

"THE CHOICE SEER,"

By G. P. DYKES.

FOLSOM, August 4th, 1866.

DEAR BROTHER DYKES :

There having been some arguments up this way about who is the *Choice Seer*, will you please give us your opinion more fully on that subject, and also what you think about seventies presiding? and very much oblige

Your Brother,

E. C. BRAND.

ANDERSON HALL, NAPA COUNTY, August 7th, 1866.

DEAR BROTHER E. C. BRAND :

Your note of inquiry is at hand, and in reply, permit me to say, that my firm belief is, that JOSEPH SMITH, the oldest son of the martyred Prophet, is, or will be, the *choice Seer*. But as all correct opinions must be founded upon good evidence, I will endeavor herewith to give you *some* of my reasons for coming to this conclusion.

In sections 30 and 43 (Old Edition D. and C.) we read that the name of the martyred Prophet *was* JOSEPH. This gives the starting point fixed by Revelation. And I shall now endeavor to show the difference between Joseph the Seer,* (the martyred Prophet) and the *choice Seer*. In 2d Nephi, 2d Chapter, (from which I now quote) we read that the name of the *choice Seer* should be the same as his father's. I admit, E. C., that the martyr's father was *called* JOSEPH; but we have no special revelation to prove that this really was his name, that he had before; and as Abram, Jacob, John the Baptist, Jude, Paul, etc., did not get their right names at first, we

cannot say that the name of the martyr's father was Joseph, fixed by revelation. But with reference to the present Joseph, we have *his* father's name given by revelation, wherein it admits of *no* mistake, that it was JOSEPH. His son bearing the same name should be the *choice* Seer, being the same name as the son of Jacob, who was sold into Egypt. Thus we have the starting point fixed upon a sure foundation. Joseph of old, while in Egypt, prophesied thus, the Lord promised me, saying : " A *choice* Seer will I raise up out of the fruit of thy loins, and *he* shall be esteemed highly among the fruit of thy loins." (The Lamanites.) Here we see that not only the *writings* and the *name* of the *choice* Seer are to be highly esteemed among the Lamanites, but *he*, (the man himself) will be highly esteemed *among them*. Whilst Joseph the Seer was scarcely known to any of them—again the *choice* Seer shall do a work, which shall be of great worth unto the Lamanites, "even to the bringing of *them* to the knowledge of the covenants which I have made with thy fathers." Did Joseph the Seer bring the Lamanites to the knowledge of the covenants made with their fathers? Again the Lord says : " The *choice* Seer *shall* do my work." We cannot make this mean the writings of the man after his death, but the *man himself* should do the work ; while Joseph the Seer only *commenced* it, when he fell by the hands of wicked men. Again : The *Choice* Seer " shall be great like unto Moses." Joseph the Seer was great like unto Samuel, Isaiah, or Peter ; but not great in signs, wonders, and divers miracles, *like* unto Moses.

In November, 1833, the Saints were driven from the land of Zion, in Missouri, and in the following month the Lord gave a revelation (see 98) which contains the parable of the Nobleman's Vineyard, etc. In this parable the lord of the vineyard calls upon *one* of his servants to gather up the strength of his house and go and *Redeem* his vineyard. " And his servant went straightway and *did* ALL things whatsoever his lord commanded him," which included the *Redemption* of Zion. Now remember, E. C., that the Lord has said (as before quoted) that the *choice* Seer " SHALL do my work." Then if Joseph the Seer did " break down the walls of mine enemies;" if he did " throw down their towers;" if he did " scatter their watchmen," and did *redeem* Zion, and all the Saints are now at home, resting in peace and safety " in the promised land,"

then the question is fully settled that Joseph, the martyred Prophet, was the *choice* Seer. But if he did *not* do all these things, then he was not the choice Seer, or Moses man referred to in sec. 101, par. 3. Consequently we must "look for another," who must, however, be of the martyr's lineage, and bear his name. Sec. 6, par. 3, D. and C., and 2d Nephi, 2d Chapter.

