

THE TRUE
LATTER DAY SAINTS' HERALD,

A SEMI-MONTHLY MAGAZINE,

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OF

JESUS CHRIST OF LATTER DAY SAINTS.

"I WILL SEEK THAT WHICH WAS LOST, AND BRING AGAIN THAT WHICH WAS DRIVEN AWAY."—*Jehovah.*

"I SAY THEN, HATH GOD CAST AWAY HIS PEOPLE? GOD FORBID."—*Paul.*

"ZION SHALL BE REDEEMED, ALTHOUGH SHE IS CHASTENED FOR A LITTLE SEASON."—*Jesus.*

VOL. XVII.

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LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29:2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONGUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

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No. 1.

BRIGHAM'S MANNER OF TITHING
AND
CONSECRATION EXAMINED.

The system of tithing and consecration, as carried out by the authorities of the Utah saints, is similar, in some respects, to the doings of the Catholic clergy, during the dark ages, but more strikingly similar to that of King Noah and his priests. Mosiah 7th chap.

Tithing, and consecration, is designed of God as *the* means whereby his people are to be made *equal* in temporal things, without which they cannot be equal in spiritual things.

It operates to take the riches of the rich, and give what is needed to the poor; and inasmuch as the priesthood are called to be *examples* to the flock of God, they should be the first to *practice*, as well as teach, those lovely, heaven-born principles. God is no respecter of persons,—he loves all the workmanship of his hands,—and, black and white, bond and free, male and female, are alike unto him. (2 Nephi xi. 16).

The word of God has ever taught, that his people should be one. Jacob says, "Think of your brethren, like

unto yourselves, and be familiar with all, and *free* with your substance, that they may be rich like unto you."—Jacob ii. 5.

The Lord, through Joseph the martyr said: "Let every man esteem his brother *as himself*, and practice virtue and holiness before me." D. & C. 38, (12), 5.

Again, to the saints at the Kirtland stake, 51, (23), "And let every man deal *honestly*, and be *alike* among this people, and *receive alike*, that ye may be *one*, even as I have commanded you."

Again, 70, (26), 3, "Nevertheless, in your *temporal* things you shall be *equal*, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld."

Again, 56, (70), 5, "Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls, and this shall be your lamentation in the day of visitation, and of judgment, and of indignation; the harvest is past, the summer is ended, and my soul is not saved."

Again, 101, (99), 2, "I, the Lord, stretched out the heavens, and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my saints,

for all things are mine; but must needs be done in *mine own way*; and behold this is the way, that I, the Lord, have decreed to provide for my saints; that *the poor shall be exalted, in that the rich are made low*; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be *agents unto themselves*. Therefore, if *any man* shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the *poor*, and the *needy*, he shall, with the wicked, lift up his eyes in hell, being in torment." And to the foregoing agrees the teachings of Enoch, the New Testament, and the Book of Mormon.

The Spirit of Christ, is the spirit of liberty, of love, of unity in righteousness, and of *equality*, both in temporal and in spiritual things. Holy men and women of every age have *practiced*, as well as taught these things. Bad men have both taught and practiced the opposite.

What are we to think of men who profess to be God's ministry, who will, under the sacred name of tithing, and consecration, take by *constraint*, of the penury of the poor, and add it, year after year, to their *abundance*? Can we still claim them as the Lord's shepherds? Verily, no!

"Little children, let no man deceive you; he that doeth righteousness is righteous, even as he [Christ] is righteous. He that continueth in sin is of the devil." 1 Jno. iii. 7, 8.

"He that receiveth my law and *doeth it*, the same is my disciple; and he that saith he receiveth it, and *doeth it not*, the same is *not* my disciple, and shall be cast out from among you."—D. & C. 41, (61), 2.

"Thou shalt take the things which thou *hast* received, which have been given unto thee in my scriptures for a law, to be *my law*, to *govern my church*; and he that doeth according to these

things, shall be saved, and he that doeth them not, shall be damned if he continues." 42, (13), 16.

The authorities have taken by exaction, and in some instances by force, what they have been pleased to call tithings and consecrations, even from the poor. Many of the poor in Europe, have been cut off for not paying tithing, when they could scarcely get bread for their young and helpless families.—Similar things have been done in Utah, yet there is not one item of law to warrant the collection of tithing from the poor.

The tithing should be collected *for* the poor, instead of *from* them. They are to receive needed aid *from* the tithing, instead of paying any. The poor, who are worthy to belong to the church, are worthy to be aided by the rich. This is according to the word of God, and the Spirit of Christ, and the great principles of love and unity which must ever actuate the church of God, and mark the teachings of its priesthood.

The poor may contribute of their mites, as did the poor widow, but this is not tithing, it is simply an offering.

All are under obligations to build up the church, in righteousness, with their might, mind, and strength, but the law of tithing takes means only from them who have to *spare*, and not from them who can with difficulty supply their ordinary wants.

The law of tithing, when faithfully executed, oppresses no one, deprives no one of any thing they really need. It is designed to supply want; instead of creating and increasing it. It proposes to take means from where it is not needed, and put it where it is, and thus bring about an equality for the common good. It is a principle by which one member of the body of Christ manifests its care, and love, for all the others.

The members of Christ's body, (the church), are members in common, mem-

bers one of another. When one rejoices, all rejoice. When one suffers, all suffer. The law that governs one, governs all,—it blesses all, it humbles all, it *enriches* all. The law reads :

“In answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?”

“Verily thus saith the Lord, I require *all* their *surplus* property to be put into the hands of the *bishop* of my church of Zion, [not Brigham], for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the *beginning* of the tithing of my people; and, after that, those who have thus been tithed shall pay one-tenth of all their *interest* [not earnings, nor time] annually; and this shall be a standing law unto them *forever*, for my holy priesthood, saith the Lord.

“Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their *surplus* properties, and shall observe *this* law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not *this* law, to *keep it holy*, and by *this* law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be *an ensample* unto *all* the stakes of Zion. Even so. Amen.”—D. & C. 106, (107).

Again; “If thou lovest me, thou shalt serve me and keep all my commandments. And behold, thou wilt remember the *poor*, and consecrate [give, or devote] of thy properties for *their* support, that [“surplus”] which thou hast to impart unto *them*, [not to the rich, or those who have plenty]. * * * And inasmuch as ye impart of your substance unto the *poor*, ye will do it unto me, and they shall be laid

before the *bishop* of my church and his counselors, * * * every man shall be made accountable unto me, a steward over *his own property*, or that which he has *received* by consecration, [gift from the bishop], inasmuch as is sufficient for himself and family.” 42, (13) 8, 9.

Here, then, is the *law*, and the *only* law, by which Zion and its *stakes* can be built up. The “standing law” for the priesthood, as well as the people, “forever.”

1st. The saints are to be tithed of their *surplus*.

2nd. Those who have paid their *surplus* are to pay one-tenth of their “interest, [which is their gains] annually.”

3rd. The tithing and consecrations are to be used for the relief of the *poor*, “for their support,” also for the building of the temple, laying the foundation of Zion, for the priesthood, &c.

4th. The tithings and the consecrations should be laid before the bishop and his counselors; and, therefore, not be put into the hands of the president of the church.

5th. Those who gather to Zion or her stakes, and will not obey this law, “shall not be found worthy to abide among you.”

6th. Every man is accountable to God, “a steward over *his own property*,” whether he gained that property by his own labors, or received it by gift, (consecration), from the bishop.

This law diffuses the properties of the saints, equally, among them all, “according to their families, according to their *circumstances*, and their wants, and needs.” 51, (23), 1.

It directly opposes the giving of the properties of the church, into the hands of one, or a few. The properties of the church, and of the individuals composing it, are designed for the benefit of the whole, and not to enrich a select few. To centralize the wealth of the church in the hands of the few, is to deprive the many of their rights, their blessings, and their powers; and to

violate the Spirit, as well as the express terms of the law. A system that requires the wealth and services of its adherents to be placed under the absolute control of its leaders, is a despotism of the rankest class; and a people who submit to such a system are in captivity and bondage.

The law of tithing, as found in the books, proclaims *equality*, and "liberty to the captives." It lifts up, and gladdens the heart of the poor, of the aged, and of the infirm. As it is the offspring of love, so it is sustained by love. The church cannot be organized fully without it, and Zion cannot be *sanctified* without it, and if the saints, in their gathered condition; are not organized according to it, "they will be cut off." 51, (23), 1.

The law of tithing and consecration, is one thing, and what is taught and practiced, by some, as the law, is directly the opposite in its workings and results.

Brigham Young, and his co-workers, have taught the people to pay one-tenth of all they possessed, whether they were rich or poor; to pay one-tenth of their time, or its equivalent; to pay one-tenth of all their earnings; and after all this, required them to pay wall taxes, water taxes, meeting house taxes, school house taxes, and have them importuned for consecrations, and donations, for the temple, for halls, for missions, for funds to emigrate the poor, and to send out missionaries to foreign lands, and among the Indians. They have taught the people to consecrate *all* their properties, their wives and families, and their own *persons* to them, the leaders. And so they have to-day, absolute control, dictatorially, over the greater proportion of the wealth, and of the people, in Utah; as well as having *legal* control and ownership of a great part of the best properties in Utah.

What property Brigham and most of the leaders have to-day, they obtained

directly or indirectly through the saints. Many of the saints in Utah, who, under the law of tithing and consecration, and in the eyes of God and all good men, are just as much entitled to the funds of the church as they are or ever were, are in poverty, wanting, in some instances, food and raiment, while some, like the Son of God, have not where to lay their head. Brigham and his co-workers are rolling in the luxuries procured by the riches which, of moral right, belong to the saints; and hundreds, yea thousands, of those who by hard labor *earned* these riches, are dragging out a poverty-stricken, priest-ridden, miserable existence. O ye saints of the Most High! is this the work of God? Is this *equality*? Is this unity in Christ? Is this loving our neighbor as ourselves? Is this Christ's teaching and example? Is this keeping the law of God, and manifesting the Spirit of Christ? Hear now the word of the Lord: "But verily I say unto you, that in time, ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear *my* voice [Spirit] and follow me, [Christ, not man,] and you shall be a *free* people, and ye shall have *no* laws but *my* laws, when I come, for I [Christ, instead of the priesthood] am your lawgiver, and what can stay my hand? But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again I say unto you, let every man esteem his brother as himself; for what man among you having twelve sons, and is no respecter to them, and they serve him obediently, and he saith unto the one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith, I am just, behold, this I have given unto you a parable,

and it is even as I am; I say unto you Be one; and if ye are not one ye are not mine."—D. and C. 38 : (12) 5, 6. In this, God's love for his people is expressed in unequivocal terms. He loves them *alike*, if they are obedient. He does not propose to exalt one above the other, but wills that they shall be *equal*; and *commands* that "every man esteem his brother as himself." God commands the saints to be *one*; but for them to put their property, their judgments, their wives, and their families, also the properties of the church, under the entire control, counsel, and disposal of Brigham and his co-workers, would not effect the oneness commanded, but a oneness such as is sought for by tyrants, and can be obtained by them only as the people surrender their agency, their rights, and their power,—a Satanic oneness,—a oneness in bondage, and not in liberty.

Unity under the gospel, works *liberty*; and both are produced and sustained by law, and *that* law affects the priests as well as the people. The law that governs one must govern all, otherwise there is not unity. The rights, blessings, privileges, and powers of the people, *belong to the people*, and not to Brigham and the elders. And the priesthood must not take them from them, nor control them by constraint, if they do, the people are brought into bondage, and the priesthood become oppressors. The priesthood should obey the law as well as the people, otherwise they are not united in one. The priesthood are not *rulers*; they do not make law; but they are called to *administer* the law, as servants of Jesus Christ, and of the church. They are not masters, nor Lords, nor Gods; but ministers for Christ, ministering his word and Spirit.

When men take property by force, fraud or craft, either from rich or poor, though they call it tithing the people, it is oppression,—it is robbery.

When they, by *any degree of constraint*, collect properties, as tithing, from the saints, they do it in violation of the law of God. WATCHMAN.

[TO BE CONTINUED.]

ASSEMBLING TOGETHER.

"Forsaking not the assembling of yourselves together." Heb. x. 25.

All men, of whatever nation, color, faith, or sect, admit the utility of frequently assembling together; and, indeed, a man's standing in his church, society, or lodge, is judged of, in a great measure, by the frequency of his attendance at the regular meetings. Where the mind is, there also will the body be, providing such be possible without too great a sacrifice.

All sects, in all ages, have been wont to meet together often, for mutual instruction and edification. So general, in fact, has this practice been, that we feel justified in asserting that where there is *no assembling there is no acknowledgment of Deity—no worshipping of God!*

The Hebrews had fallen into a state of partial lukewarmness, as the Apostle indicated by the remark, "as the manner of some is." The inspired mind of that watchful shepherd, readily divined the cause, and, like a wise physician, was prompt to prescribe the most effectual antidote—the reverse of that which had been the cause of the spiritual debility—"Neglect not the assembling of yourselves together."

We would like to believe that this scripture has no application to any of the churches of Jesus Christ of Latter Day Saints, scattered over the earth. But, unfortunately, we are in like condition with the Hebrews—but too apt to be careless and lukewarm—too apt to satisfy our consciences with paltry excuses, such as, "It is too cold," or "too warm;" or "too wet;" or "too dusty." "The weather is too unsettled,

I don't like to venture out;" or, "it is such a fine day that I think we ought to visit Aunt Margaret," &c., &c. In all of this, there may be no intentional falling away; but, surely, were the heart and soul with the people of God, the body would "seek first the kingdom of God and HIS righteousness."

REASONS WHY THE SAINTS SHOULD MEET OFTEN TOGETHER.

1st. It is a public acknowledgment of Almighty God; a duty which every soul owes to Him, attended with advantages with which none can afford to dispense. The Lord declares in the gospels, that whosoever is ashamed of him and of his words before men, of such will he be ashamed when the Son of Man shall come in his glory.

2nd. It is setting a good example to others; and "actions speak louder than words." The sound of Noah's hammer was louder than his words; and the provisioning his boat, more weighty than any argument his lips could express. The preaching of the word in Europe, was wide-spread and powerful; but the literal gathering of the saints was the most effectual sermon ever delivered. So also, a punctual attendance at the house of worship, together with a faithful testimony and a consistent christian life, will do more for the cause of God and the salvation of souls, than all the disputations and arguments, for the sake of mastery, that can be uttered in the streets or elsewhere. He who would be instrumental in converting others, should so conduct himself that his own conversion—change of heart—being dead to sin and alive in Christ—is not a matter of doubt; and of this one thing we may rest assured, *the Spirit of God will neither lead nor keep us from the house of God.*

3d. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. xxvii. 17. This is what the Apostle had in his mind

when he wrote, "Provoking to good works," and also "Exhorting one another." We meet to instruct each other in doctrine; to soothe each other in affliction; and to rejoice with them that rejoice. The congregation of the righteous is not a debating society where each strives for the mastery. It is not a lyceum for the display of talent. We do not meet for an intellectual feast merely; but we meet for mutual instruction and edification; for the assimilation of our spirits with each other and the Holy Spirit from above; for the purpose of blending our sentiments and sympathies, to the verifying of the Savior's prayer, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

What the bud is to the blossom, and that to the fully ripe fruit; the Sabbath to the millenium, and that to the eternal, undisputed, and righteous rule of the great Jehovah; so is our meeting together in the name of the blessed Redeemer, to the meeting of the redeemed of all ages at *His* second coming; and that to an eternity of perfect bliss.

Jesus has promised that wheresoever two or three are gathered together in his name, there he will be with them and that to bless them. Why will God not bless us to the same extent, in visiting a friend's house on Sunday? Or taking a pleasure trip? Or in whiling away the time lounging on the sofa or bed, reading newspapers, novels, or New York Ledger? Because these things are not done with a view to please the Almighty. They are not done with an eye single to his glory. They are not done in his name. He is not bound by any promise to bless such.

We may look upon it as an invitation to meet a friend; for the Savior certainly desires our presence or he would not promise to meet with us. And this brings

us to the time of arriving at the house of God. To disappoint a friend with whom we have an engagement, to say the least of it, is discourteous. In taking upon ourselves the name of Christ, we agree to obey him; nay more, to study his pleasure. It is his pleasure that we should meet, or he would not promise to bless us on this, more than on other occasions. Then let us not be less courteous with God than with man. Let us be in time. Some, at times, cannot help being late; but undoubtedly, the really sincere christian will feel a delicacy, and some qualms of conscience in disturbing divine worship by coming in or going out of a congregation during such exercises.

We might speak of behavior in church, but we let it suffice to say, that those who behave well at home, will not be less orderly in the house of a friend. He who would not trifle, chew tobacco, spit on the floor, lounge about, or be otherwise rude in the palace of the king, will not be less decorous in the house of God.

5th. No subject can disregard the pleasure of his sovereign without incurring his displeasure, and consequently, suffering loss. He who invites us to be his guests is more than an earthly potentate. He is the King of kings. It is he who maketh and deposeth rulers and monarchs at pleasure. Can his will be disregarded with impunity? Shall we be less punctual in meeting with him than with a friend? Or less respectful in his presence than in that of the governor or president?

When the apostles were baptized with the Holy Ghost and with fire, it is certain that they were not on their own business, nor seeking their own pleasure. They were on their Master's business, and he filled them with the Holy Ghost for his own glory.

We not only displease Almighty God by neglecting the meetings for worship, but we deprive ourselves of many blessings and manifestations of

God's love; and in our empty ignorance we do and say much for which we are sorry afterward. A remarkable instance of this kind is recorded in John xx. When Jesus first appeared to his disciples Thomas was not with them; and mark the darkness and stubborn unbelief into which he fell. He would not believe that the Lord had risen. He would not believe the united testimony of the apostles. He would not believe even should his own eyes behold. He would neither believe his own eyes nor anybody else's. What must have been his remorse, when, at the meeting that day week, the risen Redeemer called him to put his hand and his fingers into those sacred wounds? And yet all this would have been avoided by a punctual attendance at the regular meetings. One may say it was not very serious, as the Lord forgave him, and he afterwards labored faithfully for Christ. God, in his mercy, forgives all who truly repent. But the folly of Thomas, although forgiven, is still on record, and all the waters of the ocean cannot efface the memory thereof. Where at first it was known to but ten persons, it is now known to more than ten nations, and we know not but to ten more worlds.

Another remarkable example of the loss incurred from neglecting the assemblies of the saints is recorded by Eusebius, who informs us that at the destruction of Jerusalem not one faithful Christian fell, the Lord having warned them by divine revelation of the approaching calamity; and that they were to flee to Pella beyond Jordan, which they did to their salvation; while the apostates and the lukewarm, together with the enemies of Christ, were all slain or sold into bondage. Had the slothful and the apostate portion of the community been faithful in attending the regular meetings, they would have been warned with the rest, and would, no doubt,

with the rest have believed to the saving of both body and soul. Where so likely to learn the mind of God, as at the place appointed by him for the revealing of himself to us?

"The more so as ye see the day approaching?"

The Apostle uses these words as an incentive to a closer application of their minds to God's work. What day had the Apostle reference to? Was it to the destruction of the great city of Jerusalem? If so, it was very good advice, the very best that could be given. For where so likely to learn of the time and manner of God's vengeance, as at his house? Many have thought that Paul referred to the end of the persecution and the triumph of the church; and that this was accomplished in the reign of Constantine. But, as neither of these applications fit us, I will allude to another and more universal interpretation; namely, the *day of death*. Why should we be more anxious as we see death approaching? some will ask. In answer to which, I would ask, Why does the racer strive harder as he nears the end of the race? Because his time and opportunity are short. Should he lose to-day, although he may win twenty races after, he can never redeem the lost one. Again, Why does the student apply himself more closely to his studies as the end of the term draws nearer? Because the day of examination and judgment is at hand. He will soon go into the world, either with or without honors. If he fail this time, his father may not send him another term; therefore he works the harder as he sees the day approaching. This life is a race, a school term, a probation. If we fail to win our salvation this time, we know not that another probation will be awarded us. Therefore it is best for us, when we return from this probation, this race, this term at school, to our Father, that we return with honor; having on the righteousness of Christ,

as a garment, that we may enter into his glory.

There is another reading, and one in which we shall be likely to agree. In Rom. xiii., Paul speaks of *the day being at hand*. But, unfortunately, he is no more explicit with the Romans than with the Hebrews. The subject was well understood by the churches, and a mere allusion to *the day* was sufficient. Yet for our benefit, in the Epistle to the Thessalonians the inspired writer is more explicit. He speaks of a great gathering—a great meeting of the saints, both in heaven and on earth—*"the day of the Lord Jesus."* Would to Almighty God that I could clothe my words with a sacred, unquenchable fire that might be indelibly engraven on every heart:—Jesus, who has purchased us with his own precious blood, will come to claim us as his own. The House holder who has engaged us in his vineyard, will come and demand an account of our time, and to pay us according to the labor accomplished. The Lord who has entrusted us with talents, will come to claim his own with interest. If we are slothful about our little meetings here, which are typical of that great gathering of which the Apostle writes, what assurance have we that we shall not sleep until the BRIDEGROOM come—that we shall not be among the foolish virgins, having no oil in our lamps?

Let us not rest satisfied with doctrines, with nicely worded theories, but let us grasp hold of the throne of God as it were. "The letter killeth, but the Spirit giveth life." X.

Be more prudent for your children than, perhaps, you have been for yourself. When they, too, are parents, they will imitate you, and each of you will have prepared happy generations, who will transmit, together with your memory, the worship of your wisdom.

An evil man seeketh only rebellion.

EXTRACTS FROM ELDER DAVID H.
SMITH'S JOURNAL.

Salt Lake City, Nov. 11, 1869.—This is a splendid place to school one in steadfast perseverance, for every undertaking is met with such persistent opposition, and such unfair and little advantages taken, that if one has any spirit of ambition it is called into play or hard work rather. Please do not understand that I am complaining, oh, no! I like it, but I wish to state the case in plainness.

In all this city of about twenty thousand inhabitants, and a corresponding number of assembly rooms, besides two large tabernacles, halls and public rooms of every kind nearly, we have only the privilege of one room, "Independence Hall;" and for that, we are indebted not to the professed saints of the city, but to the gentiles, the liberal, non-religious citizens, and the members of the Episcopal denomination.

There is a system of intoleration, and a *policy* the like of which I never before experienced, and at which I am the more astonished, practiced as it is by a people who have complained so bitterly of the like spirit exhibited towards them by the world. Of all the phases of this intoleration, none assumes such low, cowardly and mean aspects, as that expressed by the odious word *policy*. Now Mr. Editor, I trust you will insert this, inflammatory as it may appear. It is a principle, and an evil one at that, that I denounce; and if you, (being devoid of this *policy*,) were brought face to face with it, I am sure you would feel a christian obligation to pronounce against this evil with which Satan has corrupted the hearts of thousands here.

It is *policy* that debars a line from the pen of a Josephite from appearing before the public in all the journals of the valley, save the *Reporter*, published at Corinne.

It is *policy* that forbids us the use of water for baptism, causing us to walk weary distances, repeatedly, to perform this ordinance; while the *authority* rolls proudly past in rich equipages.

It is *policy* that causes many to avoid our presence, and smother their honest convictions;—nay, even forces them to utter sentiments aversè to their very heart's belief.

It is *policy* that takes away the employment of the Josephite, and comes down suddenly upon him for debts, mortgages, emigration money and tithing, and wrests his property from him, if possible, sets a thousand slanders afloat in regard to him, dogs his footsteps, watches his door, sets the teachers to questioning his wife, cuts him off from the church for reading the Book of Doctrine and Covenants, and burns Grandma Smith's history, while it performs a hundred little, dirty offices that Satan would blush at.

