

We must sanctify ourselves before the Lord by taking the counsels of his servants, that we may be saved temporally and spiritually, and be prepared to enjoy the glory of the latter days. Singing, "Hard times come again no more."

Elder Erastus Snow said it is over 35 years since he first heard the testimony of the Gospel. After 37 years we are beginning to comprehend the sayings written in the Book of Doctrine and Covenants, "Be patient, for ye are laying the foundation of a great work." The Lord controls in the heavens, and all powers upon the earth

and in hell are subject to him. Happy are we if we understand the whisperings of the Spirit and pay heed to them. The Lord has provided for us this home in the mountains. In the days of our prosperity let us not forget the debt of gratitude we owe to God. Singing, "Mountain Brave." Elder T. B. H. Stenhouse bore his testimony to the truth of "Mormonism." Singing. Elder George Q. Cannon spoke a few minutes, and dismissed the congregation.

The people of Cache will have about one-third of a crop this season.

[TO BE CONTINUED ON PAGE 705.]

## SKETCHES FROM THE BOOK OF MORMON.

BY ELDER KARL G. MAESER.

### JACOB, THE BROTHER OF NEPHI.

Nobody can help noticing, by close observation, the striking resemblance between the retirement of Nephi from his prophetic career among his people, and that of Moses. If the great key-holder of the Mosaic dispensation divides the powers previously concentrated in him, and appoints in Joshua a prince and general for the secular part of the government, and in his brother Aaron the spiritual head and High Priest of his people, we see also Nephi, in anointing a king, and leaving his brother Jacob as High Priest, pursuing the same course. The explanation of this step of separation of authority in both cases, may be found in the subsequent history of their respective nations, which these great men certainly must have foreseen in their prophetic minds, and in which either secular interests would have induced many a worldly minded leader to forget that he was also High Priest, or ambition would inspire a royal High Priest to sacrifice the freedom of his people to Pharisaical priestcraft and slavery, under which circumstances the purity of the holy trust confided to their care for the benefit of future generations, would have stood a poor chance indeed.

Henceforth, throughout the whole

historical development of the Book of Mormon, we will have to keep in mind the fact, that only those incidents and scenes of the history of the descendants of Lehi, and his companions, are taken notice of, which took place in the neighborhood of, or that had some relation to the plates or their keepers; other tribes and nations of Nephites and Lamanites, which multiplied themselves rapidly on the American continent, appear only once in a while, in the background as it were, without any direct reference being made to them; the intention being apparently to show only the continued working of God's providence through his Priesthood, from link to link of the great chain, up to Moroni, the seal of that isolate dispensation.

The mission of Jacob, the brother of Nephi and his successor in the ministry, was indicated to him right in the beginning, when he was commissioned by the Lord to preach repentance unto the people, who were being led astray by their rapidly increasing riches and consequent luxury. It is touching to hear his apology and grief for being compelled to speak to them hard words in presence of their women and children, who had come up to the temple to be edified; a ten-

derness which speaks volumes for the Prophet. He is often quoted, by the adversaries of the Book of Mormon, in testimony of the inconsistency of the doctrines of the Latter-day Saints, referring to chap. 2, verse 6, where he reproaches the Nephites for having many wives and concubines, giving it as the word of the Lord, that no man among them should have more than one wife, and condemning, as an abomination before God, the course of David and Solomon, who had done the same. But if these hunters after small game had read a few lines further on, they would have found that the same Prophet, in the same discourse, and on the same subject, adds, that the Lord would command it otherwise, if he should wish to raise up seed unto himself, which has been done, and is precisely the case now in this last dispensation. It appears from the concluding words of the second chapter, that Jacob also wrote a secular history of his people, to which, however, no allusion is made again in any part of the whole translation.

Of the highest interest for us all is his quotation of the beautiful parable of the olive tree and vineyard, as related by the Prophet Zenos to the house of Israel. This happy coincidence brings not only to our know-

ledge a sublime specimen of inspired poetry, but introduces also the ancient Prophet Zenos with a completeness which can sufficiently recompense him for being omitted in the Bible.

The case of Sherem, the sceptic, who, in consequence of his learning, eloquence, and great influence over the people, thought it a small thing to overcome this preacher of the coming Christ, reminds us of Apostolic times, for here, as there, was the offender himself made a warning example to all mockers and triflers with the Spirit of God. If their name be Sherem or Elymas, and the Prophet be Paul or Jacob, or if it happen with other persons, at other times and places, the Lord will always vindicate his own.

Although the teachings of this faithful servant of God had not fallen entirely on barren ground, and he saw a beautiful seed of righteousness growing up among his people, he nevertheless beheld the dark clouds gathering around the horizon towards the evening of his days, which foreshadowed those bloody wars that should come after he had gone. He died, however, in the enjoyment of that peace which the world cannot give nor take away, and the propagation of which had been the aim and purpose of his devoted life.

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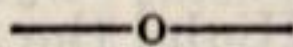
## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, NOVEMBER 2, 1867.

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### THE GIFT OF HEALING.



“THEY shall lay hands on the sick and they shall recover.” This was one of the signs which Christ promised should follow the true believer, and the blessing was richly enjoyed by those who obeyed the Gospel, through the ministrations of his Apostles. “They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following.”

This gift of healing was not exercised for a display of power, nor to cause wonder and obedience, neither was it manifested to produce faith in un-