DESERET EVENING NEWS.

TRUTH AND LIBERTY.

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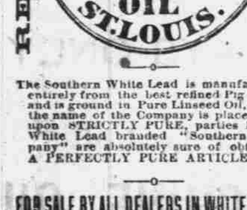

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Until the skin was raw. Body covered with scales like spots of mortar. Cured by the Cuticura Remedies.

I am going to tell you of the extraordinary change your CUTICURA REMEDIES performed on me. About the 1st of April last I noticed some red pimples like coming out all over my body, but thought nothing of it until some time later on, when it began to look like spots of mortar spotted on, and which came off in layers, accompanied with itching. I would scratch every night until I was raw, then the next night the scales, being formed meanwhile, were scratched off again. In vain did I consult all the doctors in the country, but without aid. After giving up all hopes of recovery, I happened to see an advertisement in the newspapers about your CUTICURA REMEDIES, and purchased them from my druggist, and obtained almost immediate relief. I began to notice that the scaly eruptions gradually dropped off and disappeared one by one, and have been fully cured. I had the disease thirteen months before I began taking the CUTICURA Remedies, and in four or five weeks was entirely cured. My desease was eczema and psoriasis. I recommended the CUTICURA REMEDIES to all in my vicinity, and I know of a great many who have taken them, and thank me for the knowledge of them, especially mothers who have babes with scaly eruptions on their heads and bodies. I cannot express in words the thanks to you for what the CUTICURA REMEDIES have been to me. My body was covered with scales, and I was an awful spectacle to behold. Now my skin is as nice and clean as a baby's.
GEO. COTEY, Merrill, Wis.
Sept. 21, 1887.

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REMARKS
BY
DR. ED. ISAACSON,
On his Conversion to the Church of Jesus Christ of Latter-day Saints, delivered in the Nineteenth Ward Assembly Hall, on Sunday Evening, June 17th, 1888.

REPORTED BY JOHN M. WHITAKER.

When an Elder in Israel arises to address the Saints, he is certainly entitled to their faith and their prayers.

I am not here to waste my time, and if you have come just to hear Brother Isaacson talk, or to hear something new that he might present, you certainly will leave this house as empty as you came; but if you will faithfully lift up your hearts in supplication to God, and ask Him in His gracious mercy to inspire your humble servant who is now standing before you, I feel assured it will be a time of mutual benefit, both to you and to myself.

Many of you may say, shall I pray for the man who is standing before me. He is a stranger, I don't know him. My brethren and systers, if you know the Lord Jesus Christ, then you ought to know me. I stand here, not of my own power. I stand here not because I want to speak to you; but I am here for the purpose of giving unto you the bread of life, as it has been revealed unto us by the Lord Jesus Himself. I would like each one to be prayerful while I am standing before you. I want you to sustain me by your faith and prayers, as you would sustain a little babe that cannot sustain itself, but which relies upon your help and your guidance.

It is true that while I was a Jewish Rabbi I used to take my sermon on Monday and began studying it, and did so continue to study it during the week so as to be able to give a scientific and philosophical discourse. But that is not now the case.

I assure you that two minutes before I arise to address the Saints I do not know what I am going to say; but I know that if the Lord wants me to speak unto the Saints and impart such things as will strengthen and bless them, He will strengthen me; He will give me power to proclaim the Gospel of truth to them.

And while I address you tonight I address the world. My remarks are being taken down and they may be published to the world. I am not afraid of the world nor the things of the world. I wish the world wss here tonight and I would say unto them that they are sinners and they ought to repent of their sins and embrace the Gospel of Christ. I am not ashamed of the Gospel of Christ—of my Savior. I am not ashamed of the Gospel of the Latter-day Saints' dispensation, and am here to speak to any and all who may listen to me.

The Bishop has told you that my intention is to tell you about my conversion—how it came about. It was about one year ago that I was standing at the head of a Jewish congregation, preaching unto them doctrines against Carist Jesus; and now it came to pass that I am here this evening before you, preaching the Gospel of the Savior and Redeemer of the world. When in my secret chamber my thoughts are directed back over what mighty changes have taken place in one solitary year, I am not able to comprehend what the Lord has done for me. It surpasseth my understanding. This could have been done only by the mighty power of the Gospel. It was not man's words, but the power of God that has directed me here.

