prophecies is one found in Isaiah, thirty-fifth chapter, first and tenth verses: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Almost the entire chapter has a bearing upon this subject.

The Lord has so abundantly blessed the labors of His people in that once barren region that truly the desert does rejoice and blossom as the rose. That Salt Lake valley was a most forbid-

ding place cannot be denied. James Bridges, an old trapper who had seen Salt Lake valley before the Pioneers, was so confident of the perpetual sterility of the soil, rendered so by having little or no water, scarcely any rain, and frost nearly every month in the year, that he said to President Brigham Young: "I will give you a thousand dollars for the first ear of corn that can be produced in Salt Lake valley." Our geographies designated that country as the Great American Desert. Daniel Webster, the great statesman and orator, earnestly opposed the annexation of that section of the country to the United States on the ground of its almost utter worthlessness, claiming it would be a financial burden to the government.

Notwithstanding these forbidding aspects, the Prophet Joseph Smith predicted on the 6th of August, 1842, that the Latter-day Saints would become a mighty people in the midst of the Rocky Mountains. This prophecy will be found readily in a work entitled "A New Witness for God," by Elder B. H. Roberts, which work also contains many other predictions of the prophet Joseph Smith, and shows their fulfillment. The following in the prophecy of Isaiah, chapter thirty-five, "For in the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty lands springs of water," has been fulfilled in the settlement of the Rocky Mountain region by the Latter-day Saints.

As the judgments of God come upon the earth the gathering of Israel will be accelerated, and the words of the prophet Isaiah will be fulfilled wherein he asks the question, "Who are these that fly as a cloud, and as the doves to their windows?" (Isa. lx: 8.) As they come together from their long dispersion, and from the north country, in times of famine, pestilence and bloodshed, the Lord will strengthen them by saying, "Fear not; for I am with thee; I will bring thy seed from the east and gather thee from the west; I will say to the north, give up; and to the south, keep not back; bring my sons from afar, and my daughters from the ends of the earth; even every one that is called by my name." (Isa. xliii: 5, 6.) How universal will be this gathering from all points of the compass, and which will apply to all who are truly called by the name of the Lord!

This gathering will be attended by greater power than heretofore, and no power will be able to impede the progress of the

great work. Hear what Ezekiel says: "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face." (Ezekiel xx: 34, 35.) The same prophet also predicts the gathering of Israel in unmistakable terms, in chapter xxxvi: 24: "For I will take you from among the heathen, and gather you into your own land."

The foregoing predictions are chiefly from the Old Testament, but the New Testament also contains many very definite forecasts upon this glorious subject; indeed, in the last days, when the Gospel should be restored to earth by divine revelation, the dispensation thus established was to be designated as a gathering dispensation, as stated by Paul in Ephesians, chapter i: 9, 10: "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on the earth; even in Him." This is in perfect accord with the prophecy of Isaiah before quoted, that all who are called by the name of the Lord should be gathered together.

Jesus offered the gathering to the house of Judah in His day, but they rejected it. He said unto them, "O, Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see me, until the time come when ye shall say, blessed is he that cometh in the name of the Lord. (Luke xiii: 34, 35.) How terribly have these words been fulfilled upon the Jews through their having rejected the Messiah and the principle of gathering which He offered to them.

By reading the book of Zechariah we learn that when the Jews have gathered to their promised land, in the last days, and the armies of the Gentiles surround them, the Messiah will

appear unto them on the Mount of Olives. Looking to the fulfillment of the great predictions the feeling now pervades the hearts of the Jews, to a very great extent, to furnish means for the purchase of the land of Palestine, that they may return and rebuild the city of Jerusalem.

When the Twelve Apostles at Jerusalem requested of the Savior to know the signs of His second coming, He gave various evidences, among which was the preaching of the Gospel of the kingdom and consequently its restoration to the earth, and the raising up of prophets to warn the people, without which the comparison of the days of Noah and the days of the second coming of the Messiah would not be complete. To counterfeit the work of God through prophets that should be raised up, false prophets and teachers should also arise; kingdom should arise against kingdom; war, pestilence and bloodshed should desolate the nations of the earth; the gathering of Israel should be going on, as proved by the prophecies heretofore quoted, and when the signs of His appearing should appear in the heavens, "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." (Matt. xxiv: 31; see also Mark xiii: 27.)

This is the dispensation of the fullness of times in which all the keys, power and authority enjoyed by all previous dispensations have been restored to the earth, and this includes the keys of the gathering. Under date of April 3d, 1836, Joseph Smith and Oliver Cowdery were the recipients of many splendid visions and revelations at Kirtland, Ohio, in the Temple of the Lord. They solemnly testify as follows: "After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north." (Doctrine and Covenants, Sec. 110: 11.)

From that time the spirit of gathering has rested richly upon the saints of the Most High, and tens of thousands have gathered from many nations of the earth. The Saints will continue until they are assembled in the places designated for them to occupy. Since the date mentioned, the spirit of the gathering also has been working among the Jews, and when all things are

revealed it will undoubtedly be found that the spirit of gathering is working among the ten lost tribes of Israel, looking to the restoration promised to them in the predictions of their fathers. Thus in the purpose of God will be accomplished the gathering together in one, all who will serve Him and keep His commandments, that they may "learn of His ways and walk in His paths," that the earth may be "filled with the knowledge of the Lord as the waters cover the mighty deep, when no man shall say to his neighbor, "know ye the Lord," for all shall know Him, from the least to the greatest.

TITHING.

Unlike other religious sects professing Christianity, the Latter-day Saints do not observe the law of tithing, the ordinances of baptism, confirmation or any other sacred rite merely because the Bible records that such observances were had among the ancient saints, but for the reason that in this age of the world, God has commanded us to receive these laws and ordinances.

The law of tithing was given in the early history of God's dealings with the children of men. Abraham paid tithes to Melchisedek, according to the statement of Paul to the Hebrews. The apostle also refers to the fact that the tribe of Levi had been selected from all the sons of Israel to officiate in that order of the priesthood which has to do with the outward ordinances of tithes and sacrifice, and notwithstanding there was a higher order, of which Melchisedek was the great High Priest, those bearing the higher priesthood were not exempt from the law of tithing. (Heb. vii: 4-5.)

Jacob also paid one-tenth to the Lord. (Gen. xxviii: 20-22.) During the administration of Moses as the leader and law-giver under the Almighty to Israel, tithing was enjoined as a universal law to the people of God. "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad." (Lev. xxvii: 30, 32, 33.) This did not require a selection of the very choicest product of the flock, the herd or the soil, neither did it justify a man in offering for his tithes the poorest or least valuable of his income. Of the flocks, each one "that passeth under the rod" was to be tithed. The custom was to pen the flocks in a corral, with a gateway too small for the passage of more than one animal at a time; and as they passed out, a man stood at the gateway with a rod in his hand, and as the tenth one of the

flock went out, the man at the gate marked the animal with his rod. Thus every tenth one, whether it was good, poor or medium, was sanctified to the Lord as tithing; any disposition to offer as a tithe an inferior article was disapproved of by the Lord. In matters of sacrifice upon the altar, pointing to the sacrifice of the Great Redeemer who should be offered in the meridian of time to redeem a fallen world, Israel was positively forbidden to offer the blind, the lame or the bruised. "Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you. * * * Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the Lord, nor make an offering by fire of them upon the altar unto the Lord." (Lev. xxii: 19, 22.)

The atonement symbolized by the sacrifices was one (the Lamb of God) free from blemish in every particular—"a pure and perfect being without spot or blemish." Not only was the offering upon the altar a reminder of the atonement as a fact, by the shedding of blood, but the character and quality of the offering must symbolize the perfect purity of the Son of God.

While tithing was not so directly pointing to the atonement, nor was it designed for that purpose, it is yet an offering to the Lord required by Him, to be used for righteous purposes and to prepare the heart of the tithe-payer to give his all to God, to consecrate all in the interest of human redemption. The Lord, in tithing, does not demand the best nor justify His people in offering that of the least value in any substance tithed. How penurious, mean and small-souled on the part of any saint it would be to offer for tithing that of the poorest value to himself, especially in the light of the fact that God is the Giver of all we enjoy, whether of a spiritual or physical nature, and in the face of His great liberality in not demanding a selection of the very best of any product which is tithed. If any man is tempted to pay the poorest calf, the poorest ton of hay, or a scabby sheep to rid himself of it, let him remember the word of the Lord to ancient Israel and the condemnation that followed when they robbed God in tithes and offerings.

These injunctions continued throughout all the history of

Israel, from Moses to the Savior. Malachi says "And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil?" (Mal. i: 8.) It should be considered evil to offer such for tithing in our day. When Israel turned from their observance of this law, as from all others enjoined by the Almighty, the people were reprimanded severely, and were followed by the withering hand of God's displeasure. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts, and all nations shall call you blessed, for ye shall be a delightful land, saith the Lord of hosts." (Mal. iii: 8-12.) Thus was the law of tithing given to Israel; thus were they to be blessed in its observance and cursed if they transgressed it. As the law was given anciently for the same purposes as in this dispensation, it would naturally agree in the blessings following its observances and the curses for its disobedience. When the Savior chastised the Pharisees for their hypocrisy, He evidently approved the law of tithing, for He said, "But woe unto you Pharisees! For ye tithed mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." (Luke xi: 42.)