In June, 1851, the first Elders were appointed to go up to the Land of Zion, and on their return they gave such a glowing description of the country, that it caused the spirit of gathering to prevail in all the Church; and they wished to go up straightway to possess the goodly land, notwithstanding the Lord had commanded them to "let the work of the gathering be *not* in haste, nor by flight" Yet the excitement spread among the Branches, so that even Sidney Rigdon, who had been commanded to "write a description of the land of Zion," was not free from its influence, and exalting "himself in his heart," he gave such an *exaggerated* account, that it was not accepted, and he was commanded to make another, in which commandment, it was said, "if the Lord receive it not, behold he" (Sidney) "standeth no longer in the office which I have appointed him." In this state of excitement, the saints were willing to dispose of their property, at almost any sacrifice, to go up to the Land of Zion, to get their inheritance set off to them, not thinking but what Joseph the Martyr was the *choice* Seer to set in order the Lord's house, and arrange by lot their inheritance. But while this excitement prevailed among them, and they were so exceedingly anxious to go up and possess the goodly land, the Lord gave a Revelation, informing them, that the man of *power* to set off their inheritance, had not yet come. The revelation reads thus, "And it shall come to pass that I the Lord God will SEND one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the House of God, to arrange by lot the inheritance of the saints," etc. Thus while Joseph the Seer was in their midst, the Lord told them HE would yet *send* the mighty man of *power* to arrange their inheritances. Could the Lord *send* them a man who was already in their midst? But under the great excitement then prevailing these

things were overlooked. Yet when this man of *power* comes we may then expect all things pertaining to God's house will be set in order. Then we may look for Zion to be redeemed, the saints get their inheritance by lot, the elders endowed with power from on high and all the scattered tribes of Israel be gathered home.

I admit, E. C., that Joseph the Seer once thought he was the man to do this great work, for early in 1834 he sent out Parley P. Pratt, Lyman Wight and others, to "gather up the strength of the Lord's house," that they might go up and redeem the land of Zion. But while thus engaged the Lord (who is rich in mercy) *again* corrected that idea by giving *another* Revelation, (sec. 101, D. & C.) informing Joseph the Seer, that HE would yet "raise up" the Moses man of *power* to do that work. The revelation reads thus, "Behold, I say unto you, the redemption of Zion must needs come by *power*; therefore I *will raise up* unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, *even so* shall the Redemption of Zion be."

From the above quotation, we learn that the man to do this great work must be a *choice* seer indeed, clothed with power like unto Moses. Did the martyred Prophet ever have power like unto Moses? If so, in what did it consist? And further, you must remember that Joseph, the Seer, was already "raised up," being in his twenty-ninth year, and had already been a Prophet, Seer, Revelator and Translator, over six years, and was then engaged in gathering up the strength of the Lord's house to redeem Zion, when he received the revelation informing him that the Moses man of *power* to do that great work was yet to be "raised up" (little Joseph being then but fifteen months old). After this Revelation was given, how any one could ever believe that Joseph, the Martyr, was the *choice* Seer to redeem Zion, I cannot tell, for after he had commenced that work, the Lord told him (as before stated) that the Moses man of *power* to redeem Zion was yet to be "raised up." But still, Joseph the Seer seemed to think he was the man, for that same season he gathered up

