

the Father had revealed the Son to him. "And upon this rock will I build my Church." Hence we say Joseph Smith started upon the very principle upon which Jesus said He would build His Church.

Not only did Joseph start right, but he continued right. John, the Revelator, said that an angel would bring the everlasting Gospel to the earth in the hour of God's judgment; Joseph Smith declares that the angel Moroni, who had been one of the ancient Prophets upon this American continent, came to him and taught him many principles of the Gospel, and also delivered to him the metallic plates containing the Book of Mormon, in which is contained the "fulness" of the everlasting Gospel. Thus was the Gospel restored to the earth, according to the prediction of the Scripture—John made the prediction, Joseph Smith declares its fulfillment.

Furthermore, he received the authority to administer in the ordinances of this Gospel as the Scriptures direct. He did not take the honor upon himself, for the Scriptures forbid that. I will read from the 5th chapter of Hebrews, 4th verse, Paul speaking of those who minister in the things pertaining to God says:

"And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

The question now for our consideration is, how was Aaron called? For if we can find out how he was called, we shall then know how all other men must be called before they have authority to administer in the Gospel. Suppose that on the Statute books of Utah Territory, we should find a law which said, "No man shall be governor of Utah, except he be appointed as was Governor Young." If that law was in force, what would we do, if we were without a governor, and wanted one? We would turn back in the history of Utah, and find how Governor Young was appointed, and then appoint one the same way; very well, let us do the same thing in the case before us, as they are parallel cases. How was Aaron called? We read in the 4th chapter of Exodus that the Lord called Moses to go and deliver Israel out of Egypt. Moses excused himself and desired the Lord to send some one else, as he was not eloquent, but slow of speech. This angered the Lord and He said "Who hath made man's mouth?" And the Lord promised to be with him, and teach him what he should say, still Moses shrank; so the Lord says, "Is not Aaron, the Levite, thy brother? I know that he can speak well."

And he shall be thy spokesman to the people, and he shall be to thee instead of a mouth, and thou shalt be to him instead of a God." On another occasion, when further authority was granted to Aaron, the word of the Lord came through Moses saying, "Take thou unto thee, Aaron, thy brother; and his sons with him from among the children of Israel, that he may administer unto me in the Priest's office," etc. (Exodus, 28th chapter.) From this, then, we learn that Aaron was called by the word of God coming to a Prophet of God, calling him to administer in things pertaining to God; and Paul states the law—No man taketh this honor unto himself, except he be called in the same way as Aaron was. Joseph Smith was called according to this law. John the Baptist, a Prophet of God, who had held the Priesthood of Aaron when on the earth, came to Joseph Smith and Oliver Cowdery, and placing his hands upon their heads ordained them to the Aaronic Priesthood, which gave them authority to preach repentance, and baptize for the remission of sins. Subsequently Peter, James and John came, and conferred the apostleship upon him, which gave him the authority to build up the Kingdom of God in all the world. Thus he received his authority of God according to the Gospel law relating to this matter.

But let us come to more positive proof than we have yet considered.

I read from the 84th section of the Doctrine and Covenants, 64th verse, the Lord in speaking to the first Elders of the Church, makes this promise unto them through Joseph Smith: "Therefore, as I said unto mine Apostles, I say unto you again, that every soul that believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost."

Here, now, is a promise that an impostor dare not make. It is placed within the reach of all men to test the truth, whether Joseph Smith was authorized to make such a promise or not. It is just as much a test as that which Jesus gave to the people in his day, when He taught them in their temples saying, "If any man will do the will of my Father in Heaven, he shall know of the doctrine, whether I speak of myself or of Him who sent me." So now we are told by this modern teacher, that if we believe on his words, and are baptized, we shall receive the Holy Ghost. If this promise is not fulfilled, then it proves beyond all controversy that the person making it is an impostor. But seeing it is something that man cannot bestow upon another by his own power, if the promise is fulfilled, and men do receive the Holy Ghost, then it is positive evidence that Joseph was authorized of God to make that promise. Thousands can testify that this promise has been fulfilled. Most of you in this hall, if called upon, would doubtless testify that you had received the gift and power of the Holy Ghost. For one I can bear testimony that I have received the Holy Ghost, through obedience to the Gospel. It has expanded my mind, and enabled me to understand many of the principles connected with the Church

and Kingdom of God. I have frequently felt it thrill from the crown of my head to the soles of my feet. I could as soon doubt the existence of the sun-light, as doubt the existence of the Holy Ghost within me, and which I have received in fulfillment of this promise in the Doctrine and Covenants.