There came to my ears advice like the following: "If you want to win the the Brighamite, do not fraternize with the Gentiles; do not make use of the papers of the outsiders, for they think you connive with their enemies, and you will lose their favor." Now, with all due deference to the ones from whom it emanated I shall not follow it. Henceforth, any man or woman, Jew, Gentile, saint or sinner, who manifests a proper, courteous, christian-like, upright demeanor toward me, I shall assist them, if possible; receive assistance, if necessary; and not lose this little favor, to please those who would deprive us *even of this small loaf*, and shut us out of "*Independence Hall*," if they could.

The way to meet and cure this *policy*, if it be possible to cure it; for, like scrofula it is very chronic and hard to cure, is, to stand boldly up, declare your sentiments, and point the finger of honest indignation in the shallow face of this odious *policy*. If any one debars himself of salvation

upon so flimsy an excuse, you may depend upon it he is not worth saving. If the favor of such is lost, you are better off without it, and will make up in favor with God and all honest men. Thank God there is nothing like it in His gospel, or in the holy crystal-like character of his noble beloved Son.

Monday last, Alexander baptized seven. We made quite a little company passing through the streets to our place of baptism, almost outside the city limits. Wednesday, he baptized one.

On looking over my diary, I find that I have also baptized one since last writing. Alexander is about to send off a company, I think they intend to start next Monday. We think of leaving here ourselves the 24th of this month, for Malad, where we will attend conference of that district. Some where about the first of December, we will spread our wings for the Pacific sea, if all goes well.

Corinne, W. T., December 5, 1869.

—I believe I have only baptized one since writing last in Salt Lake City. Cold incurred by undue exercise of voice, and exposure, placed Alexander in the office of Apollos, so that he has the report on baptism to make.

November 15th, I preached my farewell sermon in the City of Saints; congregation very large, showing no slack in the interest manifested in our work there. The people were very kind, showing marked expression of friendliness and trust.

On the 21st, Alexander made his adieu, and we took the parting hand of a large portion of a congregation still larger than that of the preceding Sunday. We could not have been made to believe that we should leave Salt Lake City with so much of regret as we did. The untiring patience and kindness of our brethren and sisters in faith, made manifest in the most substantial evi-

dences; the long and pleasant feast of light and truth we had enjoyed together; the very trials we had passed through in common, invested our parting with heartfelt sadness.

Time and space would fail us, to mention the acts of generous friendship and hospitality enjoyed by us, or mention the pleasant names of those displaying that generosity, belonging to the reorganization. Not alone to these were we deeply indebted, but to very many of the Gentiles of noble character, we must express thanks, not a few, for procuring a hall, for assistance in many respects, for liberal marks of courtesy and christianity. Many also of the Jewish merchants showed great kindness toward us, and when praying for the peace of Jerusalem, we shall ever remember them with pleasure. There were some noble examples, also, wherein Brighamites displayed towards us that kindness, liberal-mindedness and toleration, —nay, even brotherly regard, that should be observed between man and man, however marked their difference of faith. For this, we shall ever remember our cousins, Samuel and John, although of opposite faith, with kindred affection. Their treatment of us was all that we could ask, and even more, notwithstanding their position in the church at the valley. For them and their families, we have a most pleasurable esteem and regard.

The last few days of our stay were spent in visiting our friends, in social gatherings at their homes in the evenings, and in preparation for our westward trip.

We were first to make a visit to Malad, to attend conference. We started the morning of the 24th. I have spoken of this route once before.

At Corinne, we were joined by Bro. Brand, and had the pleasure of meeting with Bro. Blair.

The conference at Malad was a work of great good; twelve were bap-

tized, I think eleven by Alexander and one by Bro. Brand. While there the Lord confirmed the work with a most remarkable case of healing. A little one of Bro. Jones, was sick with a disease threatening its life, unless relief came. God was good, indeed, and it was a blessing to witness its thankful smiles upon the immediate removal, by the power of God, of that sickness.

The time spent at Malad was a delightful reunion. The "Josephite choir" made the hour bright with the voice of song. Their skill is deserving of praise.

There are some very noble young saints in Malad and the making of more. May God enable them to rightly look upon their capabilities and responsibilities, and to continue in their present well doing, as well as to do better.

Bright hours are soonest spent. Here we are, in Corinne again; and this afternoon, if all is well, we shall begin our farther flight to the Pacific sea.

Bro. Blair and Bro. Brand continue the work in Salt Lake City. May God make one in the trio.

F A I T H .

BY ELDER E. STAFFORD.

We assume that faith is the great governing and ruling principle, whether in the heavens or upon the earth. Does any one doubt this? Let us quote to bible believers a portion of that "Holy Word" in proof of faith being the governing principle in heaven. "Through faith, we understand that the worlds were framed by the word of God," &c.—Heb. xi. 3. Here if the apostle be correct, we are given to understand that God through faith, framed the worlds by his word. Having faith, that the worlds could be

framed, He spake the word and it was done. If then, God, the Supreme Ruler and governor of all worlds, created through faith those worlds, it must be obvious to every thinking mind, that faith is the principle by which He sustains, upholds, and governs all the works of His hands.

Let us reflect and reason by analogy, from the works of man, who is made in the image of God, and who derives from God all true wisdom. The engine builder, for instance, does not build the machine to stand motionless and do nothing. O no! his faith extends farther than that. He conceives the idea of the use it will be put to, the office-work it will have to perform, which is the main thing for which the engine is built. Conceiving the work to be done in his mind, he believes he can make the machine to perform that certain work; conceives and establishes the law by which it is put and kept in motion, performing the errand of its creation. He does all by the principle of faith.

So we may reason that when God created the worlds, He not only had in view their mere creation, but comprehended the end from the beginning, therefore had in view the purposes for which they were created; and the ruling and governing all things well, accomplishes those purposes.

We are well aware that there are some persons who twist and contort the text, and use sophistry to change the meaning, and render it thus, That it is by faith we understand, that the worlds were framed by the word of God. We would humbly enquire of all who may chance to read this article if this rendering agrees with the context throughout the chapter? After a careful perusal we are led to the conclusion that it does not. Paul is showing from scriptural history, the mighty works that were wrought by faith, and he commences by shewing that all the worlds, the creations of

Almighty God, were framed by the faith which was in Him, and then he goes on to show that the ancients all wrought their mighty works through this principle, even faith. He tells us what Enoch, Noah, Abraham, Isaac, Jacob and Moses did by faith, and then says, "And what shall I more say, for the time would fail me to tell of Gideon, Barak, Samson, Jephthah, David, and Samuel," &c., "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword," &c. (Read the whole chapter.) Thus we see that the Apostle's meaning is very apparent throughout the whole chapter, portraying what mighty works were done by God and man, and all by the power of faith.

Let us, kind reader, analyze your position, and see if it agrees with reason, let alone the word of God. And we go into the examination in all good feeling towards all who have imbibed this idea of the text under consideration. The position would make understanding come by faith; or, to simplify, that we must have faith before we could understand. Now this would be, to use a homely phrase, putting "the cart before the horse." Webster defines understanding "to apprehend, to conceive, or to comprehend the ideas that are presented to the mind." If Webster is correct, I would ask you kindly if we would not have to understand a speaker or writer before we could have faith in what he said, and consequently understanding coming by faith is a false assumption, and falls to the ground.

Methinks, dear reader, you will agree with me in the conclusion, and say that it was by the faith which dwelt in the bosom of Jehovah by which the worlds were framed, as couched in the language of our text. It may not be amiss to ask the Apostle

to define faith, what it is. Well says Paul, in the commencement of the same chapter, xi., "Faith is the substance [assurance] of things hoped for, the evidence of things not seen." Here then we have the Apostle's definition of faith, that it is the assurance or evidence we have of unseen things. Suppose then we apply this definition, or rule, to the creation of this earth.

We will suppose, for the argument's sake, that this earth was created—as our friends of the different denominations say—out of nothing. We ask you, dear reader, if this earth was created out of nothing, if there was a time that it was not seen? Of course, your answer will be, for if it did not exist it could not be seen. Well then, it shows that when God essayed to create that which was not seen, it must have been by faith, if the Apostle's definition be correct, and you believe that he was inspired, and if so, his knowledge must come from God, and thus the definition of faith, given by the Apostle, must be God's own definition, and consequently cannot be denied. We do not subscribe to the idea of this earth being created out of nothing, but out of disorganized matter already existing; but it makes no difference as it regards the result, it was by faith it was done, for the Earth in its present organized form was not seen, consequently, its being brought to its present form was the effect of faith.

If faith is the principle of power by which the great Jehovah framed the worlds, it must be the principle of power by which he established and executes the laws which govern those worlds. If faith is the principle of power in the Almighty, it must be so in all other intelligences, whether in heaven or on the earth, for we acknowledge God to be superior to all other intelligences.

We would here observe that faith dwells independent in the Deity, but it is not so with man. God who is the

author of man's being, has endowed him with certain faculties or gifts, suitable for his sustaining himself, in a measure, in temporal things. The moving cause of all action in man, is the gift of faith, (subject to man's agency,) whether in temporal or spiritual things. We have said that the moving cause of all action in man, in temporal things, is faith. We ask what is there that man possesses that is not the result of faith? Can you, dear reader, conceive of anything? We cannot. Would the farmer plow and sow if he did not believe he would reap: Nay, verily; but believing he will reap, he goes to work to prepare the ground and cast in the seed. Would the architect begin to build a house, if he did not believe he would accomplish it? No, methinks you would say, he would not.

But hold, you do not mean to say that faith is the principle of action in the architect building a house; if you do you are certainly mistaken. Knowledge is the principle that actuates him in building; for he knows every principle and rule about the building, having acquired it from experience.

Does not the farmer know from experience, the principles of his avocation as well as the architect? Certainly he does; but does he know that the crop will be there before he receives it? As certainly he does not. He does not know that God upon whom he is dependent for the frequent showers to help to mature his grain, will send rain in the season thereof, and if not, his crop fails. Neither does he know but what the clouds might come and obscure the light and heat of the sun for a long season, destroying the prospects of a crop. He *believes* he will raise a crop, and hence his action.

It is so also with the mechanic. He does not know from previous knowledge that the house will be built; he believes it will, hence his action. There are many things which might transpire

to hinder, which man in his shortsightedness knows not of; but here is the gist of the matter; both the crop and the house were unseen things before the farmer and mechanic respectively commenced to labor, and hence faith was the assurance they had that those things hoped for, that were not seen, would eventually be realized, and hence faith was the principle which actuated them both to accomplish their object. We might multiply illustrations, but think that what is given already will suffice.

From the foregoing we learn that faith is the moving cause of all action, in the Deity, in all the heavenly host, and likewise in man in temporal things; that faith dwells independently in the Almighty, and that he who created man endowed him with certain faculties and gifts, among which was faith, to govern and control himself in temporal things, subject to man's agency or choice. But is the whole object for which faith was given to man, accomplished in the exercise of it in temporal things alone? We answer emphatically, No, but shall defer the consideration of this part of our subject to another time.

SATURDAY NIGHT MUSINGS.

BY ELDER JEROME RUBY.

Another leaf turned in the book of life—another mile-stone passed, on the journey home—another link in the chain of human experience—another Saturday night!

The days go by faster than we think, nor do they return. Each one has brought us nearer His appearing—nearer that "rest for the weary"—nearer our final Saturday night!

Sitting here at the desk to-night, my thoughts going back through the week just past, I ask myself, how many

are ready—prepared for His coming? How many have improved upon the past? How many whose names are written among the “hundred and forty and four thousand, who can read their titles clear?” How many who can say: “I have fought a good fight, I have kept the faith,” and am now watching, waiting and ready, should He come to His temple this Saturday night?

I hope there are many; I know there are some, and I pray that God will direct all who are seeking the light.

I am thinking, too, of the many glad hearts in the land to-night. Glad because another week's toil is done, and, with its reward, they have hastened home to rest this night, with the loved ones God has given to share the joys and cares of life. There is peace in the hearts and homes of all such. The wife makes glad the husband's heart with a warm welcome home, and the little ones give him kindly greeting. He sees that she has remembered him through the day, and prepared for his return at its close. All things are in order, and now his little basket, or tin pail, in which he carried his dinner, has been put aside, a cheerful fire burns in the grate or upon the hearth, for these December evenings are chill—and the family band have gathered around, happy in the thought that God has blessed them with health and a home where love lives in each heart, leaving no room for envy or jealousy, nor that pride that “goeth before a fall!”

O! would there were more such homes—more such families. There are too many men who forget! They are too often away from home these long evenings when their presence would complete the circle—gladden the hearts of wife and children—stop the sigh that escapes her, as her eye rests upon his vacant chair, and she remembers that once he sought her company and seemed happy only when by her side! Surely he would not be absent to-night if he did not forget—if his

memory was not dulled by intoxicating drinks, and the fumes of tobacco!

Let us pray for all such, and try, by kind words and a good example, to wean them from the evil and bring them to a knowledge of, and obedience to, that law which says: “Husbands, love your wives.”

To all such I would say to-night, save your earnings; go home. If it is poor, thank Him for health, and determine to make it better. Do not be discouraged; remember that “where there's a will, there's a way.” God will help you; put your trust in Him, and be happier each Saturday night!

The week just passed has brought pleasures to many, sorrow to some, while disappointments have come to others. Trials have been met, and the tempter overcome, and now we sit down, at its close, and think! Is our lot in life hard? Let us not be discouraged, for there are those whose burdens are greater than ours. Let us go home and give this Saturday night to rest, to-morrow to the worship of God; and, when Monday morning comes, we shall be renewed in hope and strength—competent for the discharge of every duty.

How short seems the time since last Saturday night! Not near so far back, as seems next Saturday night in the future; yet 'tis just seven days! A week is not long, yet there is time for the accomplishment of much good if we go rightly to work. There are those around us who are in need; some of sympathy and kind words, some of encouragement, some of a helping hand. All need, what 'tis our duty to supply, a good example. There are no better preachers—none who will do more for the progress of the work than the individual—it matters not how humble his lot in life may be, for all who have some influence—who lives in the consistent practice of his religion! Saturday night is a good time to preach by practice. Instead of joining clubs, the

attendance upon whose meetings will rob those who love you, and whom you love, of your society, join the circle at home, and club with wife and children to make these long evenings pleasant and long to be remembered! Family clubs are best; they make home bright, and thus keep the young members away from the contaminating influences that so greatly abound in fashionable society! Husbands, provide useful and entertaining reading matter for your home ones. These long evenings, devoted to the perusal of good books, will arm yourself and family with a club that will be a great help in the battle of life. This club is knowledge. and knowledge is power, and power gives influence, and influence, properly exercised, will accomplish a great amount of good!

Wives you have a duty—a part of which is told, far better than I can tell it, by Sister "Frances," in her "Thoughts by the Wayside." 'Tis yours to make home a place where your husband and sons will *desire* to be. Do you remember the pains you took to please him before you called him husband? Then know that the same clean, neat fitting dress—it matters not if it be calico—the same white collar; the same shining hair; the same looks of love, kind words, earnest hand clasp and fond kiss, make a welcome, and form a cable-tow that will bring him safely by dram shops, and the thousand and one other places of resorts, where, alas, too many men spend their time and money. These are stations—ticket offices—on the road to destruction. They have been fitted up in a style calculated to entice the passer-by and induce him to misspend his earnings. There are many husbands in such places to-night, who, if home were brighter—its joys sweeter, would have hastened by the gay saloon to spend the evening with those whose looks of love and words of cheer would gladden his heart and reward him,

more than anything else could, for the toil of the week.

Wives, remember that the humble cot, if brightened by your smiles, and warmed by your love, is more a home than the palace where these are wanting.

The night is near its noon, and I must lay down my pen. May our Heavenly Father protect all, and help us to walk the narrow way, and be worthy a reward when comes our last Saturday night.

Address of Elders.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, Ellis, Hardin County, Iowa.

Zenos H. Gurley, Israel L. Rogers, E. Banta, Sandwich, De Kalb Co., Ill.

Wm. W. Blair, E. C. Brand, Box 150, G. S. L. City, Utah.

Samuel Powers, Box 278, Beloit, Wis.

Reuben Newkirk, Lloyd, Richland Co., Wis.

E. C. Briggs, Box 76, Joliett, Will Co., Ill.

Josiah Ells, No. 8, Mount Pleasant, Balsal Heath Road, Birmingham, England.

C. Derry, Manteno, Shelby Co., Iowa.

Alex. H. Smith, David H. Smith, care of T. J. Andrews, Box 513, San Francisco, Cal.

W. H. Kelly, Northfield, Rice Co., Minn.

Wm. H. Hazzledine, 2413, Broadway, St. Louis, Mo.

Isaac N. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.

Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.

Charles W. Lange, Viola, Richland Co., Wis.

H. A. Stebbins, Hudson, St. Croix Co., Wis.

Thomas W. Smith, Machias, Maine.

If you would move the hearts of others, give them freely the deepest utterances of your own.

Truth is robbed in white; falsehood flaunts in the three primary colors and all their combinations.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

PLANO, ILL., January 1st, 1870.

"A GOOD ELDER WANTED AT NEW TRENTON, INDIANA."

A good elder. We wish some one who is capable and willing, would be pleased to write us a catalogue of the virtues, and qualifications, which an elder should possess in order to fill the requirements of the above call.

Our reasons for the above wish are these, not very numerous, but we think very excellent reasons, nevertheless.

1st. In almost every call for an elder, no matter from what part of the country it comes, there is this saving clause,—“a good elder.”

2nd. This call frequently comes from places where there are numbers of elders of the church.

An instance of this kind we relate, leaving out names, of course, as no intention is harbored of hurting any one's feelings.

Down in north Missouri there dwells a man, John Jones by name. He obeyed the gospel in an early day; was with the church in the days of Joseph the martyr. He has ever been true to the faith, so far as believing it is concerned; has led an honest, stirring business life, and is to-day in various parts of the country, where he has formerly been, known as a fair and able defender of the cause. He now lives

where there has not been much, if any, preaching done. He feels a very great desire that his present neighbors should learn the ways of the Lord, in the gospel plan of salvation, as we believe it. He works hard and is poor,—his neighbors think him honest. He writes for an elder,—but as usual, puts in the proviso, “a good elder.” Can any one tell us what is the matter with this man?

There is another out in the wilds of Iowa. He was in the early days of the church, thought to be a man of talent; and had been the means of turning many away from the ways of error, into the way of truth. His eye is yet full of fire, and his bosom burns, at times, with the holy fire; he has the ability to talk well, but does no preaching; and he also writes, “a good elder could do well for the cause here.”

A sister living in Wisconsin, sent money to defray the expenses of an elder to come and preach; as in the other instances, she wrote for “a good elder.”

Can any one tell the reason why “a good elder” should be asked for in the last case, and why the first and second could with propriety ask for one and the same thing?

How necessary that there should be at the HERALD office, or at least within easy striking distance thereof, a large supply of this most indispensable, and, just now greatly inquired after article, “a good elder.”

There came to this office, recently, a call for an elder to go into a field, or district, where the last quarterly report shows there are not less than one dozen

elders; and in this case as before stated, the call is for a good one.

In the Quincy Granite Quarries, there lie a thousand, nay, ten thousand beautiful capital stones; which, when raised to their places, will show how fine and brilliant are the stones from that quarry. Not one of these has ever yet seen the light, yet they are there. Men will by and by, dig them out, remove the outer covering of the rough exterior, and with mallet and chisel, with saw and plane, with great care and nice discrimination will find those beautiful forms which have lain there so long concealed, and will bring them to the light. Other men shall gaze upon those deftly sculptured stones, and will say, See what man has done! God placed those forms of beauty in the rock, men quarry and find them.

In the wilds of Iowa, in the busy fields of north Missouri, in Indiana, Ohio,—in fact, everywhere where men do live and congregate, God hath placed thousands of honest hearted people, whose minds, if once awakened to the hope which is in Christ, would become brighter and brighter, until they should shine with stores of perfect knowledge.

If the quarryman never disturbs the rest of those granite column caps, the dust of ages would continue to settle over their hiding places, and none would see their beauty.

If the ambassadors of the "good news" which was to be to all people, did not sound that good news abroad, not one of those jewels which God so mercifully permits a place in his king-

dom, would ever be washed from the dross of the earth.

Jonah was sent, alone, to warn the Ninevehites of impending destruction, if they did not repent. *Two* witnesses are to testify in the great city. We wonder if they will be "good elders." What does the term "a good elder," signify?

When the work of the Reorganization began in Nauvoo, Illinois, we began preaching there with barely six hearers. For two long years we continued the effort there, before any very perceptible improvement could be discerned. From ten to fifteen, and twenty minutes of time was the extent of our ability to hold discourse upon the gospel. After a time, we had larger and larger congregations until there were numbers to hear. Had we waited for adventitious circumstances to send us "a good elder," none would have ever heard the sound there yet.

When the work began in Plano, it began with six. Had none ever taken up the sword in defence of the truth, only those who were of excellent repute as "good elders," there would now be no such honor to the cause as is shown there, nor would many be left without a cloak for their sins.

You elders, and others, whose privilege it is to tell the plain story of Jesus' mission to earth, who are permitting the adversary of souls to keep you still, with the lullaby of "I can't preach," "I can't do any thing," "I can't talk," it wants "a good elder," "let Bro. Joseph send 'a good elder' here, and I will help to get a place for him to preach," just continue listening to him, and if

you do not have to answer for the blood of some of this generation, then have we prophesied falsely.

It is folly for such men to talk of the redemption of Zion. If they exhibit no more energy and zeal than this, in their great Master's cause, He will find no room for even their bodies, for they will never have redeemed so much as a grave, nor earned an honorable title to that.

A faithful witness, is one who ever testifies the same thing; knows whereof he affirms, and affirms it.

We do not keep "good elders" made to order. More especially is this the case when we reflect that "a good elder" is a *willing one*. If we did keep them it would seem strange indeed to send them into regions where there are already "good elders," for where there are elders at all, they should be *good ones*.

We sincerely hope that from this out, every elder who puts pen to paper to write us an order for "a good elder," will just take out his memorandum book, and enter a "mem.," filling out in detail, the various qualifications the one desired should possess; and after he has done so, let him be honest and frank enough to go and get on his knees to his God, and ask Him to forgive him that he is not what he has written that he should be, and then let him with all his might, mind and strength,—fill the bill himself.

We did not feel justified in attempting an additional enlargement at the beginning of the seventeenth volume;

but by setting a part of the last half solid, we shall gain nearly two pages of reading matter over volume sixteen.—This will help to give a better equivalent for the price paid for subscription.

WANTED.—A book binder. One that is competent to do general binding, blank books, periodicals, books, &c.—We are prepared to give employment for one year, perhaps longer, if terms and quality of work shall prove done satisfactory.

Concordance and Reference Guide to Book of Doctrine and Covenants, now ready for sale.

Price, six cents each at the office.—Eight cents, by mail, singly. Five dollars per hundred, or five fifty by mail.

Elders Elijah Banta, John Landers, and Thomas Hougas, held the third two days' meeting in the Northern District of Illinois, at Rochelle, Ogle Co., on the 11th and 12th ult.

Elders E. Banta and P. S. Wixom, held the 4th of the series at Batavia, on the 18th and 19th ult.

Bro. Wm. W. Blair has arrived in Utah. Bro. E. C. Brand remains in Utah with Bro. Blair. Bros. Alexander and David Smith have arrived at Sacramento, California. See D. H. Smith's Journal.

The division which we noticed some time since, growing between parties in Utah and B. Young, is increasing.—Those who were cut off, are talking of organizing a new party. They seem

likely to retain plural marriage, and propose a unity upon that basis.

While we rejoice to see men emancipated from despotism, we regret to see them drift into a condition of license and irresponsible freedom. Plural marriage is nothing more nor less than this, practiced by whomsoever it may be.

