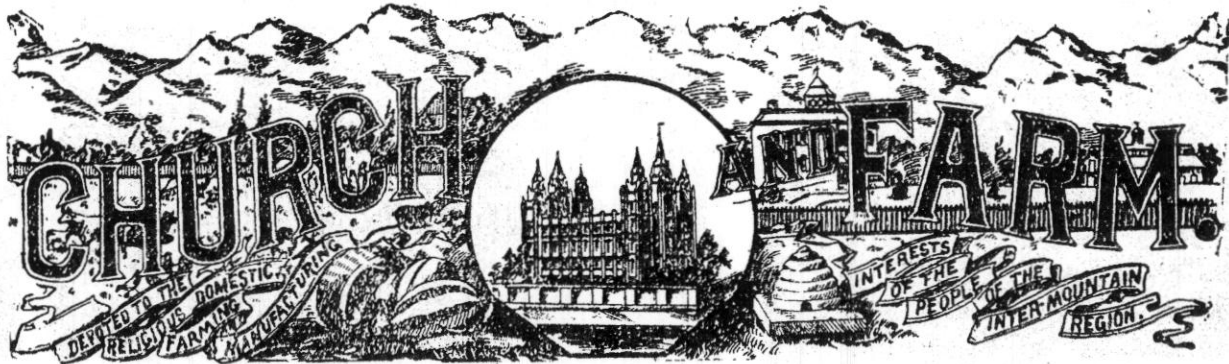


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THE SALT LAKE HERALD



SUPPLEMENT.

SALT LAKE CITY, SATURDAY, JANUARY 12, 1895.

JOSEPH, THE PROPHET.

His Life and Mission as Viewed by Intimate Acquaintances.

Memorial Services in honor of the Prophet Joseph Smith, held in the Sixteenth Ward, Salt Lake City, Sunday evening, December 23, 1894.

Reported specially for Church and Farm by F. E. Barker.

Services commemorative of the birth and memory of the Prophet Joseph Smith having become a yearly occurrence with Bishop Frederick Kesler and the Sixteenth ward, over which he presides, and the eighty-ninth anniversary of his birth falling on the Sabbath, more than usual pains were taken to solemnize this birthday of the Prophet.

In the morning appropriate exercises were held in the Sunday school.

At 6 o'clock in the evening, instead of the regular services, a large audience, including many invited guests from other parts of the city, assembled in the large new Assembly Hall of the ward, which was tastily decorated for the occasion, and participated in a special service held in honor of the birth of the great and revered Prophet of the last days, Joseph Smith. Suspended upon the wall over and surrounding the stand were large paintings, representing the Prophet in various scenes from the time he received his first vision, in 1820, up to the time of his martyrdom, in 1844.

The services were conducted under the direction of President Joseph F. Smith. There were present: Of the Apostles, John Henry Smith and Heber J. Grant; Patriarch of the Church, John Smith; of the Presidency

of the Stake, Angus M. Cannon, Joseph E. Taylor and Chas. W. Penrose, besides many prominent members of the Church, some of whom having been personally acquainted with the Prophet.

The ward choir sang as the opening hymn:

Praise to the man who communed with Jehovah,
Honored and blest be his ever great name.

Prayer was offered by Patriarch Joseph C. Kingsbury.

Choir sang the hymn commencing, "A poor wayfaring man of grief," which, as explained to the audience, was sung by the Prophet with President John Taylor and others in the Carthage jail the afternoon of his martyrdom.

Bishop F. Kesler.

explained the custom, first originated with Sister Elizabeth Roundy years ago, of holding a birthday party in honor of the Prophet in the Sixteenth ward. For nearly twenty years they had followed this custom, and for this occasion he had taken the liberty to invite President Joseph F. Smith and many prominent veterans in the Church from different parts of the city, and was pleased to see so many

personal acquaintances of the Prophet present.

Bishop Kesler said he had made the acquaintance of the Prophet Joseph about the time of the founding of Nauvoo, formerly called Commerce, and still previously named Venus. He lived about twenty miles from the city of Nauvoo at that time, in Iowa, but was in the habit of going over to Nauvoo to attend conferences, and he learned to know, and to love and revere the Prophet Joseph. He had heard Joseph Smith say many things as a prophet of God, and he had lived to see many of his predictions fulfilled. He had all confidence in his predictions and doctrines, and in his integrity, and the divinity of his calling and mission. He remembered also seeing him as a military commander, and considered he was the finest looking officer he ever beheld in uniform, and particularly as he appeared mounted on his large horse.