But I read further, in the same section, "And these signs shall follow them that believe: In my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall minister poison unto them, it shall not hurt them; and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world." That is, we shall not boast before the world that God has promised to deliver us from these things. We may learn a lesson from Jesus on this subject—The devil took Him to the pinnacle of the temple, and now, said he, if thou art the Son of God, cast thyself down, for it is written, I will give mine angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone. "It is also written," replied Jesus, "thou shalt not tempt the Lord thy God." So to-day, we shall not boast ourselves of these things and tempt the Lord.

But are these signs and blessings in the Church which Joseph Smith established? You, my brethren and sisters, know they are: you know that it is a common thing to send for the Elders to administer to the sick, and they are healed, and thousands in Utah, and hundreds throughout the world, can testify that they have seen the power of God manifest in the Church. If these promises made through Joseph Smith had not been realized it would have proven him an impostor; their being fulfilled, is an evidence that he was called of God.

The Lord gave unto ancient Israel a rule by which they might prove the men who spake to them in the name of the Lord, that they might know whether God had sent them or not; you will find it in the 18th chapter of Deut. 22nd verse.

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

This, then, was the test made; if their prophecies failed to come to pass when the wheel of time brought them due, the Lord had not sent them. If their prophecies were fulfilled then Israel might know that the Lord had sent them. Since it is claimed that Joseph Smith is a Prophet of God, let us try him by this rule. Many of his predictions are on record, let us examine them. We must confine ourselves to a few, however, for lack of time prevents us from making a very extensive examination.

I call your attention to a prediction recorded in section 103 of the Doctrine and Covenants, verses 5, 6 and 7.

"But verily I say unto you, that I have decreed a decree, which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour; and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail, until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints to possess it forever and forever."

This prophecy was given in February, 1834—a few months after the Saints were driven from Jackson Co., Mo. Now take the history of the Saints from that time until the present, and to my mind, it appears one continual series of triumphs. The Saints being driven from Jackson County, did not stop the progress of the Kingdom of God. The Gospel was preached more extensively, and the fruits of the Elders' labors were more abundant; and when five years later the Saints were expelled from the State of Missouri 12,000 were driven instead of 1,200 as in the drivings in Jackson County. The only visible effect of their expulsion from Missouri, was to give the work fresh impetus. The exiled Saints settled in Illinois, started to build a great city, and began the erection of a noble temple, at the same time sending the Gospel to the European nations. Eight years after, when they were again obliged to move, instead of 12,000 going, there were 20,000 that began their march for the West. They settled in these mountains, and although great difficulties have had to be surmounted, still the work of God has been growing; and if the Saints had to move again, more than 150,000 would leave their homes—so persecution has not stayed the work of God.

Again, when the Saints were in Missouri, they had but one temple, to-day we have one temple completed and several more in course of erection—some of which will soon be finished. In 1833 they drove our fathers from a single county in Missouri—five years later it was found that they had possession of several counties. In 1846 they drove our parents from a single city and its surroundings; they came to the wilderness, and

founded a territory which we possess; and we are spreading over into the surrounding States and Territories, and to-day the cry of Zion's children is—"Give us room that we may dwell!" We have prevailed against every obstacle—the prophecy so far has been fulfilled; and if we will but hearken to the counsels of God—we shall never cease to triumph, until the kingdoms of this world are the kingdoms of our God and His Christ.

In Sec. 87 of the Doc. and Cov., is the remarkable prophecy of Joseph Smith's relating to the great rebellion of the Southern States. Before I read that part of the prophecy of which I wish more particularly to speak, I will pave the way for it. When reasoning with infidels on the truth of the Jewish Scriptures, I have often alluded to the many prophecies in the Bible, and then have shown from history that these predictions have been verified—hence they were inspired. They would generally try to destroy the force of my argument by claiming that the predictions were made after the events had transpired; that is, they were not predictions in fact, but were written by fanatics to deceive mankind. But I wish to show my young brethren this prophecy on the war of the rebellion cannot be overthrown by such assumptions as these, to which I have just alluded.

This revelation and prophecy on war, was given 25 Dec., 1832; the events it predicts did not commence until 1861—29 years after the prophecy was made. I have heard several of the leading Elders of the Church say, they carried with them manuscript copies of that prophecy in their preaching tours throughout the States, and occasionally would read it to the people; better still—in the year 1851 Elder F. D. Richards published in England a book called, "The Pearl of Great Price," among other interesting matter it contained, was this prophecy on war. This was nine years before the war it predicted began. As this book was widely circulated both in Europe and America, no one can even use the old infidel argument against it—that is, that the prediction was made after the event had occurred.