It is erroneously supposed by many that the laws observed by Israel previous to Christ's atonement were almost entirely obliterated, being, as many think, all fulfilled in His mission on earth. A little reflection upon this subject will correct this error in the minds of all who are diligently and honestly seeking for the truth. The Ten Commandments themselves are pre-eminently a part of the Gospel of Christ. When the young man came to the Messiah to learn the way of salvation, he was enjoined to observe the commandments, "Thou shalt not kill, Thou shalt not commit adultery," etc. (Matt.

xix: 16-21.) Whatever was discontinued after the atonement was that which had been established to symbolize and teach the great atonement to come. The offerings of lambs and bullocks in sacrifice was dispensed with, as it had pointed to the coming atonement now fulfilled in the Messiah. It was replaced by the sacrament, the broken bread and the wine, both blessed and administered to the disciples and enjoined as a continuous ordinance to keep bright in memory the sufferings, atonement and resurrection of our Lord Jesus Christ.

The only time when the law of tithing was not enjoined upon the people of God, so far as the Scriptures indicate, is when they not only consecrated one-tenth to the Lord, but all they had. This law of consecration, we learned, was observed in the city of Enoch. It was carried out in a measure by the ancient Saints in Palestine after the day of Pentecost: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they all had things in common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them, and brought the prices of the things which were sold, and laid them down at the apostles' feet; and distribution was made unto every man as he had need." (Acts iv: 32-35.)

This law of consecration, which comprehended the law of tithing and much more, was also observed for some 200 years upon the American continent subsequent to the visit of the Savior to and the establishment of His Church among the Nephites upon this land. The law of consecration was revealed to the Latter-day Saints through the Prophet Joseph Smith, and will be established and carried out fully in the redemption of Zion; without it Zion cannot be redeemed.

This is the dispensation of the fullness of times, the one containing in its revelations all the keys, powers, prerogatives, authorities and blessings, enjoyed by any and all previous dispensations combined—a day of the restoration of all things spoken by the mouth of all His holy Prophets since the world began. (Acts iii: 20-21; Eph. i: 9-10.) Consequently the law of tithing, with other grand doctrines, has been restored to

the earth. The revelation on this subject is found in the Doctrine and Covenants, Sec. 119, and was given to the Prophet Joseph Smith July 8, 1838. It shows what constitutes tithing, the purpose thereof and the blessings to be received as a reward of obedience thereto.

The law specifies one-tenth of all our interests annually. This means what it says, "one-tenth of our interests;" in other words, whatever comes to us as the result of our labors in any and every vocation of life. If we lend money, whatever the interest on the loan amounts to, one-tenth of this interest is tithing. If the money is invested in any enterprise and brings a dividend, one-tenth of the dividend is the tithing. If a man is a carpenter, a blacksmith or a school teacher, and earns a salary, one-tenth of that salary should be consecrated to the Lord as tithing; and the tithe-payer has the other nine-tenths to meet his expenses and to use as a means of livelihood. Whatever the occupation, whether farmer, mechanic, professor, miner or whatever, one-tenth of his interest annually is the tithing. If questions arise, as they sometimes do, especially with the farmer regarding legitimate expenses used in producing what is left to us as a profit on our labors, the Latter-day Saint, if in doubt as to the amount to pay, is usually certain of this—that between two propositions one of which he knows is right, and the other may be but he is not sure, he is always safe to act upon that side of the question which extends to the law of the Lord the greater liberality. "It is more blessed to give than to receive." "The Lord loveth a cheerful giver," and "He that deviseth liberal means, shall stand by his liberality," while the man who complies grudgingly or studies how little he can do, and at the same time have the name and record of doing, is not the man who loves the Lord with all his heart, mind and strength, and should not anticipate a full measure of blessing attached to His law.

By an honest compliance, the individual is blessed in spirit and in temporal substance. The testimonies of thousands, and even of the widow who has paid her full tithing, is that God has increased their substance in some instances in a most remarkable manner, even as He increased in the barrel the

meal of the poor widow who fed the prophet Elijah. He also has given testimony of His goodness and power and the increase of His Holy Spirit to the honest tithe-payer, who receives blessings greatly exceeding in value the increase of gold, silver or any physical substance.

In tithing is strongly exemplified the eternal law that what is given as God directs increases the substance of the giver. When men exert the intellectual talents with which they are endowed in imparting knowledge to others, their own knowledge does not decrease but is enhanced, while the active intellect grows strongly and the talents are more quickly developed and increased. When our young Elders go forth and preach the Gospel as they are moved upon by the Holy Ghost, the Spirit they employ does not grow less nor the gifts thereof diminish because they are constantly imparting to others, but these increase abundantly. It is just as easy for the Lord to increase physical substance as to add to spiritual blessings and powers. When we sow the grain upon the earth, it would seem thrown away, but, by the law of the Great Creator, the seed germinates in it and produces again, sometimes thirty and forty fold. So it is with tithing. We may not understand fully the process, but the result is plain. God increases the faith and substance of him who freely pays his tithing.

Among the conditions associated with this law is, "those who are not tithed shall not be worthy the blessings of the house of the Lord;" and again, "He that is tithed shall not be burned" (at His coming). (Doctrine and Covenants, Sec. 64: 23.) It is predicted by Malachi and other prophets, as well as by the words of the Lord in the last days to the prophet Joseph Smith, that the days of God's judgment are coming upon the earth, and that the wicked, proud and rebellious shall become as stubble, "and the day that cometh shall burn them up, saith the Lord of hosts." (Malachi iii. Doctrine and Covenants, Sec. 64.)

In the revelations on tithing the Lord also says, "Verily I say unto you, it shall come to pass that all those who gather into the land of Zion shall be tithed of their surplus properties, and shall observe this law or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land

of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you. And this shall be an ensample unto all the Stakes of Zion. Even so, Amen." (Doc. and Cov., Sec. 119.)

The perfection and benefits of the law of tithing could not be comprehended by men of this age of the world prior to the revelations given from the Lord. This divine instruction was necessary, and its demonstration in the lives of the people is a further witness of the prophetic calling of Joseph Smith; the facts connected therewith are within easy reach of those who will investigate among the people who have actual experience and knowledge of the divine blessings that attend obedience to the law of tithing and are unimpeachable testimonies of the truth of God's word.

ETERNAL REWARDS AND PUNISHMENTS.

There is nothing more strikingly plain and explicit in all the Holy Scriptures than that God is just and His paths are "mercy and truth."

Justice is an essential attribute of Deity; it is as necessary in government as love and mercy; it demands that man shall acquiesce in divine law, without which all were confusion, utterly devoid of order and method, and the learned essayist has informed us that "Heaven's first law is order." Justice should govern law, and when the law is violated or its statutes are broken, justice calls for a penalty therefor. It is by law that penalties are affixed, and we find in Deuteronomy, the 28th chapter, beginning with the 15th verse, "If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all His commandments and His statutes which I command thee this day, that all these curses shall come upon thee." In Mark xvi: 16, we read, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Here we find a penalty affixed for the violation of the laws of God.

We find it verily true that in all God does and in all that He orders, He manifests goodness and love, maintains justice and equity and exercises mercy and long-suffering. Notwithstanding His compassion and mercy, He is nevertheless just and true, therefore a full assurance that He will bestow rewards and inflict punishments, as He has aforetime decreed, must take root in the mind of every considering, inquiring, honest soul. As the apostle said: "In hope of eternal life, which God, that cannot lie, promised before the world began." (Titus i: 2.) Mercy shall ever season justice, but never be permitted to rob her of her inexorable demands. Love will never cease to be a ruling attribute in all God's dealings, but not to mitigate or lessen punishment, unless repentance be manifest and forgiveness granted; goodness, kindness, forbearance and gentleness, while they are forever and always exercised in Deity, will

not stand to thwart or forestall the judgments of God, or remove deserving penalties, only as provision is made in the plan of redemption.

There are numerous instances recorded upon the pages of Holy Writ which go to prove that God is just, and that His decrees will be fulfilled to the letter. Perhaps none are so convincingly clear as that portrayed in the atonement of our Lord and Savior, Jesus Christ. He became pre-eminently the "man of sorrows and acquainted with grief." Not for His own sins, for He was the one person free from sin, but He bore affliction and suffering beyond our finite comprehension before a remission of that penalty, which justice demanded for Adam's sin, could be procured. When we consider the agonies of the garden, the scoffings of the council and the torture of the crucifixion, we begin to realize the exaction of punishment ere the sons of Adam could be freed from the original transgression enacted in Eden. Christ, in His vicarious work of interposition for fallen man, humbled Himself before His Father, being subject to pain, scorn, ignominy and death, that justice might be satisfied. Herein, then, is plainly discerned the justice of the Almighty—a justice as strict in its works as it is stern in its words, yet seasoned with mercy and dealt kindly with love; requiring of that Just One a full and complete atonement, unsparingly and unflinchingly, for thus did justice demand. We are assured, then, of the justice of God; the debt must be paid before the burden is lifted, but when the requirements of the law are righteously met and kept, the load is removed, for our Father is not only just, but merciful and true.