I who was educated to fight against Christ; I who have been standing before my congregations for years and have told them many and many a time that "Jesus of Nazareth was an impostor;" I who have been looked upon as a man who loved his religion; I who have looked upon a man, among my people, who joined the Christian religion almost as if he were a murderer, I am now called to stand before the Saints, not only to preach unto them the Gospel but to say unto them, My brethren and sisters I fear we do not fully comprehend what the Lord has done for us. A year ago I was preaching to my Jewish people not to read, not to hear, or to listen to anything concerning Christ, and tonight I stand before you and say I fear we do not do our whole duty towards our Lord. Is not this a wonderful change? Could this have been the work of man? Would this have been accomplished if the hand of the Lord Almighty was not in it? I know it is a command of the Lord Almighty. I know that it is His goodness that has brought me from the dark and perilous world into the glorious truths of the everlasting Gospel, that glorious light which we find in the Lord Jesus of Nazareth, the Savior of the world.

My brethren and sisters, how little do we comprehend these things. How little do we do our duty towards our God. How easy do we take it with our Gospel and our religion.

And now I come to my subject. I was thirteen years of age when my father, the Chief Rabbi, took me to the Theological Seminary of Germany. His intention was to have me educated for the Jewish ministry.

I well remember on my arrival with my father in Berlin, when he gave me in charge of the Berlin Rabbi, he said: "Dr. Hildesheimer, this is my son, and he will inherit my chair as the future chief Rabbi of the land. I now place him under your care to guide and direct his course, to keep your eyes upon and watch over him."

Under his guiding care I studied in the High Theological Seminary for eight years, and when I returned home my father ordained me a Rabbi and gave me a congregation which I labored with for four years, until 1887.

One year ago I knew but little about Christ. All I knew was what could be gleaned from the writings of the Talmud. The New Testament was always taken from our sight, and we have never been permitted to read its pages. I there learned to look upon him as an impostor, and, as the Talmud says, "Jesus, a Jew, afterwards apostatized from His church is an impostor," etc., and everything evil that can be said of him is there contained in that Jewish record. This is all that I had known concerning Him.

In June, 1887, just one year ago this month, I went during my vacation to a bathing resort, where I met Professor Dr. Francis Delitzz, a Jew, who himself, has become a Christian and a believer in Christ for over 55 years, and has translated the New Testament into the Hebrew. As I was roaming on the water's edge, he came near to where I was and said, "If I am not mistaken, you are Dr. Isaacson, of Vienna." I replied, "Yes." He said, "I am Professor Delitzz," and thus we became acquainted. The first thing he said to me was this: "Dr. Isaacson, I heard you preaching in the Temple here yesterday, and now I come to put a little book in your hands; and now, in the name of the Almighty God, whom you and I worship, I beseech you to read this book." He put it into my hands. It was the New Testament in the Hebrew language. I remember the thoughts and feelings which came over me when I returned to my hotel and found it to be the New Testament. I thought, "It is a sin for me to have this in my house, as it speaks about Jesus the Imposter whom my fathers have killed: don't read it, put it to one side," etc.

The next day Prof. Delitzz came to me and said: "Have you read that little book?" "I have not," said I. "Why have you not read it," he asked. "Because I would sin against my father—I would sin against my people were I to read what it contains." He looked at me kindly and said, "Would you go with me to my hotel, I have to show you something of great importance." I accompanied him to his rooms, and as soon as we arrived the old professor—an aged man now over eighty-two years of age, said unto me: "Brother, I love you because you are a Jew. You are my brother. All my heart swells and is poured out in sympathy for you. Let us read together this little book." I told him I had no objections, and he then read to me from its pages.