about four hundred and seventy-five men, and started up to redeem the land of Zion, but when that "camp" had got as far as Fishing River, Mo., the Lord gave them *another* revelation (sec. 102) informing them that Zion *could not* be redeemed "until mine elders are endowed with *power* from on high," showing that the Moses man of *power* was not then in their midst: hence it is written in the same revelation, "Therefore it is expedient in me that mine elders should *wait* for a little season, for the redemption of Zion," yet it seemed expedient that *they* "should be brought thus far, for a trial of *their* faith." It seems strange that after these four Revelations were given, that the saints should still have thought that Joseph the Martyr was the *choice* Seer to redeem Zion. But stranger still, that any one should *now* think he was the *choice* seer, for the choice seer *is to redeem* Zion, and give the saints their inheritances while Joseph the Seer is dead, and multiplied thousands of oppressed and wandering pilgrim saints can testify, that Zion is not yet *redeemed*, and the law says it cannot be "until mine elders are endowed with power from on high," which they have *not yet* received. Remember, E. C., the Lord says the choice seer "shall be great *like* unto Moses." Moses' greatness consisted in the *rod of power*, by which he could smite the land of Egypt with plagues, turn the water into blood, divide the sea, and from the solid rocks call forth the living streams, to quench the thirst of the hosts of Israel, and by that rod of power he could lead the people forth out of bondage, and by faith call down the bread of heaven to feed the hungry tribes of Jacob, who, under Moses' hand, were led by a bright cloud in the day time, and the shining of a flaming fire by night. And the choice seer "shall be great *like* unto him" in leading the people out of bondage. Did the martyred prophet do all these things? Again, the *choice* seer is not only to bring forth the word of the Lord unto the Lamanites, "but to the *convincing* of them of my word which shall have *already* gone forth among them." Now, Joseph the Seer did send forth the word of the Lord among them (secs. 51 and 54) but *he* did *not convince* them. In the fall of 1850 Oliver Cowdery, Parley Pratt, Peter Whitmer, and Ziba Peterson, were sent out by Joseph the Seer to the Lamanites with the fulness of the gospel. But they would not receive it, and notwithstanding that was about

thirty-six years ago, instead of Joseph the seer *convincing* them of the covenants made with their Fathers (which the *choice* seer is to do) they are *still* roaming over the western wilds in heathenish darkness. Again, the Lord speaking of the *choice* seer says, "And out of weakness he shall be made strong in that day when my work shall commence among all my people unto the *restoring* thee, O House of Israel, saith the Lord." In the 3rd chap. and 51st v. 1 Nephi, we learn that the work of *restoring* Israel will not commence "among all my people," until a universal war shall commence among all the Nations who belong to the Mother of Harlots; then in that general war the Lord will commence more fully to gather the House of Israel. And in that day the *choice* Seer shall be made strong out of weakness, hence he must be *living* on the earth at that time, or Joseph the Seer must be *resurrected*—for he has been dead more than twenty years already, and the work of the gathering of the house of Israel has scarcely commenced yet. Again, in the 11 ch., 11 v., and 12 ch., 1 v., 3d Nephi, and 12 ch. and 12, 13 and 14 vs., 2d Nephi, we read that the work of the Father to gather in all Israel will *not* commence until the Elders of this Church shall take the Book of Mormon to the Lamanites, and "their scales of darkness shall begin to fall from off *their* eyes;" and in those days the Lord shall "smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," and he will "reprove with equity for the meek of the earth;" and then when these things take place "shall the wolf 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." Now, E. C., if in the days of the martyred Prophet the Lamanites did receive the gospel and are now all good Christians, and the house of Israel were all gathered back to Palestine, and the wicked were all slain, and the meek established in the earth, and the wolf and the lamb are dwelling together, and a little child is leading about the old lion, and peace universal is established, then the arguments are conclusive that the martyred Prophet was the *choice* Seer, and controversy should cease.

In Sec. 85, D. and C., the unmistakable sign is given, that when the "heathen nations, the house of Joseph," (the Indians,) "shall hear the gospel of their salvation" in their own