The next to speak was

President Joseph F. Smith,

who spoke as follows:

I do not rise to occupy much time, but to make a few preliminary remarks at the opening of this meeting, in addition to what our Bishop has already said. We do a great deal of celebrating in one way and another. We celebrate the birthdays of our favorite generals and great men of the age, and we have special holidays when we suspend our labors and cares of life and engage in such pleasing pastimes as will best suit us. We sometimes, too, celebrate occasions on which some great events have taken place, and so on. I should like to see introduced among the Latter-day Saints, even at the risk of introducing another general holiday, the practice of celebrating or commemorating the birthday of the Prophet Joseph Smith. It is now over fifty years since he was martyred; and during those fifty years, we have never had to my

knowledge more than a small private gathering, occasionally, in honor of the birthday of the man who was chosen of God and designated by His voice to be the mouthpiece of God Almighty to the inhabitants of the earth in the dispensation of the fullness of times. The only exception I recall was when, on the 23d of December, 1892, a general fast was proclaimed and observed among the Latter-day Saints, preparatory to the final completion and dedication of the Salt Lake Temple in April following. We celebrate what is supposed to be the birthday of our Lord and Savior Jesus Christ, but we get a long way off from His birthday; so that now, instead of celebrating the real birthday of our Lord, which was on the 6th of April, we celebrate the 25th of December in each year. And it is a proper thing that we should hallow His birthday, above all others. And in my judgment—and of course I may be a little biased in regard to this matter—in my judgment the next birthday celebration to that of our Lord and Savior Jesus Christ should be that of Joseph Smith, to this entire people of the Latter-day Saints.

I felt a few days since, when Bishop Kesler mentioned the matter to me, that it would be an appropriate thing for him to set apart this evening in the ward for the purpose of commemorating, in some simple and unceremonious way, the anniversary of the birth of the Prophet Joseph; and that, inasmuch as the people who knew him personally are becoming exceedingly few, that it would be a proper thing to invite as many of them as could conveniently come to be present this evening, and they will be called upon to show themselves here to the congregation, that is, all who have seen the Prophet in his lifetime, and all who have been associated intimately or otherwise with him previous to his martyrdom. Many have seen the Prophet in vision since his martyrdom, and many more will yet see him in vision. But we expect only those who are here tonight who have seen him in his lifetime, and were more or less intimately acquainted with him to make themselves visible to the congregation that they may be seen. And then such remarks as some of these shall be disposed to make to the congregation we shall be pleased to listen to, stating their feelings in reference to the particular time of seeing him and becoming acquainted with him, and their convictions with regard to his divine mission. They can state it to the congregation as briefly as possible in order to give opportunity to as many as may be, that the children and the young men and the young women who are here, and those who have embraced the Gospel in foreign lands since the martyrdom of the Prophet may have the privilege of looking upon the faces of as many as possible of those that were intimately acquainted with the Prophet in his lifetime.

Now, some of us remember one thing, and some remember another thing, with relation to the Prophet. I remember several instances, general incidents, myself, which might be considered inappropriate to mention here tonight. For it is sometimes the ludicrous things and drastic things which occur that impress themselves with greater vigor upon the mind; and we remember them more distinctly than we do other things of far greater importance and which are far more worthy to be recollected. No matter

what we may recollect of the Prophet or what may be said to us here tonight with regard to our memory of him, the one thing that I wish to call your attention to first and foremost of all other things is this, that whatever else the Prophet Joseph Smith may have done or may have been, we must not forget the fact that he was the man out of the millions of human beings that inhabited this earth at the time—the only man, that was called of God, by the voice of God Himself, to open up the dispensation of the Gospel to the world for the last time; and this is the great thing to bear in mind, that he was called of God to introduce the Gospel to the world, to restore the holy priesthood to the children of men, to organize the Church of Jesus Christ of Latter-day Saints in the world, and to restore all the ordinances of the Gospel, for the salvation not only of the living, but also of the dead, and he was called to this mission by God Himself. Now, if somebody tells us about Joseph being fond of wrestling, fond of running a foot race, fond of having a good scuffle with some lusty neighbor or friend; or if you hear somebody tell about the good, that is, the overflowing of the human nature that was in him, it need not detract one iota from the great and glorious principles which were revealed through him to the world.

