

DISCOURSE

BY PARLEY P. PRATT; BOWERY, OCT. 7, 1855.

[REPORTED BY GEO. D. WATT.]

[Concluded from last number.]

Do ye believe this, ye young people, ye boys and girls, do ye believe this? All the prophetic sayings contained in this chapter have been fulfilled down to this day. Do you believe that portion of it which is yet in the future?—ye people of New York, of San Francisco, of China, of London, of France? Do the gentile nations believe this? You see the Jew among you, and the gentile bearing rule; do you believe that this is a true prophecy? You ought to believe it, for it is right before your eyes in its fulfillment, and if you do, do you expect to see the Son of Man coming in the clouds of heaven with power and great glory? That is a sight some of you will see; you have only to live until the time comes, and you will see it.

Whether there has been signs in the sun, moon, and stars, and upon the earth distress of nations and perplexity, men's hearts failing them for fear, in the last few years, I will leave each one to draw his own conclusion. If this has not already been sufficiently fulfilled, one thing is certain, it is being fulfilled, and when it is sufficiently completed the Son of Man will be seen in heaven with power and great glory as sure as you ever saw a Jew (that is, it is a fact). "And when these things begin to come to pass," (for that is an important point) "then look up, and lift up your heads, for your redemption draweth nigh." Does it not appear a little strange that Peter, and James, and John, and the Jewish nation have to wait until then for their redemption, and the dead and the living, as well as the Latter Day Saints, they have to wait until then whether in this world or in the other, for the redemption of their bodies, unless they died before Christ, and rose from the dead when he did, and the Jews must wait until then for the redemption of their nation and national polity, and for their triumph over their enemies, and for the putting down of all other power, and for the establishment of the reign of righteousness on the earth, the redemption of their friends, and vengeance on all those who have shed the innocent blood whether of Latter Day Saints or Former Day Saints. This is the day of their redemption, be it what world they may, they are preparing for it. "Lift up your heads for your redemption draweth nigh." When? Not when Jerusalem is compassed with armies, not when they (the Jews) are destroyed by the edge of the sword, not while wandering among the nations of the earth from age to age, not while the gentile powers bear rule, but when the sun, moon and stars shall put forth their signs, the heavens shake, and men's hearts failing them for fear, looking for the things that are coming upon the earth,—then is the time to begin and look up, to lift up your heads and rejoice, ye spirits that are waiting for redemption, whether ye are in this world or in the other, straighten your backs in your hard toil and look up for your redemption draweth nigh.

"And he spake to them a parable: Behold the fig trees and all the trees." We have not any fig trees here, but they had there. "And all the trees," embraces trees we have here. "When they now shoot forth, ye see and know of yourselves that summer is nigh at hand." You do not need a prophet to come along and prophecy that summer is nigh at hand for even the children may know it. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

O ye Millerites, ye made a great mistake; you thought the first thing was the coming of the Lord in power and great glory; you were going to have him come immediately without any kingdom to come to, without a forerunner in the shape of a prophet, but just by men guessing and predicting, and remarking and commenting on the prophecies, but so far as the coming of the Lord being the first thing you know, you will "begin to see these things come to pass, and then know that the kingdom of God is nigh at hand," and we have to be born again or we cannot see it.

People hear of Joe Smith, as he is called, of the Book of Mormon, of angels coming from heaven again; of the inspiration of the Holy Spirit; of modern prophets and apostles, and martyrs, and they think, "what under heaven does all this mean, we have no reason to look for any thing of the sort, but we expect the Lord here every minute." They have no idea of a modern prophet; of angels visiting the earth in the latter times; of modern inspiration; of a modern church that will hearken to the voice of a prophet in all things that he shall say unto them, it is all new to them, they are astonished, and say, what does it mean, I wonder what is this Mormonism coming to?

The Lord will never come until he has organized his kingdom on the earth, and prepared his people by sending a messenger to prepare the way before him; that messenger has come, and the man that delivered it has been slain, namely, Joseph Smith, and by the instrumentality of that messenger he sit the apostles and prophets, ordained to hold the keys of the kingdom of heaven.

If the people had read the scriptures they would have been looking for all this, if they had not listened to a set of blind guides, who have hired out for money to tell them the scriptures mean something else.