In the minds of many there exists a vague and erroneous idea as to what is really meant by the term "eternal rewards" and "eternal punishments." A misunderstanding of these expressions has doubtless caused many to be skeptical and infidelic. The word "eternal" does not refer to the length or duration of the blessings endowed or penalties inflicted, but to the everlasting nature of the Great God, under whose righteousness and justice the faithful are exalted and the wicked punished.

Through Moses, that ancient seer, the Lord spoke thus: "The eternal God is thy refuge, and underneath are the everlasting arms." (Deut. xxxiii: 27.) God, then, being eternal, His

rewards are "eternal rewards," His punishments "eternal punishments." If the United States were an eternal government, its justice would be eternal; if it were unchangeable, it always would punish violators of the law, and if justice were meted out to all, they would be punished in proportion to the crime committed, and when the demands of justice were satisfied they would be released, but the punishment would still continue to exist, and being eternal, all who fell under its ban would taste of eternal punishment. The punishment will always endure, although criminals may serve their penalties and come out from the prison house; it is even so in the kingdom of God. God is the highest type of justice. He is eternal, everlasting, unchangeable, and always will punish sin. His punishment is eternal, because He is eternal. Eternal is one of His names, and eternal punishment is used in the sense of God's punishment, and not to designate it as everlasting in its duration upon the offender of the law. He will beat with many stripes all who commit sins worthy of the same, and with few stripes those guilty of less venal crimes. This will be determined according to the light and knowledge one may possess. For example, three men commit murder, an African in the jungles of Africa, a negro who was formerly a slave, and a white man. Other things being equal, the white man, with his advanced intelligence, will suffer most, for he has had the most light and by far the best opportunity to advance.

There are degrees of punishment, as well as degrees of reward. Here is a tender, moral girl, who dies without accepting Christ as her Savior, and here is an old man, eighty years old, who dies in his sins; dare any one assert that a just and holy God is going to punish those two alike? And yet many, very many, look upon hell as a place where all suffer alike, and heaven an ethereal, uncertain abode, where all enjoy like blessings. Our salvation from death depends entirely upon Christ, but our exaltation is upon our acts of obedience, and our condemnation upon our sins and transgressions. How plain and simple are the words of the apostle Paul, "Every man shall receive his own reward according to his own labor." (I. Cor. iii: 8.)

God rewards according to our faithfulness to all opportunities. He does not require a quart from a pint vessel. "Where

much is given much is required." "As ye sow, so shall ye reap." As with rewards, so likewise with punishments. When justice is satisfied, the sinner has paid the debt.

How beautiful and holy is this plan of eternal justice! How consistent with the words of the Messiah, "Be ye perfect, as your Father in heaven is perfect." Paul informs us that after the resurrection and eternal judgment, we are to go on unto perfection," and not until then, will the measure of our creation be filled.

Let all ponder the simple truth that God is just, holy and righteous, wondrously tender, loving, gentle and kind. Eternal rewards are the blessings we receive from God for our faithfulness and fealty to His laws. Eternal punishments are the inflictions which He imposes for our violation of His righteous commands. Our rewards we merit; our punishments we justly deserve. The Lord has said, "I will never leave thee; I will never forsake thee," therefore, we are assured that "His mercy endureth forever."

OBEDIENCE.

"To obey is better than sacrifice, and to hearken than the fat of rams." (I. Samuel xv: 22.) In an age of the world when independence is the proud boast of the nations, obedience is, by mistaken ideas of freedom, considered a mark of humiliation. To the reader I will say, in reality, true obedience to the Lord's commands is an indication of moral courage, union and power. It is not blind obedience that is referred to and maintained, but that type which characterized the ancient seers and saints, who, like the Messiah, were ready to say by word and deed, "I came not to do mine own will, but the will of my Father who sent me."

The Latter-day Saints are credited with being obedient and submissive to authority, this fact being often used by their opponents as the occasion of reproach. Those who so use it surely must forget that God requires obedience; that the best embodiment of this principle, the most humble and yielding to the divine will, was the best and purest Being who ever dwelt in mortality, viz., the Lord Jesus Christ; He in whose mouth there was found no guile; who was perfect and without blemish in all the walks of life. While He was obedient to His Father's will and humble to the extreme, He was independent of the influence and persuasions of wicked men.

The status of Latter-day Saints is conformable to this example. They are obedient to conscience, to convictions of right, to divine authority and to God, in whom they trust. While thus submissive, their persecutors have found them equally oblivious to the behests of wicked men, whether high or low. Men in the factories of the old world, working side by side at the weaver's loom, in the coal pit or elsewhere in following the various vocations of life—in this condition the Gospel preached by the elders of Israel has reached them. Alike, many of them have received convictions of the truth. They have said: "This is the truth; I must obey it or stand condemned." Other people have said: "It is true, but if I obey I will be ostracised, perhaps lose my employment and be an outcast from

my father's house. Better that I reject the truth and live in peace, than take upon me this cross of obedience to unpopular truth."

The courageous obey the Gospel, suffer persecution, prove themselves men, and will attain to eternal life. The other people referred to are slaves to their own fear of popular clamor and to the unseen powers of darkness which lead men to reject the plan of salvation. Of the first named class are the Latter-day Saints, a host of men and women who have left home, kindred and country for the Gospel's sake. They have endured persecution even unto death, privation and suffering in every form; have redeemed a desert and built up a commonwealth so fruitful with education, thrift and enterprise that any nation beneath the sun might well be proud of them. Their obedience and moral courage they bequeath to their posterity is a legacy better than diamonds or the honors and praise of a fallen world. They look back to their associates in early manhood who, for fear, rejected the truth, and find these, whether living or dead, in most cases unhonored and unknown.

The obedience rendered by Latter-day Saints to the authority of the priesthood is not secured by virtue of any solemn obligation entered into by the adherent to obey the dictum of his superiors in office; but upon the nature of the Gospel, which guarantees to every adherent the companionship of the Holy Spirit, and this Spirit secures to every faithful individual a living testimony concerning the truth or falsity of every proposition presented for his consideration.

"By one spirit have we access unto the Father." (Eph ii.) So that as all men and women who embrace the Gospel are entitled to an individual testimony of the truth, the same spirit guides into all truth reveals the things of the Father and imparts the inspiration essential to preserve mankind from a blind obedience to erroneous principles and false guides.

The statement of the Savior, recorded in St. John vii: 17, covers the ground in the broadest light: "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself." This secures to every true Saint, if he is faithful, protection against imposture, the abuse of power and the false decisions of man-made councils. In

this particular the Church of Christ is distinguished from all other systems and institutions. He has promised to guide and direct, and that He "doeth nothing, but He revealeth His secrets unto His servants, the prophets." (Amos iii: 7.) This does not imply the infallibility of man, but it does imply the promise that no man or council of men who stand at the head of the church shall have power to lead the Saints astray. With this assurance, then, the people of God in every dispensation have been justified in rendering absolute yet intelligent obedience in the direction of the holy prophets. It is an undeniable fact in the history of the Saints that obedience to whatever has come, either by written document or verbally, from the presidency of the church, has been attended with good results; on the other hand, whosoever has opposed such council, without repentance, has been followed with evidence of condemnation.

Applying this principle of obedience to organizations of a civil and business character, confusion and weakness result from men refusing their support to the decision of the presiding authority or of the majority, where the action is left to popular vote. Carlyle, the great English writer, said: "All great minds are respectfully obedient to all that is over them; only small souls are otherwise."

The obedience rendered to God is based upon a conviction that He is perfect in all His ways possessing the attributes of justice, judgment, knowledge, power, mercy and truth in all their fullness. Obedience to His appointed authority upon the earth is obedience to Him, and is so taught by the Savior. "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." (Matthew x: 40.) He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth Him that sent me. (Luke x: 16.) "Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth Him that sent me." (St. John xiii: 20.)

It is not the attractive qualities of the individual, however great, that renders submission to his administration valid, but the authority of God which he fears. The acts of Philip, Stephen, Paul or James were just as valid and binding as those of the Messiah Himself, when performed by His authority and in His name. To reject the personal teachings and

offices of the Savior could bring no greater condemnation than to reject the teachings of any man sent of God bearing authority and the inspiration of the Holy Spirit to speak and act in the name of the Lord. This great truth was taught by the Savior on more than one occasion, but perhaps no more forcibly or in more beautiful terms than in the following: "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me: I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer Him saying: Lord, when saw we Thee an hungered and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked and clothed Thee? or when saw we Thee sick or in prison and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." When He told the wicked that they had failed to thus administer unto Him, they began to plead that they had not seen Him sick, in prison, hungry, naked or athirst. He answered them, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." (Matt. xxvi: 31-46.)

It is not the individuality of the person which calls for respect and consideration, it is the principle involved. God had placed His authority upon humble men. Through their administrations can be secured the benefits and blessings which follow obedience to the ordinances of the Gospel. Implicit obedience must be rendered. The mandates of Jehovah are imperative. No substitute will do. The condition is complete to the plan of salvation as established by Almighty God.