I will tell you a little circumstance that I saw myself and you would think it very inappropriate of a Prophet, but there were reasons for it that perhaps it would be difficult for me to explain here. I was one day playing marbles in front of the Mansion with my cousin—Alexander Smith. We were amusing ourselves on the sidewalk. The fence ran along within six or eight feet of the door of the Mansion, and we were playing at the gate just outside the stone steps, when all of a sudden the door flew open and I looked, and there came a great, big man right off the end of Joseph Smith's foot, and he lit on the sidewalk just by the gate. I saw that myself. Well, I wondered what in the world was the matter. Since I grew to be a man, I learned that this man was there insulting the Prophet, and abusing him in his own house, until the Prophet thought he had stood enough abuse from him, so he opened his door and invited him out; that he did not go as quickly as the Prophet wanted him to go, and he gave him the assistance of his boot, and helped him out. Well, now, some biased man would say: "Why, a prophet of God do such a thing as that!" Some would be shocked beyond measure to think that the man who beheld the face of God and the face of His son Jesus Christ—who had seen the glory that was manifested in the Temple at Kirtland, when Moses, and Elias, and Elijah, and others of the Prophets visited him, and Christ Himself also again—and their countenances shone as the glory of God, almost beyond the brightness of the sun—that a man who had beheld these wonderful things, and who had been intrusted with the great mission of restoring the great revelation of salvation to the earth for the last time, should be seen to kick a man out of his house that was abusing him. But he was tried beyond endurance many a time by false brethren, by false accusers, by malicious persons, by wicked men, by mobs and murderers, and evil creatures that sought his life from the day that he received his first message from God until the day they succeeded in taking his precious life from the earth. There was never a moment of his life that he was free from such

things as these, being hounded, and abused, and insulted by wicked men; and he had been less a man if he had not kicked Josiah Butterfield out of his house on that day.

I saw him on another occasion standing in a wagon in the grove near the temple site in Nauvoo. Perhaps there are some here that remember the circumstance. The wind was blowing unfavorably for the speaker to be heard by the congregation from the stand. A wagon was drawn round to the windward side, and he appeared and took his position in the wagon box, and from there he addressed the people. I remember this circumstance well. I also remember seeing him riding upon his horse Charley, which this picture before us suspended upon the wall here is supposed to represent. He was dressed in his uniform, as he appears there. The last time I saw him was when he crossed the river, he and my father, from Iowa back to Nauvoo, after they had started for the Rocky Mountains; for let me tell you that the Prophet Joseph contemplated journeying to these mountains for the purpose of looking out a gathering place for the people of God. Being constantly persecuted by his enemies, he laid his plans to slip out of their grasp and way, and come out to these mountains to explore them with a view to seeking out a place where the people of God could be gathered and worship God in peace and according to the dictates of their own consciences. But some of these false brethren, of whom I have been speaking, raised the hue and cry that only a false shepherd flew from the flock when the wolves approached. He was upbraided by some of those false brethren of being a false shepherd. When that word came to him he was wounded in his feelings, and so hurt that he turned round and said: "If this is all my friends care for my life, why should I care for it?" And he returned home and went, as he said, "like a lamb to the slaughter." I saw him and my father as they were rowed in a skiff across the Mississippi river, and watched them till they landed at the bank of the river near the old Times and Seasons printing office, watched them as they walked up the bank of the river on to Water street, and walked along and come into our house. Joseph sat down while my father washed and arranged his toilet. And while Uncle Joseph was sitting there, he took me on his knee and trotted me and played with me. In a little while my father came in. Joseph says, "What is the matter with this little boy?" Father said, "Nothing, I guess." He says, "He looks as though he hadn't a drop of blood in him." I remember it so well. Up to this time, you may remember, I had lived on milk, a good deal of it skim milk, and I suppose I was rather pale, a circumstance that arose through the prostrated condition of my mother, brought on by cruel persecutions in Missouri.

Many little incidents I remember in the life of the Prophet Joseph. But what I remember most, and what is dearest to my memory and to my thinking, and what is greatest to my salvation, is that by the testimony of the Holy Spirit of God to me. I know that this book, the Book of Doctrine and Covenants, which I hold in my hand, is the word of God through Joseph Smith to the world, and especially to the members of the Church of Jesus Christ of Latter-day Saints throughout the world, and that by the gift and power of God he translated

this book (the Book of Mormon) from its original language, and from the engravings upon the golden plates into the language which we now read within the lids of this book; and it contains the fullness of the everlasting Gospel. It will lead men to the obtaining of the knowledge of truth whereby they may be saved and brought back again into the presence of God and partake of His glory and of endless lives. This is the great thing that I rejoice at, and this is the great and glorious thought that comes to my mind and that pervades my soul when I think of commemorating the anniversary of the birth of that great and glorious man, Joseph Smith; for he was the only man that I have any record of, or knowledge of, or that I have ever read of in any history, that God Himself, in connection with His son Jesus Christ, deigned to visit in person and commune with in this world, from Adam until this day, I have never heard of but this man that has ever been so favored of God. There have been other prophets, and great prophets, too, who have had angels minister to them, and others who have seen the finger of God, and who have been favored more or less; but where is the circumstance, and who is the man unto whom the Father and the Savior have appeared together in person, and declared themselves unto him? Where is that man? Nowhere that history records, except the Prophet Joseph Smith, and that while he was a youth. He was only a youth, comparatively in fact, when he was martyred, being only 38 years of age.