Some three or four years ago, the Church proposed to secure a Library for the use of the Church, to be kept at the office of publication. Contributions of books were solicited. After a lapse of that length of time, the Librarian informs us, that there are just THREE books in the Library. One of these, a very valuable work, was sent to him by Bro. John Sutton, of Gartside, Ill., a thoroughly alive Latter Day Saint, the other two were purchased by the HERALD office.

We are ashamed of such progress.

Question Books and Voice of Warning, will be forwarded to those who have ordered them as soon as they are bound.

QUERY COLUMN.

Q.—Is it the duty of the branch officers to report to the legal officers of the land, all members of the church known to be guilty of murder, robbery, stealing and lying, as referred to in Book of Covenants, sec. 42, par. 21 and 22, if not reported by other parties?

A.—Yes. More especially theft, robbery and murder. There is no

penalty prescribed by the law of the land for lying, except in those cases where pecuniary damage accrues to persons by reason of falsehood being spoken of or to them.

Q.—Is it right for an elder to go to a Methodist meeting, and hitch around in the seat, and spit tobacco juice around on purpose to disturb said meeting?

A.—No. It is not only not right, but it is decidedly wrong. Besides being wrong, it betrays a filthiness and depravity of mind, of which the most radical sectarian in the world ought to be ashamed, much more a spiritually minded saint.

Q.—Is it right for any Latter Day Saint to expect another to work for him for less wages than he can get elsewhere?

A.—No. It is just as right for John to be willing and anxious to pay James a quarter more for a day's work, as it is for James to be willing to work for John for a quarter less. The even balance between them is, a fair price for a fair day's work.

Q.—Is it right for an elder to pitch stones on Sunday, and then go to meeting and undertake to teach the principles of religion?

A.—No. If we regard Sunday as a day of worship, it is wrong to work unnecessarily, or to play on that day.

Glory is well enough for a rich man, but it is of very little consequence to a poor man with a large family.

Difficulties are frequently like thieves, often disappear at a glance.

What is done well enough is done quick enough.

Correspondence.

MANTORVILLE, Minn.,

November 16, 1869.

Bro. Joseph:

As opportunity favors me, I write you something of the work present and prospective here. Our hopes, aroused in the past, have been partially realized; and while we are gratified with even a slow progress of the work, and pray for an acceleration of its onward march and spread, judging by the indications of interest manifest in hearing, we are still encouraged to labor, and believe we are safe in saying that the Lord has much people in Minnesota.

This morning finds me enjoying the hospitality of kind brethren, Bro. Crosby and family, two of whom united with the church a few weeks since, and who remark that they never felt so well in life, as since they joined the saints, and feel like running the race that secures them the crown. "May others do likewise."

Last Sunday, November 7th, we organized a branch of 21 members, in Goodhue Co., Minn., to be known as the Little Cannon Valley Branch. Bro. Chas. F. Burrows presiding. Bros. Samuel Clapp, priest; J. Dibble teacher; and D. Stranahan, clerk. The brethren manifest an established faith and determined purpose to contend for the prize to be given to the faithful. Already they are able to determine the Spirit's presence in preaching and testimony meetings; and the Spirit says that many more will yet believe. Nothing in the way of trials has yet manifested itself, only the general hue and cry that rings through the land, "mormons," "false teaching;" save a little oversight of my own which may be for good rather than evil. Brethren here are bound to make their elders be perfect whether they are or not. And I favor their ambition in that direction.

Bro. E. C. Briggs paid us a flying visit in

the forepart of September and met with most of the brethren. His preaching did us all good, and we were pleased to find him the same zealous worker in the cause.

Yours with peace,

W. H. KELLY.

MALAD, Idaho,

November 29, 1869.

Bro. Joseph:

I reached Corrinne on the 25th inst., and Malad, on the 26th. I found Bros. Alexander and David, and E. C. Brand at Corrinne; and we are now together at this place. I was delighted to see them. We have had a happy time together, thus far. Our conference at this place closed last night. We were greatly blessed of God through our entire session. Nine were baptized yesterday, and one to-day. Two or more are to be baptized to-morrow. The old saints who attend our meetings are surprised and pleased, to see and hear in regard to the Reorganization.

The work is spreading steadily so far as I can learn. Alexander, David and Bro. Brand are in fine spirits, and are improving rapidly in their ministry. I suppose they will write you at length upon Utah matters ere they leave for California, which will likely be the last of this week.

We need some tracts of a different kind to what we have. I think I may be able to obtain means in this territory, Montana and Utah, to get out the needed supply.

I think no effort should be spared to thoroughly evangelize Utah, Idaho and Montana, at an early day. The way is opening rapidly for the sale of the New Translation, also for other publications. If the saints in the States were one half as energetic and faithful in the spread of the work, by a proper use of their means, as they are in California, Nevada, and these territories, the work would roll forth at a rapid rate. They need to be stirred up on this point.

Love to all the saints.

W. W. BLAIR.

DUNDAS, Rice County, Minn.,
December 3d, 1869.

Bro. Joseph:

I arrived here last night, after seeking for nine hours around Northfield, for Bro. Kelly, or any one rejoicing in the name of latter day saint, in vain. In the evening, after thinking and studying where I should go, or what I should do, a man told me that there were some of them in Dundas. I was not long in finding Bro. Empey's, where I was kindly received, but sorry to hear that Brother Kelly had gone to spend the holidays in Iowa.

R. G. ECCLES.

JOLIET, Will Co., Illinois,

November 29, 1869.

Dear Herald:

Since my last letter to you, I have been doing for the interest of the cause of God. I have been so well pleased with what you have been telling us of the efforts of others, it is but fair and just that I add my mite also.

Allow me to congratulate our great and good missionaries your co-workers, on the Pacific coast, including Utah, upon their able defence of truth, in reclaiming the lost and scattered sheep of latter day Israel. Our enemies there, have indeed been publishing their own shame on the house tops. Even those not of our faith, are chagrined for them. Such enemies cannot hinder our blessed faith from spreading in the least, for they prove most effectually to the world of honest, thinking men, that we have no fellowship with their works of darkness, as is exhibited in their words, acts, and spirit. All glory to your success, dear brethren of the west. "Our march is truly onward to Zion! Enter in."

In my short mission to Minnesota, I visited some of my former friends, and listeners to the gospel trumpet, who affectionately welcomed me back again, for they now saw the truth in still clearer light. The

lapse of nearly seven years had not erased that which had been implanted by the Spirit of the new covenant in the heart and mind; and two noble souls were added to the church while I was with them. Others were only prevented by severe storms.

I found Bro. Wm. H. Kelly, the great champion of our faith, in his many discussions, had not lost any ground; but had become more celebrated as a wise and brilliant master builder in the vineyard of the Lord. He has raised up a shining, bright little church of real saints, near Cannon Falls. Many others in different places, were believing. Some had already declared their design to enlist in the army of the Lord. Recent advices from Bro. Kelly, inform me of five more whom he had just baptized into Christ.

Our meetings in Indiana, and also the Conference in Michigan, were a success for good. One good soul was baptized in Indiana. Bro. Powers attended the meetings; and in his many able sermons, fired by the eloquence of the Spirit, built up the cause and confirmed the saints.

Bro. H. C. Smith baptized one of his sisters of late, while on a visit to his place from Iowa.

We called at Galien on our return home, found but few of the old saints hardly so alive as they were in days of yore. They are good hearted, though the canker-worm has made his mark in their midst, and saddened and soured the lump: yet some showed their faith by their kind hospitalities and substantial aid to help on the gospel wheel. Bro. Blakeslee, as he has ever been wont to do, still remembers the cause to do it good. His new mill is up and running, and with store and trade evinced his sterling worth to do business, after his so recent loss, by fire, of more than ten hard years' earnings.

Bro. W. H. Reynolds, of Coldwater, Mich., writes that they are making efforts in their little church, to support the responsibilities of one elder, while he is

in the Master's service without purse or scrip, that the gospel may be without charge to the world.

On the morrow, by the blessing of God, I start to Hopkins, Mich., where I hope to meet Bro. Powers, to commence a winter's campaign in the vineyard of the Lord. The "signs of the times" betoken great success for Zion's cause, cheering and comforting. The Holy Spirit bears witness that the helpers are coming to gather in the grain.

Yours in the blessed hope of the gospel of Christ. E. C. BRIGGS.

RAMSEY, Fayette Co., Illinois,
November 30, 1869.

Bro. Mark:

I am here, in company with Bro. Samuel Caudle.

We have held five meetings. We have three appointments ahead, and more calls than we can fill.

The people are investigating the truth. The Lord has been with us in blessing our labors here.

The saints in Wayne were all well and in good spirits when we left home. We remain yours in the Lord. Pray for us.

T. P. GREEN.
SAMUEL CAUDLE.

MANTI, Fremont Co., Iowa,
November 24, 1869.

Bro. Joseph:

While I peruse the different correspondents in the *Herald*, it is seldom that I find one from our district, and I thought that a word from this part of the Lord's vineyard, would not be uninteresting to the *Herald* readers.

Wherever the elders are doing their duty by preaching the word, the work is prospering, and the honest-in-heart are receiving the truth, but where the ministry is dull and stupid, there the work seems to languish. In connection with Bro. G. Z. Redfield, have labored in the south-

ern part of this country, and with some success; for, I had the pleasure of leading three into the waters of baptism not long since, and there are others believing; there is some prejudice, and a spirit of persecution would be, if there were only enough to join in, for some of the divines see that their craft is in danger, and would be glad to stop the progress of the truth. My faith is, that truth will prevail, and will finally triumph over all her foes, although it may be presented very feebly, and by the weakest of the weak, therefore I would say to the brethren, that they need not fear, for the Lord of hosts will take care of his own; and if we will try to do our part God will do His, and not suffer us to be confounded.

JAMES R. BADHAM.

MALAD CITY, Idaho,
November 20, 1869.

Bro. Joseph:

Since my letter of November 4th, I came to Malad, preached here, and then went up to Soda Springs, seventy miles north, and returned last night. I expect, by what I hear that my field of operation will be, this winter, in Salt Lake City, all alone;—but not alone, I trust; still a companion would be desirable. Do you know of a good elder who desires a mission to labor in Utah? If so, I hope you will let him thrust in his sickle.

Did I tell you, in my last, that they set fire to Bro. Marmoy's House, in Logan, because he joined the Josephites? At Soda Springs there are a number of families of Morrisites; I expect that in time they will all unite with us. They are good people.

The editor of the *Reporter* has been cruelly beaten, and his collar bone broken, by one Smith, of Box Elder.

We expect Bros. W. W. Blair, Alexander H. Smith and David H. Smith, here, on Friday next. News from Nevada is encouraging.

E. C. BRAND.

MISSION, La Salle Co., Ill.,
December 1, 1869.

Bro. Joseph:

Being in the habit of writing letters to those whom God has made me an instrument in bringing into the church, who are scattered from Maine and New Brunswick to California, the thought occurred to me, that I might reach them through the *Herald*; as most, if not all of them are subscribers.

I direct this letter to Brother John Billings, North Deer Isle, Hancock County, Maine, in particular, and all the saints in general, throughout the world.

My text is found in Luke xvi. 9. "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail on earth, they may receive you into everlasting habitations."

These words were spoken by one who is the dearest, to the saints, of any in heaven or on earth, and are replete with instruction; and for this reason require our careful investigation. Our pathway to exaltation and eternal redemption, is beset with traps and snares on every hand, in order to hinder our progress, or to prevent us altogether from obtaining the end of our faith, even the salvation of our souls. Our great Redeemer, who was in all points tried like unto us, and is able and willing to give us counsel, that we may escape the snares of the devil, and prepare ourselves to stand in his presence, spoke every word for our profit and learning, and has commanded us to search the scriptures, that by carefully joining subject with subject, and text with text, that has a connection with each other, we may become acquainted with the duties that God requires of us, and be able to instruct others in the way to obtain salvation.

And here I thought to commence explaining the text; but am moved upon by the Spirit, to say, dear saints, acquaint yourselves with the contents of the sacred books. I know that you can, by so doing, have power with God and become mighty to do good. It will turn to the best account to you, of any way that you can spend your time. I speak the truth and lie not. And now to my subject; which Jesus illustrates by referring to an unjust steward, who was accused of wasting his master's goods, who had recourse to stratagem that he might secure himself a home, when he should lose the home he then

possessed. Jesus says that the children of this world are wiser than the children of light; because the steward secured a home, or lost no time when he knew he must lose his home, till he secured another. In effect, Jesus says, take this man's conduct for your example. You are all stewards; and have not the least claim to anything that you possess here; you hold it at the greatest uncertainty,—even the dust of which we are made belongs to Him that made us, and who can say, and tell the truth that he has not wasted his Lord's goods.

If we have houses or lands, wives or children, or anything else, it matters not what, we shall have to render a strict account for the use we make of every thing that is committed to our trust. Suffer me to make an appeal to your judgments and consciences, husbands and wives, parents and children, have you each observed the laws of God in every particular, in all your relations with each other; if not, you have made a misimprovement of your Lord's goods, and must be put out of your stewardship. Have you secured an everlasting habitation? It is possible to secure one, or Jesus would not have cautioned men so to act that they may be received into everlasting habitations.

The chief, or main sin, that Jesus warns us to avoid in this example, is covetousness; which is farther illustrated in the case of the rich man, and the beggar, Lazarus. This rich man had received a great amount of his Lord's goods, which he forgot he had to render an account to his Lord for. He said to himself, in effect; these are all my own, who is he that has a right to say to me, what doest thou with these goods. And while Lazarus lay at his gate, where he saw him every time he passed in or out of his splendid dwelling, he let him starve to death under his immediate inspection; and very soon the Lord said to him, you may be no longer steward. His time is passed for doing good and gone forever. Dear saints, I do not pen these lines supposing that there are, or can be saints, who are ungrateful to God for the blessings he bestows, or unmindful of their duty towards their brethren who may be in indigent circumstances under their inspection. It is intended for a warning to all who may chance to peruse it. I hope you may never indulge in the thought, even for a moment, that what you possess is your own. If at any time you are tempted to think so, pray to God to banish that thought from your mind. Remember all the time, that you

have here no continuing city; and if you seek one to come, where is it, and when will you obtain it? The answer to this question, is found in the explanation of the balance of the text.

The text says that when ye fall on earth, they may receive you into everlasting habitations. Paul says in 2 Cor. v. 1, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

That the mansion is made of material that had an eternal existence, as all matter has, is plain; and that there was a time when it was brought into an organized form is true, from John's testimony, xiv. 2. "I go to prepare a place for you, and if I go, I will prepare a place for you, and come again and receive you unto myself, that where I am ye may be also."

In Genesis vii. 20-26 inspired translation, last clause: "The Lord came and dwelt with his people, and they dwelt in righteousness. And the fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people. And the Lord blessed the land and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them. And Enoch continued his preaching in righteousness, unto the people of God. And it came to pass, in his days, that he built a city that was called the City of Holiness, even Zion. And it came to pass that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety for ever."

This much I have quoted, to show that what is done in righteousness agreeably to the commandments of God cannot perish, but must have an eternal duration, as well now as in days of old; and as Enoch built an eternal city, so our Father in heaven has revealed the same law to us for the same purpose, namely: that we may build a counter part, so that, when the Lord brings down Zion from above, as is recorded in D. and C., sec. 88, par. 17, and brings up Zion from beneath, that they will match together so completely, that it will be one, as much so, as the Father and the Son are one. And again I quote from Gen. vii. 70: "And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city,

that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."

This most glorious work, the Lord has committed to our trust; and as we consider our own salvation and the salvation of all men to be of great worth, let us be faithful, each one of us working with all his might to accomplish the part assigned to him; for if we are slothful it will be taken from us and given to them that are more faithful. "Hold that fast which thou hast, that no man take thy crown."—Rev. iii. 11.

It is a great work and looks discouraging, but Jesus is the first and the last; he has entered the prisons of death and hell, and has ascended up on high, with the keys of both at his girdle, thank the Lord. He has said the word, as quoted above, and it must and will be done. "Fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy Redeemer the Holy One of Israel. Behold, I will make thee a new sharp instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.—Isa. xli. 15, 16.

This work never was done in any former day, and of course, belongs to this dispensation, and is what Daniel called a little stone that broke in pieces all the kingdoms of the world, in Ps. xxii. 6. "But I, a worm, am loved of no man; a reproach of man, and despised of the people."

If our elder brother and kinsman Redeemer, in the character of a worm, accomplished the mighty work of our redemption, only in the same capacity may we expect to succeed in the work assigned to us.

When we are filled with the spirit of God, we discover by that light, our nothingness and feel that we are but worms; and as long as we are in that frame of mind we can use the threshing instrument to advantage.

I suppose the instrument to be the priesthood, which has power to bind on earth and in heaven. If we have received that priesthood let us be careful to honor it by a holy life, or I fear it will sink us lower than the grave. But to solve the question, when and where shall we get an everlasting inheritance? We refer to Gen. vii. 71, 72. "And the Lord said unto Enoch, then shalt thou and all thy city meet them there; and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they

shall fall upon our necks, and we will kiss each other. And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest." In the days of Enoch, he and his brethren had severe trials, till their love towards each other, and faith in each other became perfect, then, and not till then, their joys became perpetual. They had the ministering of angels, and Jesus came and dwelt with them, as quoted above. We have not only this example to encourage us; but the testimony of all the holy prophets, both ancient and modern, that have spoken upon the subject, have declared that the same things shall transpire with us. As soon as we are prepared to love as we are loved of Jesus, he will come and bid us to sit down to meat, gird himself and serve us; break bread and pour wine, and when, and where, the best out of all the creation of God meets.

I think it must cover a vast amount of country, even as large as seen by John, in Patmos, as recorded in, Rev. xxi. 16, the city lieth four square, and the length, breadth and height are equal.

A Brother in the new and everlasting covenant,

JOHN LANDERS.

Conferences.

DECATUR DISTRICT Conference was held in Little River Branch, Decatur Co., Iowa, Nov. 27, 28, 1869. Elder A. W. Moffatt, president; E. Robinson, clerk.

Little River Branch, reported by Lyman Little, clerk: 72 members, including 17 officials. Two of the above have moved out of the bounds of the branch, but have not called for letters. Two removed by letter, I child blessed.

George Morey, high priest, reported that he had attended meetings outside of the branch about half the sabbaths since last conference. Elders George Braby, A. W. Moffitt, and E. Robinson, also reported.

Sunday, Nov. 28.—Occupied nearly two hours in a social meeting, we trust profitably, after which the business of the conference was resumed.

Official members present: high priests, 2; elders, 4; priests, 1; teachers, 2.

Elder George Hall reported that he had

held five meetings, in company with Bro. Morey, in the Turpin School House.

Time was extended to the committee appointed at the last conference, to visit transient brethren, and report to the next conference.

Resolved, That the elders of this district labor in the ministry as they have opportunity, and the Spirit of the Lord may direct.

That we uphold the First Presidency and all the spiritual authorities of the church in righteousness, by our prayers, and also by our means, according to our ability.

Minutes read and approved.

Adjourned until the last Saturday in February, 1870.

MALAD DISTRICT Conference held at Malad City, Oneida Co., Idaho, Nov. 27, 28, 1869. Amos B. Moore, president; John Van der Wood, clerk.

Prayer was offered by Elder W. W. Blair.

Minutes of last conference read and accepted.

Elders John Van der Wood, John Lewis, Amos B. Moore, John Pritchard, Lars Elder, A. Van der Wood, Anthony Metcalf and Wm. Holt reported.

Afternoon.—Some instructions by W. W. Blair, concerning the necessity of the Spirit of God being with the elders when they engage in the rites of salvation.

Resolved, That all the traveling elders and ministry be invited to take part in the business of this conference.

Elder E. C. Brand, H. P. Alex. H. Smith, and Elder David H. Smith reported.

Elder W. W. Blair favored us with a few brief remarks, showing plainly how the unity of the faith is obtained; and said that the saints in California were fast attaining thereunto, and were rejoicing in the gifts of the gospel, as promised in the scriptures.

Branch report.—Malad: 63 members, including 9 elders, 1 priest, 1 teacher, 1 deacon. Since last reported, 21 baptized, 3 children blessed, and 1 suspended. John Lewis, president; John Van der Wood, clerk.

Resolved, That Elders Amos B. Moore and John Lewis labor in this district, according to their own judgment.

That Amos B. Moore be sustained as president of the Malad sub-district.

Officials present.—1 apostle, 1 high priest, 11 elders, 1 priest, 2 teachers, 1 deacon.

Resolved, That this conference sustain all the spiritual authorities of the church.

That this conference appoint John Vander Wood book agent.

That this conference extend a vote of thanks to Bros. A. H. and D. H. Smith, for their efficient labors in this district.

Evening.—Preaching by W. W. Blair, on the Reorganization. Subject ably handled and directed by the Spirit.

Morning session, Nov 28.—Preaching by H. P. Alex. H. Smith. Subject, "Signs of the times." Began by reading part of the 24th chapter of Matthew.

Afternoon.—Sacrament administered, and many testimonies given by demonstration of the Spirit of God.

Evening.—During intervening time, 9 were baptized.

Preaching by D. H. Smith. Subject, "Judgments of God," whereby he beautifully portrayed the justice and mercy of God.

Resolved, That this conference adjourn to meet at Malad City, the last Saturday and Sunday in February, 1870.

P. S.—Two more were baptized on the 30th inst.

NEVADA Conference was held in Carson City, Nevada, Nov. 13, 14, 1869. E. Penrod, president; Richard A. Winn, clerk.

Remarks by the president, showing the mercy of God over his people. Bro. W. W. Blair spoke, showing how the business of the conference should be conducted, and how grievances should be settled, and exhorted the saints to faithfulness and diligence.

At the afternoon session, the following elders reported: Peter B. Cain, David I. Jones, David R. Jones, A. B. Johns, Geo. Smith, E. Penrod, and Richard A. Winn. Priest Wm. C. Sides reported.

Missions given: R. A. Winn, to labor in and around Empire City. Peter B. Cain, at Virginia City and vicinity. John Hawkins at Genoa and Empire City, with A. B. Johns. David Isaac Jones, at Gold Hill and Empire, with the Welsh. David E. Jones to labor with him. David R. R. Jones, at Mottsville and vicinity. Geo. Smith, at Franktown and vicinity. All elders not present, continue in their former appointments.

On motion, Bro. John F. Clengback was ordained an elder.

Officers present: Of the twelve, 1; elders, 10; priest, 1; teacher, 1.

Resolved, That when this conference adjourns, it do so to meet on the last

Saturday before the full moon in March, 1870, in Carson City, Nevada.

In the evening preaching by Geo. Smith.

Preaching in the morning by Bro. W. W. Blair, and marriage solemnized between Bro. P. J. Farrar and Miss Emilie C. Chapman, Bro. Blair officiating. (Mrs. Farrar has since been baptized.)

Sacrament administered in the afternoon, by Geo. Smith and Peter B. Cain. The meeting was then given to the saints, the gift of tongues and interpretation, and the Spirit richly poured out to the joy and gladness of every heart present. One child blessed.

Preaching in the evening by Bro. Blair, to a large congregation. All paid the strictest attention.

SOUTHERN NEBRASKA DISTRICT Conference was held at Nebraska City, Nov. 14, 15, 1869. Elder J. W. Waldsmith, president; R. M. Elvin, clerk.

Preaching by Elder James Kemp, on the practical working of the law of tithing. In the afternoon the saints enjoyed their privileges in testifying of God's loving kindness. In the evening, preaching by Elder J. W. Waldsmith.

During the morning session, the president made a brief statement of the object of our coming together, and spoke of the lack of promptness.

Branch reports.—Nebraska City: 2 deacons, 5 teachers, 4 priests, 9 elders, 81 lay members, 5 received by baptism, 2 by vote—107 aggregate. Removed by letter, 5; cut off, 1; present strength, 101; scattered, 36; residence unknown, 1; marriages, 2; 1 child blessed. Robt. M. Elvin, president; Sam'l Burgess, clerk.

