

thrones be cast down, and the kingdoms of this world become the kingdoms of our God. Then will they come from the east, west, north, south, and sit down in the kingdom of God with Abraham, Isaac, and Jacob. But the children of the kingdom (Gentiles) shall be cast out, and the kingdom restored to Israel.

With sentiments of distinguished consideration, I have the honor, Sir, to subscribe myself
Your most obedient servant,

ORSON HYDE.

Rev. Dr. Solomon Hirschell,
Prest. Rabbi of the Hebrew Society in England."

It is very hard times in England. Thousands have nothing to do, and are literally starving. Trade of all sorts is at the lowest ebb. Very cold and dry. No harvest unless rain come soon. You will discover that the greater part of the English brethren have always worked under masters; and they have not so much notion of planning and shifting for themselves, particularly in a strange country, as the Americans. They want some one to be a kind of father to them, to give them plenty of work, and plenty to eat; and they will be content. They are a very industrious people whenever they can get employment; and by a little fatherly care, they will soon get way wised to the country, and be enabled to shift for themselves. I trust that exertions are made to give employ to as many as possible. You know the reasons there better than I do; and you have received a specimen of the English Saints. Now, if you have any counsel to give concerning the gathering, in addition to that already given, I shall be happy to receive and execute it, as far as opportunity offers.

I shall not remain here long, it is true; but brother Pratt is here, and I shall return here some time if the Lord will.

I must now close by saying for one and all, God bless Zion for ever and ever.

Your brother in Christ,

ORSON HYDE."

The newspapers of the United States are teeming with all manner of lies, abusing the Saints of the Most High, and striving to call down the wrath of the people upon his servants.

Wednesday, 16.—Elder B. Young and company arrived at Wheeling at 4 p.m., and on

Sunday, 20.—Visited the brethren at Cincinnati.

Monday, 21.—Hyrum Smith and William Law visited the Saints in Chester County, Pennsylvania, on their mission east; and there met Elder Geo. A. Smith on his return home.

Tuesday, 22.—Elder Theodore Curtis, having previously been arraigned before a magistrate, and bound over in the sum of forty pounds, for "blasphemy," i. e., preaching the Gospel, appeared at the Court of Sessions, at Gloucester, England, and after remaining five days, was informed on enquiry, that no bill was found against him, and was suffered to go at large again after paying one pound and one shilling cost. Thus we see that the same opposition to truth prevails in other countries, as well as in this.

The following is extracted from a letter in the "Juliet Courier:"—

"Monmouth, June, 1841.

MY DEAR SIR:—Before this reaches you, I have no doubt you will have heard of the trial of Joseph Smith, familiarly known as the Mormon Prophet. As some misrepresentations have already gone abroad, in relation to Judge Douglass' decision, and the merits of the question decided by the Judge; permit me to say the only question decided, though many were debated, was the validity of the executive writ which had once been sent out, I think in Sept., 1840, and a return on it that Mr. Smith could not be found. The same writ was issued in June, 1841. There can really be no great difficulty about this matter, under this state of facts.

The Judge acquitted himself handsomely, and silenced clamors that had been raised against the defendant.

Since the trial I have been at Nauvoo, on the Mississippi, in Hancock County, Illinois; and have seen the manner in which things are conducted among the Mormons. In the first place I cannot help noticing the plain hospitality of the Prophet Smith to all strangers visiting the town, aided as he is, in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town, and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple now building, and one of the largest buildings in the State. There could not have been less than 2,500 people present, and as well appearing as any number that could be found in this or any state. Mr. Smith preached in the morning, and one could have readily learned then, the magic by which he has built up this society, because, as we say in Illinois—"they believe in him"—and in his honesty. It has been a matter of astonishment to me, after seeing the Prophet, as he is called, Elder Rigdon, and many other gentlemanly men any one may see at Nauvoo, who will visit there; why it is, that so many professing Christianity, and so many professing to reverence the sacred principles of our Constitution (which gives free religious toleration to all), have slandered, and persecuted this sect of Christians."

Saturday, 26.—Elder Young and company arrived on the steamer "Mermaid," at the mouth of the Ohio River.

SERMON,

By President J. M. Grant, Tabernacle, March 11, 1855.

[REPORTED BY G. D. WATT.]

I am thankful for the blessings that the Lord has vouchsafed to bestow upon his people. If I do not at all times in public express my gratitude to our heavenly Father, yet I feel grateful, and thankful for all his favors, whether I utter it or not. I have reason to believe that all the people feel the same, that is, all who feel right, all the

saints, all who live up to the religion they profess.