He was brimming over with the noblest and purest of human nature, which often gave vent in innocent amusements—in playing ball, in wrestling with his brothers and scuffling with them, and enjoying himself; he was not like a man with a stake run down his back, and with his face cast in a brazen mold that he could not smile, that he had no joy in his heart. O he was full of joy; he was full of gladness; he was full of love, and of every other noble attribute that makes men great and good, and at the same time simple and innocent, so that he could descend to the lowest condition; and he had power, by the grace of God, to comprehend the purposes of the Almighty too. That was the character of the Prophet Joseph Smith. And while he could play with children and amuse himself at simple, innocent games among men, he also communed with the Father and the Son and spoke with angels, and they visited him, and conferred blessings and gifts and keys of power upon him that were never before bestowed upon any human being other than the Son of God himself. No man yet that ever lived upon the earth had all the keys of the Gospel and of the dispensations bestowed upon him as were bestowed upon the Prophet Joseph Smith in the temple at Kirtland when he was visited there by the Son of God, by Moses, and by Elias and Elijah, and when the heavens were opened unto him and he received the keys of power and authority by which he could lay the foundation of the work of God, broad and deep, to cover the earth with the knowledge of God, and with His power and glory. And that work, the foundation of which he laid is today spreading abroad among the nations of the earth, and it will continue to spread until it covers the earth as the waters cover the sea; and that is my testimony. Amen.

Bishop F. Kesler then asked all present who were personally acquainted with the Prophet Joseph Smith to rise to their feet. The following responded:

Joseph C. Kingsbury, aged 82; Angus M. Cannon, aged 60; Frederick Kesler, aged 79; John Smith, aged 62; Joseph F. Smith, aged 56; Edward Stevenson, aged 75; Samuel H. B. Smith, aged 50; George Romney, aged 64; William S. Muir, aged 73; Homer Duncan, aged 80; Oliver G. Workman, aged 67; Edwin Rushton, aged 71; Amanda Kimball, aged 65; Lucy Walker, Smith, one of the wives of the Prophet, aged 68; Zina D. H. Smith, also one of the Prophet's wives, aged 74; Bathsheba W. Smith, wife of the late President Geo. A. Smith, cousin to the Prophet, aged 72; Rachel Grant, wife of the late President Jedediah M. Grant, and mother of the Apostle Heber J. Grant, aged 73; A. H. Raleigh, aged 76; Walter Wilcox, aged 74; Claudius V. Spencer, aged 71; Robert T. Burton, aged 73; James W. Phippin, aged 75; Marie Burton.

All who had seen the Prophet Joseph Smith were then called for, when the following responded: Jane E. Kesler, Helen Marie Smith, Elizabeth Jeffs, Roxana Sophia Tripp and John Reid.

Sister Roxana S. Tripp and Oliver G. Workman were the only ones present who were baptized by the Prophet personally.

In response, to the query as to whether anyone present had been ordained under the hands of Joseph Smith to any office of Priesthood, Bro. Joseph C. Kingsbury answered, "I was ordained an Elder under the hands of Joseph Smith in Kirtland, Ohio."

President Joseph F. Smith: "I want to tell you another little circumstance connected with Brother Joseph C. Kingsbury. He is the man that made the first copy of the revelation on celestial marriage, and is a man in whom the Prophet Joseph had absolute confidence as an honorable, honest man, and entrusted to him the personal care of a branch of his family. He is a man who never betrayed a trust that was ever imposed in him by the Prophet Joseph Smith, and I do not believe he ever betrayed a trust that any man ever imposed in him; and that is the kind of a man that will stand the test, and will obtain eternal life. Such as he are the type of men that will endure in the faith to the end, because they have integrity, and because when they know the truth they will do it, and they will not waver to the right or the left, if it should take their lives to keep in the straight path.