Saul was commanded to destroy Agag and all his hosts, man

and beast. He kept the best of the flock for, he said, a sacrifice, but God had ordered otherwise, and Saul's disobedience caused him to lose the kingdom, shut him out from the revelations which came by dream, vision and the Urim and Thummim. "Thou shalt not steady the ark"; and they who disobeyed were smitten of the Lord. Israel by disobedience lost the guidance of the Almighty, went into spiritual darkness, and have been scattered to the four quarters of the earth, "a hiss and a by-word in the mouths of all nations."

Obedience is essential to salvation, essential to success in every avenue of human enterprise. Whether rendered to the laws of God direct, in their moral and spiritual phases, or to His authority vested in man, obedience must be implicit. The haughty man boasts of independence. He scorns the humble followers of the Lord, but while he prates of freedom, he is himself slavishly obedient to his own whims and mistaken ideas or to the spirit of evil, to popular sentiment or to some other influence always dangerous to the welfare of mankind.

The Saints have been accused of being priest-ridden and fearful to use their own judgment. What do the facts show? They are only asked to do right, live pure lives, do good to all men, evil to none, and to respect the order of God's kingdom that salvation may come to them and be extended to all the world. Their obedience has made them the best and purest body of people on the earth. What of the character of those who have derided them? They are slaves to a shallow and excited sentiment or to wickedness and vice, obedient to their own lusts and wicked ways. Compared with those they misrepresent they are below them in almost every trait which characterizes noble manhood. By obedience to God and His priesthood the Saints in this age have come off triumphant over obstacles within and foes without. By obedience to God and His commands they will continue the blessed and favored of the Lord forever. They have proved the words of Samuel to Saul, verily true: "To obey is better than sacrifice, and to hearken than the fat of rams."

CHARITY.

What is charity? Does it consist solely in the giving of bread to the hungry, clothes to the naked or succor to the distressed? "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." (I. Cor. xiii: 3-8.) If to say that one has charity to any considerable extent requires the possession of all the foregoing characteristics, then we may truthfully admit that there is a great charity famine now prevailing throughout the world.

It is not difficult to find people who will impart of their substance to feed the poor; but too frequently many who do so will look with scorn upon those who differ from them in matters of religion, politics or other subjects. Modern history records many instances where people noted for their hospitality have shown intense hatred and bitterness toward some who have come into their midst preaching doctrines which were in conflict with the theories they and their fathers had espoused.

In many cases mobs have been headed by ministers of religion, who have instigated and participated in shedding the innocent blood of their fellow beings for no other reason than their hatred of a religion different from their own. Indeed, few if any in modern Christendom can be said to exemplify in their lives all the traits attributed to charity in the quotation from the sayings of the apostle Paul. Who "suffers long" without a murmur, especially if the suffering comes by oppression from an outward foe, and in return for evil? Who are kind to those who wrong them? Where is he who "envieth

not" the possessions of his neighbor, or the honors and emoluments of office enjoyed by others? Who, under the wave of prosperity, in the lap of luxury, or dwelling in popular favor, "vaunteth not" himself, "is not puffed up" or "doth not behave himself unseemly?" Who "seeketh not" his own, "but rather" prefers his brother before himself? Who is not "easily provoked," and therefore does not retaliate against those who may give offense? Who "thinks not evil" of those who go contrary to his views, but the motives of whose hearts he knows nothing about?

How many persons there are who have not become acquainted with our people, yet who, through the circulation of scurrilous reports, have imbibed deep-seated prejudice against the Latter-day Saints, and having become acquainted with them, have rejoiced to find them a better people than such preconceived ideas had led them to the belief that they were? In missionary experience, the Elders frequently have found many professing Christians exasperated when confronted with proof that the Saints were a God-fearing, virtuous, temperate, honest and industrious people. Such professors "rejoice in iniquity," and "love darkness rather than light, because their deeds are evil." They do not rejoice in truth, but rather "have pleasure in unrighteousness." Few there are, even among the Saints, who fully and becomingly "bear all things" and prove themselves the true type of the Savior of mankind, who preferred ever to suffer wrong than to do wrong.

Do we "believe all things" and "hope for all things" which have been predicted by the prophets since the world began?

Who in the world is looking for angels to visit the earth in the last days, for the restoration of the ancient Gospel in its primitive beauty and power? Who is looking for the restoration of the Jews to Palestine? Who looks for a people to build a temple where the Savior shall suddenly come, and who looks for Elijah to appear before that great and terrible day of the Lord's coming, when the wicked shall become as stubble, and be consumed by the judgments of God? If these events have not occurred or are not transpiring, they must do so, or the words of the prophets will fail, the Scriptures be proved fallacious, and our hope is vain. And he who believes not these things has not charity. If he had, he would be

patient to hear, anxious to learn, and the Lord would lead all such to the light. Charity should be sought after and cultivated by the Saints above all other people. Our professions are greater. If our deportment contradicts our teachings, our ignorance is more apparent, or our hypocrisy is more pronounced.

It is stated in the Book of Mormon that "Charity is the pure love of God." By this plain yet comprehensive definition, we learn that unless the love of God dwells in our hearts we have not charity. This love for the salvation of mankind induces the true servants of the Lord to travel to the ends of the earth, without the shadow or hope of earthly reward, to preach the Gospel to the world. Not only that; with all the self-denial of home and its comforts which such a mission implies, we also esteem all the good which others have, not asking them to forsake one truth they now possess, but inviting them to receive more truth, pointing them to a greater light, and leaving them perfectly free from undue persuasion to receive the message or reject it as they may choose.

The Prophet Joseph instructed the Twelve and the Elders, in preaching the Gospel, not to tear down the tenets of other men's faith, but in the spirit of meekness explain the Gospel and bear testimony to its divinity, leaving all mankind absolutely the keeper of their own consciences, to do as they please and meet the responsibility of their own acts at the bar of eternal justice. Neither should it be forgotten that much of the labor of mankind, without a knowledge of the Gospel, in many respects has been directed by a divine Providence to ameliorate the condition of mankind. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." The achievements of the reformation by Luther and others, the inventions of the printing press, of electrical machinery, the locomotive and the steamboat, the discovery of America, the revolution, the founding, establishment and perpetuity of our civil government in the United States, all were events preparing the way for the restoration of the Gospel and the final establishment of the kingdom of God in these last days.

A striking instance of divine purpose in the labors of men outside the true church is pointed out in a revelation given

in December, 1830, to Joseph Smith, Jr., and Sidney Rigdon. The Lord said: "Behold, verily, verily, I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work. Behold, thou wast sent forth, even as John, to prepare the way before me, and before Elijah, which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost. But now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old." (Doctrine and Covenants, sec. xxxv, 3-6.)

The revelation given December, 1830, from which the above is quoted, was upon the occasion of the first visit of Sidney Rigdon and Edward Partridge to the prophet Joseph Smith. The labors of Sidney Rigdon, referred to in the quotation, must have alluded to his ministry in the Campbellite church, for he had been in the Church of Christ only about six weeks when this revelation was given, having embraced the Gospel at the hands of Parley P. Pratt and fellow missionaries near Kirtland, Ohio, late in October or early in November, 1830.

As is well understood, the followers of Alexander Campbell preach faith, repentance and baptism by immersion for the remission of sins. These views Sidney Rigdon espoused as being better than what he already had, and when the true Gospel, in its fullness, with authority from God to administer the ordinances thereof, found him, he gladly obeyed the same. In about three weeks from the time Brother Pratt and co-laborers entered Kirtland, 127 persons were baptized. Subsequently the numbers were augmented to about 1,000 souls. In the providences of the Lord, Kirtland soon became the gathering place of the Saints, the facilities there being greatly enhanced by so many people embracing the Gospel and thus making a foothold for the prophet Joseph Smith and the Saints who should follow him from the East. There the Kirtland Temple was built. There the Savior, Moses, Elijah, Elias and other ancient worthies appeared to the prophet. There the endowments were given, and the Spirit from on high was poured out in the last days, as upon the day of Pentecost.

All these subsequent events, of such a glorious character, show how distinctly the Lord's hand was manifest in the mission and labors of Sidney Rigdon before he embraced the Gospel. Such instances serve as pointed lessons to the youth of Israel, teaching us to be broad and generous in viewing the labors of those not of us, so that if the hand of Providence is manifest we shall not be oblivious thereto, nor be found in the ranks of those who have not charity.

THE RESURRECTION.

The skeptical doubt the resurrection of the dead. Some scientific men have denied the possibility of the actual redemption of the body from the grave. One would think, as time goes on, with the wonderful developments of science which reveal things that were classed among the impossibilities of a century ago, that it is not reasonable to doubt the possibility of anything, however remarkable, which is within the scope of blessings to mankind. The date, in the past, is not remote when it would have been deemed almost an indication of insanity for a man to say that such an instrument as the X-ray would be invented, by which a photograph of the interior of the human body could be taken. Astounding as it may appear, such is now an accomplished fact, and this is but one of the many remarkable and grand achievements of modern times. If such things are possible by the intelligence given to mortal man, is it not equally probable that the elements which enter into the composition of the human body can be brought together and resuscitated by an Omniscient Being? Is the resurrection any more unaccountable from a natural and scientific view than the organization of the human body before its birth into the world? Many things are admitted in nature to be a fact, but why they are such, the most learned and scientific have been unable to explain. The elements in any substance do not become annihilated; they change from one form of organization to another. Wheat, by a grinding and separating process, is made into flour, bran and shorts; from flour, by another process, into bread. Each change produces an article very different in appearance from the one preceding it, but the same elements are there. They are eternal and indestructible. This being true of all forms of life in the vegetable kingdom, it must also be true of human life.