We have received many testimonies of the goodness of God, our heavenly Father, in sickness and in health; he has heard our prayers, and supplied our wants; in distress he has administered unto us consolation; and when the light of his Spirit is upon us we comprehend clearly the dealings of the Lord, but when that Spirit is absent from us we do not so clearly comprehend his mercies and blessings bestowed upon us individually, and as a people. I presume that in the order of the providences of God he has considered it necessary, at times, to leave his children to themselves, without the aid of any special influence of the Holy Spirit, that they may learn to comprehend and appreciate it when bestowed upon them.

For instance, the blessings you enjoy every day for a week, a month, or a year, you do not prize so highly as you do the blessings you receive more seldom. Deprive a man of any common article of food, even the bread you now enjoy, keep it from him for a week, for a month, or for a year, and when he again obtains it he will appreciate it very much. It is measurably so with the Spirit of the Lord; we do not enjoy it at all times, we do not receive it under all the circumstances of life, the same as we do under some special condition that we may be placed in, where we particularly need the Spirit of the Lord to assist us.

We pray for many things; and I have heard some people pray in a manner that they would be very sorry, in their sober moments, if the Lord should actually answer their prayers. If the prayers of the people were written down, so that they could read and reflect upon them, I have no doubt but what they would wish to have a new edition. I have heard people pray for the Lord to do this, and that; indeed, I have heard them pray for him to do a thousand things that they themselves would not attempt to do; they would consider it degrading to do them; they would actually consider it sinful to endeavor to accomplish what they will petition the Almighty to perform for them.

A man's works should agree with his faith; if he has faith to sustain his words, if he has faith to sustain his deeds, his works should correspond with his faith. I must be right in my faith, to be right in my works. If the tree is bitter, the fruit will also be bitter; or in other words, the tree is known by its fruits, and faith by its works. If a man's works are good, his faith is also good; if his works are bad, we infer that his faith is bad also, and very just inferences too. All men should be judged by their works; this is a correct criterion to judge every person by. Many of the Latter Day Saints have correct faith and correct works, while some profess to have correct faith, but exhibit by their works that their faith is actually not good. How can I tell whether your faith is good, or not? I can only judge of it by your works.

If your works are good, and in accordance with the law of God, with the Book of Mormon, with the Book of Doctrine and Covenants, and with the rules of right, I have a right to infer that your faith has produced the works I behold; that the tree, or stem, if you will allow me the expression, from which they grew is a good one. But when we see a man's works vary with sometimes a little good to-day, and to-morrow, and perhaps the third day he performs evil; to believe that man is correct in his faith, in every sense of the word, I cannot.

We speak of faith as the first principle of our religion. If it is the first principle, other principles grow out of it. We cannot create principle, we can only discover it. If you were to discover a new principle, you would err in saying that you had created a principle, that you had brought one into existence. Principle eternally exists, and man cannot create it. If you discover any law in mathematics, in astronomy, or any principle or law connected with the sciences, this is no proof that you have brought into existence a new law, or process of law, for the principle existed before you made the discovery.

We have the faculty to make discoveries, we have the faculty to discover, we have the faculty to learn and understand the first principles of the doctrines of Christ. Faith, being the first principle of our religion, is established in the mind by hearing, it is established in the mind by evidence, and by testimony.

I cannot believe everything that my neighbor may wish me to believe, I cannot always believe to please my neighbor, while I have no evidence, perhaps, to believe as he does, I have no testimony to receive what he has received, and I reject it. My neighbor is then offended, and calls upon me to have faith, to believe as he does. If he would only produce sufficient evidence and testimony for me to predicate my faith upon, to produce in me confidence, or establish in my mind faith, then I could believe as he does. Faith, then, comes by hearing testimony, or by testimony being produced, or brought before the mind.

The testimony you have received of the religion you profess is just as different as the religion you profess is different from any other religion. The Methodist, for example, founds his religion upon the kind of testimony he receives; he is taught by the presiding elder, the circuit rider, the local preacher, the class leader, the exhorter, or some of the lay members, certain principles, or in other words, testimony is produced to convince him that such and such principles are right, and his belief is based upon the testimony that he is capable of receiving, and appreciating. Their faith corresponds more or less with their discipline, or articles of faith; they believe there is but one God, infinite, eternal, from everlasting to everlasting, without body, parts, or passions. Their testimony for that belief is only to be found in their discipline and traditions, and has been handed down from father to son, from their grandmother the Church of Rome to their mother the Church of England, they actually believe it, write it, and publish it abroad.