I remember he began to read the 5th chapter of the Gospel according to St. Matthew, beginning where it speaks of the preaching on the mount. While he was reading, he often used to look up into my eyes. There was a feeling came over me as if it were electricity, it seemed to electrify me. I then began to think, "Is it possible that this Jesus who has taught salvation and brought light into the world, who has made it possible for every man, even the sinner and the wicked through repentance, to become saved; is it possible that this man is as bad as the Talmud describes him?" Said I to him, "If you will come and visit me so that I can read that book, I will read it through. I want to get the truth." He knelt down and in tender supplication said: "I thank Thee, O God, that Thou hast been with us. I feel Thy Holy Spirit has been with us, and has blessed us." He then took me by the hand and said: "This is one of the most glorious hours of my life, It is the happiest time I ever had."

I went home and pondered over these things day and night. I did not content myself in trusting to the New Testament, but I took the Old and found that they joined hands and went together. I found that what had been told me was true. I lost interest and patience in my congregation, and my mind dwelt upon this great theme that had crowded itself upon me.

I remained in constant correspondence with Professor Delitzz, and after reading both the New and Old Testaments I wrote to him and said: "Professor, if I now confess Jesus to the world, do you know what I will have to give up? Do you know my mother and father will drive me from home; I will have to leave my friends, give up my position and become an outcast, and my people would not look at me." I have the doctor's answer, in which he says; "Your father has given you a good education; your father could have brought you up in life, your mother could have done for you everything in her power, and yet your father and mother will never be able to stand before the throne of God and ask of Him forgiveness of your sins. Your father could never be able to do you any good before the throne of God unless you keep God's commandments, unless you believe in the Savior and embrace Him who has shed His precious blood for you."

He further said unto me: "Go to your congregation: arise before them and say 'that the Lord has been gracious unto you in showing you the truth.'" And I followed his advice. I wrote at once to the president of my congregation, asking him to issue an invitation to all the members of the congregation to meet in the Temple, as I had to lay before them matters of grave importance.

On the 14th day of July, 1887, my congregation gathered in my temple, and I arose in my pulpit and said unto them:

"My brethren and sisters; I have been with you now for over three years as your minister. I love each one of you. I appreciate your kindness towards me. I have lived these three years with you as brothers; and I have been your counselor in spiritual matters. Now, I feel that unless God Almighty will be gracious unto you, as He has been unto me, that we will have to part. I am willing, I said, to stand before and labor for and with you in the future, if you will let me preach to you the convictions of my conscience; if you will let me preach to you that which I feel is true from the bottom of my heart, I will stay with you. 1800 years are past now that our people have been driven from city to city and from village to village, having no rest. They have been persecuted among the nations of the earth during this long lapse of time, and I have been thinking, often and serious, why, Oh why are my brethren so persecuted. I come now to answer you this question. "Because," said I, "We have rejected Jesus Christ, our Lord and Redeemer."

And my brethren, as they heard the name of "Jesus Carist," arose to their feet in the Temple. All stood up, and the President came up to me and said: "There, stop. Sit down on your seat." I asked him for the privilege of explaining my position unto them; I assured them I would say nothing of myself. "I am going to show you Christ out of the Old Testament and not out of the New." But I was allowed to say noting more. They would let me stand in the pulpit no longer, so I went home.

As soon as I arrived home, the carriage of my mother drove up before my house, and she came in to my room where I and another gentleman were and said, "could I see you alone, my son?" My friend stepped outside, and my mother continuing said: "Have I shed so many tears for you, and suffered pain and sorrow for your sake until I have brought you up to be a man, and you are now going to forsake me, and bring disgrace upon the house of your father and upon yourself? You will kill your father. You will bring him near to his grave. Go and take back what you have said. Take back your opinion that you have expressed to your congregation, it is not too late now. I said, "mother, what I have said is true, *as God lives*, and I can not take it back, for it is true." While thus speaking with my mother, one of the secretaries of my father came in and said, father summoned me immediately before him. "For God sake, don't say these words to your father Don't go, I will make it good with your father, I will make it good." "Mother," said I, "I have to go; father is still my superior, I am still his subject." I went to father, found him calm and cool, and when I entered into his presence he said. "Are you in earnest in relation to these things, are you in earnest?" "Yes, father, I am." "Can you convince me of their truth?" "Yes," said I, "if you will only kneel down for but ten minutes before your God and take away the vail of Moses and the Talmud from your eyes, and if your heart will not be prejudiced, I will show you that Jesus is the Savior of the world. It is the same Jesus that you have been waiting to come for over 1,800 years. He has come in the personage of Jesus of Nazareth." Father said, "Keep cool, my son, as I am. I am not now talking unto you as your father,—I am talking unto you as your Supreme authority; and I ask you to show unto me your reasons why you believe Jesus, the Imposter, to be the Savior, the son of David."

