

none need mistake, he says in the 28th verse "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Such then was the way by which God administered his power to the children of men as set forth in the New Testament, and such was the gospel proclaimed by those commissioned by the Savior himself, and this, *and this only* is the order of things set forth in the New Testament. When I say that this order of things has disappeared from among men, I say no more than you and all the protestant world says also; and if this is not the gospel order? pray what is it? and if it is the gospel order, you agree with me that it has disappeared.

The whole matter then comes to this, that the gospel as set forth in the New Testament, is an order of things through which men were made partakers of the power of God while in the flesh, and that by one man administering to another by the authority of God in the name of Jesus Christ, this is what is called the gospel in the New Testament. It was enjoyed by the ministry of Apostles, Prophets, Evangelists &c. and through the ministry of these men the power of God was received; they administered to the believers by the laying on of the hands, and the power of God attended, and thus men in days of old received the power of God unto salvation, and it was because of this, that the gospel is called the power of God unto salvation.

You ask if we have the gospel, and where is the gospel?

I answer that the power of administering in the name of the Lord Jesus to men through which they were made partakers of the power of God, was never enjoyed by any of the human family but by the revelation of Jesus Christ as Paul got it, if we have got the gospel that is the way we have got it, and this power we profess to have, and we obtained it by the ministering of Holy Messengers.

Thus I have answered your queries in as few words as possible in order to cut the work short in righteousness.

I shall await your reply to my whole communication, hoping I shall not have to wait long.

Believe me, Yours in
the best of feelings,
S. RIGDON.

Kirtland, Ohio, March 27th, 1836.

Previous notice having been given, the Church of the Latter Day Saints met this day in the House of the Lord to dedicate it to him. The congregation began to assemble before 8 o'clock A. M. and thronged the doors until 9, when the Presidents of the church who assisted in seating the congregation, were reluctantly compelled to order the door-keepers to close the doors; every seat and aisle were crowded.— One thousand persons were now silently and solemnly waiting to hear the word of the Lord from the mouth of his servants in the sacred desk. President S. Rigdon began the services of the day, by reading the 96th and 24th Psalms. An excellent choir of singers, led by M. C. Davis sung the following Hymn:

TUNE—*Sterling.*

Ere long the vail will rend in twain,
The King descend with all his train;
The earth shall shake with awful fright,
And all creation feel his might.

The trump of God, it long shall sound,
And raise the nations under ground;
Throughout the vast domain of heav'n
The voice echoes, the sound is given.

Lift up your heads ye saints in peace,
The Savior comes for your release;
The day of the redeem'd has come,
The saints shall all be welcom'd home.

Behold the church, it soars on high,
To meet the saints amid the sky;
To hail the King in clouds of fire,
And strike and tune th' immortal lyre.

Hosanna now the trump shall sound,
Proclaim the joys of heav'n around,
When all the saints together join,
In songs of love, and all divine.

With Enoch here we all shall meet,
And worship at Messiah's feet,
Unite our hands and hearts in love,¹
And reign on thrones with Christ above.

The city that was seen of old
Whose walls were jasper, and streets gold
We'll now inherit thron'd in might:
The Father and the Son's delight.

Celestial crowns we shall receive,
And glories great our God shall give,
While loud hosannas we'll proclaim,
And sound aloud the Saviors name.

Our hearts and tongues all joined in one,
A loud hosanna to proclaim,
While all the heav'ns shall shout again,
And all creation say, Amen.

President Rigdon then in an able, devout and appropriate manner, addressed the throne of Grace. The following Hymn was then sung:

TUNE—Weymouth.

O happy souls who pray
Where God appoints to hear
O happy saints who pay
Their constant service there
We praise him still;
And happy we;
We love the way
To Zion's hill.

No burning heats by day,
Nor blasts of evening air,
Shall take our health away,
If God be with us there:
He is our sun,
And he our shade,
To guard the head
By night or noon.

God is the only Lord,
Our shield and our defence;
With gifts his hand is stor'd:
We draw our blessings thence.
He will bestow
On Jacobs race,
Peculiar grace,
And glory too.

