

be in force wherever and to whomsoever it should be carried by the Elders, God's authorized messengers. So said Joseph Smith, the uneducated, the unsophisticated, the plain, simple, honest boy. It is through the virtue and force of this boy's statement that I speak this afternoon to assembled thousands. In the integrity of my heart, with honesty of purpose to know the truth, I received this message; I obeyed this form of gospel, and I received, in the most tangible and satisfactory manner, a divine manifestation, the promised blessings, a knowledge of this work. Am I the only witness? How is it with the experience of the thousands whom I now address? Are you also witnesses? If you are not, I ask you in the name of common sense, why are you here? Why did you leave your homes and countries, giving your sanction to the truth of a system which promised you divine manifestations, but which you failed in experiencing? Being honest ourselves, if we cannot bear a solemn testimony of having received divine manifestations of the great fact that God himself has founded this system of things, then it becomes a serious fact that we are witnesses, and in truth the only proper witnesses, that this whole plan and pretension of Joseph Smith is a sheer falsehood, a miserable fabrication. It will be recollected that this gospel message proposed to give us divine manifestations through doing certain specified acts; we have performed those acts precisely in the manner indicated. No one else but we ourselves has attempted to conform to this arrangement, consequently, no other people are prepared to be witnesses, either for or against this system. The gospel, as recorded in the New Testament, in its promises and provisions, was precisely similar. It required certain specified acts to be done, with promises that divine manifestations should follow their performance. Jesus said: "He that will do the will of God, shall know of the doctrine." Peter said, on Pentecost day, "Repent and be baptized for the remission of sins, and you shall receive the gift of the Holy Ghost." Again, Jesus said: "These signs shall follow them that believe," etc. A multitude of testimonies could be adduced from the New Testament, showing that divine manifestations and perfect knowledge, were promised to, and were actually received in a specified and tangible form, by those who then obeyed the gospel. Those who obeyed its requirements were the only competent witnesses for or against its divine authenticity. After honestly complying with its requisitions—viz: repenting of and forsaking their sins, being immersed in water for the remission of sins, and receiving the ordinance of the laying on of hands, then had they failed to receive the Holy Ghost, with its gifts and promised knowledge, and attendant signs, they would have seen that the entire apostolic scheme of salvation rested on a baseless fabric. When this gospel, or order of things which we have received, was presented to us, we carefully compared it with the gospel recorded in the Scriptures, and found it alike precisely in every particular, as regarded its forms, ordinances and the authority to administer them, its promise of the Holy Ghost and of the signs that should follow, together with a promise of a knowledge of its divinity. In many instances it was brought to us by men with whose character we were perfectly familiar, and for whose honesty and integrity we could vouch, who would solemnly state, in private and in public, that through an obedience to its requirements, they had obtained, in a tangible form, a perfect knowledge of its Heaven-born principles. This was my experience, and after having complied with its demands, and thereupon received a knowledge of its genuineness, and having obtained authority to preach and administer its ordinances, I commenced forthwith to proclaim it to the world; and no doubt there are persons in this audience, out of different nations, to whom I have administered this gospel that can witness to its virtue and efficacy. Thirty-five years I have been employed in forwarding the interests of this order of things, and you are the proper judges whether it be of God or of man. We have the same gospel the primitive churches had, and the same knowledge and evidence they had of its divine authenticity, and just as honest and brave men to preach it as they had, men that have proved their integrity through sacrifice as great as the Elders of the primitive churches ever made. The testimony of our Elders is as valid and worthy of credit as the testimony of their Elders. Our Apostles who are living, are as honest men as the Apostles of the New Testa-

ment, and their testimony is as worthy of credit, so far as they live and speak according to the scriptural law and testimony. If this order of things which we have obeyed is not the gospel—if these evidences, these manifestations, this knowledge, this Holy Ghost, these deliverances from misery, bondage, and starvation, and being placed in happy and comfortable circumstances, living together in peace and harmony, building beautiful towns and cities, free from demoralizing institutions, be not the legitimate fruits of the working of a pure and holy system, established by God through Joseph Smith, we shall be compelled to question the genuineness of the gospel of the former day Saints, as recorded in the New Testament.

By some it has been argued that Joseph Smith, and his prominent Elders were the most corrupt, wicked and infamous of impostors, but his followers, the Latter-day Saints in general, though deceived, were very good people and perfectly honest in their religious opinions.