tongue, "by the administration of the Comforter, shed forth upon them," (the Elders,) wherein they will be enabled to speak to the Lamanites, and to all the nations of the earth, in their own language, by the gift of tongues. Then will the work of the Father have commenced, and the *choice* Seer will then be "made strong out of weakness." And if the Elders had the power to do all these things in the days of Joseph the martyr, it would be strong evidence in favor of his being the *choice* Seer. But, if they could *not* speak to all the nations in their own languages by the gift and power of the Holy Ghost in his days, then we must look to *his* son Joseph to be the *choice* Seer. Again, in the 1 ch. and 12 v. of Ether, we read that when the house of Israel shall rend the veil of unbelief, and call upon the Father in the name of JESUS, then shall they "know that the work of the Father *has* commenced upon all the face of the land." If, then, the house of Israel did rend the veil of unbelief, if they did begin to call upon the Father in the name of JESUS in the days of Joseph the martyr, then we may call him the *choice* Seer. But if the Jews are still in unbelief, if they still abhor the name of JESUS and will not call upon the Father in his name, then "look we for another" to be the *choice* Seer, who must, however, arise in the house of Joseph the martyr and bear his name. But let us return to the 2d ch. 2d Nephi. Speaking of the *choice* Seer, it is written, "Behold THAT Seer will the Lord bless, and they that seek to destroy *him* shall be confounded;" and Joseph of old said, "Behold I am *sure* of the fulfilling of this promise." Were those who sought to destroy Joseph the martyr confounded? Let those vaticides who assembled around Carthage jail on the 27th June, 1844, answer. Joseph, the son of Jacob, further says the *choice* Seer "shall be like unto me; for the thing which the Lord shall bring forth by *his* hand by the power of the Lord shall bring my people unto salvation; yea, thus prophesied Joseph. I am *sure* of this thing *even* as I am *sure* of the promise of Moses." Did Joseph, the son of Jacob, save his people *after* his death, or while he was yet living? If it was the *writings* of Joseph of old that saved his father's house after his death, then it will be the writings of the *choice* Seer that will save the house of Joseph in the last days, for one is to be *like* unto the other.

Again, Joseph said he was as *sure* of this as he was "sure

of the promise of Moses." Then so sure as ever Moses came in *person* and delivered the Lord's people in ancient days, so sure will the *choice* Seer come in person, and not by his writings alone, and deliver the Lord's people in the latter days. But, if Joseph the Seer did come and deliver them, and they are all now "safe over in the promised land," and there are no saints left in Babylon," then the question is settled and controversy should cease. But if he is dead, and the saints are still left scattered upon the earth, then "look we for another," who is to be "great *like* unto Moses," for the Lord says, "He shall do my work." Now, if it was the *writings* of Moses *after* his death that *delivered* Israel, and not Moses himself, then we may expect the *writings* of Joseph the martyr to deliver the saints in the last days. But if Moses had to be there in *person* to do the work, so must the *choice* Seer be there himself, and not his writings alone, for one is to be *like* unto the other. Lehi's comment on the above prophecy is very conclusive. Speaking of the descendants of his son Joseph, whom he was then blessing, he said, "And there shall raise up one mighty among them who shall do much good, *both* in *word* and in *deed*, being an instrument in the hands of God, with *exceeding* faith to work *mighty* WONDERS and do that thing which is *great* in the sight of God, unto the bringing to pass *much* restoration unto the house of Israel and unto the seed of thy brethren," (the Lamanites). Lehi's description of the faith and *power* of the *choice* Seer looks very much as if he will be a second Moses indeed, being clothed with "*exceeding*" faith to work *mighty* WONDERS, etc. What mighty wonders did Joseph the Seer work when compared with the wonderful works of Moses? It is written in the Scriptures that when Israel went out of Egypt, "The sea saw it and fled, Jordan was driven back, the *mountains* skipped like rams and the little hills like lambs." Thus at the touch of Moses' rod the mountains and hills fled away to make a smooth passage for Israel. But what mountain ever fled at the touch of Joseph the Seer? In the 9 ch. and 11 v., 3d Nephi, Jesus, speaking of the time when Israel should again inherit Jerusalem, says, kings shall shut their mouths at his servant. What king ever shut his mouth at the martyred Prophet—for he was killed long before the time came for the Jews to return to Jerusalem—how, then, could the kings shut their mouths at *him* at that time? or how