The speaker (S. Rigdon,) selected the 8th chapter of Matthew, the 18, 19 and 20th verses from which, he proposed to address the congregation, confining himself more closely to the 20th verse—He spoke two hours and a half in his usual, forcible and logical manner. At one time in the course of his remarks he was rather pathetic, than otherwise, which drew tears from many eyes. He was then taking a retrospective view of the toils, privations and anxieties of those who had labored upon the walls of the house to erect them. And added, there were those who had wet them with their tears, in the silent shades of night, while they were praying to the God of Heaven, to protect them, and stay the unhallowed hands of ruthless spoilers, who had uttered a prophecy when the foundation was laid, that the walls would never be reared. This was only a short digression from the main thread of his discourse, which he soon resumed.

Here it may not be improper to give a synopsis of the discourse for the satisfaction of our readers who were not privileged as we were with hearing it.

The speaker assumed as a postulate, what we presume no one was disposed to deny, (viz:) that in the days of the Savior there were Synagogues, where the Jews worshipped God, and in addition to them, the splendid Temple at Jerusalem. Yet, when on a certain occasion, one proposed to follow him whithersoever he went, He though heir of all things cried out like one in the bitterness of his soul in abject poverty, The Foxes have holes, &c.—This, said the speaker, was evidence to his mind, that the Most High did not put his name there, and that he did not accept the worship of those who payed their vows and adorations there. This was evident from the fact that they would not receive him, but thrust him from them, saying, away with him, crucify him! crucify him! It was therefore abundantly evident that his spirit did not dwell in them. They were the degenerate sons of noble sires: but they had long since slain the Prophets and Seers through whom the Lord revealed himself to the children of men. They were not led by revelation, This, said the speaker, was the grand difficulty among them. Their unbelief in present revelation. He further remarked, that, their unbelief in present revelation was the means of dividing that generation into the various sects and parties that existed. They were sincere worshipers, but their worship was not required of them, nor was it acceptable to God.—The Redeemer himself who knew the hearts of all men, called them a generation of vipers. It was proof positive to his mind, that there being Pharisees, Sadducees, Herodians and Essens, and all differing from each other, that they were led by the precepts and commandments of men. Each had something peculiar to himself, but all agreed in one point, (viz:) to oppose the Redeemer. So that we discover he could with the utmost propriety, exclaim, notwithstanding their synagogue and Temple worship, The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head. He took occasion here to remark that such diversity of sentiment ever had, and ever would obtain when people were not led by present revelation. This brought him to the inevitable conclusion that the various sects of the pres-

ent day, from their manifesting the same spirit, rested under the same condemnation with those who were coeval with the Savior. He admitted there were many houses: many sufficiently great, built for the worship of God, but not one except this, on the face of the whole earth, that was built by divine revelation, and were it not for this, the dear Redeemer might in this day of science, this day of intelligence, this day of religion, say to those who would follow him, The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head.

Here his whole soul appeared to be fired with his subject. Arguments, strong and conclusive seemed almost to vie with each other for utterance. Indeed, there was no sophistry in his reasoning, no plausible hypothesis on which the whole rested, but on the contrary plain scripture facts. Therefore his deductions and inferences were logical and conclusive.

The comparison drawn between the different religious sects of ancient and modern times, was perfectly natural, and simple yet it was done in that confident, masterly manner, accompanied with those incontrovertible proofs of his position, that was directly calculated to cheer and gladden the hearts of the Saints, but to draw down the indignation of the sectarian world upon him, and we have no doubt, had our speaker uttered the same sentiments, with the same proof of their correctness, had there been those present that we might name, his voice would doubtless have been drowned as was that of the ancient apostle in the Athenian Temple, when his auditors cried incessantly for about two hours "Great is Diana of the Ephesians."

But to conclude, we can truly say no one unacquainted with the manner of delivery and style of our speaker can, from reading form any adequate idea of the powerful effect he is capable of producing in the minds of his hearers.: And to say on this occasion he showed himself master of his subject and did well, would be doing him injustice; to say he acquitted himself with honor or did very well, would be detracting from his real merit; and to say that he did *exceeding* well; would be only halting praise.

After closing his discourse he pre-

sented Joseph Smith jr. to the church as a Prophet and Seer. The Presidents of the church then all in their seats, acknowledged him as such by rising. The vote was unanimous in the affirmative.