Sunday school report.—Nebraska City: Number of scholars, 48; teachers, 7; books in library, 164; verses recited, 1291. The school is in good condition, with fair prospects before it. Several brethren made interesting remarks on the Sunday school cause.

Elders reports.—Bro. John Jamieson reported going out on the Nemaha in company with James Kemp; that they had held two meetings. James Kemp also reported preaching a few times in the Camp Creek School House. Bro. Elki Jasper gave an account of his labors in Holland. He believed some good had been done. Bro. R. C. Elvin reported that he had labored every Sabbath since last conference; spoke very encouragingly of the lectures; gave an account of a vision that he received before the organ-

ization of the Sunday school in this city. Bro. H. Kemp reported preaching a few times, and distributing a few tracts. Bro. James Thompsen reported having distributed a few tracts. Bros. P. C. Peterson and K. Johnson also reported.

Bro. Robert M. Elvin reported the following meetings held in the Nebraska City Branch during the last quarter:—Preaching meetings, 13; lectures, 8; prayer meetings, 25; sacrament meetings, 3; branch officers meetings, 5; business meetings, 8; special business meeting, 1. Grand total of meetings, 53. The major part of the saints are feeling well, and manifest a desire of continuing in the cause of Christ. The future prospects promise good, and with the power of union, we may be able to do good in the spread of truth. The branch has taken legal steps with the view of building a meeting house in this city, and to the distribution of tracts.

Bro. John Chapel reported, by letter, his labors in the Camp Creek Branch.

Bro. William Lane having sent in his license, it was *Resolved*, That the license be retained.

Priest's reports.—Bro. John Ritchie reported his labors in the branch and Sunday school. Bro. N. Nelson reported his labors as priest of the Nebraska City branch.

Officials present.—Elders, 11; priests, 3; teacher, 1. Total 15.

No report from Camp Creek Branch.

REPORT OF BISHOP'S AGENTS.

Robt. M. Elvin, of Nebraska City Branch, reported cash on hand last report \$0,40
Received since last report 6,40

Total \$6,80

Paid to Sister Mercy Gee \$4,45

By balance on hand \$2,35

Resolved, That James Kemp, John Jamieson, Robt. M. Elvin, and John Ritchie, be released from missions given.

Missions.—*Resolved*, That we sustain and continue R. C. Elvin in his mission, and that Kanute Johnson be his associate.

That James Thompsen be on a mission to the Scandinavians in and about this city.

That Jacob E. Jamieson and James Kemp be associated together on a mission to Pure and surrounding country.

That Sam'l. Campbell and John Chapel be associated on a mission to Rock Creek.

Resolved, That we accept the resignation of Priest John Ritchie.

That the elders in and around Nebraska

City form themselves into an elder's council:

After a lengthy and spirited discussion, the following was passed:

Resolved, That we deprecate the practice of dancing, the habit of swearing, and the use of tobacco and all kinds of intoxicating liquors.

Resolved, That we uphold and sustain Bro. Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints in all the world, and Wm. Marks as his Counselor, and all the quorums in the legitimate pursuit of their several callings in righteousness.

That we uphold and sustain Bro. J. W. Waldsmith as president, Rob't M. Elvin as clerk, and P. C. Peterson as treasurer of this district.

That we uphold and sustain the superintendents of the Sunday schools in this district.

That we sustain one another.

Adjourned to meet here, at 11 a. m., February 13, 1870.

PITTSFIELD DISTRICT Conference was held at Lamoine, Schuyler Co., Illinois, November 13, 14, 1869. Thos. Williamson, president; Wm. Curry, clerk.

Minutes of last conference read and approved.

Official members present: 3 elders, 2 priests, 1 teacher.

The following elders reported: Thos. Williamson, L. L. Babbitt, Darius Weatherby. Priests W. J. Curry and W. J. Avery also reported.

Branch reports.—Pittsfield: 22 members, 3 elders, 1 priest; 4 baptized since last conference. T. Williamson, president; J. Miller, clerk.

Elkhorn: 13 members, 1 high priest, 1 elder; 2 removed, 2 baptized. L. W. Babbitt, president; L. L. Babbitt, clerk.

Lamoine: 30 members, 2 elders, 2 priests, 1 teacher; 2 baptized, 2 children blessed. W. J. Gurry, pres. and clerk.

Preaching in the evening by T. Williamson and Darius Weatherby, upon the first principles of the gospel.

Sunday morning session—T. Williamson reported; that he visited the Elkhorn Branch according to appointment. The case of J. Lisenby was laid over until the next conference, till more of the priesthood were present.

Resolved, That T. Williamson preside over the Pittsfield District for the next three months.

That we sustain the second resolution

of the last conference held at New Canton.

Moved that the president call upon the elders to fill appointments when he sees proper.

Adjourned for preaching at 11 o'clock. Time occupied by T. Williamson and L. L. Babbitt.

The saints met in the evening for a testimony meeting, and had a good time.

Adjourned to meet at Elkhorn, Brown Co., February 12, 13, 1870.

Miscellaneous.

Notes from "Pilgrim."

DELOIT, Iowa,

November 13, 1869.

Dear Herald:

It may be interesting to your readers to read the jottings of a pilgrim's pen, and to mark the progress of truth in this part of the great vineyard. Being frequently requested by Uncle Thomas Dobson to accompany him on to the Coon River, in Carrol Co., Iowa, I visited him on Friday, the 5th inst., at Denison, and by the kindness of Bro. Blankenship and lady was kindly entertained until Saturday, when in company with Elder Dobson, I started for the Coon, by the Chicago & North Western R. R.

After a ride of about forty miles, we left the train at the little town of Glidden, where we were met by Father Enos Butterick, a hale, hearty old man of nearly three score years and ten, whose face bore the combined evidence of honesty and intelligence, as well as kindness and manliness of soul. His team was waiting to convey us to his humble home, some seven miles distant. The day was cold and unpleasant, but not too much so for him to come out to meet us, even though he had no other business in town. After a couple of hours ride across the prairie, we arrived at his domicile, which, by the bye, although it was not well adapted to shield its inmates from the wintry winds and drifting snows, was the abode of true and generous hospitality. Father Butterick's wife we found to be the soul of generosity as well as her husband, and I feel safe in saying that no weary wanderer ever found their door closed against him, be his creed whatever it might. In such humble dwellings and in such noble hearts is the cream of generosity to be found.

They give not of the abundance of their goods; but in the fullness of their souls they give out of the depths of their poverty. To such it can be truly said, "Inasmuch as ye have done it unto the least of these my servants ye have done it unto me."

Enos was one of the early pioneers in this region. He has struggled with the deadly cunning of the ancient denizens of the wilderness—has driven back the bear—successfully fought the herds of prowling wolves and other beasts of prey, that overran these then trackless wastes, and has contributed his part to "make the wilderness to blossom as the rose."

When Father Butterick and wife first obeyed the gospel, their friends willingly passed their suspicion from lip to lip, that Uncle Enos and Aunt Sarah were duped—but that they would remain as they had been, careless of the Sabbath, regardless of God, and unmindful of their souls. But time has changed their tone somewhat, and they now say "mormonism" has worked wonders with these people; and that for good. The sound of the rifle is not heard on the Sabbath—the profane oath has long since died away from their lips; and in place of these and other evils they see the decorum that marks a follower of Jesus. This the sects acknowledge, although they deny the truth and the power thereof. In connection with our aged friends, we give God the glory.

We shared their hospitality for the night, and the morning, being Sabbath, we repaired to the school house, where we found quite an intelligent audience assembled, and the best attention was given to a discourse on the kingdom of God. In the evening another discourse was delivered on the above subject, when an evident interest and satisfaction seemed to pervade the whole assembly.

There was no lack of invitations to partake of the hospitality of the people, and the desire to learn seemed to increase among them. They were notified that the subject would be continued on the Monday, Tuesday and Wednesday evenings. A very respectable audience was had every evening, and a greater interest seemed to prevail at the close than at the beginning.

We spent our days in visiting from house to house, and in conversing with the people. Uncle T., however, did the fire-side chat, while the pilgrim only spoke as a question was asked; though sometimes he would be drawn out by a knotty question which showed that the querists were thinking men and women; but they were generally satisfied with the answers given.

There is one other member of the church here, an intelligent woman, and I believe a truly pious one. She was formerly a member of the Methodist persuasion, I believe. She loses no good opportunity to present the truth to her neighbors and friends, and is well adapted to do good. The door of the kingdom was opened to all, but although the majority of our hearers appear to be favorable to the work, yet they did not avail themselves of the opportunities offered, which I regret, because I believe the Lord has others there who will receive the gospel, and obtain the celestial glory, besides those who have already received it. If circumstances permit, the pilgrim may wend his way thither again at a future time; and help to gather the seed that Uncle Tommy and others who have been with him have sown. It is somewhere said that continual dropping wears away stones. Here is an instance. Uncle Tommy, occasionally assisted by others, has been visiting this region at long intervals of time, for three or four years. Of course he had to meet with the usual prejudice, but he felt there was wheat here and it must be gathered. He thrust in his sickle. Could truth from the lips of such a man fail in its effect? It may not fall from his lips in jets of silvery eloquence, nor yet dart forth in the golden beams of the lightnings flash; but pure as the rays of light, mild as the benign influence of holy oil on the sufferer's wounds, its purity is its strength, its very mildness is a power; and this, backed by the honest earnestness of his soul and the purity of his life, commands the respect of all, and the love of the honest in heart. Would to God that we had an hundred and forty and four thousand of such men. The kingdom would move on, because their trust is in God.

I do not write the above to flatter; but to show what a good man may do when engaged in the cause of truth. His labors have extended for many miles up the Coon, and the same influence is visible everywhere, and all, with but few exceptions, respect the cause in which we are engaged.

On the last evening of our meeting on the Coon, by the request of a gentleman who had attended our meetings, and who wished to show his appreciation of our labors, the congregation nobly came forward with means to carry us home, as we had to return to Deloit, by the 13th, to attend conference there.

May God bless those who have united there, and those who are still investigating

our doctrines, and lead them into the glories of the great kingdom of our God; is the prayer of the

PILGRIM.

Appeal to the Saints.

Elder HENRY W. ROBINSON, of Marengo, McHenry Co., Ill., sends for publication in the *Herald*, the following

APPEAL TO THE SAINTS.

Shall it languish? Shall what languish? Why, the building of the Saints' Meeting House in Little Kennebec, Washington county, Maine.

Why ask this question, with reference particularly to said meeting house? Are there not other localities where meeting houses are as much needed? And are there not other enterprises—meeting houses aside—which equally as much demand our attention, and means?

These, and many other questions, might be propounded for our solution, but without stopping to answer any of them myself, I will place some facts before the saints, and leave the decision to themselves.

In the month of May last, Bro. Thos. W. Smith organized a branch of twenty-five members in Little Kennebec, since which time the work has spread in several directions, until the numbers are greatly augmented, which has excited the envy of the enemies of the work; and the consequence is, the saints are excluded from the use of school houses and other public buildings. Some months ago, the most commodious dwelling houses, at the command of the saints, would not accommodate more than half the congregation usually desiring to attend.

It is an advance post, being further north and east than any other organized body of saints on the main land, looking in the direction of New Brunswick, Nova Scotia, and the eastern part of the Canadas, being thus a frontier centre in the great gospel campaign.

The saints of that section of country, though poor, have taxed every resource, and energetically pushed forward the work of building a plain, cheap, and convenient meeting house, of moderate dimensions, and are now awaiting assistance in order to its completion.

Bro. T. W. Smith has, at different times, brought this matter before the saints, through the *Herald*, and a sense of duty calls me to the task at present.

Should it be the convictions of any, that the question at the head of this article ought to be negatived, may the Lord help them to accompany their "let it be built" with works corresponding, and send their mites—be the same more or less—to the address of

JOHN C. FOSS,
MACHIAS P. O., Washington Co., Maine.

Organization of the Ogden Branch.

We, members of the Reorganized Church of Jesus Christ of Latter Day Saints, residing in and near Ogden, in the Territory of Utah, assembled at the house of Elder Robert Winter, on the 3d of December, 1869. Bro. E. C. Brand was chosen to preside. Meeting opened at 10 a. m., by singing and prayer. After a short discourse by Elder Brand, we repaired to the water, when the following persons were baptized by Elder Brand: Karan Mary Waddel, Ann Frances Winter, Robert Cornelius Winter, Soran Olson Waddel. We then repaired to the house of Elder Winter again, and partook of the sacrament; after which those who were just baptized were confirmed, and two children blessed.

We then proceeded to organize a branch. Elder Robert Winter was chosen by unanimous vote for president. Elder W. A. Holt was chosen by unanimous vote for priest and clerk. Brother Robert C. Winter was ordained a teacher by W. A. Holt. Bro. Soran O. Waddel was ordained an elder by E. C. Brand.

It was then resolved that we call this the Ogden Branch; which consists, at present of nine members, including four elders and one teacher.

Elder Brand then addressed us upon brotherly love, exhorted us to be kind to one another, not to bear malice, to be patient, meek and forgiving; exhorted those holding the priesthood to magnify their calling to the best of their ability, that the Lord might bless them; not to idle away our time and bring ourselves under condemnation; keep the sabbath day holy, and to do no work thereon.

We then adjourned to meet at the house of W. A. Holt on the following sabbath, at 2 p. m., where these minutes were read; and it was unanimously resolved that we send them to the *Herald* for publication; that the world might know of our existence.

ROBERT WINTER, *president.*

W. A. HOLT, *clerk.*

OGDEN, Weber Co., Utah.

Resurrecting the "Old Man."

SACRAMENTO, California,

November 5, 1869.

Bro. Joseph:

Reading in a late *Herald* that "a slanderer is a murderer," it gave me encouragement to pen these few lines, hoping to give no offence.

Every saint, by baptism, puts off "the old man." When I heard the glad sound of the everlasting gospel, with its power, gifts and blessings, about twenty years ago, and embraced it with full purpose of heart, it gave me joy and gladness. I took it for granted that everything the elders said must be true; and was induced to leave my companion, who would not come with me to Utah. There I was married again; was pickled a little in their abominations before I was aware of what I was doing. In time I saw myself in an awful fix, and determined to leave that place and people. So off I goes to California, completely at my wit's end what to do, knowing that this latter day work had something good in it. By and by, the glad news comes, that the church is reorganized, with Joseph the President. It was truly joy to my whole soul. To the water I went and "put off the old man with his deeds," and "put on the new man," and am rejoicing in him all the day long, and cannot but speak of his goodness, &c. But Bro. Careful thinks me rather fast, and goes to Bro. and Sister Telltale with some of my history to hawk about. It results in time that I am pointed at as a shameful character. The Teacher comes to ascertain if these reports are true about my having two companions alive, and being a liar for saying that I knew Brigham Young to be a prophet. I tell him that it is something like the deeds of the "old man," which I have put off, and that I have nothing more to do with them; and that I have put on the "new man" and intend to keep him on, for he sticks closer than a brother. The Teacher answered me, "Well, you are looked upon as a shamefully bad person, and some of our most zealous members do not wish to be seen in the same meeting with you." To which I answer, "I cannot help it. I feel free, having been baptized for the remission of sins, and cast my burden upon the Lord; and the promise is that he will sustain me. "He shall never suffer the righteous to be moved." Ps. lv. 22. And if any of you do resurrect,

or bring back any of the "old man's" deeds to me, you will have to put them on the "new man." And *how far* is that from crucifying the Son of God afresh, and putting him to an open shame. It cannot harm me; but, on the contrary, will do me good. I have made every restitution practicable, and intend to remain single or be reconciled to the companion of my youth, if alive and single. Or I may marry again if such be dead. J. W. V.

NOTICE.—The following Two Days' Meetings will be held in Galland's Grove Conference:

Deloit, January 8, 9, 1870.
 Galland' Grove, " 22, 23, "
 Harlan, " 29, 30, "
 Halliday's February, 5, 6, "
 THOS. DOBSON, PRES. DIST.

Poetry.

LIGHT.

The following exquisite poem, by William Pitt Palmer, was some years ago pronounced by one of the most eminent of European critics to be the finest production of the same length, in our language:

From the quickened womb of the primal gloom,
 The sun rolled black and bare,
 'Till I wove him a vest for his Ethiop breast
 Of the threads of my golden hair;
 And when the broad tent of the firmament,
 Arose on its airy spars,
 I penciled the hue of its matchless blue,
 And spangled it round with stars.

I painted the flowers of the Eden bowers,
 And their leaves of living green,
 And mine were the dyes in the sinless eyes
 Of Eden's virgin queen;
 And when the fiend's art in the trustful heart
 Had fastened its mortal spell,
 In the silvery sphere of the first-born tear
 To the trembling earth I fell.

When the waves that burst o'er a world accursed,
 Their work of wrath had sped,
 And the Ark's lone few, tried and true,
 Came forth among the dead,
 With the wondrous gleams of the bridal beams,
 I bade their terror cease,
 As I wrote on the roll of the storm's dark scroll,
 God's covenant of peace.

Like a pall at rest on the senseless breast,
 Night's funereal shadow slept—
 Where shepherd swains on Bethlehem's plains,
 Their lonely vigils kept;
 When I flashed on their sight the heralds bright
 Of heaven's redeeming plan,
 As they chanted the morn of a Savior born—
 Joy, joy, to the outcast man.

Equal favor I show to the lofty and low,
 On the just and the unjust I descend;
 'E'en the blind, whose vain spheres roll in darkness
 and tears,
 Feel my smile, the best smile of a friend.
 Nay, the flower of the waste by my love is embraced,
 As the rose in the garden of kings;
 At the chrysalis bier of the worm I appear,
 And lo! the gay butterfly's wings.

The desolate morn, like a mourner forlorn,
 Conceals all the pride of her charms,
 'Till I bid the bright hours chase the night from her
 flowers,
 And lead the young day to her arms;
 And when the gay rover seeks Eve for his lover,
 And sinks to her balmy repose,
 I wrap the soft rest by the zephyr-fanned west,
 In curtain's of amber and rose.

From my sentinel steep by the night-brooded deep,
 I gaze with unslumbering eye,
 When the cynosure star of the mariner
 Is blotted out from the sky;
 And guided by me through the merciless sea,
 Though sped by the hurricane's wings,
 His compassionless, dark, lone, weltering bark,
 To the haven home safely he brings.

I waken the flowers in the dew-spangled bowers,
 The birds in their chambers of green,
 And mountain and plain glow with beauty again,
 As they bask in their matinal sheen,
 O, if such the glad worth of my presence to earth,
 Though fitful and fleeting the while,
 What glories must rest on the home of the blest,
 Ever bright with Deity's smile.

THE HOUR OF TRIAL.—Colonel Ethan Allen, of Vermont, openly rejected the Christian religion, and wrote several works against it. But how little faith he possessed in his own principles when put to the test, will be seen from a fact related by Dr. Dwight: While the Colonel was engaged in reading some of his own writings to a friend, a message was brought that his daughter was at the point of death. His wife, a pious woman, had instructed her child in the truths of the Bible. When the father appeared at the bedside, the daughter affectionately looked at him, and said, "Father, I am about to die: shall I

believe in the principles you have taught me, or shall I believe what my mother has taught me?" On hearing this question, the Colonel was much distressed, and after a pause, replied, "Believe in what your mother has taught you."

DIED.

In Galland's Grove, Shelby Co., Iowa, March 2, 1868, from the fall of a horse, aged 23 years, 5 months, and 28 days.

[We suppose this brother's name was Lafayette Jackson, but do not know, as no name was given. The notice was sent by his brother Alfred Jackson.—Ed.]

Of marasmus, at Gartside, St. Clair Co., Ill., December 15, 1869, ELLEN, wife of Elder John Sutton, aged 58 years.

Though the departed one was not identified with the reorganized church, her hands ministered kindly and liberally to many of its ministers and members, and many there are who will sympathize truly with our noble-hearted brother John in his sad loss; but will be comforted in learning that the spirit of his partier passed calmly away.

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THE TRUE

LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVETH BY ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., JANUARY 15, 1870.

No. 2.

GATHERING OF ISRAEL.

BY ELDER H. S. DILLE.

The subject of the gathering of Israel is of such importance that it has been the theme of prophecy and sacred song for thousands of years. The bringing of the children of Israel up out of the land of Egypt with "wonders and signs" such as the world had never before, and has never since witnessed, is indeed a theme upon which the inspired historian may dwell with heavenly raptures; but the Lord, by the mouth of Jeremiah, predicts a day of gathering so much more glorious that "they shall no more say, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land." Jer. xxiii. 7, 8.

This gathering, the glory of which is so far to exceed the wonders connected with the bringing the children of Israel up out of Egypt, is yet future. This is proven by the fact that no gather-

ing has taken place since this prediction was uttered; that will compare with the deliverance of Israel by the hand of Moses; whereas, this is so far to excel it that the glory of Israel's deliverance from Egyptian bondage will not be worthy of mention in comparison. It is further proven by the fact that certain predictions of events connected with the gathering remain unfulfilled. The Lord says, by the mouth of Isaiah: "The Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. xi. 15, 16. Surely, as long as the tongue of the Egyptian sea remains, and until the Lord again makes "the depths of the sea a way for the ransomed to pass over," we are warranted in saying this prophecy is unfulfilled.

THE "TWO NATIONS."

"They shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek

xxxvii. 22. Who is the Lord here speaking of? He says, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all." vs. 21, 22. These passages prove the existence of *two* nations or kingdoms of *Israel*.

Who are these two nations?

The Lord says to Ezekiel, in this same connection: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and the children of Israel his companions; then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for *all* the house of Israel his companions." He then bade the prophet put these two sticks together, and declares that they shall become one in his (Ezekiel's) hand, and then says: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." vs. 16-19. From this we learn that as the two sticks became one stick in the hand of Ezekiel, so the "two nations" are to become one in the hand of the Lord; and that one of these two nations is here called "Judah," and the other "Joseph" or "Ephraim." And the Lord, by Isaiah, in speaking on this same subject, says: "The envy also of Ephraim shall depart, and the adversaries also of Judah shall be cut off: Ephraim shall not vex Judah, and Judah shall not vex Ephraim." Isa. xi. 13. In the verse immediately preceding, the Lord calls these two nations 'Israel' and 'Judah.' "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah."

I am now prepared to lay down the following propositions:

1st. These two nations were prophesied of long before they existed.

2nd. Each of these two nations is to act a very different part in the work of gathering of God's people in the last days.

Jacob (or Israel) had twelve sons. Just previous to his death, he called them together to give them his blessing, and uttered a prophecy concerning each. Two of these are very remarkable. Concerning Judah he says:

"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 8-10.

Of Joseph, he says: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall; the archers have sorely grieved him and shot at him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel; even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under; blessings of the breasts and of the womb; the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." vs. 22-26.

From these passages, we learn that Judah is called "a lion's whelp;" that

he is compared to "an old lion;" that he is the one to whom his brethren shall bow down; that the sceptre shall not depart from him—showing that he is to be a strong nation. and that the royal line shall spring from his loins.

The blessing upon the head of Joseph proves that he is to be made strong by the power of the mighty God of Jacob; and that while the blessing of Abraham and Isaac, Jacob's progenitors, were confined to what Judah has always claimed as the "land of promise," Joseph's extends to the "utmost bounds of the everlasting hills."

Of Joseph's two sons Jacob says: "And now thy two sons, Ephraim and Manasseh, which were born unto thee in Egypt, before I came into Egypt; behold, *they are mine*, and the God of my fathers shall bless them; even as Reuben and Simeon they shall be blessed, for they are mine; wherefore, they shall be called after my name. (Therefore *they were called Israel.*") Gen. xlviii. 5.

Here we have a prophecy of the literal history of Judah and Joseph, from the time of the sojourn of the children of Israel in Egypt, until the days of Rehoboam, son of Solomon; and, as we shall soon find, for thousands of years after.