could he be made strong out of weakness when the Jews were returning, for he has already been resting in the tomb more than twenty years (as before stated), and that work has scarcely commenced yet. Jesus, speaking of the time when the Israelites should be returning to Jerusalem, says that this servant shall "sprinkle many nations." Did Joseph the Seer "sprinkle many nations" while Israel was gathering back to Jerusalem? Jesus further says: "But behold the life of my servant shall be in my hand, therefore they shall not hurt him, although he shall be marred because of them; yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the Devil. Therefore, it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, whom the Father shall cause *him* to bring forth unto the Gentiles (it shall be done even as Moses said), 'they shall be cut off from among my people who are of the covenant.'" Now, E. C., if you find any one that can make these Scriptures apply to Joseph the Seer, then I will agree in my next to give you some more testimony proving that the martyr's oldest son is to be the *choice* Seer. I quite agree with his younger brother, David, where he says, in one of his beautiful poems, "Joseph is the *chosen* Prophet, well ordained in God's clear sight." I admit it is argued by some that DAVID will be the *choice* Seer. But this shows their great ignorance of the Scriptures. David will have a great work to do; but his "star is yet behind the mountain; bide its time and it will shine." We read in 2d ch. 2d Nephi that the name of the *choice* Seer shall be JOSEPH; and in Sec. 103, par. 18, it says, (referring to Joseph's blessing to preside over *all* the Church of God, to be a Prophet, Seer, Revelator and Translator,) this blessing shall come upon the *head* of his posterity whose name is JOSEPH, as ancient Joseph said it should be; but others have argued that the *choice* Seer would be the present Joseph's son [Joseph Arthur]. But, on the 16th day of last March, the hand of the grim monster passed over that peaceful dwelling, and has unrelentingly torn from the bosom of that fond mother their only son, bearing the honored name of JOSEPH SMITH, which has for ever sunk into the silent tomb the arguments of all who had placed their faith on that little bud of immortality being the *choice* Seer; and as custom will not admit of another bearing that name in the present Joseph's

family, and as Joseph the martyr is gone, and little Joseph Arthur is gone, the whole tenor of revelation and prophecy on that subject now centres on the oldest son of the martyred Prophet to be the CHOICE SEER.

As to seventies *presiding*, I think there should not now be any controversy on that subject. It was an open question until January, 1841, when the Lord spoke from the heavens and said, they have “no *responsibility of presiding*, saith the Lord your God,” which, it does seem, should have for ever settled that question among all of those who profess to believe in Joseph as a Prophet. But I am sorry to say that such is not the fact, for there are still some who say they are of opinion “that seventies may legitimately preside.” In 1835, when the first quorum of seventy was being organized, Amasa Lyman was taken from the High Priest’s quorum and placed among them. But the Prophet decided, by the spirit of revelation, that a man could not be taken out of a higher quorum and placed in a lower one without having transgressed; so Amasa was placed back again into his former quorum, after which a warm discussion commenced—the seventies contending that they were greater in the kingdom than the High Priests, and that they could preside, and that in foreign countries they could get together and ordain High Priests to preside when it was not convenient for a seventy to fill that position. And in the Summer of 1839, their leading men passed a resolution that the members of their quorums should donate all their surplus property to the use of themselves, to support the families of those of their quorums who were traveling, etc, to the exclusion of all other saints. But Joseph publicly reprobated them for such things, and their separate institution broke up. But they still contended that they were the highest tribunal in the Church except the Twelve Apostles, or the First Presidency, and that they could *preside* and *ordain* High Priests to the same office. Thus the contention continued until the 19th day of January, 1841, when, as above stated, God spoke from the heavens and said, they have “No *responsibility of presiding* saith the Lord your God,” which one would think should have for ever settled that question among all those who believe in the revelations of God through his servant Joseph. But, strange to say, it did not; and when Brigham Young took the lead of affairs, he encouraged the idea of

seventies presiding. But the revelations being against his plans, the Elders, (perhaps not thinking the saints were prepared to fully renounce these revelations all at once,) began by teaching that they were like a last year's almanac—true when given, but of no use now; or like the child's clothes after it had grown to manhood. Thus, under such teachings, they have managed to organize (I think) about sixty or seventy quorums of seventies, when the law will not admit (under any circumstances) of more than *seven* quorums.—Sec. 3, par. 43, D. and C.