Even Christians dispute with respect to the character of the resurrection of the body, some believing in an actual resurrection thereof, and others denying the immortality of the

body of flesh and bones. It is our aim simply to present the statement of the Scriptures, which, the Latter-day Saints claim, are clear in declaring the actual resurrection of the body.

Christ is the first fruits of the resurrection and the pattern of what is an eternal principle, applicable to all mankind. As He took up the same body which was laid in the tomb, so will all the human family receive a renewal, each of his own body. The change is, that the blood, which is the life of the mortal body, will not occupy the immortal one. "Flesh and blood cannot inherit the kingdom of God." (I. Cor. xv: 50.) It is evident, however, that flesh and bones can inherit, occupied by immortal spirit; for Jesus was the type.

After His resurrection He appeared unto many. He said to His disciples, when they were affrighted and supposed they had seen a spirit: "Behold, my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." (Luke xxiv: 39.) He then showed them His hands and feet, which had been pierced with spikes in the terrible hour of His crucifixion. While He was with them He called for food, and they gave Him broiled fish and honeycomb, which He ate in their presence.

What could be more real, more tangible than this? When He was resurrected, many others received the same glorious blessing and came bodily out of their graves. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city and appeared unto many." (Matt. xxvii: 52, 53.) These undoubtedly were the bodies of the righteous who had embraced the Gospel in the various dispensations prior to the coming and atonement of our Lord and Savior. The antediluvians who rejected Noah were not among this number, for Peter informs us that the Messiah, when put to death in the flesh, was "quickened by the spirit; by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah." (I. Peter iii: 18-20.)

Is this not a beautiful yet terrible lesson to all, that those who hear the Gospel in the flesh and reject it shall not come forth in the first resurrection, but remain, their bodies mingling with the dust, while their spirits are gathered as prisoners in

the pit, awaiting with awful anxiety the judgment of the great day.

The Savior Himself said to His disciples: "Verily, verily, I say unto you: The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." (St. John v: 25.) Continuing His remarks, it would appear that He spoke of the two resurrections, for in the first, which took place when He came forth from the tomb, the saints were resurrected, while in the following verses, twenty-eight and twenty-nine, He says: "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

The reader will notice that the twenty-fifth verse reads "the dead," and may only apply to the righteous as coming forth at His resurrection, while the twenty-eighth verse says, "All that are in the graves," which would make it universal and apply to the just and the unjust, the evil and the good. This resurrection of the wicked doubtless applies to the same event that is recorded in the book of Revelations. John first saw the resurrection of the righteous, and then says: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." (Rev. xx: 4.) Glorious thought! The righteous rewarded for all their trials and tribulations! "Who are these arrayed in white, brighter than the noon-day sun?" "These are they which have come up through great tribulation, washed their robes, and made them white in the blood of the Lamb." This reward is well worth all the hardships incidental to preaching the Gospel and living the life of a Saint. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those

things which were written in the books; * * * and they were judged every man according to their works." (Rev. xx: 12, 13.)

Nothing could be more literal, more tangible, more real than this; nothing more just. The righteous were to come forth and enjoy a thousand years of absolute peace and freedom from the tribulations heaped upon them by the wicked, untrammelled with trials brought upon them by Lucifer; free from sickness, sin and sorrow; living in the personal presence of the Lord Jesus Christ, in full enjoyment of the earth in all its paradisiac glory; justice meted out to the wicked, who will be denied the opportunity to revel in the lusts of the flesh or to persecute those who "live godly in Christ Jesus."

No wonder that Job rejoiced in all his affliction, because his soul was enlightened with the visions of the future. Notwithstanding his bodily pains and the annoyance of friends who attributed his afflictions to his own failings, he exclaimed from the depths of his soul: "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job xix: 23-26.) Undoubtedly this great and good man was resurrected when the Messiah was, and received a partial fulfillment of this glorious vision, but whatever was lacking in the full realities of this prophecy will be complete when the Son of Man shall come, in His glory, to reign on the earth.

Paul said to the Thessalonians: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. * * * For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." (I. Thess iv: 14-16.) This agrees with the testimonies already quoted from the Savior and the apostle John in reference to the resurrection at two different periods; one for the just and one for the unjust.

This great subject is also portrayed by the prophet Daniel. In the seventh chapter of his prophecy, ninth and twenty-second verses, he speaks of the coming of the "Ancient of Days." The most ancient man of days associated with this earth is our

father Adam, and it is plain that he has a great part to perform in placing judgment in the hands of the Saints and subduing the wicked. It would appear by the mission to be performed by Michael, as described in the first verse of the twelfth chapter of Daniel, and in the twelfth chapter of Revelations, that Michael and the Ancient of Days are the same person, and that he will be upon the earth at the opening of the millennium and will dwell in the midst of the people of God.

In modern revelation the Lord has said to the Prophet Joseph Smith, "And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel." (Doctrine and Covenants, Sec. 107, verse 54.) In connection with the coming of Michael in the last days, Daniel says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Daniel xii: 2.)

In Paul's address before Felix he refers to the resurrection in the following language: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." (Acts xxiv: 15.) Again "Him God raised up the third day and shewed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead." This was the testimony of the chief apostle, Peter, when the Gospel was first delivered to the Gentiles.

It is evident that the burden of the teachings and testimonies of the apostles was to establish the divinity of the mission of the Lord Jesus Christ. This necessarily included His atonement and resurrection. The fall of our first parents brought not only a banishment from the presence of the Lord, which may be termed a spiritual death, but it caused the death of the physical body. When an atonement was wrought out as a redemption from that fall, it would be incomplete unless it brought to pass immortality and eternal life to the body.

"The spirit and the body is the soul of man." The body is resurrected from the grave, independent of whether the individual in this life was good or bad, as shown by the declarations

of Scripture. "For as in Adam all die, even so in Christ shall all be made alive." (I. Cor. xv: 22.) Paul describes in a very definite way the different degrees of glory in the resurrection, which vindicates the justice of God in rewarding every man according to his works, and establishing the free agency of man by holding him personally accountable for every act of his life. "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." (I. Cor. xv: 40-42.) Jesus said to the apostles: "In my Father's house are many mansions: If it were not so I would have told you. I go to prepare a place for you * * * that where I am there ye may be also." (St. John xiv: 2, 3.) These assertions all agree that there has been a resurrection (so far as they refer to the resurrection of Jesus and those who came forth from their graves at the same time) and that there will yet be two more resurrections, one of the just, one of the unjust. The only reasonable conclusion to be reached by reading these testimonies is, that the resurrection will be an actual reunion of the spirit and the body.

If in the mind of the reader anything seems to be deficient in the conclusions from the statements quoted, certainly the account of the resurrection from the inspired writings of Ezekiel should dispel every doubt. The entire thirty-seventh chapter of Ezekiel should be read. In this vision of the prophet he saw the resurrection of the house of Israel, so real in its nature that bone came to bone, sinew to sinew; flesh and skin covered the frame, and the spirit entered the body of each. Thus a complete resurrection of the bodies was wrought out. Ezekiel says, after the Lord commanded, "So I prophesied as I was commanded; and as I prophesied there was a noise, and behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. * * * Come from the four winds, O breath, and breathe upon these slain, that they may live. * * * And they lived and stood up upon their feet, an

exceeding great army." (Ezek. xxxvii: 7-10.) That this is to be an actual resurrection of the bodies of the dead is made plain by the twelfth and thirteenth verses: "Thus saith the Lord God: Behold, O my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." * * * "Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people." (Verses 26, 27.) Thus there shall be a real, actual resurrection of the body, a complete reunion of the spirit with the body.

After the resurrection, those whose bodies and spirits are thereby reunited will join their living brethren, receive revelation from God, including the everlasting covenant, be gathered to their own lands, and continue to multiply and increase, with the sanctuary of God in their midst, and with His divine approval forevermore.

How beautiful, how joyous to contemplate, and how real and tangible is this, as contrasted with the poor, rambling, uncertain theories of uninspired men, who are controlled by the systems of men rather than guided by that "more sure word of prophecy," the revelations of God.

To the Latter-day Saints the doctrine of the resurrection is a living, tangible reality because, added to the testimonies of the Jewish Scriptures, the Old and the New Testaments, and the Book of Mormon, which corroborates the Bible, they have the testimony of men in this century, who have seen the living bodies of resurrected beings. Joseph Smith was a man of unblemished character. His veracity was never impeached. His honor in religion, in morality and business transactions, attested by friend and foe, were unsullied to the end of his mortal career, when he sealed his testimony with his innocent blood. His testimony is that he saw God the Father and His Son Jesus Christ, the latter on several occasions. Joseph also had a visitation from John the Baptist, Peter, James, John, Moses, Elijah, Moroni and other ancient prophets of

God who lived on the Eastern or Western hemispheres. He was not alone in being a witness to the existence of resurrected beings. Others in modern times also have seen these, and have published their testimonies to the world. Those who have received the witness of the Holy Ghost, and who also know that there is a resurrection and that the words of the Savior and the prophets are true and faithful, are numbered by the thousands.