Lest there should be a misunderstanding, I will say, it was William Clayton who wrote the revelation on celestial marriage, as the Prophet's scribe, as it flowed from the mouth of the Prophet Joseph. A copy of that document was placed in the hands of Bishop N. K. Whitney, and Brother Jos. C. Kingsbury made a copy of it."

Elder Samuel H. B. Smith

said he was pleased to be present, and felt honored to be invited to participate in services held in honor of the Prophet Joseph Smith. He remembered many things dating back to the days of Nauvoo, although at the time of the martyrdom of the Prophets he was but six years of age. He remembered the Prophet coming to his father's house,

and hearing his voice and seeing him a number of times. He well remembered when on the 24th of June, 1844, his father started from the farm on which the speaker then resided on a swift horse to try to reach Carthage if possible in time to save his brethren. "How many times have I heard my father preach the doctrines and principles that were enunciated through the Prophet Joseph Smith, and those teachings fastened hold on my mind and have been with me like a guiding star. I can bear my testimony to you that Joseph Smith was the greatest man except Jesus Christ that ever lived upon this earth. I have carried this testimony of the divinity of the mission of Joseph Smith all through my life, and I pray God I may ever retain it."

Bishop Robert T. Burton

was the next speaker. He said he knew the Prophet Joseph Smith. He was ordained to the priesthood and set apart to his first mission under the hands of Hyrum Smith, brother of the Prophet, and father of President Joseph F. Smith. He was on guard in the city of Nauvoo at the time the martyrdom of the Prophets occurred, and well remembered the conditions and scenes of those times. The speaker thought, prior to that time, and as far as he knew, the Latter-day Saints thought it was not possible to take the life of Joseph, the prophet of God. He had many, many times been arrested, held in custody, and tried, but always acquitted of any charge brought against him. His life was often in imminent peril, but invariably something intervened to preserve his life, until the people began to think the wicked could not destroy the life of that great man; and when the awful news came, nobody can tell or feel as those felt who had their lives wound up in that man, the degree of gloom and sadness that pervaded every person in the city of Nauvoo. A large number of the people were in the militia, over whom Joseph Smith had been the superior officer. They felt as if they must go right to Carthage, and from there follow the fiends that had destroyed the life of the Prophet. But this was overcome. In time it became the question who was going to lead the people. One said "follow me," and another "follow me," until some of the people became confused. Most of the Apostles and leading Elders were absent on missions. I was well acquainted with the Prophet Joseph. I was imperfectly acquainted with Brigham Young. When Brigham Young returned, and arose in the congregation, and began to speak, I arose from my seat, as did hundreds of others, to look at Joseph. His voice, his language, every expression seemed to come from Joseph himself. It was a testimony to many hundreds of the Latter-day Saints that from that time to the present has never left their memories for a moment. By it God communicated to His people who the successor of Joseph was. It has been a great comfort to me. I speak it here in all soberness and thoughtfulness that I rose to my feet to look upon Joseph Smith because I thought I heard his voice, and felt his spirit and the influence that he had.

Zina D. H. Smith.

"I received a testimony for myself from the Lord of this work, and that Joseph Smith was a Prophet of God

before I ever saw him, while I resided in the state of New York, given in answer to prayer. I knew him in his lifetime, and know him to have been a great, true man, and a servant of God."

The speaker also related in detail her experience and impressions on the occasion when President Brigham Young seemed to the whole congregation to be the Prophet Joseph, and her convictions were the same as those related by Bishop Burton.

Continuing, she said: "I wish to bear my testimony to the principle of celestial marriage, that it is true. When I think of the man that took his life in his hands and went from place to place where God told him to go, and in the midst of persecutions, trials and vexations of every kind, made covenant with the women of God that have stood true to him—most of them—when I think of his integrity, and of his obedience, I think what a lesson it should be to us, that we know that he did not do this of his own accord. He sent word to me by my brother, saying, 'Tell Zina I put it off and put it off till an angel with a drawn sword stood by me and told me if I did not establish that principle upon the earth, I would lose my position and my life.' President Young told us in several places—said he, 'Brethren, if you want wives take them, for the time will come when you can't.' But, thanks to our Heavenly Father, there are many left upon the earth who were born under the celestial covenant, although they do not at present appreciate their position. The day will come when they will feel the Spirit of God resting upon them, and they will feel that it is an honor to be born in that covenant. I feel to bear my testimony to the truth of this work. I know it is the work of God, and that Joseph Smith was His prophet, and that Brigham Young was his successor, and those by whom I am surrounded are holy men, living to the best of their understanding, according to His will. Joseph Smith said: 'All you who will not find fault with the words of life and salvation that God reveals through me for the salvation of the human family, I will stand like an officer of the gate, and I will see you safe through into the celestial kingdom.' I became his wife at this time in Nauvoo, and I never in my life had a rebellious thought against that principle, for which I thank the Lord."