Their notions of sprinkling, pouring, and other works we might mention, correspond with their belief. If they believed it right for a man to be invariably immersed they would teach him so; if they believed it right for a man to be baptized only by pouring, they would teach him so; if they believed it right for a man to be sprinkled to answer the requirements of heaven they would teach him so. Hence you discover that their works would correspond with their faith; if they had no faith, they could not believe either in immersion, sprinkling, or pouring. If a believer in immersion he will practice it, his works will correspond with his faith, and he will go forth and be immersed. How do you know he believes in baptism by immersion? By his works. What evidence have you that that person believes in immersion? 'Why,' says my brother, 'I was present when he was immersed; I heard him tell the elder, or the priest, that he required immersion at his hands, and he went forth and backed up his faith in it by his works.' This would be correct reasoning. 'But,' says one, 'I believe in having water poured upon my head.' How do you know he believes this? 'I was present, and heard him require the priest, or elder, to pour water upon him, and the priest complied with his wishes, and his works proved to me that he believed in pouring.'

Another one says to the priest, 'I wish you to sprinkle me, I require this because I believe that sprinkling is the best mode.' What evidence have you that this man believes in sprinkling? His works prove it. The simple fact that you was present and saw him sprinkled, or heard him request the administration of the rite, convince you that he had a certain kind or species of faith. Do all people have one faith? No, and their works are as varied as their faith. If there are diverse kinds of faith there must be diverse kinds of works.

If there is but one faith there can be but one mode of baptism. Dr. Clark asserts positively that the Colossians were buried with Christ in baptism, that is, they were actually immersed. He says the Greek Testament reads that they were immersed, plunged, buried, that they were covered up. How do you know anything about the Colossians? What process of reasoning would you pursue, to lead you to the conclusion that the Colossians believed in immersion as the only mode? That they were actually buried in water? Again, if you inquire whether the Corinthians were sprinkled, how would you know their faith? Says one, 'I would know it by their works, for I know that their works would correspond with their faith. And if the Ephesians had the ordinance administered by pouring, I should know it by their works.' What does the Bible tell you? That there is one faith, one Lord, and one baptism.

If the Catholics had the same faith that the Colossians had could they pour, or sprinkle? Certainly not. If you say that one portion of the people of God are poured, another portion sprinkled, and another immersed, you introduce schism, and false doctrine, and then different works follow. As quick as you have the Colossians immersed, the Corinthians poured, and the Ephesians sprinkled, you introduce the doing of three kinds of labor. But if there is one faith, and they all had the right kind of faith, if they had all attained to the like precious faith delivered to the saints, and one portion was immersed, then the balance were immersed also. If the fact can be established that one portion of the Christian Church was immersed, it will establish the fact, beyond the shadow of a doubt, that all the rest were administered to in the same way. The people of God are under the necessity of having like precious faith, and their works therefore would also have to agree. If Dr. Clark was correct, and I have no reason to dispute the learned doctor, that the Colossians were immersed, the balance of the people of God in all the ancient church were also immersed. If they had but the one faith, it is impossible to introduce pouring, and sprinkling. If you introduce pouring, then they had the pouring faith; if sprinkling, the sprinkling faith. But if you prove that one portion was immersed you prove that they had the like precious faith, and the rest must of necessity be immersed. This is the way I reason upon the subject.

Again, if they were immersed they were confirmed by the laying on of hands, as you learn by the same scripture. If the ancient saints believed it necessary to lay on hands, and the Latter Day Saints should believe it to be unnecessary to lay on hands, how could you make your faith agree with theirs? How could you introduce a new doctrine, and argument, and reconcile your faith with theirs? They actually believed in the laying on of hands in confirmation for the reception of the Holy Ghost.

The Methodists, Baptists, Presbyterians, Church of England all believe that was the practice of the ancient saints. All who believe in the Bible will agree that that was the faith of the ancients as exhibited in their works, therefore if any of the modern Christians reject it we have a right to assert that their faith is known by their works. We have a right to say that their faith agrees not with that of the ancients. But my faith agrees with that of the ancients I believe and practice the very works which they practiced. I believe in baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, and if any are sick among you, in sending for the elders of the church, in anointing the sick with oil, and in praying for them, that they may be healed.