This is my testimony on the subject: I testify in the name of the resurrected Redeemer that God has spoken from the heavens in this age of the world; that Jesus Christ is the Son of God, the Redeemer of the world; that Joseph Smith was a prophet of the Most High, and received the revelations of God for the benefit of mankind; that angels and ancient prophets visited him and delivered to him the keys of the "dispensation of the fullness of times;" that Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, each in his time, has been the successor of the prophet Joseph Smith, and that Joseph F. Smith is now such successor. I also testify that all who receive this Gospel with honest hearts shall know that the doctrine is true, and if they are faithful unto death shall come forth in the resurrection of the righteous, to live and reign with Christ a thousand years. Those who reject this message, and who fight against the truth and persecute the advocates thereof will, unless they repent, die in their sins, and will remain unredeemed, their bodies in the earth, their spirits in bondage, until the thousand years are finished, when death, hell and the grave shall deliver up their dead to stand before God, living, resurrected beings, to receive the reward of their deeds, whether they be evil or whether they be good.

THE BOOK OF MORMON.

It is not the purpose in this brief chapter to enter into a detailed argument on the divine authenticity of the Book of Mormon, but to state sufficiently what the sacred record purports to be. The Bible records some of the leading events in the dealings of the Almighty with His children upon the Eastern hemisphere, prefaced by the Mosaic history of the creation. The Book of Mormon is to the American continent what the Bible is to the Eastern. The Bible is more especially the stick of Judah, being written by Jewish prophets and apostles. Of the ten tribes carried into the North countries and lost from the world, the Bible gives no account, beyond brief statements which go to prove that they were lost to the rest of mankind.

Of the various colonies "scattered from the tower of Babel" upon all the face of the earth, according to Genesis, chapter xi., the Bible offers no information. Of the branches of Joseph which ran over the boundary walls of the other tribes of Jacob, extending to the utmost bounds of the everlasting hills, the Jewish record is silent.

What became of them? Whither did they flee, and are they lost to God? Are they less His offspring because they went to people other lands? From the time the ten tribes were carried away, no communication has been established between them and the Gentile nations, and not until the discovery of America by Columbus was there any correspondence between the aborigines of America and the countries of Europe and the East. Because these were lost to Jew and Gentile, is it reasonable to suppose they were lost also to Him who is the Father of the spirits of all flesh, and who made of one blood all nations to dwell upon all the face of the earth? Reason, mercy, justice and the Bible all deny that these should not have revelations from God and write them as well as did the Jews. Jesus Himself most emphatically declared, "There is nothing covered, that shall not be revealed, neither hid, that shall not be known." (Luke xii: 2.) The Book of Mormon reveals the fact that from the

Tower of Babel came a colony of people to the Western continent. They were led by a prophet to whom God spake and His words were written. They became a mighty nation on this land, having prophets and inspired men to lead them. Finally, like the Jews, they fell into apostasy and through war and bloodshed became extinct as a nation. The Book of Mormon gives a brief review of their rise, progress and fall. It also records the fact that in the days of Jeremiah, two colonies came from Jerusalem to America, years before Christ. It gives a history of God's dealings with them until four hundred years after Christ, covering a period of one thousand years.

From the Book of Mormon we also have light thrown upon sayings of the Savior, recorded in the New Testament. He said to the Twelve, "Other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." (St. John x: 16.) Who can tell us where those other sheep were and when the Savior visited them? He said they should hear His voice. The Book of Mormon gives the history of this visit to the descendants of Jacob upon this land. He organized His church among them, with apostles, prophets, etc., "one fold and one shepherd." This occurred subsequent to His resurrection. While teaching His disciples on this land, He told them of this statement to the Jewish apostles, that He had other sheep to visit; and to the apostles chosen upon this land He said, "I have other sheep which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice and shall be numbered among my sheep, that there may be one fold and one shepherd; Therefore I go to show myself unto them." (III. Nephi, chapter xvi: 1-3.)

These sayings of our Savior afford the only present scriptural and reasonable interpretation of the parable in Matthew, thirteenth chapter: "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The leaven must be a symbol

of the Gospel, as its effects upon the meal to lighten and prepare it for use are like the effects of the Gospel of Christ upon the hearts of those who obey the same, viz., to refine and purify that men may be prepared for the kingdom of the Father. The three measures of meal doubtless are representative of three divisions of the house of Israel. These were, according to the Book of Mormon, the Jews in Palestine, the seed of Joseph on the Western hemisphere, and the ten tribes in the North country. These all were visited by the Savior. They heard His voice and were taught of Him "one Lord, one faith, one baptism," that there might be "one fold and one shepherd." The Gospel going to the Gentiles could have no part in the fulfillment of the parable of the three measures of meal, because the Messiah never did visit the Gentiles, and He says of the other sheep, "they shall hear my voice." The only account of such an event given to mankind thus far is that recorded in the Book of Mormon. If that is not the true one, then we must look for one no less remarkable and no less in conflict with the spiritual bigotry and ignorance of the nineteenth century. That there should be a record kept by another branch of Israel than the Jewish tribe, is plainly set forth by Ezekiel in his thirty-seventh chapter, where the Lord commands the prophet to take "one stick" and write upon it for Judah and his brethren, and another stick and write upon it for Ephraim and his brethren, and then predicts that they shall become one in the hand of the Lord. The Book of Mormon claims to be the stick of Joseph, and it and the Bible have become one in the hand of the Lord in these last days. Each corroborates the other. They are one in doctrine, one in prophecy, one in history so far as they treat upon the same events. Each throws light upon the other, and yet bear the marks of having been written far apart by a different people, of different surroundings and education.

Isaiah speaks of a book (see Isa. xxix.) that should come forth. And "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 sayeth, I can not; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he sayeth, I am not learned." This prophecy was verified as set out in a

previous chapter. The book itself was delivered by an angel to the young man Joseph Smith, with the injunction that they should never be used to get gain, but for the salvation of mankind. Joseph, feeling his own weakness and knowing that he could not of himself translate them, acknowledged that he was not learned. He was told that he should translate them by the gift and power of God, which he did by the use of the Urim and Thummim, the instrument used by seers of old. Thus were the words of the prophet Isaiah verified.

No amount of credulity could make a reasonable mind believe that Joseph Smith, an unlettered, unsophisticated boy of twenty-two years, could prepare such a scheme, conniving with men of maturer years to aid him in the fraud, that the words of an ancient prophet, spoken 2,500 years before, should be literally fulfilled. The probability is that neither Joseph Smith, Martin Harris nor Prof. Anthon knew anything of the words of Isaiah relating to such a record. Prof. Anthon was not in sympathy with Joseph Smith and became an avowed opponent of the Book of Mormon. What he said in fulfillment of prophecy in this instance regarding the Book of Mormon may be said of all others, for many have been verified since it came forth—prophecies regarding it and predictions in the book itself.

The Psalmist David said that "Truth shall spring out of the earth and righteousness shall look down from heaven." The Book of Mormon was written upon metallic plates, and hidden in the earth 400 years after Christ. They literally came out of the earth, and righteousness in the personage of a holy angel came down from heaven and placed them in the hands of the Prophet Joseph Smith. Isaiah speaks of the ancient seers being covered, and that in the latter days their speech should be "low out of the dust." The Book of Mormon was written by seers upon the American continent. Through martyrdom they had been covered and their words lost to the apostate Lamanites for many generations. In the last days, however, their words came forth. They speak "out of the dust" and light shines upon the hidden mysteries of a whole continent, revealing a period of ten centuries.

Among the many prophecies in the Book of Mormon verified since its publication in 1829, is one found in II. Nephi, chapter 29, verse 3: "And because my words shall hiss forth, many of

the Gentiles shall say, A Bible! A Bible! we have got a Bible and there cannot be any more Bible.

"But thus saith the Lord God: O fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the Bible which they receive from them? Yea, what do the Gentiles mean? Do they remember the travels, and the labors, and the pains of the Jews, and their diligence unto me, in bringing forth salvation unto the Gentiles? O ye Gentiles, have ye remembered the Jews, mine ancient covenant people? Nay; but ye have cursed them, and have hated them, and have not sought to recover them. But behold, I will return all these things upon your own heads; for I the Lord have not forgotten my people. Thou fool, that shall say, A Bible, we have got a Bible, and we need no more Bible. Have ye obtained a Bible, save it were by the Jews?

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many, that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word, ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be, until the end of man; neither from that time henceforth and forever.

"Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written: For I command all men, both in the East and in the West, and in the North, and in the South, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which

shall be written, I will judge the world, every man according to their works, according to that which is written.

“For behold, I shall speak unto the Jews, and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will shew unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham, that I would remember his seed forever.”

