

tion in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sandbars. This is true. The channel is here. The holy Priesthood is here.

"I was present with Joseph when an holy angel from God came down from heaven and conferred on us, or restored, the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands.

"I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by holy angels from on high. This Priesthood we then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood, or authority, we then conferred upon many, and is just as good and valid as though God had done it in person.

"I laid my hands upon that man—yes, I laid my right hand upon his head (pointing to Brother Hyde), and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ."

Soon afterwards Oliver Cowdery was rebaptized, but while making preparations to come to Utah, he was suddenly stricken with death in Richmond, Mo., March 3rd, 1850. Elder Phineas H. Young, who was present when he died, testifies:

"His last moments were spent in bearing testimony of the truth of the Gospel revealed through Joseph Smith, and the power of the Holy Priesthood which he had received through his administration."

David Whitmer, who died in Richmond, Mo., Jan. 25th, 1838, was also true to his testimony until the last, although he never united himself with the Church after his excommunication in 1838. During the last few years of his life he was frequently visited by representatives of the press and many others, to whom he would always bear strong and faithful testimonies of the divinity of the Book of Mormon.

On one occasion when the report reached him that he was accused by a certain party of having denied his former testimony, he wrote the following, which was published in the Richmond (Mo.) *Conservator* of March 25, 1831:

"Unto all Nations, Kindreds, Tongues and People, unto whom these presents shall come:

"It having been represented by one John Murphy, of Polo, Caldwell County, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the Three Witnesses of the Book of Mormon.

"To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the Three Witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all my statements as then made and published.

"He that hath an ear to hear, let him hear; it was no delusion; what is written

is written, and he that readeth let him understand. * * * * *

"In the Spirit of Christ, who hath said: 'Follow thou me, for I am the life, the light and the way,' I submit this statement to the world; God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

"My sincere desire is that the world may be benefited by this plain and simple statement of the truth.

"And all the honor to the Father, the Son, and the Holy Ghost, which is our God. Amen!

DAVID WHITMER, SEN.

RICHMOND, Mo., March 19, 1831.

Three days before his death Mr. Whitmer called his family and some friends to his bedside and addressing himself to the attending physician, said:

"Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony."

"The doctor answered: 'Yes, you are in your right mind, for I have just had a conversation with you.'

"He then addressed himself to all around his bedside in these words: 'Now you must all be faithful in Christ, I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my death-bed. All be faithful in Christ, and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end. Amen.' * * *

Martin Harris also absented himself from the Church for many years, but was always true to his testimony in regard to the Book of Mormon. He finally emigrated to Utah, arriving in Salt Lake City August 30, 1870, in care of Elder Edward Stevenson. He located in Smithfield, Cache County, and later in Clarkston, where he died July 10, 1875, being nearly ninety-three years of age.

A few hours before his death, when prostrated with great weakness, Bishop Simon Smith came into his room; Martin Harris stretched forth his hands to salute him and said, "Bishop, I am going." The Bishop told him that he had something of importance to tell him in relation to the Book of Mormon, which was to be published in the Spanish language, by the request of Indians in Central America. Upon hearing this, Martin Harris brightened up, his pulsation improved, and, although very weak, he began to talk as he formerly had done previous to his sickness. He conversed for about two hours, and it seemed that the mere mention of the Book of Mormon put new life into him.

It will also be remembered that Martin Harris, soon after his arrival in Utah, spoke to a large congregation of Saints and strangers in the Tabernacle in Salt Lake City, where he bore a faithful testimony to the truth of the Book of Mormon.

Also the eight witnesses, whose testimony is published in the Book of Mormon after the testimony of the three witnesses, remained true to their testimonies until the last; they are all dead now.

THE SIGNS FOLLOWING THE BELIEVERS.

In December, 1830, a few months after the Church was organized in Fayette, N. Y., with six members, the following predictions were made:

"I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of hands, even as the Apostles of old. * * * For I am God, and mine arm is not shortened; and I will show miracles, signs and wonders unto all those who believe on my name. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men."—Doc. & Cov. xxxv: 6-10.

Again, in September, 1832, in a revelation given to Joseph Smith and six Elders, "as they unveiled their hearts and lifted their voices on high," the following glorious promises were made:

"Therefore, as I said unto mine Apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe. In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them." Doc. and Cov., 84, 64-72.

If Joseph Smith had been an impostor and his revelations consequently not genuine, would he have dared to make promises like those contained in the foregoing? Could anything have proven more disastrous to his schemes than to promise people gifts which were not in his power to give? If he was not a servant of God would he not studiously have avoided to connect the Lord with any of his schemes in such a way? Could he imagine that God would sanction his doings by pouring out his gifts and blessings upon people who were being deceived by a wicked impostor? Certainly not. If Joseph Smith was not called of God he would have had to re-echo the old, old sectarian song from the dark ages: These things (the gifts and blessings following the believer) have ceased, because they are no longer necessary. It is a well known fact that the signs which were promised by the Savior and enumerated in St. Mark, 16th chapter, 17th and 18th verses, did follow the believers. The Acts of the Apostles are full of examples of this kind. It is also a known fact that when Christianity in the days of Constantine the Great, and later became mixed up with Paganism and was then made the State Religion of the Roman empire, and the people were compelled at the edge of the sword to accept it, that these signs did not follow the members of this false church. But when the clergy, in order to blind the masses, told the people that the reason why the members did not enjoy these blessings, as in former years, was that they were no longer necessary, they told a deliberate falsehood. The real cause was that this apostate church had "transgressed the law, changed the ordinances and broken the everlasting covenant," and that Christ did not recognize this new form of so-called Christianity as His doctrines of