But the great secret of organizing so many quorums of seventies, and setting them to preside in Brigham's department, seems to consist in an order established among them, that every member shall give to their President (Brigham's brother Joseph) a bushel of wheat (I think it is) for his support, which would amount to over 4,000 bushels annually. Thus, if they can get men to believe that seventies can legally *preside* over the Church in all the world, it would be quite an inducement for them to join, and every additional member would add another bushel of wheat towards the support of Joseph Young's harem. Hence, among those where the *law* is set aside, we can see the reason why they keep up the doctrine of seventies *presiding*; but among *saints*, when God speaks every knee should bow and every tongue confess that His word shall be the *law* and contention should cease. But I am sorry to say that it is not so—for, at the October Conference of 1864, in California, the presiding elder saw fit to ordain seventies to preside. Other elders wished to see the law magnified and made honorable; a division occurred; the saints took sides—some endeavored to maintain the supremacy of the law, while others stood for the authority "right or wrong," until serious difficulties have arisen. But so long as the law says the seventies have "*no responsibility of presiding*, saith the Lord your God," I for one feel to bow in deference to it, the opinion of *all* men to the contrary notwithstanding. In Sec. 23, D. and C., the Lord says: "For it must needs be that they" (the Church) "are organized according to *my laws*—if otherwise, they will be cut off." Who, then, that believes these revelations are the laws of God could ever organize the Church by appointing seventies to *preside*—especially when the Lord says they have no such "*responsibility*," and if we organize

contrary to His law, we "will be cut off?" After much contention about the duties of seventies in 1841, the Lord said, (Sec. 103, par. 44.) they are to "travel continually," but they have "no responsibility of *presiding*, saith the Lord your God;" how, then, can any man lawfully stop them from traveling and set them to PRESIDING? In Sec. 3, par. 13, the law says the seventies are "to *regulate* all the affairs of the Church in all nations." They are to *regulate*, but not to PRESIDE. The Supreme Court of the United States regulates the affairs of this nation, but who ever thought of one of these judges getting up into the White House to PRESIDE over the nation? They can administer the oath to the President, and see HE PRESIDES according to law; and see that the acts of Congress are according to the Constitution, and thus *regulate* the affairs of the nation; but who ever thought of their presiding? So with the seventies; they can *regulate all* the affairs of the Church among the nations. They can see that the ELDER PRESIDES according to law, and if he will not, they can, by the "*common consent*" of the saints present, put him out and put in another to PRESIDE in his place [Secs. 49 and 51], and also see that all the local officers do their duty wherever they travel, and thus "*regulate all* the affairs of the Church in all nations," but not in Zion or any of her stakes, for the Bishops and High Council are there [Sec. 5, par. 1]. But while the seventies are thus REGULATING the affairs of the Church in all the world, the *law* says they have "no responsibility of PRESIDING, saith the Lord your God;" and if we set them to PRESIDING, the law stands against us—and the stern decree has gone forth, that if the Church does organize contrary to law, they "WILL BE CUT OFF." For the Lord has said that Zion is under condemnation, and shall remain so until she repents and does according to that which is WRITTEN [Sec. 4, par. 8,] and she might as well come to it at first as at last—for the Lord will chasten her, and plead with her *strong* ones until His law is made honorable in her courts. And I do think the saints in California have surely seen enough now to convince them that if they organize contrary to the law, they "will be cut off," especially when they contrast the present state of things with the past. In 1864, they were organized according to law, when peace, love, and harmony reigned; but in 1865, SEVENTIES were set to PRESIDE, etc., when anarchy and confusion followed, which proves

the revelations true, that if the Church does organize contrary to law, she "will be CUT OFF."

Now, E. C., I have given you *some* of my views on these important subjects, and they are at your disposal.

Your Brother,

SAN FRANCISCO, August 15, 1866.

G. P. D.

THE ANCIENT INHABITANTS OF AMERICA.

The colony of the Jaredites, numbering 22 souls, left the Tower of Babel, in the plains of Shinar, on the Euphrates river, in Asia about 2,247 years B. C., and, after a passage of 344 days, landed in North America, where the nation continued about 1,700 years.