I read from the Book of Covenants: "Verily thus saith the Lord, concerning the wars that shall shortly come to pass, beginning at the rebellion of South Carolina, which shall eventually terminate in the death and misery of many souls. The days will come when war will be poured out on all nations, beginning at that place:

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

We have already shown that this prediction was made a number of years before it began to be fulfilled. It now remains for us to prove that the events spoken of, actually occurred.

It is a matter of history that the first gun fired "in the late unpleasantness," was fired upon Fort Sumpter, from a rebel battery in South Carolina, and from there the war spread to other states. The trouble started then, where Joseph Smith said it would begin—South Carolina.

It was to "end in the death and misery of many souls." This, however, was contrary to the expectations both of the North and the South. The South claimed that in a short time they would be able to compel the North to acknowledge them as an independent nation. While Abraham Lincoln was equally confident in his ability to put his foot upon the neck of the Rebellion and crush out its life: his first levy for troops was only for 90,000 men for 90 days. But whatever the expectations of men might be, the Lord had said the war should "end in the death and misery of many souls." All who are acquainted with the history of the Rebellion know that it thus ended.

I, myself, have visited many of the battle grounds in the Southern States. Not long ago I was on the battle field of Shiloh, on the Tennessee River, where 20,000 men were killed in two days; I have also passed over the battle fields around Nashville, Franklin, and Murfreesboro; also over Missionary Ridge, Chancellorsville and Mount Lookout. Last summer I visited Richmond, and passed over that part of country where the Battles of the Wilderness were fought, where over three hundred thousand men laid down their lives in their respective courses; and as I called to mind the thousands who had been slain on these battle fields I have mentioned, and many others—I said: The fact that Joseph Smith was a Prophet of God, is written in characters of blood to this generation, and yet they regard it not.

But this war was to end in the "misery of many souls," and when I called to mind the sorrow of the sister who looked in vain for the return of the brother—the companion of her childhood—when I thought of the tears that had fretted channels in the pale cheek of the mother who looked in vain for the return of her son, who in the buoyancy of youth had gone to do battle in his country's cause—when I thought of the wife, who still watched and waited for the return of him whose strong arm was to be her support through life's dreary march—when I called to mind all the anguish these hearts felt, I exclaimed—That Joseph Smith was a Prophet of God, is witnessed by the tears and heart-rending sobs of these multitudes who have looked and waited in vain for the return of their loved ones.

The Southern States were to call on Great Britain to assist them. Did they do it? Yes. The Southern States Confederacy sent two men, Messrs Mason and Slidel, to negotiate with the English government, with the view of getting assistance; but they were captured and brought back to the United States. This is a familiar matter of history. England, too, was to call upon other nations to protect themselves against other nations. Has this been done? To answer that question we have but to allude to the treatise now existing between Great Britain and several other European nations. Thus you see this prophecy, so far as we have read it, has been minutely fulfilled—fulfilled in every particular, and the rest of it will be, so fast as the wheels of time shall bring the events due; and the fulfillment of these prophecies, prove beyond controversy, that Joseph Smith was a Prophet of God, and "spoke as he was moved upon by the Holy Ghost."

There is just one more item I will refer to, and then close.

It was always a strange thing to me, that Joseph Smith should have to lay down his life, until I found the following passage of Scripture; it is contained in the 9th chap. of Hebrews, 16 and 17 verses:

"For where a testament is, there must also of necessity be the death of the testator."

"For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

Joseph was the instrument through which God ushered in the dispensation of the fulness of times—the greatest of all dispensations—in which God will complete His work, pertaining to the salvation of men and the earth; it was a great work—Joseph was to testify of it—and "where a testament is there must needs be," says Paul, "the death of the testator." So when Joseph Smith fell by the old well-curb at Carthage jail, pierced by the bullets of assassins, he placed the cap-stone upon his mission by sealing it with his blood—and from that time henceforth it is in force on all the world.

EXCESS OF ZEAL FOR ONE LAW ONLY.

LAST evening we drew attention to the unlawfulness of the course pursued by the District Attorney and the Grand Jury, in attempting to compel the lawful wives of persons suspected of polygamy to testify against their husbands. It is necessary that the people of Utah should clearly understand the rights of husbands and wives in this connection. One of our paramount duties is to stand firm in defence of every civil, religious and political right guaranteed to us under the Constitution and laws of our country.

As President Taylor has so many times endeavored to impress upon the "Mormon" mind, this obligation rests upon us, not only for our own good and that of our posterity, but in behalf of all humanity. For if our rights can be assailed and trampled upon, the rights of other people can be violated. Time and opportunity alone will be wanted. The pretext used against the "Mormons" can be turned into a pretended principle, with precedent to support it, and other bodies be attacked for a similar purpose and with similar results.