United as one people the children of Israel left Egypt. As one people, though divided into thirteen tribes, they entered the land of Canaan. They were one under the judges, and under the reigns of Saul, David and Solomon. In the reign of Rehoboam, son of Solomon, ten tribes revolted under Jeroboam, son of Nebat; and from that time, they were divided into "two nations;" one called Judah; the other sometimes called "Israel," and sometimes "Ephraim." Both of these nations were alike blessed of God when they kept his laws; and each felt his displeasure when they walked contrary to his statutes. They sometimes acted in concert, and sometimes were at va-

riance, until the day that Israel (Ephraim) was carried into captivity, by Shalmaneser, king of Assyria.

It being an admitted fact that, these two nations have never been "one nation upon the mountains of Israel," since the day of their separation; and, also, that the children of Israel have been scattered "among all nations;" and as the Lord has said that he will gather them again to their own land; I proceed to the consideration of my second proposition, viz. :

2nd. That each of these two nations is to act a very different part in the work of gathering God's people in the last days.

In the blessing of Judah, to which we have before referred, Jacob says: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until 'Shiloh' come; and *unto him* shall the gathering of the people be." Then "Shiloh" is to come out of Judah; and to *Shiloh* the people are to gather. Who is Shiloh? Joseph testifies, in Gen. l. 24, "Messiah" "is called Shiloh." Jesus is the Messiah, or Shiloh; the "lion of the tribe of Judah;" heir of David's throne. "Our Lord came out of Judah;" and thus it is clearly proved that the Shiloh of Judah, or Christ, is the one the children of Israel are to *gather to*; yea, even to him who was once "a stumbling-stone and rock of offence to *both* houses of Israel."

Moses reiterates the blessing of Jacob upon the head of Joseph, and adds: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns, with them he shall *push the people together* to the ends of the earth." Who are they? "They are the tens of thousands of Ephraim, and they are the thousands of Manasseh." Deut. xxxiii. 17.

Ephraim and Manasseh are the *two* representatives of Joseph. Of all the tribes of Israel, Joseph was the only one ever divided into two separate and distinct tribes. One of these

tribes was called Ephraim, and the other Manasseh. The tribe of Manasseh was also divided, one "half tribe" occupying territory on the east of the river Jordan, while the other was located at a distance, on the west of that river. At the time of the division of Israel into two nations, one "half tribe of Manasseh" remained loyal to Rehobam, and the other shared the fortunes of the ten tribes under Jereboam.

[TO BE CONTINUED.]

REPLY.

In the *Herald*, Dec. 1st, 1869, appeared an article entitled "The Other Side," written by "Felix," in which a defence of the enjoyment of the "weed" and the "glass," is attempted.

I do not wish to appear conspicuous, to excite a feeling of animosity or controversy on the subject, but would like to say a word in reply, that the truth might be made manifest, and the righteousness of God established.

The first point Bro. "Felix" attempts to make is the right of every individual to exercise his own agency, which being the case, if he choose to use the "weed," or tip the "glass," it is his own concern and matters not to others.

That every person has a right to exercise this privilege, has never been denied, I believe, by any of the writers upon this oft handled subject; and never has any attempt been made to take it away.

But this, to my mind, is not exactly to the point.

It seems rather to be this: Should that privilege be exercised when it proves detrimental to the one using it, and to others? To illustrate: I may, if I feel disposed to bear the penalty of the law, or in other words, be rewarded according to my works, use my privilege to steal my neighbor's horse; for I certainly have a privilege to do it or

or not, just as I please. I am my own agent; but should I exercise that agency when it would be injurious both to myself and my neighbor? Certainly not. Then that we have a privilege to act as we please upon the subject mentioned and are willing to bear the consequences, is no reason why we should do it.

Feeling, I suppose, a willingness to be judged according to his works, Bro. "Felix" asks, "If we choose to receive our reward in the midst of the beautiful, superb and resplendant cloud of smoke arising from a highly and sweet scented cigar or pipe, whose business is it? Or if the 'old man' wishes to try the experiment of rejuvenescence, and to this end indulges in the use of the extract of corn, whose business is it?" That God has said that neither is good for man and has disapproved of them, is evidence that it is his business, and as we are to live by every word that proceedeth out of his mouth; and as he has commanded us to teach his words, it is undoubtedly our business; and we have a perfect right, both from our agency and the commandments of God, to speak against them.

Again, if that "beautiful, superb and resplendant cloud of smoke" is offensive to me and prohibits my enjoyment, either temporally or spiritually, it is my business to speak against it. Or if that old man, by indulging in the use of the extract of corn, brings reproach upon me as a saint, or upon the cause I profess, it is my business to speak against it.

Paul compares the church of God to the body of a man, which if one member suffers, all suffer. So then, if one saint by using the weed or glass, injures or brings a reproach upon himself, all have to suffer the result to a certain degree, which being the case, it is the business of all to speak against it, and discourage it as much as possible.

I have no doubt but that the Spirit

of God could be received by saints indulging both these practices, as well as did Samson after his sin, and no doubt, too, with the same result, namely: the destruction of their temples, (bodies,) as was his.

Matt. xv. 10 is the last text, I should think, that would be used to sustain the position Bro. "Felix" has taken. If it is that which cometh out of the mouth that defileth a man, then certainly the "weed" and the "extract" do. That "beautiful, superb and resplendant cloud" cometh from the mouth. And I would add in the same strain, that sweet, ambler saliva, which our wives and sisters so dearly love to have ejected upon their floors and carpets, with that comfort-giving and spirit-reviving quid, cometh from the mouth. That oderiferous fume after the "extract" has been swallowed, cometh from the mouth. And when the experiment of rejuvenescence is repeated too frequently, and abused nature attempts to set things to rights, the "extract" itself, with all the experimenter has eaten for twenty-four hours cometh from the mouth.

Bro. "Felix" closes by quoting our Savior's words, Mark xvi. 15: "He that believeth and is baptized shall be saved," and says, "this little word SHALL should settle all controversy, and forever set at rest, and silence those that quibble on technicalities."

This would, undoubtedly, be done, were a belief and baptism the only conditions of salvation. But God says, "be ye holy even as I am holy," which we cannot be while our temples are thus defiled. If the little word SHALL settles the point, then the drunkard, the harlot, and even the murderer can take refuge behind it, and practice their devilish work, and at death claim their salvation, for do not many of them believe and have not many of them been baptized?

When we look at the subject rightly, there is no argument used to sustain

these habits that will bear an impartial investigation. The only one, to my mind, which has any show of consistency, is the sacrifice it requires to abandon them; and it fails to the ground perfectly impotent when we consider that liars, drunkards, hypocrites, &c., could claim it to defend their evil work.

Having God's explicit word against it, as well as reason and consistency, a defence of it, looks a great deal like wings on a toad, entirely out of place. Then, praying that we may succeed in purifying our temples, I will close by asking pardon of all the saints for again introducing this unpleasant subject.

T. J. S.

'SEVEN DEGREES OF MORMONISM.'

BY ELDER T. W. SMITH.

The "seven degrees" we acknowledge, and, as pertains to practical and lasting benefit, we cordially invite all to take them. Charges moderate, and obligations not of difficult observance. All past, worthy, grand masters, entitled to royal honors in the mansions of the Supreme Head of the order.

The order of degrees: 1st, Faith; 2d, Baptism; 3d, Holy Spirit; 4th, the Body; 5th, Hope; 6th, the Lord; 7th, the God and Father of all. Paul's, the master builder's, exposition, in lecture to Ephesian lodge.

This is represented to the Hebrew brethren in a somewhat different form. 1, Repentance toward God; 2, Faith in the Lord Jesus Christ; 3, Baptisms, [plural,] sub-divided—3, baptism of water; 4, baptism of the Holy Ghost—5, Laying on of hands; 6, Resurrection of the dead; 7, Eternal judgment.

Peter, after acknowledging their possession of the right of entrance into

the lodge room as novices, or entered apprentices, says, Add to faith, 1, virtue; 2, knowledge; 3, temperance; 4, patience; 5, godliness; 6, brotherly kindness; 7, charity; stating if these "degrees of Mormonism," be taken; or, in other words, "if they be in you and abound, they make you that you be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ, * * * for so an entrance shall be administered unto you abundantly into the everlasting, kingdom of our Lord and Savior Jesus Christ."

These degrees are taken in open lodge room, furnished in gorgeous style,

Scenery: trees, rivers, mountains, flowers, carpets of green, exchanged occasionally for carpeting of pure white.

Music furnished by the feathered choir, assisted by the alto of the gurgling brook, and sonorous bass of rumbling cataract, and wild dashes of breakers upon the seashore.

Spectators: the world, and "the prince of the power of the air," and "a great cloud of witnesses.

Instructors and directors: elders, priests, teachers and deacons.

Brotherhood: the church and kingdom of the Lord Jesus Christ.

We promise that all who take the degrees and keep strictly to the principles, will be sanctified by them; will become pure, and reach christian perfection; and will have a right to the tree of life, and to enter through the gate into the city, New Jerusalem; will become acquainted with the "mysteries of the kindom;" will obtain a knowledge of God and the Lord Jesus Christ, which will ensure eternal life. They shall be guided into all truth, and be taught things to come.

The great point of observation is that *all men must* take these "degrees of Mormonism;" and that there are none of a different character recognized by the family of God. None of a character that necessitates the use of signs, grips, oaths and covenants,

imposed by many secret orders of the age.

Those principles mentioned, appertaining to the order, are *essential* to an inheritance in the celestial kingdom. They constitute the soul of the law of a celestial kingdom, and whosoever cannot abide such a law, cannot enjoy a celestial glory.

All men may be saved, and will be saved, save Perdition's offspring; yet certain disqualifications close the gate to the celestial city to some, perchance many, who may surreptitiously, rashly, inconsiderately, ignorantly, or even rightfully enter a primary lodge. Said disqualified persons may be classed thus: "fornicators, idolators, adulterous, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers and extortioners."

The founder of the order once said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

Query—What is self-denial? Is it gratifying the lusts of the flesh—inordinate affections, lust of the eye, pride? Is it to ape the follies and fashions of the world? Is it to be a wine-bibber, and gluttonous; to poison God's free, pure air, by the smoke of the tobacco pipe, offered up as incense to the American God, Intemperance? Is it to squander our Lord's money in useless gewgaws and nature's soothing solace, fragrant tea? Is it by quickening the motor nerve, and the already supple muscles of the tongue, by the slippery, scathing, searching slander? And with scorpion whip thresh into active exercise the peace, and quiet-loving brethren? Is it to defraud the hireling of his wages? Is it to defer paying your poor brother his just dues, because you want to use the ten dollars you owe him, to pay in boot for a better watch than your own? Is it to charge your poor half starved brother full price for a pound of butter at fifty cents, when twenty-five is a good

paying profit? Or sell him twenty acres of your surplus land, that you bought a month ago for \$10 per acre, for an advance of \$2,50 or \$5,00 per acre? Is it to thin your molasses, or sand your sugar, or stretch your cloth when you measure it? Is it to stay at home with your family on your well stocked farm, with full cellars and granaries, when you ought to go off a month or so, at least, in carrying the gospel to those who never heard it; which you would never have heard, if somebody had not denied themselves to bring it to you? Is it to stay at home on Sunday with half a dozen other elders, and feel envious if some one else is called upon to preach to saints who have been preached threadbare—figuratively speaking?

“Take up your cross.” A literal wooden structure? No. Metaphorically. A cross suggests the idea, 1st., of burden, responsibility, care; fill your station, elder, priest, teacher or deacon; exercise your gifts, talents, in giving your portion of meat in due season; discharge your every duty. 2nd, Of shame—stand up for your principles; be willing to be scoffed at, insulted, hated, scourged for the truth's sake. 3d, Its construction suggests conflicting spirits, the war of flesh and spirit; brings to mind that we must run counter to our fleshly habits and appetites. 4th, Its design suggests the crucifixion of self; of the old man with his deeds; the destruction of carnality.

“Follow me”—patient, gentle, compassionate, good, obedient, faithful, truth-loving, submissive Jesus—all virtue, no vices. He sealed his testimony with his blood. He had no sensual passions to gratify. Self denying Jesus! Can we follow thee if selfish, covetous, proud, reviling, idle, carnal and careless?

“Except your righteousness exceed that of the scribes and the Pharisees, ye shall in no case enter the kingdom of heaven.”

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Sacramento, Cal., Dec. 8, 1869.—My last, left us waiting for the train at Corinne, during which waiting, we were most kindly cared for, through the hospitality of Mr. and Mrs. Elliot, of that place; Mr. Knapp, also, was very kind indeed. A sister Moore, with her husband, showed marked expressions of good will.

We put our friends to some little inconvenience hurrying off to the depot to be in time for the train; but as it was delayed three long hours, we had abundant time to repent our precipitation.

Through the assistance of our friends in Corinne, and the generosity of Governor Leland Stanford, President of the U. P. R. R. Co., we obtained a free pass to San Francisco, for which we are very grateful.

Whatever Pres. Young may say of Corinne and its paper, the citizens of that place certainly exhibited a better, decidedly better phase of liberality, toleration, gentility, and common civility toward us, than he and his adherents displayed when we had the privilege of being in their company, and you know the old song says, “speak of a man as you find him.”

Dec. 5th.—Seven o'clock, fifteen minutes p. m., we were off. The car was not crowded, and we made ourselves comfortable, speedily. There were a number of gamblers in the seats fronting mine. Their language and manners were a woful contrast to the pure and delightful company of the saints, which we had so recently enjoyed. I thought of the two young brothers who came down with us to Corinne, and missed their presence so much more by the proximity of so much evil. Silent prayer brought down the angels of peace and sleep, whose white robes

shielded me from sights and sounds of evil until the dawn.

Dec. 6th.—I roused up, and scratched the thick frost from the window to get a peep at the country over which we were sweeping. Sage-covered plains, with a low range of hills to the right, mountains to the left. We passed one beautiful grass-clad valley, which in the green season must look fine. I noticed one range of mountains snow-clad to their feet. After a time we passed through a plain where the alkali and saleratus was very thick among the greasewood. At first I took it to be snow, then I saw patches of snow beside, and was told by a passenger that it was indeed saleratus. It resembled snow but was not so white, being tinged with yellow. Snow diminishing and the frost gone from the windows. We passed between ledges of high rocks with long slanting beds of disintegrated matter, gravel, and flinty angular pieces the size of one's hand and finer, sloping down from them to the track of the road.

At Carlin station, a number of the swart daughters of Laman came up to the car windows asking for bread.—They had their little children slung at their back in the basket-like arrangement peculiar to them. At the offer of cake and bread from the passengers, they uncovered the little round dark faces of the "papooses," and showed them to the ladies and gentlemen leaning from the windows. These little red babies with their black eyes and plump faces, were as cunning as possible. Bread and cake were given freely, for the pleasure of seeing so small specimens of the native Indian. By and by, the sun set afar off among the distant mountains, and the feeling that we were far from home, came over us distinctly; and in the strange land, we opened the valise and got out our albums to look at the faces of friends and kindred far away. Blessed be photographers!

The cars stopped, and we forgot sentiment, in watching the dexterity of a knight of the whip in driving a long team of ten yoke of oxen, the wagon to which they were attached, no doubt, held ore of some kind.

Darkness, and then came the conductor with lamps. The cars became more crowded at each station, and we were obliged to sit two in a seat, and keep awake as best we could. About two o'clock, however, a number got off, and I, for one, went to sleep, and what happened that night to me was lost.

Dec. 7th.—Alexander roused me up saying something about trees going past. I looked out. It was just light enough to see dark masses of mountain in the distance, black gulfs of ravines near at hand, white tall dark shadowy pines swept up to the window,—floating past like dignified beings of some other world. You could scarce realize that the cars, and not the trees were in motion. It had the appearance of some grand supernatural procession. The effect was heightened by the trees being scattered and very large, so that one by one they glided by.

Breakfast at Cisco. We had passed the summit and were in California.

One thing that prevented our seeing much, was the long snow sheds built over the track to prevent the trains being blocked by the deep snows, that fall to the depth of twenty, and twenty-two feet here among the declivities.—What we did see, however, was on the grand scale.

I learned that we passed the summit of the Sierra Nevada's about four o'clock the past night. The thick forest clothing the great hills was of pine, redwood, fir, and here and there a hill-side of oaks.

After a time we came to the diggings. Here, the hills were all gullied, worn, dug over, and otherwise marred by the hand of man in his search for gold. Orchards, gardens and vineyards, with berry patches began to

attract the eye. Anon a green grassy vale swept by. The timber began to be more of oak, until we swept down the hill into the Sacramento valley, sweeping across level plains clad with grass, and dotted with great oaks.— Crossing this wide plain we passed over a large bridge, that spanned Sacramento river, observing a number of Chinese washing and hanging out the linen for the town, we rattled into the depot, and were in Sacramento. Alexander pointed out the prison, the state capitol, and other interesting buildings.

My impressions of the country were rather mixed. Dirty, desolate, old, shabby, sin-cursed hovels; neat, vine-clad cottages, with flower gardens in front; roses, cream, white, and crimson; cactus plants, and shining evergreens; with violets, daises, and new strange flowers in full bloom. Anon, stately stores full of all manner of rich merchandise, contrasted with saloons, and grim smutty factories; haunts of vice, wretchedness and misery; homes of virtue and thrift, and palaces of wealth.

The weather is like early fall in our land, and the sycamore trees are clad with leaves and tasseled with seed-balls. The river is haunted with steamboats, and muddy with the wash of the gold mines above. Its banks are clad with willows, large elms, sycamore and cottonwood trees. After leaving the cars we were assailed by the usual rapacious set of runners for the hotels, and express men; but pushing resolutely through, we sought the humble homes of the saints, and found a hearty welcome.

Our home is to be while here, with Bro. Aaron Garlick. We have visited Bro. Lowell's people, and brother and sister Vernon. There we had the pleasure of tasting preserves put up by Alexander's wife, in Plano, and brought with sister Vernon here, when she returned from Plano. More anon.

San Francisco, Cal., Dec. 14, 1869.

We had a very pleasant time at Sacra-

mento. Thursday evening we met the saints in prayer and testimony meeting, receiving consolation and strength from the holy and peaceful time thus occupied. We went about the city some little to see what new, strange, and instructive objects presented themselves.

Many of the mansions presented a very grand and imposing appearance; but the surrounding gardens drew our attention more fully. I noticed many large white *calla* lilies; also, for the first time, palm trees, fig trees, and many whose names to me are unknown. We saw at one place orange trees loaded with fruit.

We visited the picture galleries, and the marble shops, and one place where they work in plaster of paris, to study the forms of beauty and grace we found there. One statuette of "A spirit set free," and ascending, was very striking. The lovely attitude of the rising form, the expression of flight, of swiftness, in the long flowing robes and waving hair, were beautifully portrayed in the white stone. The free glad look of the face was very happily given. I remembered, by law of opposites I suppose, an engraving I saw once of "A spirit enchained." The sorrow and painfully expressed captivity of this, would be a good contrast for the former.

We took a look at the interior of the new state capitol. From what we saw, we thought it would be, when finished, a fine building.

Sunday we held two meetings; one in the forenoon at Bro. Vernon's, at which Alexander addressed us on the subject of our relationship to God. In the afternoon we held meeting in the old Senate Chamber, and had quite a large congregation. It was my turn to speak. Monday morning, about six o'clock, found us on our way to the station. It was quite foggy and damp. After some moments of waiting at the station, we were once more on board and away.

One draw back to Sacramento, is the miserable muddy water its inhabitants have to drink. Taken from the yellow river, it is tinctured with the wash of the gold mines above, and is very bad indeed to those accustomed to the crystal water of the mountains. The city is a fine place to visit, for instruction, for its arts, manufactures and sciences; but for a natural, happy, pure life, commend me to the country. One shrinks from contact with the vices and the wretchedness which the city presents in its variety.

We passed at first, through level plains dotted with large oaks, draped with moss and mistletoe. By and by, smooth, rolling, grassy hills, bolder after a time with oaks on their sides and summits. These oaks were peculiar. Wide-spreading and low, leaning much toward the interior, they looked as if used to struggle with breezes from the ocean, particularly so, as they all leaned one way. The country became more broken; clad with luxuriant vegetation, grateful to the eye, weary with the monotonous barrenness of the interior. The cars paused a moment in the pleasant town of Oakland, then shot out into the bay, on the long pier; and we alighted in a sort of depot out in the bay of San Francisco. Here, among a most motley crowd, of fair fashionable ladies, and elegant specimens of mankind, with some lower grades of humanity, and a company of Chinese, with their long braided queues of hair and little piggish black eyes, we stood, watching the numerous flocks of ducks, mud-hens, and white and drab colored gulls, sporting in the sun-lit waters of the bay close to the pier.—After a time, the white steam ferry, came rushing across from San Francisco, within sight across the bay; we hurried on board presenting our tickets, and were soon dividing the waters.—We saw a porpoise tumbling amidst the waters on our way over.

We found no one to receive us at the

landing, save the usual paroquet-like express men, who all but deafened us with their clamor. Selecting one from the crowd, we were soon hurrying, trunk, valices, and all, through the noisy streets, in quite a comfortable conveyance. We were informed by the other expressmen, carriage drivers, hotel runners, etc., that we were from "Chicagee," this we laid to the fact that they were disappointed, for there could not have been anything "green" in our appearance, oh! no. Besides, what peculiar sin, or calamity, or short coming lies in the fact of one's coming from Chicago?

We reached the residence of Bro. T. J. Andrews, about one o'clock, and received quite a pleasant welcome. So you see we are in San Francisco.

One thing I must mention; while crossing the bay we caught a glimpse of Golden Gate, the outlet into the great Pacific Ocean;—just one glimpse of the wide sea of the west, half hidden by the ships in the bay.

To-day, I see that our meeting on Sunday was criticised by the papers in Sacramento. O, ye Josephites, classed by many of the world with Brigham's church, and hated therefor;—looked down upon by most of the rest as "Mormons" at all events, and despised therefor;—hated by the Brighamites, as being one with the world, it must needs be that you love each other, and serve God in purity; for, if you fall short of God's favor and your spiritual portion, whose favor will you have?

Y. B. C.—At Berlin and London, the longest day has sixteen hours and a half; at Stockholm, eighteen hours and a half; at Hamburg, seventeen hours, and the shortest, seven hours; at St. Petersburg, Russia, the longest day has nineteen hours, and the shortest, five hours; at Tornea, in Finland, the longest is twenty-one hours and a half, and the shortest, two hours and a half; at Wanderhus, in Norway, the longest day lasts from the 21st of May to the 22d of July, and at Spitzbergen, the longest day is three months and a half.

BRIGHAM'S MANNER OF TITHING AND CONSECRATION EXAMINED.

[Continued from page 5.]

Joseph the martyr, in his instructions to Bro. Edward Partridge, the bishop, in regard to the manner of executing the law of consecration, and supplying the wants of the poor, says as follows: "I proceed to answer your questions concerning the consecration of properties.

First, it is not right to condescend to very great particulars in taking inventories. [Not particular about the tenth egg, chicken, pig, melon, pounds of soap, etc., etc.]

The fact is this, a man is bound by the law of the church, to consecrate to the *bishop*, before he can be considered a legal heir to the kingdom of Zion; and this, too, *without constraint*; and unless he does this, he cannot be acknowledged before the Lord, on the Church Book; therefore to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, [back, after he has consecrated his property,] and how much he should suffer to remain [of his property] in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and families, [the individual consecrated *all* his property, giving an inventory to the bishop, and then took back what he needed, and this he did by *right*, though with the consent of the bishop; and this was the manner of *receiving* inheritance by consecration.] The matter of consecration must be done by the mutual consent of both parties; for to give the bishop power to say how much every man shall have, and he be *obliged* to comply with the bishop's judgment, is giving the bishop more power than a king has; and upon the other hand, to let every man say how much he needs,

and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishop. The fact is, there must be a balance or *equilibrium*, of power, between the bishop and the people; and thus harmony and good-will will be preserved among you.