President Joseph F. Smith.

"I want to announce that this lady is a wife of the Prophet Joseph Smith, who was sealed to him in his lifetime, and lived with him as his wife in Nauvoo."

Lucy Walker Smith

said she wished to relate one incident in the life of the Prophet Joseph that was deeply impressed upon her mind in relation to sealing. On one occasion in the winter of 1830, in a prayer meeting held at Father Joseph Smith's, the Prophet arose to speak, and after speaking a few words he set his eyes upon some object, and remained silent for a few moments, and finally he became beautifully transfigured in appearance. Then turning from his silence, he said: "Do you know who has been with us tonight?" Some one present answered, "Yes, an angel." He said nothing till Martin Harris spoke, saying, "I know that Jesus Christ, our Savior, has been in our midst." "Yes."

said the Prophet, 'God has revealed this to thee, Martin.' He said further: 'Brethren and sisters, do you know that the Lord has been in our midst tonight, and He has given me a commandment that I seal you up unto eternal lives, and He has given you all to me, to be with me in my kingdom, as Jesus is in His Father's kingdom.' This is a principle that was given in that early day, and more has been revealed in detail about it since.

Bathsheba W. Smith.

said: I rise to say that I know Joseph Smith was a true Prophet of God. I know that God, through that Prophet, revealed the endowments. I received mine in company with my husband when Joseph was living. I never had anything to disturb my faith. I know that President Young was the lawful successor of Joseph the Prophet. I heard Joseph's voice so plain, and even the different actions or gestures were the same in Brigham Young as in Joseph on the occasion referred to by Bishop Burton tonight: I wish to say that the pictures we see here of the Prophet are not true likenesses. Joseph was a handsome man, and above all he was a noble-appearing man. These pictures do not do him justice, and the best I have seen are little better than caricatures.

Rachel Grant.

said she was acquainted with the Prophet Joseph Smith. She visited Nauvoo in 1842, remaining until 1844, and became acquainted with the Prophet's family and to some extent with the Prophet during that period, though he was in seclusion to avoid his enemies a great part of the time. The speaker said she was quite young when she visited Nauvoo, and was not then a member of the church, but she became convinced of the truth of the work, and has ever since had a testimony to bear of the divinity of the mission of the Prophet Joseph.

President Angus M. Cannon.

I never saw a likeness of Joseph Smith. We have none that look like him or does him justice. He was as handsome a man as I ever looked upon and I never heard him speak when it did not electrify my whole being and make my whole soul glorify the Lord.

The speaker was acquainted with Emma Smith also, the wife of the notorious diamond robber, escaped from the Prophet, and knew she was a noble woman. He had often been surprised that she took the course she did in denying that the Prophet ever had more wives than one. In 1838, he visited David Whitmer and expressed this surprise to him and his household. They turned and said, Brother Cannon, Emma Smith never signed that affidavit. We have the evidences that that affidavit was signed after her death and was circulated to falsify the truth. "I know," said the speaker, "that Joseph Smith was a Prophet of God."

Patriarch John Smith.

said he supposed he was as well acquainted with the Prophet Joseph, his uncle, as any one else present. He was often in the house with him and around where he was. He was 12 years of age at the time his father and Joseph the Prophet were martyred.—Speaking of the current pictures of the prophet, he agreed with Sister Bathsheba W. Smith. The Prophet Joseph stood even six feet

high in his stocking feet and weighed 212 pounds. The speaker's father, Hyrum Smith, stood five feet eleven and a half inches high and they weighed in the same notch, varying from 210 to 212 pounds. The day they started for Carthage, when my father went out to get on his big white horse, he put his foot in the stirrup, stood for about two or three minutes, turned around, took the watch chain from his neck and the watch from his pocket, and took them into the house and hung them up and took his old one. The watch he hung up that day I carry with me now.

At this point of the proceedings

Sister Elizabeth Roundy

read an original article eulogistic of the life and character of the Prophet.