From what I have already said in regard to the operations and effects of this scheme, it is easy to be seen that, if it be an imposition, it is not confined exclusively to the leaders of this people, but this whole community are actively and knowingly engaged in this stupendous work of deception and hypocrisy; and by the way, as I before hinted, if this could be proved to be the case, we should be compelled to the belief, that the former-day Saints, also, had been engaged in the same disgraceful business. More than one hundred thousand people now dwell in these valleys, many of them having come from distant climes and nations; in this great fact they willingly and knowingly exhibit to the world a clear and powerful testimony, more expressive, and forcible than any language could command, that they did undeniably and most positively receive, through the ordinances of this gospel, administered unto them by our elders, a knowledge of this work, through the divine manifestations of the Almighty. But it may be objected that, whereas this community were found by our missionaries in great poverty and distress, therefore, they obeyed the gospel and emigrated here to better their circumstances financially, without any regard to its truth or falsity, as a divine system. This might be true in some instances, but impossible as regards its application to this people as a community. Such persons who received this work, not with religious motives, not with honest convictions of its divine requirements, but solely for the loaves and fishes, cannot possibly abide the test to which every man's faith, sooner or later, must be brought, but will have their dishonesty and hypocrisy exposed, and will apostatize. Hundreds of my brethren, elders of this church, full of Godly zeal, animated with the purest motives, having obtained a knowledge of the will of God, have left their wives and children, everything that the heart holds most dear, and gone forth to the nations, without compensation, and called on all to repent and turn their hearts to the Lord, obey the gospel, and they should receive the Holy Ghost, which should lead them into all truth, and show them things to come," and it should be their guide and monitor, a principle of revelation, remaining with them through life, provided they preserved their honesty and integrity, and were faithful in keeping the commandments of God, devoting their time, their means, their talents, their all, to the building up of the Kingdom of God. These duties were required, these blessings promised in the preaching of the gospel, by our missionaries and the prominent Elders of this church. To obtain light, a knowledge of the will of God, to get the true religion as now revealed through the gospel, divine manifestations regarding the truth of the doctrine, as taught by Joseph Smith, was the first and all-absorbing proposition presented to the people. Now, whether these elders and missionaries were miserable impostors, promulgating base falsehoods or not, is of course, a question of grave consideration; and it is a matter of far greater importance, and of more curious inquiry, whether this people, as a community, having failed to receive those divine manifestations, kept silent as to that important and vital fact, and came here to practice hypocrisy in religion and thus fasten, irresistibly, on our children and future generations, a system of falsehoods for a divine religion. Joseph Smith affirmed that Peter, James and John visited him and gave him authority to administer the holy ordinances of the Gospel, through which

every honest-hearted man was promised the Holy Ghost, and a perfect knowledge of the doctrine. Our Elders simply affirm having received a Divine knowledge of the fact that this gospel was a Heaven-born institution, and through its virtue and divine force every honest-hearted man might obtain this same knowledge. I had been a member of this church but a few days when I obtained, through a divine manifestation, a clear, explicit, and tangible knowledge of the truth of this work. Thousands and tens of thousands of Latter-day Saints, men and women, in private life, could testify to the same experience, and though I may know many things in regard to this doctrine which in their limited experience, they may not understand, yet in this one fact they are equal with me in knowledge, equal with the messengers who administered to them this gospel. I wish now to examine another prominent feature connected with this gospel religion. An important item which was put forward prominently wherever this gospel was announced, was that its followers should have abundance of persecutions, and would probably, in the progress of their new life, be compelled to make the most serious sacrifices of wife, children, houses and lands, spoiling of goods, and even life itself, perhaps. No persons are properly prepared to enter upon this new life until they have formed within themselves this resolution. The Savior, the Apostles, Joseph Smith and our Elders, when offering the people this great system of salvation, told them clearly and distinctly, it required sacrifices of the most serious and trying nature—that it would bring persecutions, change our best friends into bitter and relentless enemies, and that instances would arise when people, in their confused notions of right and wrong, would even conceive they were doing God service in taking our lives. These were dull and forbidding prospects to a rational person, in being proselyted to a system whose truths he could not know, but only guess at, by what he was told, or read somewhere. Every man and every woman, before receiving a system of such sacrifices, would require a positive assurance that a submission to its requirements would bring indisputable knowledge of its real divinity, so that after having obtained a divine witness of its genuineness, they could willingly, cheerfully, understandingly, and with a resolution inspired by divinity, move onward over the pathway of persecution and sacrifice, traversed in all ages by the martyred Saints and Prophets.

On this point permit me again to quote what Jesus promised, viz: "Blessed art thou, Simon Barjonah, flesh and blood hath not revealed it unto thee, but My Father in Heaven, and upon this rock will I build my church, and the gates of hell shall not prevail against it." Peter had obtained a revelation which Jesus called a rock, which every man might receive individually to himself and build upon with perfect assurance and safety, upon which he could found all his hopes and prospects of salvation. Peter, at Pentecost, promised the Holy Ghost to all who would be baptized, or in other words, obey the gospel. The Holy Ghost would impart the knowledge which would constitute the rock of revelation upon which the Savior said His people should be established. This people have their hopes and prospects of peace and happiness in this life and in the life to come, resting and grounded upon this rock of revelation, and we are the only religious community which dares profess to occupy such a scriptural position, and our claims upon the Savior's promise, that hell shall not prevail against a people so established, give us peace, tranquility, unshaken confidence, and a pleasing and happy assurance of security in the midst of all kind of display of threatened ruin and overthrow.