When you see these things come to pass know ye that the kingdom of God is nigh at hand.—Says one for my part I believe the kingdom of God was set up 1800 years ago, and is not going to be set up again; he is not going to have it set up twice, or I do not know what you are going to do with the scriptures, you had better burn them up as a thing of no account, because John the Baptist, Jesus Christ, the Twelve A-

postles and the Seventies all agreed in their former testimonies that the kingdom of God was then nigh at hand, it must therefore have been immediately set up, or they were all false witnesses; and if it was immediately set up, as an event following their predictions, namely, on the day of pentecost when the power of God was shed forth, and the apostles that held the keys of it organized it upon the earth; it that event did really follow what John the Baptist, Jesus, and his Apostles had predicted, then of course it was set up in those days.

We say there will be another time when it will be at hand; how do we prove it. By the words of Jesus himself in our text, for he did not only state that the kingdom was then at hand when he first began to preach, but he also said it would be at hand when we should see these modern signs here referred to. What did he say should come? False Christs, and the apostles were to be betrayed, and hated of all nations, and some would be put to death; He told them they should be brought before king and rulers; that the Roman army should compass Jerusalem, and there should not be left one stone upon another of their temple, and the Jews should go captive among all nations; that they should remain there for a certain time, during which the Gentile power should rule; that after all this there should be signs in the sun, moon, and stars, and upon the earth distress of nations and perplexity, men's hearts failing them for fear; when these things come to pass, then know that the kingdom of God is at hand.

What does this make out? That there were two distinct times, or ages, varying in circumstances in which the kingdom of God would be introduced to the inhabitants of the earth; the one should immediately follow John the Baptist and Jesus, and Peter who held the keys of it, and the other should be looked for and ushered in in connection with these modern signs; in short Jesus and Peter held the keys of the one, and his brother Joseph Smith, and his apostles hold the keys of the other.

Now I think you can understand both predictions; one by John the Baptist, and all the holy prophets, and by Jesus and his apostles, and the other was predicted by Jesus Christ and all the Holy Prophets since the world began, and both of them fulfilled right here before your eyes this day. The one in the events recorded in the 'New Testament,' the other in the history of Joseph Smith, and what follows.

I have already been lengthy; having got at the main review, I will close by reviewing one more sentence. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Now I know the habit of praying, always in Christendom, that is certain portions of them, they pray in their families and in secret, and have prayer meetings; they pray for this, that and the other, and say the Lord's prayer and a great many prayers, but the question is do they pray always. He did not tell them to pray the Lord's prayer always particularly, neither did he tell them not to; but this one prayer he did tell them to pray always and causes it to be written; do we fulfill it, and do they; it is not to pray always nor to watch always, but it is to pray this particular prayer always that we may be accounted worthy to escape all these things that shall come to pass and stand before the Son of Man.

Whatever else they might pray in all the varying circumstances of their lives, all right, but this one thing they would be sure to need, to be accounted worthy to escape all those things Christ foretold, and stand before him.

And why should they pray this always? Because it is not only the living generation that have to meet it, and had need to be prepared, but it was a chain of prophecy that would be gradually fulfilling from that time until he comes, and whether they passed through the veil or remained in the flesh, one thing was certain, they would all have to meet some part of it; if they lived in Jerusalem they would have some part of it to meet; or if they were scattered among all nations they would have some part of it to meet; and if they live until there should be signs in the sun, moon, and stars, and upon the earth distress of nations, they would have some part of it to meet; therefore whether they lived in modern or in former times, behind the veil or on this side of it; it was necessary to 'pray always to be accounted worthy to escape all these things and stand before the Son of Man.'

This would have cautioned the drunkard a little, and the miser a little, the man who is engaged head, heart and hand to accumulate all the riches of the world and heap them up to himself, and not use them to build up the kingdom of God; it would have told him not to have his heart overcharged with the cares of this earth, or with surfeiting and drunkenness, if these words do not say so exactly, another writer does, who writes on the same subject.

Take care how you get drunk, how you are a glutton; how you are wholly swallowed up in the cares of this world, in accumulating riches, and take care to pray that you may escape all these things, and stand before the Son of Man.

It would not do for me to talk always, but I want to tell you how to prepare; and I trust my brother Orson or some one who will follow me in the course of the day will enter upon that subject more fully, and illustrate the gospel; the remission of sins; the gift of the Holy Ghost, and the ordinances pertaining thereto as well as a good moral, prayerful life, all of which would open up an extensive field for reflection, had we time to enter upon it.