Elder Edward Rushton.

said he wished there was more time to speak of the Prophet Joseph Smith tonight. He became acquainted with the Prophet on the 13th of April, 1842, when he landed at Nauvoo as an emigrant. He saw a handsome looking man coming toward him, riding a fine horse. This person, who proved to be the Prophet, accosted him and asked if a boat had landed at the wharf. Answered in the affirmative, he asked the occasion of its landing. "There is a company of emigrants here, sir," answered the speaker. "Oh, indeed; what are they?" said the Prophet. "They are called Mormons." "Are you a Mormon?" said Joseph. Answered in the affirmative, the Prophet continued: "I suppose you have heard a great deal said coming up the river about 'Joe Smith,' both good and evil?" "Both kinds, sir," was the speaker's reply. Said the Prophet, "What do you come here for? What do you know about Mormonism?" The speaker raised his hand and said, "I know that Mormonism is true, or I would not be here. I know it for myself and not for another." Said he, "I am that same 'Joe Smith' you have heard so much talk about. What do you think of me?" Said the speaker, "You are a Prophet of the living God. I knew it when I left my native land." "I hope the rest of them all know that," answered the Prophet. I was then but 17 years of age. After that I was very familiar with him, and he never forgot the "boy." In 1843 the Prophet told me that I should come here to the Rocky Mountains. He told me that I should see the things that have transpired since I have resided here. He told me of many local occurrences, that I might believe the other predictions of greater moment which he made to me. We have great scenes to pass through that we little expect, but they will all come to pass. The speaker also bore testimony, similar to Bishop Burton, of Joseph's appearance being manifest in Brigham Young.

I never saw a man equal to the Prophet Joseph in dignity and kind, gentlemanly deportment. In conversation with him there was nothing frivolous, lightminded or debasing.

Elder Homer Duncan

said: "In 1838, in the spring, was the first time I ever saw the Prophet Joseph, when I had an introduction to him in Far West, Mo. I was often with him in Missouri, but I knew that this work was true before I ever saw him. At the time I first saw him I knew that he was a Prophet. I heard

the message of this work about the year 1828, and I rejoiced when I heard of it. In 1830, I heard the Book of Mormon read, when I was but a little boy."

Referring to the appearance of Joseph Smith, the speaker said: "If you could see Joseph F. Smith when he was about 25 years of age, you would see as near his Uncle Joseph's profile in him as in any man I have ever seen. If you laid a rule on his forehead and down his nose, it would come very near filling up. He had a large head, and heavy shoulders, not quite as rounding as President Young's. He was a very handsome and a very strongly built man."

The speaker briefly related the circumstance referred to by Bishop Burton when the mantle of Joseph the Prophet rested upon President Brigham Young. He was much impressed on this occasion, as were all others present. He particularly noted that the gestures, voice and personal appearance of Brigham Young were a perfect counterpart of those naturally assumed and exhibited by the Prophet. "When Joseph was taken to prison I felt if they would only let me go, I would willingly lay down my life for the Prophet of God."

Elder Walter Wilcox

said the first time he saw the Prophet was in the spring of 1835, at Kirtland, Ohio; the speaker then being a boy of 14 years of age. "The occasion was a meeting held in the Temple, the first Sabbath after I arrived there. I watched the people come in, and when I saw Joseph Smith, I knew that he was the Prophet of God. On the 10th day of June, 1844 (seventeen days before the Prophet was martyred) my mother took me over to his office, over what was called the brick store, and asked the Prophet if he would seal her to my father, who was dead, I standing as proxy. My father had died in 1820, before the work was established. Joseph consented, and asked his brother Hyrum to be mouth in the ceremony, and I as proxy was sealed to my mother for my father."

Elder Claudius V. Spencer

said he became acquainted with Joseph the Prophet when 16 years of age. In referring to the incident related by Bishop Burton, he said that there was not an honest boy or girl, man or woman, in that congregation but knew Brigham Young was chosen of God to lead the people after Joseph Smith.

"I am a living witness that Joseph predicted in Nauvoo—'My people shall become a numerous and a mighty host in the fastnesses of the Rocky Mountains.' When those words were spoken they would have tested the credulity of any man of the world, as there was not the least likelihood of their fulfillment at that time. Joseph was familiarly known to all as 'Brother Joseph'—none thought of calling him anything else—and this itself shows how close he was to the hearts of the people."

Elder Oliver G. Workman

said he was an eye-witness of many of the transactions related this evening, and could faithfully bear testimony that Joseph Smith was a Prophet of God. He was baptized with fifteen others at Nauvoo by the Prophet Joseph personally. He was also present when the mantle of Joseph fell upon Brigham Young, and joins his testimony with those previously given as to the miraculous manifestation. He had stood up for the

life of Joseph Smith when his life was at stake.