I again told him if he would permit me to lay before him some of the passages of the New Testament, which is a clue to the old, I would be able to convince him. And, said I, "Father, I have been just as prejudiced against the doctrines of Christ as you are. I have hated men who have embraced Christianity and loved those who have joined our faith as you have done."

My brethren and sisters, he is my father and I honor and love him because he is a great man. But he would, under no circumstances, allow me to show him Christ by the Holy Scriptures. I understood my father and I said to him: "Father, I have known you to be a just man; I have known you to be a righteous man; but when it comes to Christ, you forget, in all your righteousness, and you do not deal out justice as you do in your private life. You allow prejudice to sway your bosom."

After this had happened, the papers there spoke a great deal about my conversion, and on the second day I was asked by my father, officially, to declare within fourteen days whether I was going to withdraw my sermon preached on the 14th of July, 1887, or whether I would prefer giving my resignation.

My brethren and sisters, this credential, (holding it in his hands), by the Grand Rabbi, under whose authority I stood, was given to me on the 9th of September, 1887, and it reads as follows. As it is in the German language I am going to translate it for you as well as I can:

OFFICE OF THE GRAND RABBI.
Number 509.
Copied in Book Number 1603.
Consistorial Session of the 8th of September, 1887.
ISAIHI, September 9th, 1887
(2 pages)

The bearer of this attest, Rabbi Dr. Edward Isaacson, was, from the time of the 24th of May, 1884, until the 20th of August, 1887, rabbi and preacher of the congregation of "Brotherly Love" at Isaihi, and stood under my direction as his Grand Rabbi. Upon a charge against him, brought in to the consistory, in which it is stated that Dr. Isaacson, in his sermon on the Sabbath of July 14th, 1887, pronounced himself to be a believer in Jesus of Nazareth as the Messiah of the Jews

The consistory asked Dr. Isaacson, either to withdraw this expression or to hand into us his resignation within fourteen days

After these days have expired, Dr. Isaacson handed in to this consistory his resignation.

In a session of the 8th of September, 1887, it was resolved:

1st. The resignation of Dr. Isaacson, as rabbi and preachor of the congregation of Brotherly Love, is accepted.

2nd. From Rabbi Dr. Isaacson the permission is withdrawn to preach in any pulpit in this country, or amongst other Jews.

3rd. Dr. Isaacson is excommunicated from the Universal Jewish Synagogue.

4th. With this attest, one thousand francs shall be handed to Dr. Isaacson as a remuneration.

In conclusion, we herewith attest to the fact that Dr. Isaacson, during the time of his officiating as a minister, has conducted himself as a perfect gentleman, and so gained the estimation and the love of those with whom he came in contact.

To the truth of this is signed our own signatures.

The President of the Consistory,
THE GRAND RABBI.
Vide A. TOROLES.
DR. JONAS, Secretary."

This decree was published in the papers; and, one morning as I was out walking, I met, in Vienna, a man by the name of Albert Johnson. Let us call him Brother Johnson, because he belongs to our Church—because he is a Saint. Said he to me, "Dr. Isaacson, I have been looking for you for several days, and now as I have a chance to speak with you, I am going to tell you that I am a Mormon or a Latter-day Saint. I want to talk with you on a most important matter." We separated then after a little while, I taking his address, and in a few days went and visited him.

A few years ago, Brother Orson Pratt, in company with another brother, went on a mission to Vienna, and they stopped and took rooms in a Jewish family—the family belonging to Brother Johnson; and now you have the clue how Brother Johnson became a Latter-day Saint.