If we had time, and it was expedient we could show you that in order to restore the kingdom of God, and prepare the way for the coming of the Son of Man, the gospel would have to be restored in its fulness, baptism and repentance for the remission of sins preached, and a messenger like John the Baptist of old to prepare the way; but we will leave the subject unfinished.

I expect to go where Jesus did and tell the spirits in prison the good news that their redemption draweth nigh, and the good news of the gospel, my mouth never can be shut on that subject, in heaven, earth or hell, if I am at liberty to tell it, and the Holy Spirit given to me to direct.

I leave the subject praying God to bless you all, and all those that watch and pray always to be accounted worthy to escape all these things that are coming to pass and stand before the Son of Man. Amen.

RELEASE.

BY TREVOR.

AWAY—No more, the sport of scorn,
My vassal love shall serve the Past.

The bonded athlete, blind and shorn;
Hath pulled the darkness down at last!

The gilded wire he once would spurn
The bird shall seek: the slave, once free,
To keep the bonds he bursts shall turn;
Ere I return, weak heart, to thee.

I gave thee up my life in thrall;
God wot it was no silken thread!
Thy pride would make the gyves to gall;
And it has made them break instead.

Thy smiles might make me smile again;
Thy frowns in me no frown can move:
Thine art is less than my disdain:
Thy scorn is weak, as was my love.

Out of the long lethargic trance
Of tears I wake with sudden strength.
My heart is cold beneath thy glance;
And pain hath grown to power at length.

The sun must shine: the moths will bring
Fresh flowers. New heat my fancy warms.
Young hopes cry out, like birds that sing
Against the wake of thunder-storms.

A light through tears! new forms, new powers
Arise: new life my spirit fills:
As down dark skirts of drifting showers
The wild light reels among the hills.

Where leaves are sear new buds may start:
Spring flowers may blow from winter frost:
But never to a selfish heart
Returns the empire pride hath lost.

There's but a moment 'twixt the Past
And all the Future. Now I see
That mystic moment's o'er at last;
And I am far away from thee.

Fontanelle, the Omaha Chief.

A correspondent of the Missouri Democrat, at Wolf river, Kansas Territory, writing under date of August 4th, gives the following account of the death of a celebrated Indian chief—who seems to have been worthy to be classed with Uncas, King Philip and Tecumseh:—

Logan Fontanelle, chief of the Omahas, has just been slain and scalped at Loup Fork, by a band of Sioux. Logan was a noble fellow, and in this last mortal conflict he dispatched several of the enemy to the spirit land before, to herald the coming of his own brave soul. He fought long, desperately, and with great effect, but numbers finally overcame him, and his life departed through a hundred wounds. He died a martyr for his people, and his name should be carved upon fame's brightest tablet.

He was on his annual hunt with his nation. A number of his lodges were pitched upon the plains near Loup Fork. As a young warrior one day rode around the adjacent hills, he espied a powerful band of Sioux encamped along a stream in a sequestered vale. He hastened to inform Logan of the proximity and power of their natural foe.

Logan ordered his people to pack immediately, and proceed in a straight line and with all speed for home, while he would remain behind and divert the Sioux by false camp fires and other devices, from a direct pursuit of them. This was about twilight.

The people got under way as quickly as possible, but not too soon; for scarcely had they turned a highland when several Sioux warriors came in sight and discovered the place of their recent encampment. They examined it and found that Omahas had been there, and then they returned to notify their chief, and bring an adequate force to pursue and slaughter them.

Logan, from a hiding-place, saw and knew that no time was to be lost in drawing their attention from the trail, which they would soon discover and follow, and, mounting his horse, he dashed away at full speed across the prairie, at right angles with the route his tribe had taken, and struck a fire about 8 miles distant, on an eminence where the Sioux could distinctly see it. He had scarcely done so before a powerful band were upon the spot that he and his people had so lately left, and who, without stopping to distinguish the trail, started for the fire which they saw rising against the clear, blue sky, and where they expected in another moment to imbue their hands in the gore of their unguarded victims.

But Logan had not been unwary. As soon as the fire was lighted, he again mounted and rode on 8 or 10 miles further, and kindled another fire just as they reached the first. This rather bewildered them. They dismounted and examined the

ground. Logan, anticipating this, had trotted and walked his horse around it, so as to make the appearance upon the grass of the treading of a dozen horses; and this drew them into the belief that a small body had lingered behind and kindled this fire, and then gone on to where they could see the new fire burning; and so they followed with renewed avidity. The same thing happened as before.