"Therefore, those persons consecrating property to the bishop in Zion, and then *receiving an inheritance back*, must show reasonably to the bishop that he wants [needs] as much as he claims. But in case the two parties cannot come to a mutual agreement, the bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a council of twelve high priests; the bishop not being one of the council, but he is to lay the case before them." See Church History Millennial Star, volume 14, page 450.

Such are the teachings of the great "seer," who founded "the dispensation of the fullness of times." In them we find nothing that warrants constraint, but the very opposite,—constraint is expressly forbidden. The bishops cannot use nor control any person's property, except with their consent, and consecrations, and inheritances, are made and received by the "mutual consent" of the persons and the priesthood.

Here is gospel freedom; here is christian liberty;—liberty defined, assured, and *protected* by the law of God. Here is "a balance or equilibrium of power," between the priesthood and the people. The power of judgment, of how to act, of what to do, of how much to give and how much to retain, belongs to the people. Will the saints see their rights and maintain them, or will they weeping, kiss the chains of their captivity!

We have said that the system of tithing and consecration, as carried out by the Utah authorities, was strikingly similar to the practice of king Noah and his priests;—let us see the record. "And he [king Noah] did not keep the

commandments of God, but he did walk after the desires of his own heart. And he did have many wives and concubines. And he did cause his people to commit sin, and to do that which was abominable in the sight of the Lord, yea, and they did commit whoredoms and all manner of wickedness. And he laid a tax of one-fifth part of all they possessed; a fifth part of their gold and of their silver, and a fifth part of their ziff, and of their copper, and of their brass, and their iron; and a fifth part of their fatlings; and also a fifth part of all their grain. And all this did he take to support himself, and his wives and his concubines; and also his priests and their wives, and their concubines; thus he *changed* the affairs of the kingdom."

"For he put down all the priests that had been consecrated by his father; and consecrated new ones in their stead, such as were lifted up in the pride of their hearts, yea, and thus they were supported in their laziness, and in their *idolatry*, and in their *whoredoms*, by the taxes which king Noah had put upon the people; and thus did the people labor exceedingly to *support iniquity*. Yea, and they also became *idolatrous*, because they were deceived by the vain and flattering words of the king and priests, for they did speak flattering words unto them, [raising false hope, wheedling, praising them to gain their favor.]"

"And it came to pass that king Noah built many elegant [like the Theatre, Lion House, Bee Hive, halls, etc.] and spacious [like the bowery, and tabernacle] buildings. * * * And it came to pass that he placed his heart upon his riches, and he spent his time in riotous living with his wives and concubines; and so did also his priests spend their time with harlots. And it came to pass that he planted vineyards round about in the land; and he built winepresses, and made wine in abundance, [not so great a sin as to build dis-

tilleries, and breweries, and make and sell alcoholic drinks and strong beer,] and therefore he became a wine bibber, and also his people."—Mosiah vii. 1, 2, 5.

King Noah took one-fifth, but the Brighamite system takes nearer one-half. This terrible evil cannot exist long, for God will deal with those who practice and tolerate it, as he did with king Noah and his people, if they do not repent and turn from it. The people of king Noah, because of their wicked leaders, "did boast and delight in blood, and the shedding of the blood of their brethren, and this because of the wickedness of their king and priest." While in this wicked, blinded state, the Lord did send them warning to turn them away from the teachings and practices of their leaders, and to cause them to return unto him and keep his commandments. And Abinadi "went forth among them, and began to prophecy saying, behold, thus saith the Lord, and thus hath he commanded me, saying, Go forth, and say unto this people, thus saith the Lord; woe be unto this people, for I have seen their abominations, and their wickedness, and their whoredoms; and except they repent, I will visit them in mine anger. * * *

And it shall come to pass that they shall know that I [not Adam nor Brigham] am the Lord their God, and am a jealous God, visiting the iniquities of my people. * * * Yea, and it shall come to pass that when they shall cry unto me, I will be slow to hear their cries; yea, and I will suffer them that they be smitten by their enemies. And except they repent in sackcloth and ashes, and cry mightily to the Lord, I will not hear their prayers, [oh, that the Utah saints would turn from men to the teachings and examples of Christ, then would the Lord have great mercy upon them, and send them speedy deliverance,] neither will I deliver them out of their afflictions. * * * Now it came to

pass that when Abinadi had spoken these words unto them, they were wroth with him, and sought to take away his life; but the Lord delivered him out of their hands. Now when king Noah had heard of the words which Abinadi had spoken unto the people, he was also wroth; and he said, who is Abinadi, that I and my people should be judged of him? or who is the Lord, that shall bring upon my people such great affliction? I command you to bring Abinadi hither, that I may slay him; for he has said these things that he might stir up my people to anger one with another, and to raise contentions among my people, [like the Brigamite leaders says of the Josephites,] therefore I will slay him. Now the eyes of the people were blinded; therefore they hardened their hearts [God help the saints to not do a like great evil!] against the words of Abinadi, and they sought from that time forward to take him. And king Noah hardened his heart against the word of the Lord, and he did not repent of his evil doings." * * * "Again, and it shall come to pass that the life of king Noah shall be valued even as a garment in a hot furnace; for he shall know that I am the Lord, and it shall come to pass that I will smite this my people with sore afflictions; yea, with famine, and with pestilence; and I will cause that they shall howl all the day long. Yea, and I will cause that they shall have burdens lashed upon their backs; and they shall be driven before like a dumb ass, [having their agency taken away.] And it shall come to pass that I will send forth hail among them, and it shall smite them; and they shall also be smitten with the east wind, and insects [crickets? grasshoppers?] shall pester their land also, and devour their grain, and they shall be smitten with a great pestilence; and all this will I do because of their iniquities and abominations."

By this we see how wicked leaders

corrupt God's people, and how the people suffer for following their false teachings and wicked practices. God is just, and his justice is terrible to the transgressor of His law, whether priests or people, as well in this day as in the days of king Noah. It will not do for God's people to say, we have done thus and so, because our "file-leaders" have counselled us so. The fact is, God holds every saint accountable to him for his conduct, let the leaders do as they will. Every man must stand or fall for himself; not trusting in another. All men are to be judged, not for others' doings, but for their own. And all people who have "the books," Bible, Book of Mormon, Doctrine and Covenants, will be justified or condemned by the word of God contained in them. Every man will be held accountable for his own sins in the day of judgment, in spite of "file-leaders." If we govern ourselves, touching the matter of tithing, consecrations, donations, and offerings, by the law, and the principles, laid down in those books, all will be well for us, both in time and in eternity.

The saints who will tamely submit to the unlawful exactions of their leaders, are but forging their own fetters, and denying themselves the favor and mercy of God. The saints should go "to the law and the testimony," and if their leaders "speak not according to these, it is because there is no light in them."

By the "inspired" translation of the Holy Scriptures, by Joseph Smith, the Seer," we learn that Abram paid tithes, to Melchisedec on the same principle as is taught in the Doctrine and Covenants: "And he [Melchisedec] lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; him whom God had appointed to receive tithes for the poor. Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that

which he had need." [or of his "surplus."]—Gen. xiv. 37–39. This is an exalted, and an exalting principle. It is God-like. It commands the admiration of men and angels. How different it is from that low, oppressive, degrading system, that filches the bread from the hungry mouths of helpless women and children; that builds palaces for the few, and hovels for the many; that clothes the leaders in robes, and they who are led of them, in rags; that gives riches and ease to those in authority, and a crust, with incessant toil, to the masses; that puts unlawful power into the hands of the priesthood, and the chains of servitude upon the people? "God is love," "but the tender mercies of the wicked are cruel," "the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life," but the wicked hate instruction, and cast the law behind them.

"Cursed be the man that trusteth in man, and maketh flesh his arm; and the man whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. xvii. 6, 7. When men assume to control, by their priestly authority, the properties that belong to individual saints; when they arbitrarily dictate how, when, where, and with whom they shall spend their money, or exchange their produce, or devote their labor, it is priest-craft; it is tyranny; it is a degradation of the holy priesthood, and a robbery of man's inalienable rights. The Lord says: "every man shall be made accountable unto me, a steward over his own property," D. C. 42: (13) 9, and the man who yields up to others, that stewardship, robs himself of his God-given rights. He surrenders to others what

God has entrusted to him, and proves himself unworthy.

O that every saint would say, "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction; for thy word hath quickened me. The proud have had me greatly in derision; yet have I not declined from thy law. Horror hath taken hold upon me because of the wicked that forsake thy law. Thy statutes have been my songs in the house of my pilgrimage." Ps. cxix. 49–54.

O, that the saints would turn unto the law of the Lord, and walk carefully in his statutes; then would their peace be like a river, and their righteousness like the waves of the sea. Then they might call upon the Lord and He would answer. Then would He make their enemies to be at peace with them, and he would turn away all his wrath. Then would they know who are prophets and apostles; and then would they be able to discern between the righteous and the wicked; between them who serve God and them who serve him not. O, that the saints would cease to fear man more than their maker! Let them not fear the fear of man, neither be afraid of his revilings, but let them fear Him who is able to destroy both soul and body in hell, and then will He break their bitter bondage, and make the rod of the oppressor to cease, and lead them gloriously into the land that has been consecrated and set apart for the gathering of the saints.

WATCHMAN.

A DREAM.

After retiring to rest on the night of March the 30th, 1868, balmy sleep soon wrapt her soothing mantle over me, and gently bore my thoughts upon her downy wings to Dreamland, setting me down in the presence of one of the Holy ones, who was reading, as I thought,

in my dream, a letter, just sent from heaven written by the finger of God; and drawing near unto him, he said unto me, "I commission you to take this, and carefully read it in the assembly of the saints. I then thought that I took the letter from the hand of the Holy one, and retired to the assembly of the saints and read unto them the following words:

"Hear ye the word of the Lord, all ye my saints; for I speak unto you for my servant Joseph's sake; for I the Lord have chosen him to do a work in these last days; therefore I say unto you, Fear not, but rely on his word, for I the Lord will sustain him by my power, for I have called him with a high and holy calling, to do a work which shall be great and marvelous in the earth. Yea, a greater work have I called him to do than has been done by any prophet in so short a period of time. Therefore fear not, but gather round him, and support him by your faith and prayers, for I the Lord am about to do a quick and short work in the earth. Amen."

After I had read the communication I awakened from my pleasant dream; but quickly fell asleep; and dreamed the same dream again, without any variation, with this exception: after reading it the second time, the Spirit of the Lord descended upon me with mighty power; and I testified to the saints, "*It is truth! it is truth!* yea, the truth of heaven." Here my husband, (who is an elder,) waking me, said, "What are you dreaming that it disturbs your rest?" I then related my dream, and the Spirit bore witness to him, and he testified also that it was the truth. E. E.

WHY I AM A SAINT?

In the year 1866, I became concerned about my soul's welfare. I began to read the Bible, and to try to live ac-

ording to its teachings. I then joined the United Brethren church, but was not satisfied; not finding that love for one another, that the holy scriptures led me to believe should be in the possession of every follower of the Son of God.

A few months after I joined the Christian or New Light church, thinking perchance I might be better suited, but it was no better than the first.

In the winter of 1866, a couple of Latter Day Saint elders came through this part of the country. They stopped in this vicinity, and preached the gospel in its purity.

I read the Bible, Book of Mormon, and the Book of Doctrine and Covenants, besides some tracts, and other books.

After reading the above mentioned books, I came to the conclusion that I had arrived at the truth of the matter; therefore on the 6th day of June a. d. 1867, I united with the true church of the Living God.

Then began my persecution. Wherever I went, Brigham Young was thrust at me. The people called me the "*Mormon Preacher*," a "*Polygamist*," &c., &c. The professors of religion would attack my position with their tradition, and the commandments of men, but without effect, except to strengthen my faith in the gospel, as their conversation and argument only served to show to me the rottenness of their system of religion. I also learned that it did not require a good education, and a term of instruction at a theological school, to enable me to sustain my belief by the scriptures. I am at last satisfied, having found the church that is framed after the pattern ordained by God, and preached by Christ and the apostles. Readers, now you know why I am a Latter Day Saint. I hope that all true Latter Day Saints will pray that I may remain faithful to the cause of Jesus Christ, the Son of the living God. J. S. B.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., January 15th, 1870.

Owing to many and very urgent calls onerous cares, we did not present with the number for January first, our usual New Year's greeting. We therefore hasten to make the "amende honorable."

We look over the record of the past year, and find some things which afford cause for regret; and some which have left a shining halo for good around their memory.

For a portion of the year, we went forward trustingly, but in faith only; we saw not the end of our labor in success.

The experiment with ZION'S HOPE has resulted better than we anticipated, but there is still room for a decided improvement.

The necessity for an illustrated child's paper, seems now to be fully realized; but we are persuaded that few who really concede the point, of necessity, are aware of the cost which must be incurred in order to give that variety and quality of illustration, absolutely requisite to give the paper a tone of originality.

To assume to follow in the track of other publications of a like character, with a view to compete with them in price and attractiveness, was a hazardous experiment. Success might be achieved, but failure was probable.

We felt quite diffident about pledging the pecuniary faith of the HERALD

office to the support of such a paper, published as it must necessarily be as an experiment, and that too, against the outspoken prejudice of some who should be foremost in its support.

For the apparently great encouragement with which the effort has been received, we feel thankful, and feel animated to renewed effort.

In order to aid in the work then, let every one now taking the ZION'S HOPE, secure one more subscriber. The paper can then live.

The HERALD should be much more energetically sustained than it is, both in the way of increasing its lists of subscribers, and in writing for its columns.

We have always been opposed to the idea of making a church paper the organ of one man's sentiments alone, and have preferred to receive censure from brethren who have thought that we should of right be made personally responsible for all that appeared in the HERALD, than to subscribe to that which we felt to be wrong, and impracticable, in the conducting of such a church paper, the columns of which should be open to all its friends.

Whether our course in this respect has been of a character detrimental to the increase and usefulness of the HERALD, we cannot say, not being the proper judge thereof. But of this we feel assured, no man who feels the noblest impulses of our holy religion, will write an article embodying his views upon any given subject, upon which there may be a diversity of thought, when he knows that that article will be subjected to that kind of surveillance, which will rob it of its individuality

and make it but the garbled representative of those thoughts. From this, we conclude, that the elders may very properly write their thoughts upon the various subjects connected directly, or remotely with the faith, and those thoughts appear as their thoughts only, relying upon their merit for their support or condemnation.

It must long since have been conceded, that the gospel which Jesus declares to be His gospel, does not include the many theories of wonderful exaltation, which some later expounders have discovered, and a man's thoughts and views may be held by him, and though erroneous in the details, may be right in the ultimate, and he be not a heretic.

The HERALD is to be the medium through which the various opinions held by different strong minds may see the light; be canvassed, and the truth elicited.

We are perfectly willing to answer to the proper tribunal for the validity of that which we present as doctrine, reserving the right to present those views that we may hold, though they should differ from those held by others, however sound or learned, they may be in the law.

Under the foregoing explanation, we once more present a request, that the men and women of brain, culture, gift, talent, energy and thought, within the pales of the church, will aid us in the conduct of the HERALD, by giving us contributions from their pens, upon any and all subjects of science, art, literature and religion that may be of interest or instruction to the readers thereof. And this request is based

upon the axiom that "my torch is none the less for lighting my neighbors."

Do you believe in the second coming of Christ, *i. e.*, do you accept, as true, the doctrine of His second advent?

This question forms the basis of a number lately propounded to us, by letter. In reply thereto, we now state it to be one of the strongest inducements offered to us for our continuance in an endeavor to benefit the human race, to secure a crown for individual righteousness, and a release from the effects of sin. We therefore do most earnestly believe in the doctrine of the second advent of our Savior, the Christ.

In answer to the same querists respecting the prophecy of olden times, and in the modern times; we can only reply like this. Those who prophesied in the times before Christ, did so in the power of one to come; those who prophecy in the later times, do so in the power of one who has come.

Christ moves upon his servants now by the Holy Ghost, as the servants of God were moved upon formerly by the Holy Ghost, as it is stated.

God chooses His instruments, and they work, or speak, by the influence he brings to bear upon them.

"Felix," in his article in defence of tobacco chewing and smoking, and dram drinking, has stirred up a hornet's nest.

When we read the article, we supposed that so transparent an argument as was used, would not be taken by any one as being urged seriously in favor of those pernicious practices.

The presentation of those points in argument, in words, was but reducing to letters those excuses with which some silence their convictions of right, and was furthermore a simple reflection in words of what the deeds of those guilty of such practices are continually urging in their own defence.

The man who is so lost to a sense of cleanliness, as to chew tobacco during the services of worship in the house of God, and throw out the spittle upon the floor, the stove, the zinc under the stove, has lost to a certain extent the sense of shame, and is very much more liable to give way to temptation and crime than others not given to such practices. Shame, shame, that any man calling himself saint, should be guilty of such desecration.

We do not defend the positions taken by "Felix," nor the arguments used by him in defence of those positions; but we do defend the character of "Felix," and his love for the work, and here state that he is a staunch temperance man, and does not use tobacco.

The Concordance and Reference Guide to Book of Covenants, contains questions on scripture, Revelation given in September, 1832, in letter to W. W. Phelps, Revelation given Dec. 25, 1832, on the Rebellion, and a Key to the Revelations of St. John, by Joseph the Martyr. Also extract from First General Epistle of President J. Smith, dated July 19, 1861, Appendix to Epistle of the Twelve, dated Oct. 7th, 1861; Revelation given March, 1863, and Revelation given May 4, 1865.

The Concordance is neatly bound in

colored paper covers, and will be found serviceable to those who desire to study the revelations given to the church in the present age.

Price eight cents singly, per hundred \$5.50.

Elder John D. Bennett, of Plano, Ill., will start about Feb. 1, 1870, for a tour through the following counties in Illinois and Iowa: Lee and Whiteside, in Illinois, and Clinton, Jones, Linn, Tama, Marshall and Story in Iowa. He will be happy to fill appointments for preaching in any of those counties. Brethren desiring to avail themselves of this opportunity, will please correspond with Elder Bennett, at Plano, Ill., care HERALD office.

The reason why no gilt Doctrine and Covenants have been sent to those ordering them of late, is this: The last three hundred which we had printed, we had bound in calf and sheep leather, under the positive instruction from abroad, that "the saints did not care anything about those pewter gildings," therefore, until a new edition is prepared for sale, there will be none gilt.

We have been so busy with the various duties incumbent upon us, that we have not had time to examine at any length, the position assumed by the party known as the Harrison and Godbe party, in Salt Lake City, Utah. We shall do so at as early a date as practicable.

Contributors, and letter writers, writing for publication, are earnestly re-

quested to put their articles, into good shape for the compositor's hands. Or, if they write without so preparing their articles, let them leave enough room on the margin, or better still, leave every alternate line of their letters or articles, for the proper corrections.

Post office orders on any offices except Chicago and Sandwich, will be subjected to discount in the amount paid out by us to secure their payment.

Orders on Chicago are preferred in all cases.

It is just as easy to obtain them, and no cost is incurred by us in cashing them.

Bro. C. G. Lanphear is on his way to Florida and Alabama. He writes from Camden, Tennessee.

Bro. John A. McIntosh, is laboring in Lee Co., Iowa, and Hancock Co., Illinois.

Will the brethren who are willing to aid the HERALD cause, please secure as large lists of subscribers as it is possible to do.

We are at work upon the Hymn Book, but owing to continued interruptions by other duties, we do not make very rapid headway.

We have no Voice of Warning bound, and of course no order will be filled until we secure the binding of a lot.

The Pearl of Great Price is not offered for sale by us, therefore, please do not order them from this office.

A Book-binder can find work at the HERALD office. One acquainted with every branch of the trade preferred.

Correspondence.

Egypt, Mills Co., Iowa,
Dec. 12, 1869.

Bro. Joseph :

If it will not be employing too much of your valuable time, I would like to have your views on the subject herein stated.

Elder Pack, of Utah, made an appointment at our school house two weeks ago to-day, and in his discourse, he introduced polygamy as the only way by which man could be exalted. Is it wisdom to oppose them or not? I thought that it was my duty to defend the truth; but feeling of myself unable to compete with so learned and talented a gentleman as Elder Pack, I armed myself with the Doctrine and Covenants, Book of Mormon and Bible, and then praying the Father to strengthen me, I challenged him to discussion. He had defied the whole world; but he would not stand the test then. I made a reply to his discourse, for I considered it was my duty. The people of the world do not all know the truth from error. I would like to know your view whether I did right, and whether it is wisdom to unmask them.

Yours in the gospel,

THOMAS NUTT.

[Error should be met calmly but firmly. The recent importation of a number of elders from Utah, who are teaching the heresies of the Utah or polygamic faction of the church, renders it necessary that the elders of the Reorganized church should be on the watch-tower. The world does not know how to discriminate between those claiming the sacred name of saint, and should therefore be taught.

The proper course is that suggested by Bro. Nutt. Take the books, pray for help from above; be certain that no spirit of vain-glory, or a love of contention, inspires you. Avoid personalities. Obtain the Spirit, and use the Spirit's sword, the word of God; let your shield be faith, your breastplate, righteousness, and thus armed, you may meet the foe as Goliath was met by the youthful Shepherd of Israel, and the God of Israel in whom you trust, will be your sufficient help.]—Ed.

GRAND MANAN, Me.,

December 15, 1869.

Bro. Joseph:

While reading this morning the last chapter of Hebrews, my attention was particularly drawn to the 16th verse, and in consequence, I have been induced to communicate my thoughts to the readers of the *Herald*:

"But to do good, and to communicate, forget not: for with such sacrifices God is well pleased." Heb. xiii. 16.

I fear that we, as Latter Day Saints, do not fully feel the force, and weight, of this language; if we did, we would not hear of so much lukewarmness. We would not be so ready with our excuses, when duty and our covenants, prompted us to aid in keeping up our branch meetings,—to assist with our temporal means, those that are called and sent of God to preach the gospel without hire. We would not see the oft repeated call for aid from Latter Day Saints, to assist in helping forward the publishing department of the church,—in short; our hearts would not be made sorrowful by seeing and knowing the many uncalled for difficulties, that are created by not taking heed of those things that are written.

Think of it, brethren; what more could be done for us than has been done? We have the written word, and for what purpose? Are we to treat it as a dead letter? Are we to read, and not heed it? Those things are written that you might believe. Can you please God, and not believe his word? "He that loveth me, keepeth my commandments."

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

Brethren, ponder these things in your hearts. If we have not been redeemed with corruptible things, such as silver and gold, but by the precious blood of Christ, let us be careful that we do not come short, through unbelief. Let us brethren take hold firmly, unhesitatingly, on the rod of iron that leads to the fountain of life.

As laborers in the vineyard of the Lord,

we are to have wages, but do not let any of us forget that we must give an account of our stewardship. May the prospect of obtaining that glorious crown, inspire our hearts with love, and obedience.

Yours in the gospel,

JOSEPH LAKEMAN, Jr.

LAFAYETTE, Doniphan Co., Kansas,

November 21, 1869.

Pres. Joseph Smith:

I write to inform you that the work in this part of the vineyard is progressing slowly but surely.

I preached last Sunday in White Cloud, Kansas, to a large and very attentive audience. The circumstances under which we met were rather singular. Bro. J. W. Brackenbury saw the trustees and obtained permission to preach in the M. E. Church, (a very strange thing in this day of popular religion), at three p. m. The announcement was accordingly made through the *White Cloud Chief*. We attended their meeting at eleven o'clock, and after the discourse, and after stating that he would preach at early candle-light, the preacher stated to the congregation that, as he had not been consulted in regard to the matter, there would be no meeting at three o'clock. The design was to prevent me from preaching in the place, as this was my first appointment. We thought to meet in the school-house, so as not to disappoint the people, but we could not find the key, so we returned to Bro. B's. giving up all idea of a meeting that day. But it appears that the Lord ordered it otherwise; for about four o'clock, a young man presented us with the key, with a request from some of the most respectable citizens of the place, to preach in the school-house in the evening. The appointment was accordingly made.