Bishop F. Kesler

said that Bishop Burton expressed the opinion that was entertained by the people generally, that Joseph's life could not be taken, although the speaker heard the Prophet say differently, and yet he could hardly believe. On one occasion, at a meeting held near the Temple in Nauvoo, Joseph arose to make a few remarks, and he related the incident of the mob knocking one of his front teeth out in their successful effort to pour acquirfite down his throat. His spirit, he said, left his body, and hovered over it in the air, and returned after it was over. They supposed they had killed him, but he had to come back and take his body. "The time has been, brethren," he said, "when my life could not be taken, but now my work is done. I roll the burden and the keys of the Kingdom upon the shoulders of the Twelve Apostles. I have climbed the hill of life, and now I look over. My life now is the same as any other man's. I am going to rest."

The lengthy and interesting exercises were closed by the choir and congregation singing—

We thank Thee, O God, for a prophet.
Benediction was pronounced by
Apostle John Henry Smith.

AN ANCIENT AMERICAN CITY.

In prospecting for suitable locations for Latter-day Saint colonies in Mexico, Apostle Moses Thatcher discovered the ruins of a large and magnificent city. The confirmation of this remarkable discovery, related in the following dispatch from Chihuahua, Mexico, to the St. Louis Globe-Democrat, will be read with interest by the readers of the Church and Farm. There are some exaggerations in the item, but there is no question that it has its foundation in truth:

The party of prospectors who left here three months ago to investigate the report made by Moses Thatcher, the well-known Mormon leader, of the discovery of an ancient city in the mountains west of Hemata, about 150 miles northwest of here, have just returned. They had many exciting experiences, and two members of the party died from exposure in the high altitude, but they were successful in finding the hidden city. They report it to be just as described by Mr. Thatcher, excepting that it contains many riches in the way of gold and silver, samples of which the party brought back with them, aggregating several thousand dollars in value. They are convinced that there are rich mines in the immediate vicinity of the city, which were extensively worked centuries ago, and that the city was built from the riches thus obtained. The party also corroborates the report made by Mr. Thatcher, that the buildings of the city contain sufficient built-in stone to build two cities twice the size of San Francisco. Mr. Thatcher discovered the deserted city while making a prospecting tour through Mexico in search of a suitable place in which to establish a Mormon colony.

THE IOSEPA COLONY.

Iosepa—the colony of Hawaiians established in Skull Valley, Tooele county, Utah—comes in with a splendid showing this year. This is all the more satisfactory when the difficulties which the colonists have had to contend with are considered. They occupied an uninviting country, and by reason of former inexperience were not well prepared for the great work before them; for in their native land fruits, vegetables, etc., are raised almost without effort. But they have persevered, under an efficient management, and success is crowning their efforts.

Elder H. H. Cluff, who has charge of the colony and its operations, says the health of the people is good. They are feeling well over their situation, being perfectly contented. Last spring a few members of the colony accepted the government invitation to return to the Sandwich islands. Several of these have written back, expressing the wish that they were here, and declaring their intention to return to the colony as soon as practicable.

The crops raised this year include 1,850 bushels of wheat, 1,650 of oats, 3,200 of barley, 200 of corn and 500 of potatoes, besides 650 tons of hay, 125 tons of squashes and pumpkins, and a large amount of garden produce.

This season the colony has finished a granary to hold 14,000 bushels, and in it has been housed the year's crop.

The Hawaiians at Iosepa have on hand sufficient breadstuffs to last them between two and three years. In this respect they are much better off than many people who have opportunities superior to those afforded them.

The colony will also market this year 150 head of swine.

Speaking of raising pumpkins, Elder Cluff says that two years ago he received from the agricultural department at Washington, through courtesy of Hon. John T. Caine, a package of Tours mammoth pumpkin seed. The first year he raised from it on eleven square rods of ground 5,320 pounds of pumpkins, which are an excellent food for stock. This year a larger area was planted, with an equally tremendous yield.

Save! Oh, Save!

"Oh where Thy voice doth come
Let all doubt be dumb;
Let all words be mild,
All strifes be reconciled,
All pains beguiled!
Light brings no blindness,
Love no unkindness,
Knowledge no ruin,
Fear no undoing!
From the cradle to the grave,
Save, oh! save!"

—Mail, Arnold.

No One Is Perfect.

"There are no perfect preachers in the world. The only perfect men in the world are the doctors of divinity, who teach systematic theology. They know everything, all of it, and I envy them. But men that preach take only so much of the truth as they can hold, and, generally speaking, preachers don't hold a great deal. They are all partialists."—H. W. Beecher.