Now I want to dwell a little upon this point. I do not know but some use the ordinances of God too commonly, and on too slight occasions. Some if they get a sliver in their finger will call for the laying on of hands and for prayer to cure the wound; or if they get a little gravel or dust in their eye they will want you to lay hands on them to eradicate it; and so of other little complaints for which we already have simple and known remedies. I do not wish to teach this, but

I wish to teach you the doctrine of the Bible. '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; and if he have committed sins, they shall be forgiven him.' This is the doctrine of the Bible, mark the words. If any of the Apostles are sick let them send for some of the rest of the apostles, and let their brethren apostles administer to them, and they shall be healed, the Bible does not read thus. It does not read that only the renowned in the church shall reap the benefits of this institution, but it says, 'Is any sick among you?' etc. Suppose God has a true church on the earth in this age, what mode would that church adopt in case any were sick? Says one, 'if they had the same faith as the ancients, they would perform the same works. How shall we ascertain whether the Latter Day Saints have the like precious faith with the apostles? You know that the apostles said they had the like precious faith. How are we to ascertain that we have it? If any are sick among you, you will send for the elders of the church, and let them anoint you with oil in the name of the Lord, and the prayer of faith shall save the sick.'

You see at once that it is necessary for your works to correspond, and for you to send for the elders of the church. Do you see this practiced among the Latter Day Saints? Some of them must first try the physician, have the head shaved, take a dose of calomel and gamboge, have a blister plaster on the back of the neck, and another all over the bowels, besides one on each hip, in short they must have six or eight large blister plasters on them at once. After trying all this, and running up a bill with the physician of from six to six hundred dollars, they then send for the elders. When James is about dead, having had two quarts of blood taken from him Saturday, and another on Monday, and when the life is nearly drawn out of the poor fellow by physicking and bleeding, why then they send for the elders, and ask them to pray for him. When a man, or woman, sends for me after taking such a course, I feel insulted if I do not act so. I go to the house perfectly good natured apparently, and administer, but there is a frown of indignation within me. I feel that they have insulted the priesthood, trampled upon the order of the house of God, and treated lightly his holy ordinances. I am not anxious to exercise faith for such persons, for I think that they are fools, and let them die the fool's death.

If the saints of God actually have the faith of the ancients, let them practice the doctrine in their works. A man will tell me that he is a Mormon, that he believes in the faith of the ancients, when at the same time he practices everything else but their religion. My rule is to practice our religion. If I want a drink of catnip-tea, or of composition, or of lobelia, it is all right, but I will first practice my religion. You know that it is hardly allowable in Utah to drink any more than five galls of lobelia at once, for the Assembly of Deseret once had the matter under consideration.

I wish to see the saints practice their religion, and carry it out, and if they cannot live by their religion, then die by it. That is the doctrine. I want my religion if I am going to die. Most certainly that is the time I would not like to lay it by, for it would be unwise to do that, since that is the very time that one needs it the most, and is the time when he should be immersed in it. I want to see the saints actually show by their works that they have the faith of the ancients.

When the elders go forth to preach, and people are healed by the laying on of hands, some have said, 'we cannot expect the sick to be healed in Zion; we cannot expect to see miracles when we are gathered to Zion.' That is the very place for the sick to be healed, and the place where the people of God should exercise the most faith, and be the most diligent in keeping the ordinances of the Lord's house perfectly. You have only heard the theory taught abroad, but you have now come home to practice what you have been taught in other lands.

If any are sick among you, let them send for the elders of the church to pray for them, and to lay their hands upon them, anointing them with oil in the name of the Lord, and the prayer of faith shall save the sick. People neglect to anoint with oil, when the should and might use it. I have seen the elders try to cast out devils, and to accomplish it they have fasted and prayed, and laid on hands, and rebuked the devil, but he would not go out. I have then seen them bring consecrated oil and anoint the person possessed of the devil and the devil went out forthwith. That taught me a good lesson, that God Almighty when he speaks means what he says; and if a man's works are right his faith will be right, and if his faith is wrong his works are wrong. When a man whose faith is right goes forth to administer to the sick, he will anoint with oil, as well as lay on his hands and pray. Unless you anoint with oil your prayers will not rise higher than the fog, and you know that it seldom rises much higher than the tops of the mountains.

If I am sick, and send for an administrator, I want him to fulfill every word of the Lord; and if there is any body there you don't like when you come to me invite them out of the door. When devils are in the house, and you don't like them, cast them out, but be sure to administer the ordinances right. When an elder comes to administer to the sick and is afraid of greasing his fingers, or of dropping a little oil on his vest or pants, and says, 'O never mind the oil, there is no virtue in the olive oil; you might as well drink it as anoint with it; besides, I might grease my gloves, I will dispense with it,' I want such a man to walk off. If I was sick and he came to me in that manner, I should say, 'you are a poor miserable hypocrite.' That is the way I should feel and talk. Let a man, when he has the right kind of faith, practice the works thereof; and when