The question was then put, and carried without a manifest dissenting sentiment to each of the different grades or quorums of church officers respectively and then to the congregation.—The following hymn was then sung:

TUNE—*Hosanna.*

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam;
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come:

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

We'll love one another and never dissemble,
But cease to do evil and ever be one;
And while the ungodly are fearing and tremble,
We'll watch for the day when the Savior shall come:

When all that was promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel: Come home!

In faith we'll rely on the arm of Jehovah,
To guide through these last days of trouble and gloom;
And after the scourges and harvest are over,
We'll rise with the just, when the Savior doth come:

Then all that was promis'd the saints will be given,
And they will be crown'd as the angel of heaven;
And earth will appear as the garden of Eden,
And Christ and his people will ever be one.

Services closed for the forenoon.

Intermission was about 15 minutes during which none left their seats except a few females, who from having left their infants with their friends, were compelled to do so to take care of them. The P. M. services commenced by singing the following hymn:

TUNE—*Adam-ondi-Ahman.*

This earth was once a garden place,
With all her glories common;
And men did live a holy race,
And worship Jesus face to face,
In Adam-ondi-Ahman.

We read that Enoch walk'd with God,
Above the power of Mammon:
While Zion spread herself abroad,
And saints and angels sung aloud,
In Adam-ondi-Ahman.

Her land was good and greatly blest,
Beyond old Israel's Canaan:
Her fame was known from east to west:
Her peace was great, and pure the rest
Of Adam-ondi-Ahman.

Hosanna to such days to come—
The Savior's second comin'—
When all the earth in glorious bloom,
Affords the saints a holy home
Like Adam-ondi-Ahman.

President J. Smith jr. then rose, and after a few preliminary remarks, presented the several Presidents of the church, then present, to the several quorums respectively, and then to the church as being equal with himself, acknowledging them to be Propinets and Seers. The vote was unanimous in the affirmative in every instance.— Each of the different quorums was presented in its turn to all the rest, and then to the church, and received and acknowledged by all the rest, in their several stations without a manifest dissenting sentiment.

President J. Smith jr. then addressed the congregation in a manner calculated to instruct the understanding, rather than please the ear, and at or about the close of his remarks, he prophesied to all, that inasmuch as they would uphold these men in their several stations, alluding to the different quorums in the church, the Lord would bless them; yea, in the name of Christ, the blessings of Heaven shall be yours. And when the Lord's anointed go forth to proclaim the word, bearing testimony to this generation, if they receive it, they shall be blessed, but if not, the judgments of God will follow close upon them, until *that* city or *that* house, that rejects them, shall be left desolate. The following hymn was then sung:

TUNE—*Dalston.*

How pleas'd and blest was I,
To hear the people cry,
"Come, let us seek our God to-day!"
Yes, with a cheerful zeal,
We'll haste to Zion's hill,
And there our vows and honors pay.

Zion thrice happy place,
Adorn'd with wondrous grace,
And walls of strength embrace thee round!
In thee our tribes appear,
To pray, and praise, and hear

The sacred gospel's joyful sound.

There David's greater Son
Has fix'd his royal throne;
He sits for grace and judgment there:
He bids the saint be glad,
He makes the sinner sad,
And humble souls rejoice with fear.

May peace attend thy gate,
And joy within thee wait,
To bless the soul of every guest:
The man that seeks thy peace,
And wishes thine increase,
A thousand blessings on him rest!

My tongue repeats her vows,
"Peace to this sacred house!
For here my friends and kindred dwell:"
And since my glorious God
Makes thee his blest abode,
My soul shall ever love thee well.

He then offered the dedication prayer, which was as follows:

THANKS be to thy name, O Lord God of Israel, who keepest covenant and shewest mercy unto thy servants, who walk uprightly before thee with all their hearts: thou who hast commanded thy servants to build an house to thy name in this place. (Kirtland.) And now thou beholdest, O Lord, that so thy servants have done, according to thy commandment. And now we ask thee, holy Father, in the name of Jesus Christ, the Son of thy bosom, in whose name alone salvation can be administered to the children of men: we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build; for thou knowest that we have done this work through great tribulation: and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.

And as thou hast said, in a revelation given unto us, calling us thy friends, saying—"Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: Seek learning, even by study, and also by faith.

"Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God: that your incomings may be in the name of the