They brought with them seeds of all kinds, also animals, fowls, fishes and honey bees [*Deseret*], but, through civil wars, became extinct about 550 years B. C.

Also, a colony of Israelites left Jerusalem, in Asia Minor, 600 years B. C., and landed on the western coast of Central America, where the colony divided—one part taking the name Nephites, and the other Lamanites. The Nephites were afterwards joined by a colony of Jews, who left Jerusalem under Mulek, [the only surviving son of Zedekiah, King of Judah,] at the time it was destroyed by Nebuchadnezzar, King of Babylon—being twelve years after the departure of the Nephites.

These two colonies joined together and became one nation, to whom our Saviour appeared after his resurrection, and revealed to them the gospel. But afterwards becoming exceedingly wicked, the Lord suffered the Lamanites, in the beginning of the fourth century, to destroy them, leaving only the Lamanites, who are the ancestors of the present American Indians, the Nephites having continued their national existence about 1000 years.

America having been settled about 2,700 years by civilized nations, reasonably accounts for all the ancient cities, mounds, fortifications, etc., found in various parts of the country, but more especially in Central America, as that was where the last colony landed and built their largest cities, etc. But, like the

ancient Romans, the civilized portion called Nephites were destroyed by the savage Lamanites, who alone inhabited the country from that time until it was discovered by Christopher Columbus in 1492, being about 1100 years, which accounts for all these ancient cities being now a mass of ruins.

A REVELATION GIVEN MARCH, 1863, TO THE ELDERS OF MY CHURCH.

Hearken unto me, O ye Elders of my Church. Lo, I have seen your efforts in my cause, and they are pleasing unto me. I declare unto you, it is my will that you ordain and set apart my servant, William Marks, to be a counsellor unto my servant Joseph, even the President of my Church, that the first presidency of my Church may be more perfectly filled. And moreover, it is expedient in me that my elders, in going to declare my gospel to the nations, shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and a support to each other in their ministry. Press onward, ye Elders and People of my Church, even my little flock, and as I have spoken to you in times past, so will I again speak to you as my friends, inasmuch as you speak in my name; and lo! I am Alpha and Omega, and will be with you unto the end. Amen.

REVELATION GIVEN MAY 4, 1865.

Hearken, ye Elders of my Church; I am He who hath called you friends. Concerning the matter you have asked of me; Lo it is my will that my gospel shall be preached to all nations in every land, and that men of every tongue should minister before me. Therefore it is expedient in me that you ordain priests unto me of every race who receive the teachings of my law, and become heirs according to the promise.

Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my name, and for such there is tribulation and anguish. Haply they themselves may be saved [if

doing no evil], though their glory, which is given for their works, be withheld—or, in other words, their works are burned, not being profitable unto me.

Loosen ye one another's hands and uphold one another, that ye who are of the Quorum of the Twelve may all labor in the vineyard, for upon you rests the entire responsibility; and if ye labor diligently, the time is soon when others shall be added to your number till the quorum be full, even twelve.

Be not hasty in ordaining men of the negro race to offices in my Church, for verily I say unto you, all are not acceptable unto me as servants; nevertheless I will that all may be saved, but every man in his own order, and there are some who are chosen instruments to be ministers to their own race. Be ye content, I the Lord have spoken it.

SPEAK NO EVIL.

Nay, speak no ill; a gentle word
 Can never leave a sting behind;
 But O, to breathe each tale we've heard,
 Is far beneath a noble mind.
 Then let us reach a higher mood—
 A nobler estimate of man—
 And if but little good be known,
 Let's speak of all the best we can.

Give me the heart that fain would hide,
 Would fain another's faults efface—
 How can it flatter human pride
 To prove humanity but base?
 For oft a better seed is sown
 By choosing this, the kinder plan;
 And if but little good be known,
 Let's speak of all the best we can.

Nay, speak no ill, but lenient be
 To others' failings as your own—

If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day,
No lips can tell how brief the span ;
Then, for the little time we stay,
Let's speak of all the best we can.