Logan had gone on, and another fire met their astonished gaze, while the same sort of foot prints were about the one around which they were now gathered. Their suspicions were now awakened. They examined the ground more closely, both far and near, and discovered that a solitary horseman had deceived them, and they knew that it was for the sole purpose of leading them off from the pursuit of the party whose encampment they had first discovered.

Logan saw them going round with glaring torches, and understood their object, and knew that his only chance of safety was in his immediate flight toward his home; and he further knew that by the time they could retrace their way to their place of starting, and find the trail that his own people had taken, they would be beyond the reach of danger.

The Sioux, in the meanwhile, also divided into smaller bands, the largest of which was to return and pursue the Omahas, and the others to endeavor to capture the one who had misled them. They knew that he must be an Omaha, and that he would either go further and kindle another watch-fire or start for his nation in a straight line; and therefore one party went on a little further, and the other spread out towards the Omaha country, for the purpose of intercepting him.

Logan pressed forward as rapidly as his jaded steed could bear him, until he thought that he had entirely eluded them; but as the day dawned, to his horror and dismay, he saw his pursuers close upon his track. He turned his course for a ravine which he distinguished at a distance, covered with trees and undergrowth. He succeeded in reaching it, and just within its verge he met an Indian girl dipping water from a spring. She was startled and about to cry for help, when he hastily assured her that he needed protection and assistance.

With the true instincts of noble woman, she appreciated his situation in an instant, and all her sympathies were with him. She directed him to dismount and go to a small natural bower to which she pointed him, in the verge of the woods, while she would mount his horse and lead his pursuers away. He obeyed her, and she mounted his horse and dashed on in a serpentine way through the woods, leaving marks along the bushes by which she could be traced.

The pursuers soon followed. When she had got some distance down the branch, she rode into the water and followed its descending course for a few steps, making her horse touch his sides and then leave foot prints in that direction, and then turned up the bed of the stream and rode above the place at which she entered it, without leaving a trace, and back to where Logan was concealed. She told him to mount and speed away while his pursuers were going in a contrary direction down the ravine. He did so, and got a long distance out of sight, and again thought himself out of danger, when in a valley just in front of him, he saw 50 braves coming up the hill and meeting him. They were some of those who were returning from the pursuit of his people. He changed his direction and tried to escape, but his poor horse was too much exhausted to bear him with sufficient speed.

With savage yells they plunged their rowels in their horses' sides and gained upon him. As the foremost approached within good shooting distance, Logan turned suddenly and sent a bullet through his brain. Then, loading as he galloped on, he soon after made another bite the dust; and then another, and another, until four were strewn along the plain. Just then, however, as he was again reloading, his horse stumbled and fell, and the band rushed upon him before he had well recovered from the shock. He was shot with bullets and arrows, and gashed with tomahawks, and pierced with lances; notwithstanding all which, he arose amidst his foes, and with his clabbed rifle and hunting knife, he piled around him five prostrate bodies, and fell with his back upon their corpses and expired, still fighting.

He was scalped, and hundreds of warriors held a great war dance over him.

Thus Logan Fontanelle departed, and his noble spirit was followed to the spirit land by the sighs and lamentations of his nation, and the sympathies and aspirations of the brave of every land.

THE ROTHSCHILD FAMILY.

There is a golden romance clustering around this family which makes the death of one of its prominent members a matter of historic notoriety.

The Baron Salomon, whose funeral took place recently at Paris with somewhat of public solemnity, was the fourth son of the founder of his house, and was at his death aged 82. Anselm, the first son, who was at the head of the Frankfurt House, has some time since passed away. Nathan, the second, who reigned over the great London House, is also gone; and of the second generation of these moneyed Mobicians there are now left but James, also of Paris, and Charles, of Naples. Not so much in the loss of their persons, however, as of their powers, have the Rothschild family received a severe blow in the death of two of its members—the only able one surviving being James, who, both in monetary genius, elevation of character and range of mind, is the star of the house of Rothschild. Anselm was great by his sagacity; Nathan by his industry; James is by his genius. Anselm singularly combined the instincts of a low cloth Jew, with the penetrating vision of the statesman. Nathan united all the steadiness of a merchant with the craft of a smuggler. He it was, who, while established at Manchester, amassed an enormous fortune by