It has been decreed by the Almighty, and spoken of by Book of Mormon prophets that slavery should not obtain and be perpetuated upon this land: “Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.” (Ether ii: 12.) This decree of the Almighty has determined the history of this country from the beginning, so far as internal slavery and freedom from bondage of other nations is concerned. If the skeptic shall say that the prophecy was published to the world long after the freedom of the American colonies and the independence of this government were attained, we call attention to the fact that slavery has been abolished in this land since then, and that no nation which has made war with the United States has ever succeeded, and never will, unless the inhabitants of this land shall become overwhelmed in iniquity and abominations.

Another striking prediction contained in the Book of Mormon is the following: “And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles; and I will fortify this

land against all other nations ; and he that fighteth against Zion shall perish, saith God ; For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words." (II. Nephi x : 11-14.) Gradually, yet with certain progress, has the government of kings been abolished from the American continent until nearly all governments in North and South America are republics. Canada is still under the rule of Great Britain, but is managed in such a manner that the liberties of the people are almost, if not quite equal to those of a republican territory. Those who know the history of the effort to make Maximilian a king in Mexico also know how terribly the words of the Book of Mormon have been verified : "For he that raiseth up a king unto me shall perish."

This continent is the land of Zion, "and he that fighteth against Zion shall perish, saith God." Before the late Spanish-American war, George Q. Cannon read these predictions from the Book of Mormon before a congregation in the Tabernacle, and with a knowledge that these prophecies were given of the Lord foretold the result of the war and the certain banishment of Spanish kingly power from the American isles. Other prophecies of the sacred volume have been verified since its publication to the world. Those verified should establish faith in reasonable minds that the unfulfilled parts will surely come to pass.

The external evidences afforded by archæologists to the divine authenticity of the Book of Mormon are very numerous ; they may be ascertained by a careful study of the sacred volume and a comparison with the discoveries of later times, in the ruins of ancient cities, towns, temples, roadways, etc., which have been brought to light and are treated upon in the writings of Stevens and Catherwood, Dr. Le Plongeon, and many other eminent antiquarians. While the Book of Mormon without investigation is discarded, its opponent is led to prove its divinity by his researches into archæology. In connection with the coming forth of this word Isaiah said, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

All the old subterfuges published against the book have been exploded long since, and yet people are still repeating them. It was stated that Joseph Smith's ingenuity and Sidney Rigdon's

learning devised the Book of Mormon from the Solomon Spaulding romance. The Book of Mormon was published to the world before Joseph Smith and Sidney Rigdon ever saw each other. Prof. Fairchild of the Oberlin College in Ohio, examined the Spaulding manuscript and compared it with the Book of Mormon; he then testified over his signature that there was no similarity between them.

Some people have ridiculed the record because in point of literary merit it did not equal the Jewish record, the Holy Bible. If this were any just cause of rejection, why not discard several books in the Bible because their literature does not equal in merit the writings of the patriarch Job? But laying this aside, the Book of Mormon offers its own explanation of literary defect. "Condemn me not because of mine imperfection; neither my father, because of his imperfections; neither them who have written before him, but rather give thanks unto God that He hath made manifest unto you our imperfections, that ye may learn to be more wise than we have been. And now behold, we have written this record according to our knowledge in the characters, which are called among us the Reformed Egyptian, being handed down and altered by us, according to our manner of speech. And if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language, therefore He hath prepared means for the interpretation thereof." (Mormon ix: 31-34.) In the preface of the record is written: "And now if there be faults, they are the mistakes of men, wherefore condemn not the things of God, that ye may be found spotless at the judgment seat of Christ." "But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit, he shall know that these things are true; for it persuadeth men to do good." (Ether iv: 11.) Again, "And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. Behold, I am Moroni; and were it possible, I would make all things known unto you."

(Mormon viii: 12.) Those persons who would esteem literary imperfections an evidence against the divine authenticity of the Book of Mormon must belong to one of two classes—they are either not honest at heart and are seeking opportunity to evade the responsibility of knowing the truth, or they are shallow-minded, and to the world of sound reason, good judgment, and practical ability prefer the shadow compared with the substance. He “that will do the will of the Father shall know of the doctrine,” is the promise of our Savior; and the promises in the Book of Mormon that those who will not condemn the things of God because of human imperfections, but shall receive greater knowledge, are plain enough to condemn the world if they reject them, as much as the teachings of the Jewish record shall condemn mankind if they will not hearken.

The truth of the Book of Mormon is affirmed by the direct testimony of four witnesses—Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris, who saw the angel Moroni, and the ancient plates from which the sacred volume was translated. None of them ever wavered from that testimony. They maintained it under great trials and persecutions to the end, and Joseph Smith sealed his testimony with his life, a martyr to the truth. Eight other men, whose names are recorded in the fore part of the book, saw and handled the plates. Many thousands of people from various lands and climes have read the book with prayerful hearts, have received the ordinances of the Gospel and by the power of the Holy Ghost solemnly testify that the Book of Mormon is a divine record. Added to this I testify, as an humble disciple of the Lord, in the name of Jesus Christ who is our Redeemer, that Joseph Smith was a prophet of the living God and the Book of Mormon is a divine record, revealed by the God of heaven and translated by the gift and power of God as a witness unto this and all future generations that Jesus is the Christ, that the Bible is true, that there is but one plan of salvation, and that Jesus taught the same plan to the Jews, to the seed of Joseph and to the lost tribes by his own personal ministrations. He also sent the Gospel to the Gentiles by the hands of His apostles, and thereby shows to all men in every land and in all ages that God changes not, and is the same today, yesterday and forever.

MARRIAGE.

No people hold more sacred the principle of marriage, nor esteem more highly the possession of chastity, than do the Latter-day Saints. Among no people, either Catholic or Protestant, is a lapse of virtue so rare as among this people. We consider sexual crime the most blighting curse that infests the earth today. Adultery is considered as next in the catalogue of crime to murder. Individuals guilty of fornication or adultery are promptly excommunicated from the church, unless the sin is followed by the most profound repentance and the best reparation which can possibly be made. The children around the family altar, in Sunday school, Mutual Improvement Associations, Primary Associations, and all the institutions of the church, are taught to hold their virtue more sacred to them than life itself. When they attain to years of maturity and enter the holy state of matrimony, they vow before God, angels and living witnesses that they will never violate the marriage covenants.

We believe that God ordained the union of the sexes in marriage, not only for time but for all eternity. It is greatly due to this fact and the deeply religious element which enters into marriage among our people, that divorces are so rare. Young men and women are taught that, while pure love and perfect congeniality should exist between the parties to the marriage covenants, passion and infatuation should not be the ruling motive, but principle should control; and that in the weakness of humanity the dangers of mistakes in the mating of the sexes are so great, the only safe way is to seek in prayer and supplication the guidance of divine Providence; they are also taught to so live in daily walk and conversation that their heavenly Father will answer their prayers. To feel sublimely impressed that marriage is for all eternity, and that God is directly interested in us, tends to make people more careful and considerate, more prayerful in choosing a husband or wife, than otherwise they would be. The result of such teaching is

a far greater percentage of happy unions and a much smaller percentage of divorces among the Latter-day Saints than among other Christian communities.

The primary design of marriage, to "multiply and replenish the earth" and not to gratify lust, is upheld by the Latter-day Saints as in no other community. The consequence is twofold. Infanticide, foeticide and illegitimacy are very rare. The two former practices, so common in the world and adopted to lessen the responsibility of child-bearing while increasing the facilities for lustful gratification, are esteemed by this people as abominations in the sight of God, little short of outright murder in heinousness. Parties known to be guilty of such acts would not be fellowshipped in any sense, but would be cast out of the church without hesitation. The result of such high regard for the purposes of the Lord in marriage is, that the percentage of children in every family is much larger on the average than it is among any other Christian community of equal population. Because the children are numerous they are not weaker but usually stronger in body and intellect than in communities where the blighting curse of a reprehensible modern custom prevails. The wives of men thus taught and convinced of the sacredness of their procreative functions are healthier and happier in the home than are the wives and mothers in other communities. Prof. Phineas Priest, a non-"Mormon" phrenologist who traveled among the "Mormon" people in Idaho and Utah, said that in all his travels he had not found so large a percentage of healthy and intelligent children, with a corresponding condition of health and happiness on the part of the mothers, as he had among the "Mormon" people.

As to the eternity of the marriage covenant, a helpmeet was provided for man before death entered the world and therefore death could not prevail against the covenants of the Lord. "And the Lord God said, It is not good that the man should be alone. I will make him an helpmeet for him." (Gen. ii: 18.) The Savior came and offered up a sacrifice to redeem man from the fall, to destroy death and all the effects thereof. If His atonement simply redeemed the body from the grave, without restoring the condition of the Paradise lost, it would be alto-

gether incomplete, and the words of Paul would be without effect wherein he said to the Corinthians, "O, grave, where is thy victory? O, death, where is thy sting?" If death destroyed and the grave buried the covenants of the Lord, we would indeed be, as Paul says, "of all men most miserable." God is eternal, and "I know that whatsoever God doeth, it shall be forever." (Eccl. iii: 14.)