In due time the house was respectably filled with intelligent people, whose curiosity, by this time became fully aroused. The sexton of the church misunderstood the appointment for the evening, failed to

light up and warm the room, so the preacher came to the Church only to find darkness within, and a goodly number at the door waiting for admittance. The rope was then pulled to ring the bell, but the clapper being gone, the bell refused to tell the good people of the town that there would be meeting at the M. E. Church, whereupon preacher and audience adjourned to the school-house, but a few rods distant, to hear the "Mormon" preacher.

The subject was the gospel, and the Spirit gave power to the word spoken.—The people were much interested.

After meeting, I gave liberty for remarks, when the preacher arose and met the arguments advanced with ridiculous statements and silly stories; and I assure you, as some have since testified, that his "folly was made manifest," as was that of Jannes and Jambres, of olden time. With great desires by the people for my return, I left them. In the meantime I had the pleasure of baptizing three precious souls; among whom was sister Brackenbury, who is now in the seventy-eighth year of her age, and with whom you are well acquainted. She lives to rejoice in the fact that the church is reorganized, and in a state of acceptance with God.

Please remember us in your prayers, and in the meantime allow me to subscribe myself, as ever,
DAVIS H. BAYS.

SANTA ROSA, West Florida,
December 13, 1869.

Bro. Joseph:

I am filled with joy as I write. Our Father has not forsaken us entirely, out here, yet. The saints met at Mount Olive branch, December 11th, in a two days' meeting. Officers present: Four elders, two priests, four teachers, and two deacons.

The president being absent, I called the meeting to order, by singing the 111th hymn, and invited the visiting Brother, Frank West, to conduct the meeting. He cordially did so, reading Ephesians 4th

chapter to the 14th verse, and to a waiting and attentive congregation. He stood and declared the everlasting gospel. The same subject continued in the evening. When preaching was over, the call was made for members.

Three were baptized. Sunday preached on the way and plan of salvation. The same continued in the evening. Confirmed the members, and blessed seven children. Three more candidates offered for baptism. Prayer-meeting in the evening. The blessings of the Holy Spirit were enjoyed throughout the meeting, the congregation composed of members. The night was passed in prayer and testimony. Adjourned.

Met at nine a. m., December 12. The ordinance of baptism was attended to. Repaired to the house for confirmation meeting; added six members. Seven children blessed.

We are happy to inform our brothers and sisters abroad, that God has again visited us, and has called for hunters and fishermen, and has sent us one. As one in hope of a glorious resurrection,

Your brother in Christ,
W. W. SQUIRES.

MANTI, Iowa,
December 11th, 1869.

Bro. Joseph:

I left Lincoln Co., Missouri, the 23d of November, 1869, for Council Bluffs, Iowa; and desiring to do all the good that lay in my power toward spreading the truth, I thought I would enquire, wherever my lot was cast for the night, if there were any "Mormons" living in the country, or if there were any who ever belonged to the Church of J. C. of L. D. S. By making this enquiry I have been the means, in the hands of God, in removing the prejudice of many, and showing the true position of the church of Christ. God has blessed my efforts in so doing, for which I feel to praise his name forever.

As I passed through Carrolton, I made some inquiry there, and was pleased to find Bros. Ware and Martin, the fruit of Bro. Hayward's labor. I found them noble hearted saints indeed. I stayed with them two days. I tried to obtain some church to preach in, but was denied. I found many anxious to hear, and I gave out that I would preach that evening at a private house. I had some to come out and hear me, and they seemed well pleased. There are some five or six believing there.

Bro. Ware told me that there were some believing at Tinney's Grove, and were praying that some elder would come that way. Bro. Ware said if that I would go that way, he would go with me, it being some twenty miles from Carrolton. I found it as I had been informed, that several were convinced of the truth of the gospel by investigating God's word, and by dreams and visions. I held two meetings in the school house, and preached to the people. God was with us. The next day I baptized B. Kinyon and Bro. Johnston; and before I left there, I had the pleasure of leading two more down into the water, to be "buried with Christ." There is a good opening in Ray county, and also in Carrol county. The harvest is great, but the laborers are few.

I bid the brethren good bye, praying that God would bless them. I came through Clinton county, and found the work of God on the increase there, through the labor of Bro. J. Lee and others. May God bless the faithful laborers in his vineyard, is the prayer of

Your brother,

DANIEL K. DODSON.

CAMDEN, Benton Co., Tenn.,

December 25, 1869.

Bro. Joseph Smith:

I arrived in this part of the country on the 28th of November, and found Bro. Benj. Ballowe, who is preaching here, the fourth day after my arrival.

I came by the way of St. Louis, calling and preaching at several places among the saints on my way. I expected to have met Bro. McCord in St. Louis. I waited there a week, and he not arriving, I concluded to come on. The brethren in St. Louis, as also at other places on our way, expressed an earnest desire for the welfare of the gospel and the latter day work.

I cannot well forbear mentioning the excellent sabbath school I attended while in St. Louis. The good singing, and excellent order were worthy of commendation and praise.

After leaving St. Louis, I went into Wayne Co., Ill., where I remained a little over a week. I preached seven times while there. I also attended one prayer meeting, one sacrament meeting, one preaching meeting, one baptism, and confirmation meeting. The brethren have a good work in progress in Wayne county. The Lord is blessing the labors of those who have labored and are laboring there.

I came in company with Bro. George Hilliard, about seventy-five miles with horse and buggy, into Johnson county, Ill., where he thought to remain and preach a little time.

Bro. Ballowe has found favor with the people in this part of the country, and I have met with a kind reception from many of the people here. We are holding meetings as often as opportunities afford. There are no suitable meeting houses or school houses for holding meetings in, at this season of the year. We therefore hold most of our meetings in private houses.

I have about four hundred miles more of travel after leaving here, to get into southern Alabama and Florida. I purpose to leave here for the above named places, if the Lord will, as soon as suitable occasion affords. My health is very good now, but the weather is colder and more changeable than I had supposed.

Yours in Zion's cause,

C. G. LANPHEAR.

OAKWOOD, Ontario,
December 18, 1869.

Bro. Joseph:

Since I last wrote to you, we came on to this place. When we first came here, we had the use of the Town Hall. We had six meetings. The people came from far and near, and paid good attention, and were much pleased with the preaching; but the preachers that would not come to hear, became afraid they would lose some of their flock. They then began to circulate all manner of lies they could think of. The preacher in charge of this circuit, not feeling competent to put it down, sent after a Presbyterian minister, who was highly learned, to come and do it for him. He came, and preached one sermon, and after he was through speaking I went and tried to speak to him, but he would not talk with me. It was seen that we were going to reply to the sermon, and they went that same night to the town clerk and had the Town Hall closed against us.* There was no other hall in the place. Our friends said we should have a place to preach in, so they obtained a carriage shop, and we commenced holding meetings in the same. The preachers told their flocks they must not go and hear us, and all that did were fractious members, or weak in the faith. Some one wrote a piece against us, and had it published in the paper of this county; but it was weak and foolish. The one who wrote it did not sign his name to it. So you see they treat us as an enemy, lurking in ambush for us, and will not come out and meet us, as men ought that boast of their smartness as they do.

We have preached when and wherever we got a chance; but we are in the wilderness of the people, and no saints near us. The good Lord has been with us, and I hope he will bless the word that has been spoken in this township. We received the *Heralds* you sent us. Thanks for the same. They brought us good news to cheer us on our way. We expect to leave this

place the first week in January. Pray for us, that we may enjoy the Spirit to keep us safe from evil, and direct us into all truth, and lead us safely through. From

Your brother in Christ,
JOHN H. LAKE.

LIBERTY, San Joaquin Co., Cal.,
December 16, 1869.

Bro. Joseph:

Notwithstanding we have recently been honored with a visit by G. Parker Dykes, thanks be to our Father in heaven, we still live, and, thank God, we are strengthened in the faith that was once delivered to the saints; but the devils are enraged. Feeling it to be my duty, in obedience to the law given in these last days, I called upon G. P. Dykes to meet me in public, and there prove from the Holy Bible that "Mormonism" was a delusion.

We met three times; but he would never attempt to refute one scriptural argument. Paul of old determined to know nothing but Christ, and him crucified; Dykes was determined to know nothing but "apostles, and them home made"—to vilify and slander the living and the dead.

The last day I appealed to the people for a vote, whether we should reason from the Bible or not. Mr. Dykes jumped to his feet and objected; but the vote was given in my favor. I spoke half an hour on the ancient church pattern, showing that if God was unchangeable, the church could not exist, otherwise than as in days of old, and that however imperfect our people might be, our doctrine was perfect.

Mr. Dykes had not spoken on this day. He then arose with a scowl upon his countenance, noticed and spoken of by many, said he had no war upon the Bible, but gave us to understand that he knew nothing but apostles, and them home made. He talked some ten or fifteen minutes; then fell back on his dignity, and called for an adjournment.

Bros. Alexander and David have arrived. The saints are mostly in good health and spirits here. What time I can get from taking care of my family, I devote to preaching, and there are many believing, and I think some will obey the truth. To-morrow night I commence a debate with a Campbellite elder, which I think will result in good.

Your brother in Christ,

DANIEL S. CRAWLEY.

NEWTON, Iowa,

December 24, 1869.

Bro. Joseph:

Please say through the *Herald* that the conference held at Pleasant Grove, Polk county, Iowa, on the 31st of October, 1869, adjourned to meet again on the first Sunday in February, 1870, in Newton, Jasper county, Iowa. We have rented for one year, a good suitable room to hold conference in. We would be happy to see many of the saints come out. If Bro. Derry can make it convenient to come, the saints at Newton promise to bear his traveling expenses. The Newton Branch is in a thriving condition, having meetings three times a week. We are looking for our numbers to swell in this place, for the Spirit has borne testimony to this effect, by tongues, visions, and prophecies. Many are investigating, a few convinced but stand aloof, for fear there is something kept in the dark.

Bro. Joseph, we are in our weak way trying to spread the gospel in this part. We lack an elder in this part that can devote his whole time to the ministry. Bro. Walker is working faithfully under his circumstances; but he cannot as yet take the field as a constant laborer. We can and will support an elder if he will come and devote his whole time in this part of the vineyard.

I had a singular dream a few nights ago. I dreamed that about the hour of twilight, I was in the house with two

sisters, one brother, and one gentile, the latter an old man. My brother wished the gentile and I to go with him to the creek close by to bathe. We had gone but a few rods from the house, when I beheld in the south-west, five or six men standing as if they were on the brink of the earth. Other men were standing above them, but united with them, either by hand or foot. Thus they formed a line nearly across the heavens. The men were shaped by a brilliant border of light, above the brightness of the sun, and the glory of the light lit the whole universe brighter than if it was day. Immediately there appeared directly under them, a figure in the form of a cross, which had writing on, but I could not read it on account of its distance. Close by the cross appeared some figure which I took to be a banner, having large letters on, but not of the English alphabet. I perceived at once that the letters bore a date of some great event. I made out the first two letters to be MD, but before I could distinguish what the other letters were, the whole scene passed away. In the meanwhile, I had called my two sisters to come and see the glorious sight. While we were meditating on what we had seen, there appeared a house made of vines before us, and we saints entered it, leaving the old man on the outside. The house appeared to be covered within with the most delicious grapes I ever saw, and we were permitted to fill our hands and aprons full, and thus we rejoiced in the Lord, admonishing each other to live faithful for the coming of the Lord was near at hand. And I awoke, filled with the Spirit, and it bore testimony that the dream was given of the Lord. Dear brother, is it not true, "The old men shall dream dreams and the young men shall see visions."

I remember very well a little over a year ago, when trials and persecutions bore heavily upon me, that while I was in the house, there was a voice came unto me, and said, "Isaac, doubt not, for this is the

work of the Lord." This is one of my testimonies that this work is true.

I am your brother in the gospel,

ISAAC N. WHITE.

LIBERTY, San-Jaquin Co., Cal.,

September 12, 1869.

Bro. Joseph:

The saints of God in this place are in possession of his Holy Spirit. We enjoy the fruits of the Spirit, such as the gifts of tongues, prophecy and visions. The word of the Lord came unto us, saying, "Prepare yourselves, O my people, saith the Lord God Almighty, for the hour is coming, and now is that you shall be tried as by fire; but blessed are the faithful, for they shall overcome all things. Wo to the inhabitants of the earth, for the hour is nigh at hand that I will pour out my judgments upon the earth. Woe! woe! woe! to the inhabitants of the land of Zion, for I will utterly destroy that which is abominable and wicked in my sight."

There is an effort being made here to incite the people to use forcible means to stop our preaching, and crush "Mormonism" out of existence. The spirit of persecution is above fever heat. Bro. Crowley and family, and myself and family, were waylaid in the night, on the public highway, coming home from meeting, by persons who belong to the Disciple or Campbellite church, and were made the recipients of rotten eggs and clods of dirt. Strange weapons for those calling themselves Christians to use! We are determined, nevertheless, by the help of God, to lift up our voices like a trumpet, and proclaim salvation to a lost and ruined people, and to contend earnestly for the faith once delivered to the saints. May the good Lord bless us, that we may withstand the storm, and keep us in the way of truth and righteousness, is the prayer of

Your brother in Christ,

F. C. WARNKY.

Extracts from Letters.

Bro. B. F. Durfee, of Keokuk, Iowa, under date November 21st, writes: "The branch here is prospering. Two baptized since you were here. All trying to do good. The saints are well."

Z. S. Martin, of DeSota, Neb., writes: "As a branch of the church, all here, as by common consent, have aroused to a sense of their duty. The work of the Lord goes on, and the Spirit of God is with the branch. We have come to the conclusion to arm ourselves with the writings of the church, as well as with the Spirit, by offering ourselves to the office for circulating books."

Bro. William Anderson, of Montrose, Lee County, Iowa, December 25th, writes: "Our conference at Farmington was a complete success. We are having cold weather now. I go to Keokuk Sunday. I still hold meetings on Sand Prairie, and have good congregations."

Bro. Ephraim Rowland, of Bevier, Macon County, Mo., writes: "The Hannibal and St. Louis Railroad passes through here. If you know of any of the brethren coming this way, please ask them to give us a call in this branch. We are rejoicing in the Spirit of God. The saints are very faithful, and the blessings are following them."

Bro. Albert Haws, of Austin, Nevada, writes: "I am preaching in the court house on Sunday and Thursday evenings. Some are ready to be baptized, and many more are enquiring after the truth. It is not through any ability of mine; but the Lord has stirred up the hearts of the people. I expect Bro. Brand here to help me."

Bro. Thomas E. Lloyd, of Newton, writes: "The cause of truth is moving onward slowly. We have rented and fitted up a

neat room to hold service in, and in thus doing we expect to draw our friends out to hear for themselves. Two of our town papers have announced our meetings. There are prospects for doing a good work in this region. I believe that it is understood that the next district conference is to be in Newton."

Bro. E. B. Gaylord, of Tabor, Fremont County, Iowa, writes: "Our branch is gaining ground a little. There have been four baptized since the first of August. Two of them formerly belonging to the Disciple or Campbellite church, and one of them a preacher whom they considered among their best. Please send me the prospectus for the *Herald*, and I will do the best I can for it. We are in hopes of having an increase in our branch soon."

J. R. Badham, of Manti, Iowa, writes: "I had the pleasure of leading a sister into the water yesterday. Prospects good for more to follow her footsteps."

Conferences.

GALLATIN VALLEY Conference, held at Gallatin Valley Branch, Gallatin Co., Montana Territory, Nov. 27, 28, 1869, John E. Reese, president; Martin M. Fox and John J. Reese, clerks.

Gallatin Valley Branch reported 30 members, including 4 elders, 1 priest, 1 deacon; 1 disfellowshipped. Reported by Bro. Ezra Depuegh. John H. Thomas, president and clerk.

Willow Creek: reported by Bro. Alex. Williams. 30 members, including 2 elders, 1 priest. Bro. Williams acting teacher. R. C. Moore, president and clerk.

Resolved, That we sustain Bro. Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints, Wm. Marks as his First Counsellor, and all the spiritual authorities, by our faith and prayers, in all righteousness.

Resolved, That this conference bear our testimony to the world, by our walk, conduct and conversation, to the truth of God,

according to the grace of God that he gives us.

Bro. Alex. Williams addressed the congregation.

In the evening the gifts and blessings of God were manifest.

Morning session.—Elders Wm. Powel, R. C. Moore, Melvin Ross, Alex. Williams, and John E. Reese reported. Priest James Thomas reported.

A discourse was then delivered by R. C. Moore on the first principles of the gospel, and followed by Alex. Williams on the necessity of obeying the gospel.

In the evening James Thomas, Ezra Depuegh and James Bramber were ordained elders, under the hands of R. C. Moore, Alex. Williams and John Thomas. Two were added by baptism, and one child blessed during conference. The sacrament was then administered.

Resolved, That we sustain John E. Reese as President of this District, by our faith and prayers.

That we adjourn until the last Saturday and Sunday in February, to meet at the Willow Creek Branch.

GRAND MANAN Conference met according to appointment, Nov. 19, 1869, at 7 o'clock p. m. Geo. Eaton, president; Joseph Lakeman, clerk.

Report of last conference read and accepted.

Branch reports.—Green's landing: 2 cut off since last reported, 2 received by letter, and 6 baptized.

Little Deer Island: 3 children blessed.

Little Kennebeck: whole number, 34; 2 elders; 1 priest, 1 teacher; 8 baptized since last reported.

Pleasant View Branch, Grand Manan, N. B.: whole number, 27; 2 elders, 1 priest, 1 teacher, 1 deacon.

Brooksville, Bear Island, Mason's Bay and Campobello branches, no report.

Adjourned to meet at Buck's Harbor, Brooksville, Me., the fourth Friday in March, 1870.

NORTH KANSAS District Conference, held in the Wolf River Branch, Doniphan Co., Kansas, Dec. 4, 5, 1869. Elder Davis H. Bays, president; Bro. Walter Brownlee, clerk.

Minutes of last conference read and approved.

Officers present—8 elders, 1 priest.

Branch reports.—Wolf River; 21 members; 2 added since last report.

Tarkeo: 12 members; 1 added since last report; 1 died.

Brethren Williams, Thomas, Brownlee, Willey, Gurwell, and others, were continued in their respective fields of labor, as appointed by the last conference.

Elders Willey, Brownlee, Brackenbury, Herzing and others reported. Bro. Bays reported having baptized three in White Cloud, since the October conference, making five members in that place, with fair prospects of a branch there.

Resolved, That district officials may receive licenses at any time, on application to the District President.

That licenses be granted to none but those who are worthy of the vocation wherewith they have been called.

Bro. Louis Anderson was ordained to the office of priest, by Elders Bays, Brackenbury and Brownlee.

Resolved, That the official members of the district be requested to report to the next conference, either in person or by letter, without fail.

That Elders Thomas Davies, of Wolf River, David Williams, of Atchison, and Walter Brownlee, of Tarkeo, be appointed a committee to solicit means to finish paying for the land presented to Bro. Bays.

That we sustain all the spiritual authorities of the church in righteousness.

The evening was spent in singing, prayer and speaking; some strong testimonies were borne to the truth of the latter day work.

In the morning, a short discourse by Bro. Davis H. Bays, after which, many of the elders spoke encouragingly, some of them enjoying the spirit of prophecy with a considerable degree of power.

Adjourned to meet in the Tarkeo Branch, on the first Saturday in March, 1870, at 2 o'clock p. m.

STRING PRAIRIE Conference, held at Farmington, Iowa, Dec. 4, 5, 1869. F. Reynolds, president; B. F. Durfee, clerk. Minutes of last conference read and adopted.

No. of officers present: high priest, 1; of the seventy, 1; elders, 11; priest, 1; teacher, 1; deacon, 1.

Branch reports.—Keokuk: elders, 4; priests, 2; teachers, 2; deacon, 1; lay members, 31; 2 baptized since last reported. B. F. Durfee, president; O. F. Hughes, clerk. No. of sabbath school scholars, 30; teachers, 6. N. Spicer, supt.; J. W. Matthews, sec.

Montrose: elders, 6; priests, 1; teachers, 2; deacons, 2; lay members, 33; 1 received by letter since last reported. F. Burley, president; N. Shumate, clerk.

Farmington: no change since last report. F. Reynolds, president and clerk.

String Prairie not reported.

Report of officers: O. Dunham, Wm. Anderson, R. Warnock, Richard Lambert, John Lambert, F. Burley, Isaac Shoup, B. F. Durfee, F. Reynolds. They all report the work onward; and they hope to do much good in the future, in the cause they are engaged in.

Resolved, That Wm. Anderson be requested to labor in the vicinity of Montrose, and also visit the branches of this district as much as possible, and report at next conference.

That R. Warnock be continued in his mission to Croton and vicinity.

That a two days' meeting be held at Croton, String Prairie, Keokuk, Montrose, and Farmington, and that the president of the district shall appoint the time and notify the people.

That we individually support the *Herald* and *Hope*, and that we endeavor to increase their circulation as much as possible.

That we uphold and sustain the spiritual authorities of the church in righteousness.

That this conference recommend to the next general conference that the String Prairie and Nauvoo Districts be united, to be known as the String Prairie and Nauvoo District.

That all the elders labor as much as circumstances will permit, and report at the next conference.

That conference adjourns to meet at Montrose, the first Saturday and Sunday in March, 1870.

GALLAND'S GROVE Conference held Dec. 4, 5, 1869. J. A. McIntosh, president *pro tem*; R. Jenkins, clerk.

After singing. Charles Derry read sec. lxxxiii., D. C.

Elder's reports.—C. Derry reported his mission on the Coon River, in connection with Thomas Dobson. They found that the brethren who had been there had made a good impression; were received with the best of feelings with one exception. He had preached five times, and thought that there was a good people in that section of country, and if an elder would take a station there and follow it up, some of them would embrace the gospel.

J. A. McIntosh appealed to the elders, calling on them, and showing the great necessity of their occupying upon the talent God had committed unto them; when Eli Clothier and Alfred Jackson volunteered to preach in the surrounding neighborhood.

Resolved, That Eli Clothier and Alfred Jackson be associated in the ministry until the next quarterly conference.

That the appointing of two days' meetings be left to the president of the district.

Officers present: high priests, 1; of the seventy, 1; elders, 10; priests, 2; teacher, 1; deacon, 1.

Resolved, That this conference sustain all the authorities of the church in righteousness.

Galland's Grove Branch reports 134 members, including 26 officers; since last reported, received by baptism, 9; by letter, 2.

The Harlin, Boyer Valley and Mason's Grove branches not reported.

Conference adjourned to meet in Galland's Grove the first Saturday and Sunday in March, 1870.

Selections.

Startling Discovery.

A startling report reached Chicago from the town of Milton, Dupage County, between Wheaton and Winfield. It treats of no less a fact than the discovery of the bones of a mastodon, or some immense animal of a kindred type. The discovery came about in this wise: For some weeks past, Mr. Horace Janes, a farmer residing in Milton, had experienced a scarcity of water on his farm with which to supply his cattle and horses, and has been compelled to draw large quantities daily from his neighbors' wells. On Sunday last, the animals having grown uneasy from the scanty supply of water, Mr. Janes be-thought him to make an effort to find water on the farm. With this intention he made his way, with shovel and pick, to the lowest part of a meadow, where the ground was wet and boggy, and there set to work to dig a shallow well. He had dug down about four feet, when he came upon what seemed to be the bones of some enormous animal. Being more interested in his search for water than for natural curiosities, the

farmer paid little attention to these curious products of the soil; indeed he scarcely thought of the matter again, further than to mention the circumstance to his neighbor a day or two later. This led to an investigation of the bones and a general search for more. The result of the united efforts of the citizens of the vicinity was the discovery of many more of the fossil remains. Among them were the bones of the fore leg, which, when joined together at the evident junctions, measured *ten feet in length*. The shoulder bone or blade, a solid piece of bone, measured ten inches by twelve in its superficial dimensions. Four ribs were found, all of which were more or less decayed at the end. One measured four feet, and another four feet, three inches in length. A number of huge bones, believed to be sections of the spine near its connection with the head, contained cavities large enough to admit a man's hand and arm. Smaller bones in greater variety were picked up—some of them supposed to be the bones of the feet. These detached joints were the size of a man's fist.