Brother Johnson was the first man who put in my hands the Book of Mormon. It was printed in the German language. He said to me when he gave me the book: "Dr., you have done a great thing. It indeed required great courage to stand up in the face of your father and all the great Jews, and proclaim that 'Jesus is the Savior of the world.' Now you know the truth, Dr., but let me tell you, you do not fully understand the truth, and I am going to give it to you.'"

You will understand, my brethren and sisters, that everything concerning Christ was of great importance to me at this time; and so I listened very patiently and with great attention to Brother Johnson, as he poured before me the revelations of the latter day's dispensation. He came to me with these words, (and they are true and ought to be listened to by every Latter-day Saint,) "Dr. there is no philosophy necessary for me to show to you how plain is the plan of the Gospel, and that the Latter-day Saints are the true people of God. Before the Lord Jesus Christ came there was a necessity to raise up prophets to foretell the great events of the future. and the Prophets Isaiah, Jeremiah, Zachariah, and all the prophets of ancient times have been raised up for the purpose of preparing the people for His first coming. Isaiah came and fully prophecied concerning the coming of the Lord. The Lord came just as Isaiah and the other prophets said he would come. These prophets died, after performing their work, and they went to heaven, and are now mingling with God and all good men.

"Now for the second coming of the Savior it was just as necessary for prophets to be raised up to foretell of the events that are to come upon the earth and of His great coming, and to prepare a people to receive Him; and for this purpose God has revealed Himself to Joseph Smith, our Prophet, giving him directions about the second coming of the Lord.

After listening to these passages and hearing the name of Joseph Smith, for it was strange to me, I asked Brother Johnson "who is Joseph Smith."

Said he, "I am not going to tell you of, or introduce you to a man of great learning; but I am going to say that Joseph Smith was an ignorant boy. A boy with so little education that it was with difficulty that he would attempt to write his name. He could scarcely subscribe his own name. That was Joseph Smith. And yet he was made mighty by the power of God; and God caused one of the greatest works ever performed to be done by him. And now, I beseech you to read this, the Book of Mormon."

I took it and read it; and I want to say to you, my brethren and sisters, I don't believe that any one outside of this faith, outside of this Church, those who are now slandering us today, who are persecuting us today, who would read this Book of Mormon with a prayerful heart and the Spirit of God, but that he must believe it.

I do not say this from any philosophical standpoint of my own, nor because I want to show unto you by scientific knowledge that Joseph Smith was a Prophet of God, but I say, I know it. I feel it. I find it in the Old and the New Testaments. I find it in the Book of Mormon. I know that Joseph Smith has been called by God Almighty. I know that this work is the work of the Great God.

I know that our work is pleasing in the sight of God, and though the world persecute us, still we will become a mighty people. This is the fact. It is a truth. I have said to the Saints that I love these persecutions. I expect them to persecute us; for the Prophet Joseph Smith said on one occasion, "If the world will let us alone, we will build up the Kingdom of God; and if they don't let us alone, we will build it up all the sooner."

After I came here and became more acquinted with the Latter-day Saints, I began to reflect more deeply upon the great work before them. They have got the greatest work to perform there is in the world. I am also convinced that they are raised up for the purpose of aiding the people behind me, the Jews; I know that you are able to bring salvation unto them and show them Jesus of Nazareth and His true Gospel. And knowing this, my heart and whole soul are full of love to you my brethren.