When the ceremony of marriage is performed by a true servant of God, and the parties to the agreement are under the same covenant, he pronounces them one for time and all eternity. If this were not true of what avail was the authority delegated to Peter, when the Lord said unto him, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." (Matt. xvi: 19. The apostle Peter, performing the marriage ceremony for members of the Church of Christ, would not pronounce them husband and wife "until death do you part;" for death was to be banished and "immortality brought to light" through the atonement of Christ.

All Christians pray and sing and preach about going to heaven. Will they be in the Lord there? If so, and they have embraced the true Gospel here, they will be united as husband and wife for all eternity, and that covenant will prevail there; hence, the apostle Paul says, "Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord." (I. Cor. xi: 11.) If they are in the Lord, then they are united; if not in the Lord, they are damned.

Again the same apostle tells us, "For the husband is the head of the wife, even as Christ is the head of the church." (Eph. v: 23.) Will any man say that Christ was the head of the church for time only, during His few years of brief mortality, and that then the church is left without a head? No; Christ is the head of the church for all eternity and God so designed the husband to be the head of the wife.

The doctrine of marriage until death, appears to be a Sadducee doctrine, for they denied the resurrection. It was the Sadducee who asked the Savior whose wife should the woman be who had seven husbands in this world. The answer was undoubtedly designed to apply to those who rejected the

Gospel of Christ, while pretending to cling to the laws of Moses. They virtually made a covenant with death. Isaiah says, "And your covenant with death shall be disannulled, and your agreement with hell shall not stand. When the overflowing scourge shall pass through, then ye shall be trodden down by it." (Isa. xxviii: 18.) In making a covenant with death they broke the "everlasting covenant" and dishonored God, for He is everlasting and His ordinances endure forever, unimpaired by death, hell or the grave.

The earth also is defiled under the inhabitants thereof, because they have "transgressed the laws, changed the ordinances, broken the everlasting covenant." (Isa. xxiv: 5.) As a result of this condition the prophet says: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned and few men left." (Isa. xxiv: 6.) Among the causes of this great desolation yet to come upon the earth is the breaking of the everlasting covenant. The earth is to be burned and few men left. Jesus says that except "those days shall be shortened there should be no flesh saved." To shorten those days and provide the way for honorable women to fill the measure of their creation in holy wedlock, God has restored this everlasting covenant and will yet cleanse the earth of wicked men by His judgments, until few men shall be left. Whoredoms, adultery and all sexual abominations will be swept away, and the words of Isaiah in the fourth chapter will be verified. They that are the "seed of Abraham will do the works of Abraham." As the apostle Paul says, "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." (Gal. iii: 29.) That all honorable women, who desire wifehood and motherhood under the laws of God may have this privilege and not be left to live and die as spinsters, nor become a prey to wicked, lustful men, God will fulfill the prophecy found in Isaiah, chapter iv., verses 1, 2: "In that day seven women shall take hold of one man, saying, we will eat our own bread and wear our own apparel; only let us be called by thy name to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

THE MILLENNIUM.

The Latter-day Saints are looking for the coming of the Savior to reign upon the earth, at which coming will commence the reign of peace for one thousand years. This is the Millennium, during which period Satan will be bound and all iniquity shall be done away. When Jesus had finished his ministry at Jerusalem and had ascended into heaven from the presence of His apostles, two heavenly beings "stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.'" (Acts i: 10, 11.) He ascended in glory and power. In glory and power will He come to reign. The preparation shown forth in the restoration of the Gospel by a holy angel; the gathering of Israel; the restoration of the ten tribes; the return of the Jews; the establishment of Zion and Jerusalem—all are signs to precede His second coming, as referred to in preceding chapters of this little work, in its discussion of several subjects.

That Jesus will come in power and glory is evident from many prophecies. And Enoch also, the seventh from Adam, prophesied of these, saying, "Behold the Lord cometh with ten thousands of His saints to execute judgment upon all." (Jude i: 14, 15.) Malachi says: "Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to His temple. But who will abide the day of His coming, and who shall stand when He appeareth?" For He is like a refiner's fire and like fuller's soap." (Mal. iii: 1, 2.) Unlike this first advent as the meek and lowly babe of Bethlehem, He next comes in glory, to avenge the blood of His Saints, to purify the sons of Levi, to cleanse and purify the earth that it may enjoy a reign of peace and rest.

When Jerusalem is partly rebuilt by her ancient covenant people, the Gentile nations will be gathered against them to battle. Then will the crucified Redeemer appear to the Jews.

He will set his feet upon the Mount of Olives, and the mount will cleave in twain. The house of Judah will look upon Him, and seeing the wounds in His hands and feet, will ask where He obtained them. When He shall answer, "In the house of my friends," they will weep and mourn, their separate houses and families apart, to realize that He whom their fathers rejected is in truth their Deliverer and Redeemer. Then will the fountain for uncleanness be opened, and the house of Judah will be baptized for the remission of their sins.

"Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against the nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall move toward the north, and half of it toward the south." (Zech. xiv: 1-4.)

"And one shall say unto Him, What are these wounds in Thine hands?" Then He shall answer, "Those with which I was wounded in the house of my friends." (Zech. xiii: 6.) "And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain; every family apart, and their wives

apart." (Zech. xii: 9-14.) "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. xiii: 1.)

Many other plain and precious prophecies of the Old and New Testaments might be cited to show forth the second coming of our Savior. These predictions are corroborated by the prophecies in the Book of Mormon, and by the predictions of the prophet Joseph Smith, made in the revelations of God to him in these latter days.

In close connection with the Savior's second coming will be presented the glorious conditions of the Millennium. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." (Hab. ii: 14.) "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: And the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi: 6-10.)

Man is the great head of God's creation, the image of his Maker. He has made him "a little lower than the angels, and hast crowned him with glory and honor." (Ps. viii: 5.) Man led the way to the fall by which came the enmity between himself and the lower animal creation. Should man not lead the way, as the Lord directs, back to his "Paradise Lost"?

As an incident pointing the way to and expressing the true spirit of the Millennium, when Zion's Camp, a body of more than 200 men, journeyed through the wilderness of Indiana, Illinois and Missouri from Kirtland to Western Missouri, the Camp at night would be visited by serpents, which the brethren were inclined to destroy. The Prophet Joseph told them not to kill the snakes, but to carry them peaceably from their tents with sticks. Joseph promised them that if they kept this counsel none should be bitten, adding that it was man's duty to set the example of peace and lead the way back to the perfect

harmony existing in Eden before the fall. The Camp observed his advice and realized his promise.

The time spoken of by Isaiah, as already referred to here, was also predicted by Joel when he said: "And ye shall know that I am in the midst of Israel, and that I am the Lord your God and none else: And my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." (Joel ii: 27-29.) The apostle Peter, upon the day of Pentecost, gave the multitude to understand that the Spirit which gave utterance to the apostles on that occasion was the same Spirit concerning which Joel the prophet said in the last days should be poured out, not upon the few only, but upon all flesh. The Spirit of God alone can bring perfect unity, destroy enmity, and fill the earth with the knowledge and glory of God.

Of this glorious epoch the prophet Jeremiah says: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Jer. xxxi: 34.) Such a condition would be in harmony with the promise of the Savior that there should be "one fold and one shepherd." The Spirit of Truth is the guide into all truth, rather than to man-made theories taught by men devoid of the authority and inspiration of Almighty God.

Paul says, "When that which is perfect is come, then that which is in part shall be done away." (I Cor. xiii.) Prophecy and tongues and the gifts of the Gospel imperfectly enjoyed by man in his weakness were never designed to be done away until we come to enjoy a more perfect fullness, "when we see as we are seen and know as we are known." Zephania says: "For then will I turn to the people a pure language that they may all call upon the name of the Lord, to serve Him with one consent." (Zeph. iii: 9.) The pure language was confounded at the tower of Babel, because men sought to thwart the pur-

poses of Jehovah. When the time comes that the wicked who will not obey are swept from the earth, the Lord will restore to His children the language which they learned from their mother tongue and which was spoken from Adam to the time of the tower of Babel. He will also unite the great bodies of water into a mighty ocean and roll it back to its place in the North, while the lands of the earth will be reunited and become one vast continent.

Isaiah says, speaking of the land of Zion, which is the Western hemisphere, and the land of Jerusalem, on the Eastern continent: "Thou shalt no more be termed forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." (Isa. lvii: 4.) In other words, the lands shall be united. What a glorious period and condition! The earth geographically restored, spiritually redeemed and politically exalted to the government of God. John, the revelator, prophesied: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever." (Rev. xi: 15.) And again, in the twentieth chapter, fourth verse, "And I saw thrones, and they sat upon them, and judgment was given unto them: And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: And they lived and reigned with Christ a thousand years."

The further writings of the apostle John in the Apocalypse describe the conditions of peace during the Millennium, and subsequently the last resurrection, the change of the earth, the banishment of Lucifer therefrom, and the earth celestialized as man's eternal abode, our heaven. The apostle Peter says "the elements shall melt with fervent heat," and John the apostle informs us that the earth shall become as a sea of glass, a great Urim and Thummim. What a joyous consummation to the labors of the faithful, in the great and marvelous blessings that will bring such glory to those that serve the Lord and to their heavenly abode!





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