If a wife cannot be lawfully required to testify against her husband, every attempt in that direction ought to be resisted to the uttermost. A wife upon whom this dastardly work is commenced, should refuse to answer any questions in relation to her husband, whether her answers would tend either to criminate or exculpate him. It is the encroachment upon her rights that should be fought against. And she should be as determined not to yield to unlawful compulsion if her replies would tend to clear her husband of suspicion, as if they might be damaging to his case.

It is cowardly as well as unlawful work, to force a wife by pretended legal process into the presence of sixteen strange men, with no adviser or friend to aid her, and ply her with questions concerning her husband's private affairs, using threats of punishment when cunning and persuasion fail to elicit the desired replies. And the indignation that such vile and contemptible conduct arouses, becomes intensified when it is made clear that there is not a line of law to justify it.

Yet this is one of the methods adopted to extort testimony against persons suspected of recent disregard of the Edmunds Act. It is done exactly in the same spirit that prompted the torturing of witnesses in the times when Catholics went wild against Protestants and, with the turn of the tide of power, the Protestants raged with fury against Catholics. The methods have changed, but the object and the spirit are identical. Every lover of his race and every supporter of law and good government, should protest against such villainy.

There is another practice before grand juries that is equally without authority in law. It is the swearing of witnesses to secrecy. A man's wife is not only liable under the present lawless practice to be captured and taken before the grand jury, to be plied with impertinent and disgraceful questions, but required to take an oath to

keep secret all that takes place in the jury room. There is no more law for this than for the other. The grand jury is, very properly, sworn to secrecy in regard to its proceedings. The reasons for this are obvious and need neither explanation nor argument. But the law which requires secrecy on the part of grand jurors does not cover the ground of witnesses. Its extent is thus defined in 1 Greenleaf, sec. 252, page 284:

"The rule includes not only the grand jurors themselves, but their clerk, if they have one, and the prosecuting officer, if present at their deliberations; all of these being equally concerned in the administration of the same portion of the penal law."

There is no rule with which we are acquainted, as there is no law upon the statute books that authorizes the swearing of witnesses to secrecy. The oath administered to this effect is, in our opinion, so far, illegal. If taken, under pressure, or under protest, it is not binding either in law or in morality. Its administration is all of a piece with the attempt to extort testimony from wives against their husbands. It is a stretch of authority and another indication of the spirit which actuates the officials who are engaged in the present crusade.

It is said that "straws show which way the wind blows." The action of the grand jury in the Roundy case is one of those simple indications. That body has adjourned subject to the call of the foreman. If its labors were concluded, its dissolution would be the signal for the discharge from custody of Nellie White. If an indictment had been found against Bishop Roundy the same effect would follow. In either case the young lady would be released from custody. But the design is to hold her in durance vile as a punishment for declining to answer the impertinent questions propounded to her. So the grand jury is not discharged, neither is an indictment found against the accused, and this paltry trick is adopted to wreak petty vengeance on a young girl whose sole offence, even when viewed in the light of the jury's own theory, is refusal to betray the man to whom she is alleged to have been united by ties that to her would be most sacred; and as a matter of fact is simply a defence of her rights as a woman. To what wretched subtleties are they reduced who wage a warfare against the institutions of Zion!

The reason offered for these extreme measures against one class of offences is, "the law must be upheld." But is not the execution of the law just as needful in other directions? Are there not crimes against morality as well as infractions of various laws that require attention quite as much as polygamy? Why this special vigor in one line, and apathy in others? If the law is so sacred in their eyes, why not seek for its vindication as actively in all cases? And why should these sticklers for the law, become so anxious for its maintenance in one given direction as to disregard its provisions in another, and to set at naught established rules as well as the dictates of fairness and humanity? Is it not because the work in which they are engaged is more in the nature of persecution and wrath against a religious creed and people, than the administration of laws for the public safety. We think so, and the course pursued in these instances is evidence of the correctness of our opinion that will lead the public mind to a similar conclusion.

Close upon the advertisement that Daniel Webster's old estate at Marshfield is for sale comes a notice in the Washington papers offering ex-President Buchanan's home near Lancaster to the highest bidder.

All short distance runners will have a chance to place themselves on record on May 5, when James Keenan, of Boston, will offer \$150 in prizes at Beacon Park for a race of 150 yards, open to all comers, Sheffield rules.

President Arthur once taught school in an interior town in New York and boarded with a private family. Afterward General Garfield taught the same school, boarded with the same family, and occupied the very same room.

Theodore George, who claims to be the champion wrestler of Greece, has challenged William Muldoon, Bibby, Ross, Bauer, or the Japanese wrestler to a contest, Graco-Roman or catch-as-catch-can, for \$500 or \$1,000, the challenge to remain open for three months.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y.