When I left my home and was about to start for Zion Brother Johnson said to me: "If you will telegraph when you get in Salt Lake, I shall make a feast and shall rejoice; and I will be the happiest day of my life." I have telegraphed him. I have been led to wonder at the condition here; and do we understand and fully realize what we have possession of in the truths of the Gospel? Do we know that we are privileged by Almighty God to live in this day? We have a greater privilege than even our forefathers; because the time is near at hand when the Kingdom of the Lord will, in its fullness and mighty glory, be established amongst us. I felt to rejoice this morning when I took up the Salt Lake *Herald* and there read that eighty families of Jews have embraced Christianity and been baptized, in one week, in the city of Jerusalem. I felt to rejoice this morning in listening to Brother Schoenfeldt, who has just returned from his German mission, when he was giving us a description of how he baptized a learned Jew into the church in Switzerland. Brother Shoenfeldt said he had found out through experience and the signs of the times, that the fulness of the Gentiles is near and that the time is at hand to bring the Gospel to the Jews. I esteem it a great privilege to make a beginning in this work. I know that since I came here, there are thousands of my brethren and sisters who remember the ancient people of God in their prayers, and I am satisfied. Oh, my brethren and sisters, if each one of us will look into the matter as we may do, we shall rejoice that the Lord has privileged us to live in 1888. It is a glorious time; and we shall grow in spite of the persecution. We will beat the world. We will be triumphant through the blessings and favor of the Lord. And it depends very much upon us. We know very well that we are surrounded with persecution. We know how the world looks upon us. They would like to drive us out of our homes and take from us all our rights; but they will not do it. Still we have to suffer and be calm.

It breaks my heart when I realize that many of the leading Elders who have labored with untiring zeal and faithfulness in this city to lay it out; men who lead lives of righteousness; men who do everything to please God; I say it breaks my heart when I realize how they are persecuted, and are not permitted to enjoy the liberties and rights in the very city in which they have labored so hard to make it what it is. And yet we ought to take it humbly. We ought to be patient. After all, my brethren and sisters, they will not persecute us any more than the Lord will allow them to do; And I want them to do what the Lord allows. That is all.

Now, the question is this: Are we living as we ought to do? We ought to be bound together in the strength of the Priesthood, and then we will beat the world, and the persecution will be staid, but as we do not realize what the Lord has done for us, we therefore are not satisfied with ourselves. We do not worship God as we ought to do. "I go to my meetings; I pay my tithes. I attend the Sabbath school." This is what some say, and they think it is enough. My brethren and sisters, when the time came for Jesus our Lord to be carried up to the Cross and they were killing Him He said, "It is not enough, I am still going to suffer more for my people." There is a great and mighty work now to be done, and each one of us is called upon to do his part in that work. And the time will come when we will be called before the throne of God; let us remember that some questions will be put to each one of us which we will have to answer. We are the Saints of God. Let us not forget that. Let us remember that "Saint" means pure, holy true and noble, through and through. Holy in body and holy in soul; and the more we are holy the more responsibility is placed upon our shoulders. Let us not take it so easy, my brethren and sisters. Let us not slight our duties. Don't give yourself to the world and the things thereof, for it is a wicked world. Don't lay aside the duties of the Gospel, and labor with all your might, mind and strength for the things of the world because they are beautiful, for it is but a dream and nothing more. The things of the world vanish and fade away with death. When, in your last hour of earthly existence, you lie on your death-bed, your nice hat and dress will forsake you. Your riches will prove untrue to you.

But if you live a life according to the commandments of God, a life to please your Savior, the last hour of your mortal life will be the most joyful.

I well remember being called in to the chamber where my grandfather was lying on his death-bed. He was a man over eighty years of age, and when I entered and went up to him, he took me by the hand, and, looking up into heaven, said: "My son, it is nothing but a dream, that is all." And so it is. Our lifetime passes swiftly by and at the last hour everything forsakes us that is earthly; but the Lord Jesus Christ, He alone is the one who redeems us; He is always watching for us. And ought we not to live nearer His commandments in order to please him and be blessed? But we don't do it at all times. We forget our duties and the counsel that is given us. Don't you suppose I know that when you go from this house you will forget what I have told you? I know it. It ought not to be so. We ought to live close to our Savior. We ought to do His work with all the might, mind, strength and power we have. We all ought to employ the most of our time in the Kingdom of our Lord. Do we do it? Let me see you arise from your seats all of you who can say that you give as much time to the Lord and His work as you do to the things of this world.

I am not going to flatter you here to-night. But I am going to tell the truth and nothing but the truth. And I know that I am speaking under the inspiration of the Holy Ghost, and I hope and pray that my words may enter your hearts. When you go home to-night, remember the words you have heard.

I know there is a mighty power of God watching over this people, and there is a mighty work still to be done by them.