It is the people, the masses—not exclusively their leaders—who have this knowledge and boldly testify of its possession. The astronomer may know of many laws and phenomena connected with the sun and its movements through ethereal space; but as regards the simple fact that it exists and shines upon the earth, millions know it as well as himself. President Brigham Young, or even Joseph Smith, so far as respects the simple fact that this gospel, which we preach, as a divine institution, never professed to have a knowledge more perfect, more convincing, more satisfactory, than tens of thousands in these valleys, who never arose to address a public audience. This system of things, in its nature, in the character of its origin, the manner of its operations, and in the purposes

for which it was designed, coupled with the fact that men of honest hearts can, and will apprehend and appreciate divine truth, is such that it cannot be destroyed. A person honest, full of integrity and love for the interest and happiness of his species, having explored this long untrodden path and made this grand and glorious discovery, will not, and cannot keep silence, but despite threatened opposition, however fierce and terrific, will boldly declare the solemn fact, spreading and multiplying the divine intelligence, and if so required, will seal this testimony with his own life's blood.

Should the prominent men of this Church, together with tens of thousands of its elders, be swept away by our enemies, the gospel would still survive, and with unabated force and vigor, still continue its irrepressible operations. So long as one solitary elder, however unlearned, obscure or possessing an honest heart, remain alive upon the earth, these holy and sacred truths will be avowed and vindicated, order and proper authority continue their peaceful and happy reign, and elders with hearts overflowing with love and heaven-born zeal, go forth to the nations, churches spring up in every land and clime, Saints increase and multiply and gather together, the Kingdom of God continue to be established, and the suggestive and inspired sayings of the Prophet Daniel be literally and emphatically accomplished.

PITY POOR COLFAX.

Apparently weary of wielding the Vice President's scepter, Schuyler Colfax has slipped out of the honored chair to a lower seat, and a Senator occupies his place. If a public man wants to be buried alive, he can accomplish it by getting himself elected heir-apparent to the Executive. The Vice President of the United States never has a chance to read his name in the newspapers, and by the time his four years are up the dear public have forgotten him. Oh, the horror of riding the topmost wave of popularity, and then suddenly finding oneself plumped out of sight, actually buried under a mountain of greatness. If the President would only die. But who ever knew a President to commit suicide, though he is perfectly aware that another man has been actually prepared to take his place, and that the people of this country will not suffer for the want of a President? The actual reason why the great body of American women are against woman suffrage is because they fear that some time in the course of their natural lives they will be called on to act as Vice President. Schuyler Colfax was seen reading a newspaper at the foot of his throne, and if he gets any comfort out of his position it must consist in holding the gavel suspended over the heads of the shining lights of the country. And yet there is no chance of bringing these Senators to our order as in the case of the unruly members of the House. The Senators are always in order; there is no chance of enjoyment for Schuyler Colfax except to crawl out of his seat and read a newspaper. And what does he find in that newspaper? Oh, sorrow and consternation! Dawes is ravishing the East with economical delights, and Logan is cleansing the Augean stables of the House in which iniquity has herded ever since the Republic began. There are two positions which are alike, so far as the country is concerned, the Vice Presidency of the United States and that of a country schoolmaster.—*Philadelphia Press.*

LETTER, &c.—There is a letter and newspaper, from New Zealand, lying at this office, addressed to Mr. Burr Frost, Salt Lake City. Call and get them.

Died.

In this City at noon, of the 31st ult., of Pneumonia, after six days' sickness, Mrs. Elizabeth Jordan, born in Scotland in 1801.

Deceased embraced the gospel in 1843, and emigrated to this valley in 1854. From her reception of the gospel she was true to her God and her religion, and died in full assurance of a glorious resurrection. R. L. CAMPBELL.

At Dunmow, Essex, Feb. 5th; Mary Clark, aged 62 years, 8 months and 27 days:—*Mill. Star*, March 8th.

April 1st, at 2.30 a. m., at the residence of the late N. V. Jones, in the 15th Ward of this City, of disease of lungs and kidneys, after an illness of three years, John Samuel, son of Joseph and Betsy Roop, aged 23 years, 2 months and 5 days. He was baptized last Winter, and died in the full faith of the gospel. The funeral services will take place at the 15th Ward Assembly Rooms, at 10 o'clock on Sunday morning:—*Teledo, O. papers please copy.*