

doctrines which characterized them; one believing one principle of the Gospel, and another believing some other; one believing in one mode of baptism, another in some other; one receiving part of the Gospel, and another claiming some other part. This was the condition of the Christian nations when the Lord sent his angel to reveal the fulness of the Gospel to Joseph Smith, a mere boy, who was raised up specially by the hands of God to bring to light another record, agreeing with the one which already existed, called the New Testament; not another Gospel, but the same gospel taught to another branch of the house of Israel. Our Heavenly Father is not a respecter of persons; he respects one branch of the house of Israel just as much as another; and inasmuch as he did by his own power, according to their own records, bring a remnant of the tribe of Joseph out of the land of Jerusalem to this continent, he had as much regard for them as he had for the Jews, and as he had for the ten tribes who were taken away from the land of Palestine some 720 years before Christ. They were led away to the north country, but where, we do not exactly know. He had equal respect to all these branches of the seed of Israel; and as all had a knowledge before their dispersion about the coming of the future Messiah, it would be perfectly reasonable that when he should come to suffer and be crucified for the sins of the world, the Jews, only a portion of Israel, should not be the only portion who should be favored and blessed with his personal ministry; it is perfectly reasonable that he should go to the ten tribes, and also come to this great continent, where a part of one tribe existed, and minister to them. You know Jesus

himself says, "I am not sent but unto the lost sheep of the house of Israel." Not merely to the Jews, for they were only a part of them, he had others dispersed in various countries, and upon the islands of the seas. And inasmuch as they all had a knowledge of the coming of Christ, and that he would offer the great last sacrifice, thereby doing away with the rite of sacrifice which they had for so many generations held sacred, it would seem consistent that he should inform them in whatever land they might have been, that the true Messiah had come and offered himself, and therefore they should no longer offer up beasts and birds as sacrifices, but forever afterwards believe in Him. It is also just as reasonable, that a branch of Israel, existing thousands of miles from Palestine, having the personal ministry of Christ, would keep a record of his teachings, just as much as they did in the land of Jerusalem; and that his teachings would be just as sacred, when written, as the New Testament is. And it is again just as reasonable that they should receive the same gospel and the same spirit, and that the same effects should be produced among them, as among these at Jerusalem. Jesus informs us too in St. John's Gospel, that he had other sheep besides those at Jerusalem. The passage reads: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." He did not go to the Gentiles, as they were not the "other sheep" referred to; they were never denominated in any of the Scriptural writings as the sheep of Israel, they were always called by their own name. But the sheep that Jesus speaks of were those he meant to visit; "they shall