Now, I am going to ask you in brotherly love to remember me in your prayer and I want you to know that I love each one of you saints and am happy to meet with you. This is the greatest pleasure I enjoy. My father has forsaken me; so have my mother and brothers and sisters; my friends and acquaintances. All have forsaken me because I believe that Jesus is the Messiah of the Jews. I have nothing in this world, and yet there is no happier man in the whole world than I am to-night, I would not change my position and knowledge and testimony for all the wealth of the world. I enjoy, my brethren and sisters, the company of the saints. I love to be in their society. I have been wonderfully blessed during the last few months since I came among you. I feel that the Lord has blessed me more than I am worthy, more than I can say; and the more he blesses me the more I feel that I am but a sinner—the more I feel that I do not keep His commandments, and do not live so near Him as He would have me to live. Yet He is gracious, His love is endless; and I pray that the Lord will keep me—will not let me break down under the load of thoughts which flow unto me. I sometimes go to bed and can not sleep. My thoughts are directed to my father and dear mother. I love them, I can not help it; and I trust the day will come when they will come and say that they thank me for what I have done. The devil is full of cunning, and tries hard to do his work. He would like to lead the way. He would like to ensnare me and bring more trouble upon me. But the Lord is gracious and merciful and holds me up. I feel His care and influence with me. I feel that it carries my prayers to my Lord, because He has often answered my prayers. And while the Lord answers my prayers, I still need the prayers of my brethren and sisters. I tell you there is a great work to be done among my people; and I hope and pray that the Lord, in mercy and gracious kindness, will preserve me to labor for their good.

My brethren and sisters, I have learned, during the short time I have been among you, very much about prayer. Don't neglect your prayers, let me tell you not to do it. For it is wonderful how the Lord answers them; and we should be careful how we put our prayers before Him. Don't ask Him for things that will do you no good and which you do not need.

But if you will ask for things that you do need and for things that would be for your good, He will answer and give it unto you.

It is wonderful to contemplate how the Lord has brought me out of the world of darkness here to Zion. It is marvelous and surpasseth my understanding. I do not comprehend it. I cannot. I hope He will be with me in the translation of the Book of Mormon in the Jewish language. That the influence of His power will carry this work to my people and His covenant children. And it ought to be carried there. I know that the establishment of the kingdom of God in its fulness and its full glory can not be done without the Jews; and therefore, it is to be carried unto them and they will receive it, too, and accept it. I have proven it myself in my heart, that there is a time for each one of them to receive it, and the time is near. They will accept the Gospel and assist us to build the Kingdom of God; and together with the ancient people we will surround the cross of our Savior and give Him praise. To this end, may God bless us.

Oh! I feel as though I could pray for each one of you. My heart is full of love towards you. Now I want your hearts to be filled with love towards me and my people. And if you will remember me in your prayers, the Lord will be gracious unto you and me, and together we will do the work the Lord has given and commanded us to do.

Let us have a desire this evening to draw nearer unto God. To be nearer in our communications to Him, let us pray more. Let us live nearer to God—live to be His people; for we alone are this people and all the denominations of the earth are not true. Let the world say what they will against and about us, still I know that we are His people and I know that this work is true. I know it for myself. My testimony was strengthened at Manti Temple in the House of the Lord, where there were angels administering unto the servants of God. Where there was heavenly music. I know that the Lord Jesus has accepted that Temple at Manti, and there is no other people on the face of the earth that can say that. And we do not lie, as God lives. I felt the Holy Ghost in Manti Temple and I was blessed. Let the world say what they wish. Let them laugh at us. I know this Gospel is true. I know that God does bless this people and that the Holy Ghost does minister to them, and I am going to let the world know my feelings without fear; for I fear not the puny arm of man, or the world, but my God in heaven.

May God bless us and keep us to grow in His knowledge and learning, that we may labor in His work. I am delighted to meet with my people, and when I come to them I rejoice. I look upon you, my young brethren and sisters, as those upon whom this great work will rest. I look upon you as the future of this work. Oh, for Jesus' sake, realize what the Lord has done for you—what He has given you.

May He help us so to live as to please Him, I ask in the name of Jesus Christ. Amen.

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