The news of this wonderful discovery had spread in every direction, and large numbers of people from the surrounding country visited the locality. The gigantic bones were eagerly inspected, and many were the queries as to what manner of beast they belonged to in ages past the memory or knowledge of the human race. Some of the curiosity hunters, more skilled than their fellows in general anatomical science, have busied themselves in joining together the bones at their clearly indicated connections, and have become fully convinced that the bones are those of an animal fourteen or sixteen feet high and not less than twenty feet in length. Our informant, Mr. J. B. Mason, a well known lumber dealer of Chicago, formerly of Wheaton, states that six men have gone systematically to work excavating for additional remains. They had yesterday dug a pit twenty feet deep and ten feet in diameter, and were continually meeting with fresh evidence that at this spot some antediluvian monster found a grave. The savants are on the *qui-vive*, and important revelations are anticipated.

Honest loss is preferable to shameful gain.

Time is the most precious of all possessions.

He is Joined to His Idols.

There is a legend among the peasants of Dalmatia, of a fell and malicious spirit which, at certain periods of great prosperity, emerges from its lair within the earth, to blast the crops, perturb the minds of rulers, and descend to individual and petty malice. The legend goes, that this demon, who always is at first unseen, decoys the victim who wanders near his neighborhood, with a voice of such wondrous sweetness, and accents so musically toned, that the hearer is unable to resist its spell, and walks insensibly toward his ruin. Step by step it leads him from the true road into the mazes of the forest; and finally, when night has overtaken him, and he is exhausted by his efforts, leaves him alarmed and trembling, at the dead sea of silence which wells darkly all around him. While he stands thus mute with terror, he feels an icy hand press upon his forehead, then pass down his cheek, and finally it is thrust into his bosom and laid upon his heart, with a touch so cold as almost to freeze it in his body. As he is thus transfixed, the unseen hand is gradually withdrawn and the stricken victim beholds before him the pale demon of the clime, with his finger levelled, and its strong eyes riveted consumingly within his own, until he sinks into insensibility, before the unearthly gaze. From that moment he is smitten with a fatal atrophy,—his youthful bloom gives place to a consumptive pallor, and hopeless, nerveless, speechless, he is soon carried to the tomb.

Image of a soul left of God to become the victim of the Evil One! The unseen hand has done its work! Its deadly touch has been stealthily laid upon the heart! The stricken victim lives, but is yet dead!—Nothing will arouse him and recover him! He has sunken into a fatal insensibility!

INQUIRER.—In Heathen Mythology the nine Muses were named as follows: Clio presides over history; Euterpe, over music; Thalia, over comedy; Melpomene, over tragedy; Terpsichore, over the dance; Erato, over amorous poetry; Polyhymnia, over singing; Calliope, over eloquence; Urania, over astronomy. The three Graces were: Aglaja, Thalia, and Euphrosyne, goddesses of amiability, and the sources of everything agreeable and smiling in nature. The three Fates: Clotho presides over birth; Lachesis draws out the thread of life; Atropis cuts the thread of life at death.

Original Poetry.

CHARITY.

Better than the boasted lore
Gained in school and college;
Better than the gift of tongues,
Wisdom, faith or knowledge;
Richer than the shining gold,
Unalloyed and virgin;
Nobler than the eloquence
Of Beecher or of Spurgeon!

Charity, the love of God,
Never, never falleth;
When we have this precious gift,
Prayer much availeth.
Ever finding an excuse
For another's weakness,
Feeling we are sinners, too,
With a christian meekness.

Charity endureth long,
And returns no evil,
Beareth harsh and unkind words,
Ever speaking civil;
Hoping all things for the best,
Though the way be darksome;
And believeth God is just,
Though the cross be irksome.

Charity doth envy not
Any ones possessions,
And of knowledge good or great,
Maketh no professions.
She rejoiceth in the truth,
Not in evil doing;
Seeketh naught to call her own,
Others' good pursuing.

Beautifies the plainest face,
With her sweet demeanor;
And is very much esteemed
By all those who've seen her.
Is not easily provoked;
Never thinketh evil;
Never doth unseemly act,
Is polite and civil.

Charity doth never rail
At the faults of others,
Whether they be neighbors, friends,
Enemies or brothers.
Charity will make us see
As the Father sees us;
Make us meek, and kind, and just,
Like the lowly Jesus.

We must follow charity,
Humbly court her, favor;
And to practice charity,
Every hour endeavor,
Praying, striving constantly,
Aided by the Spirit;
If we have true charity,
Zion we'll inherit.

M. W.

The man who feels remorse for evil he has done is to be pitied; but there is one being still more unfortunate, he who feels his guilt beforehand, and yet commits it.

Miscellaneous.

Good Testimony Meetings.—How had.

Dear Brethren and Sisters :

As nearly all will admit, that testimony meetings are the life of the church, and they are they by which a branch is kept in good working order, and without them a branch will never prosper, it is highly necessary that we should have good ones.

There is a great fault among some of the saints, in assembling themselves together to worship the Lord, *i. e.*, the practice of talking, and prating and prattling without the least intermission, about the prospects and affairs of this vain world, right up to the time when the person who opens the meeting stands upon his feet, and calls the house to order, opens the meeting, and gives room for, and requests all the brethren and sisters to speak, pray or sing, as the Spirit may direct. About this time, you will see those persons who could talk with the speed of an "express train going down an incline," about the affairs of this world, grown fast to their seats to all appearance, unwilling to bear their testimony to the truth of the gospel that they have embraced, so nobody that is not acquainted with them, would think otherwise than that they are worldly people "out and out." There is another practice that is not to be blamed upon the lay members, but upon the elders; that is, the practice of preaching, in prayer or testimony meetings. It is, we think, altogether improper, and should be suppressed by all. Having pointed out a very few of the reasons for not having good testimony meetings, we will try (and very likely fail) to show how we may secure to ourselves, soul-reviving, strength-renewing prayer meetings. In the first place, let every member of the branch, from the least unto the greatest, live humbly and prayerfully before the Lord. Do not fly into a passion, every time the devil sees fit to try to throw you off your guard, but watch as well as pray, that we enter not into temptation of any kind. When we come together, our hearts and minds should knit together in love, and each one should strive prayerfully before God, to be in possession of his Spirit, to guide and direct and strengthen them, to do their duty. If any of the members should assemble together before the time appoint-

ed, do not occupy the leisure time in talking of the affairs of this world; but rather in singing, or talking of the things of God.

One very important thing is to get to the place of meeting in time. I always have allowed myself to think, (I don't know whether it is right or not), that if a certain time is appointed for us to assemble to worship the Lord, and we do not try to assemble at that time, that the Spirit of God will not be with us; therefore I think it is highly necessary for us to strive with all our might to get to meeting at the time appointed, if we desire to have a good meeting.

After the meeting is opened, let every one do as the Spirit directs, and act according to the word of God. If these things are observed, it is our humble opinion, we will always have good testimony meetings.

"AMMOM."

NOTICE.—*Pres't. Joseph Smith*:—We the undersigned Committee, appointed at the Semi-Annual Conference, to ascertain the cost of a suitable tent to hold conference in, would respectfully report to the several District Conferences on the Western Slope.

A tent 50x77 feet, the top will contain 625 yards @ 32c., the walls 340 yards @ 18c. Made up will cost \$450.00. Ropes and pulleys \$45. Besides the poles, which would cost less here. There would, of necessity, be other small expenses. These figures are from a Chicago business house.

S. W. CONDIT,
JAS. CAFFALL, } *Committee.*
R. M. ELVIN. }

NOTICE.—Ira C. Conyers, one half mile west from Castle Rock, Washington Territory, will welcome any of the elders travelling that way.

CHANGE.—Address of T. W. Smith is now, Fall River, Mass., care of John Smith; or, Boston Highlands, No. 922 Albany street, care of E. N. Webster.

ATTENTION.—Elder wanted, to call at 7th and Felix st., St. Joseph, Mo. Enquire for Mrs. S. Buorguoin.

Four Impossible Things.

1. To escape trouble by running away from duty. Jonah once made the experiment; but it did not succeed. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

3. To form an independent character, except when thrown upon one's own resources. The oak in the middle of the forest, is surrounded on every side by trees that shelter and shade it, runs up tall and comparatively feeble; cut away its protectors, and the first blast will overturn it.—But the same tree, growing in the open field where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

4. To be a growing man, by looking to your position in society for influence, instead of bringing influence to your position. Therefore, prefer rather to climb up the hill with difficulty, than to be steamed up by a power outside of yourself.—*Church Gazette.*

MARRIED.

At the residence of Elder Robert Strang, Oregon City, Butte Co., Cal., by Elder Hiram Falk, ALONZO THOMAS to MARY ANN LAMPORT.

DIED.

At his residence, near Savannah, Andrew Co., Mo., Nov. 10, 1869, ALVIN OWENS, aged 78 years.

Father Owens was baptized in 1831, was with the church in Kirtland O., and, after its rejection, came west with B. Young and stopped in Missouri, refusing to go any further because of their abominations. He united with us in February last, and died full in the faith.

At Mission, La Salle Co., Ill., Dec. 22, 1869, Sister SARAH HANSEN, aged 73 years, 2 months and 23 days. Baptized March, 1862.

Near Salt Lake City, Utah, Sept. 22, 1869, of Dropsy, JOHN ELLIS MAXFIELD, second son of Richard and Eliza Maxfield, aged 31 years and six months.

At Buffalo Prairie, Ill., Dec. 17, 1869, Eli E. Holmes, son of David S. and Almeda K. Holmes, aged 10 months and 2 days.

"Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Mark x. 12.

October 14, 1851, RICHARD MAXFIELD, aged 59 years and 4 months. He died in full faith of the everlasting gospel.

RECEIPTS FOR HERALD, Up to December 31st, 1869.

To find how your account stands.

The present Number of the HERALD is 194. The No. which follows your name, is the No. to which you have paid. If the No. paid to is *greater* than the present No. the difference shows how many No's. you have paid for in *advance*. If the No. paid to is *less* than the present No. the difference shows how many No's. you *owe* for.

When any person has sent money for the HERALD which has not been received in it at the proper time, they should write to us concerning it *without delay*.

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LATTER DAY SAINTS

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCURBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. XVII.

PLANO, ILL., FEBRUARY 1, 1870.

No. 2.

THE ELECT LADY.

In the Book of Doctrine and Covenants, sec. xlvi. (xxiv.) 1, we are informed that Emma, the wife of Joseph the Martyr, was an elect lady whom God had called. Much has been said in regard to sister Emma, since the death of the prophet, both by those professing to be saints, and those who were never in the church. By some, she has been extolled for purity, goodness and wisdom; and by others, she has been reproached, vilified and defamed. In the midst of these conflicting statements, it becomes us to dispassionately enquire for facts in regard to her, that we may, thereby, form a correct opinion.

More than ordinary importance attaches to this subject, as we shall see before we conclude our investigation.

During the Martyr's life time, sister Emma was regarded as a pattern of piety and social worth; not a lisp was heard to the contrary, as is fully confirmed by the following article from the *Times and Seasons*, vol. vi. p. 776; published under the authority of the Twelve, and edited by John Taylor, one of that quorum. It was stated by some persons, not of the church, that sister Emma proposed to make

an "expose" of "Mormonism," at which the authorities became justly incensed, and to which John Taylor replied as follows:

"Suppose we say a word concerning the prophet's wife, Mrs. Emma Smith. She honored her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth! Mrs. Smith is an honorable woman, and if we are not deceived, is as far from the corrupt insinuations in this ninety-ninth expose of Mormonism, as a fixed star is from a gambler's lamp at midnight. The very idea that so valuable and beloved a lady, could be coaxed into a fame of disgrace like the above, is as cruel and bloody as the assassination of her husband at Carthage. There is no honor or shame in this generation; or, after they had murdered an affectionate husband, and left his wife and a large family of small children to mourn his loss, and struggle against the woes of life, they would give the family a chance to drink once without the wormwood and gall!

"The fact is, the story must have been put in circulation to injure the Latter Day Saints; and as Mrs. Smith was one of them, to destroy, or murder her reputation, and create division in the church."

Here is a most complete and emphatic vindication of the character of the "elect lady;" and that too, by one who had known her well for many years. Furthermore, it may be regarded

as being done by the *authority*, and with the knowledge of the Twelve, for the *Times and Seasons* was then the church organ, and was, therefore, subject to their control and dictation. Here, then, *seven months after* the martyrdom of the prophet, the church organ is found warmly, and faithfully, repelling the slander offered to the fair fame of the "prophet's wife." It did its duty in that regard, and only its duty. It stated what the authorities, and saints, *knew to be facts*; and if it had stated less, it would have merited, and probably would have received, a righteous rebuke at the hands of the saints.

It says, "she *honored* her husband while living, and she will never knowingly dishonor his good name while his martyred blood mingles with mother earth. Mrs. Smith is an *honorable* woman." It says, "the idea" that she would "disgrace" her husband, "is as *cruel and bloody* as the assassination of her husband at Carthage;" and further, that such an imputation is giving "the *wormwood and gall*," to sister Emma and her "large family of small children," who were left "to mourn his loss, and struggle against the woes of life;" and that the calumny was circulated in order to "destroy or *murder* her reputation" as a latter day saint.

The article explains the villainy of traducing the character of this "honorable woman," this "valuable and beloved lady," on the ground of a want of "*honor or shame* in this generation."

Beyond this honorable defence of the character of sister Emma, we have the infallible word of God with regard to her. "Thou art an *elect lady*, whom I have called," is declared of God concerning her. A higher commendation of her worth in the sight of God, could not be given. This is the testimony of God, and as such it will appeal to the judgment and affections of his people. She is the "elect according to the *foreknowledge* of God the Father,

through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. i. 2. And she is the *only* one, in this dispensation, that has been revealed to us as being the "elect" of God. Paul says of such an one, "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. viii. 33.

Election is predicated upon the *foreknowledge* of God. He foresees and *foreknows* what persons will do while working out their probation. He foreknows that certain ones will be faithful and true to him who hath called them, and he chooses, appoints, or *elects* them to be special servants to perform special service. Hence, God, *foreknowing* the righteousness of Jacob, in contradistinction to the profanity of Esau, chose Jacob as his servant.

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to *election* might stand, not of works, [*i. e.* that they had done, but *would* do,] but of him that calleth."

God foreknew the character of sister Emma—that she would be faithful and true to him who had called her—and he *elected* her to be the mother of the successor of the Martyr—the "one mighty and strong," who is "to set in order the *house* of God, [*i. e.* the church; see 1 Tim. iii. 15. 1 Pet. iv. 17, Heb. iii. 6,] and arrange by lot the inheritances of the saints;" the "man who shall lead them [the saints] like as Moses led the children of Israel," [which was by direct revelation from God,] and who, when sent of God, would find the saints in "bondage," from which they should be "led out" "by power," [of God] "and with a stretched out arm." See D. C. ci. 3.

She was elected to bear, and rear, the "seed," through whom "the kindred of the earth shall be blessed." D. C. ciii. 18; and to have the care and preservation of the new translation of the Scriptures, concerning which the Lord

has said "they shall be preserved in safety." D. C. xiii. 15, [xlii. 15.]

The Lord foresaw, that men claiming high authority in the church would say, that the MSS. of the new translation had been altered by those in whose hands it had remained; hence, in his wisdom, he has foreshown to the saints that they should be preserved in purity—"they shall be preserved in safety." To the "elect lady" was entrusted these sacred and invaluable records—by her they have been "preserved in safety," as the Lord has promised. And by her has been reared those men through whom God has chosen to bless "the kindred of the earth." The "elect lady," and the chosen "seed," are made such by the appointment of God, "according to the election of grace."

Jesus foreknew, that in the last days there would be many false prophets and false christ; and that by the cunning of the devil, and by artifice, they would deceive many; but he has assured us that they *cannot* deceive the "elect." We have lived to see many, very many, claiming to be prophets of God—successors of the martyred Joseph—as well as some who claim to be Christ. Many have followed "their pernicious ways, by reason of whom the way of truth" has been "evil spoken of." 2 Pet. ii. 2. Deception has been triumphant, because the saints have lost faith in the *written word*, and have put their trust in false, wicked men. False prophets have abounded. Jesus says:

"Take heed that *no man* deceive you."
Matt. xxiv. 4.

"For there shall arise false christ, and false prophets, and shall shew great signs and wonders; insomuch that, *if it were possible*, they shall deceive the very *elect*."
Matt. xxiv. 24.

Here Jesus assures us that however great and numerous the delusive signs, and "lying wonders," of false christ and false prophets, and notwithstanding "they shall deceive many," yet it is

not possible for them to deceive "the elect."

Sister Emma is revealed of God as being the "elect;" the "elect" cannot be deceived by false prophets and false christ; hence, they cannot deceive her. She has rejected the claims of *all* to the prophetic office, except that of her son, Joseph. Him she fully endorses as the rightful successor of the Martyr. If Joseph is not the successor of his father he is an impostor, and the "elect lady" is deceived, and the words of Jesus have proved untrue.

Sister Emma has been accused of poisoning her husband, Joseph; of stealing, of lying, and of teaching her children to lie. Brigham Young, in July 1869, in the presence of George Q. Cannon, John Taylor, Joseph F. Smith, Daniel Wells, Brigham Young, Jr., and others, told brothers Alexander and David H. Smith, sons of the Martyr and the "elect lady," that she was "a liar, yes, the *darnedest liar* that lives." It is currently reported, that at the conference in October, 1869, Mr. Young and others, took especial pains to administer "the wormwood and gall" to "the prophet's wife," and to degrade the character of this "valuable and beloved lady," and to "destroy and murder her reputation." "Out of thine own mouth thou shalt be judged!"

If it is enquired, Why have the leading authorities said so much against Emma? we answer, Because she would not endorse their leadership, their doctrines and practices. She would not give to them the sacred records entrusted to her care, neither would she follow them in their flight, nor permit them to have her children. Her voice has always been against the evils that have crept into the church, and especially against the claims of ungodly pretenders. Every effort has been made to destroy her influence and reputation, both in private circles, and before the public, yet her fame is untarnished with those who know her,

and will remain so, while her traducers will have to answer at the bar of public opinion, and ultimately at the bar of a just God. Woman's sex should shield her from rude assaults of either her person or character. Especially should the fair fame of "the prophet's wife," the "elect lady," have been sacred with all who profess to be saints of God. But Mr. Taylor tells us "there is no honor or shame in this generation." It would seem that with some there is not.

As to the real character of the men who once extolled and lauded "the prophet's wife," and who now seek to degrade her, nothing further need be said; their conduct in the premises is a sufficient comment.

"God is just! and his justice will not sleep forever." WATCHMAN.

MIRACLES—THEIR APPARENT DESIGN AND EFFECTS.

BY ELDER T. W. SMITH.

In the following article, we desire to examine the evident character, design, and effects of the miracles wrought through Christ and his apostles, and also, their necessity and utility in this age of the world.

A miracle is defined by Butterworth, in his Concordance, as "a supernatural operation performed alone by the power of God."

To this statement we certainly can not subscribe, for it is contrary to scriptural facts. The miracles of Pharaoh's magicians certainly were not of this character. Neither are the miracles performing, and yet to be performed, by the "unclean spirits like frogs," which proceed out of the mouth of the dragon, the beast, and the false prophet, which "are the spirits of devils working miracles," &c. Rev. xvi. 13, 14. Nor the two horned beast of Rev. xiii. who

"doeth great wonders." Nor the "false Christ's, and false prophets," who "shall show great signs and wonders." Matt. xxiv.

To what extent miracles are supernatural above or beyond the laws of nature in their performance, is a question we do not propose to discuss in the present paper. That many miracles, so called, would appear perfectly explicable, if the principle by which they are done were known to finite minds is admitted. There are those, however, which seem to be the work of a power superior to all law; and indeed the creator of law. There are many things termed miraculous, which are accounted for upon known principles; but to those who are ignorant of the principle, they are wonderful and mysterious; to those who are acquainted with the *modus operandi*, they are of easy solution.—The perfectly accurate, though miniature representation of the human form and features by sunlight action on glass in the Photographer's camera, is to many minds miraculous, yet to the intelligent artist is of easy comprehension.

As we wish to discourse upon a scriptural subject we will use the scriptural idea, and apply the terms miracles, signs and wonders, to those works that are described in the scriptures.

Jesus Christ came before the Jewish people with a claim of unusual character, even that of being the Only Begotten Son of God. To demonstrate this truth, and substantiate this claim, he performed miraculous works. He said:

"Believe me that I am in the Father, and the Father in me; or else believe me for the very works sake." John xiv. 11.

"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works, that ye may know and believe that the Father is in me; and I in him." John x. 36-38.

"But I have a greater witness than the

testimony of John, for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." John v. 37.

"And many other signs truly did Jesus in the presence of his disciples which are not written in this book, but these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." John xx, 30, 31.

From these scriptures, we learn that the works that Jesus did were for the purpose of justifying the claim of Divine Sonship, and from the last quotation, they are designed to establish this truth even to those who have not seen them, but who believe the record of those who did see them.

Paul says that Jesus is,

"Declared the Son of God with power, by the Spirit according to the truth, through the resurrection from the dead." Rom. i. 4.

Our view of this is, that his resurrection declared him to be the Son of God with power, for he says:

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John x. 17, 18.

He therefore possessed the power of reassuming his life after he laid it down; his spirit therefore must be conscious, and possessing the power through the Holy Ghost to resurrect his body, and this power proved him to be the Son of God. It may be said that God raised him from the dead—it is true. So God did all the works that are ascribed to Christ. He said himself, "My Father doeth the works."

It would seem unnecessary to enter upon a description of the time, and circumstances of the various miracles of Christ, as it is presumed that all who read these lines are acquainted with them. The *design* of this display of superhuman power seems to have been to convince those who saw them that he

was the Son of God, yet while this evidently was the design, it does not appear to have had such an effect—or at least no permanent result of this kind, as a general thing, followed with the thousands who saw them. They were performed in most, if not in all cases, in the presence of the disciples, and it would seem for the purpose of establishing *them* in the faith of his divinity and Messiahship, that they might bear an unshaken testimony of the same, for it appears that they were to go forth in all the world and testify of these things, and John affirms that these signs were recorded, that those who read and who hear may believe that Jesus is the Christ, the Son of God. Witnessing such proofs of superhuman power, and evidences of Divine Sonship, they were qualified to appear undaunted before kings and governors of earth, and affirm with great boldness that Jesus is the Christ, his resurrection being the culminating work, and one of the greatest evidences that he was the Son of God with power. But the effect upon the world at large seems to have been lost, for although we have an occasional statement that after witnessing some display of miraculous power, "Many believed on him," this faith seems to have been simply an admittance of the fact that he was possessed of extraordinary power. And such being the case, many would be ready to follow him as a leader, a superior mind, yielding that homage and reverence that thousands are ready to bestow upon any in whom they recognize superior attainments. That this belief in him was but transient, and superficial, is evident from this, that when demanded to admit any exalted truth, or change their manner of life, or to admit the divine character of his mission, they were found to turn away from him and follow him no more, as was the case in John vi., where many who were even disciples turned away. Jesus said:

"Therefore said I unto you, that no man can come unto me, except he doeth the will of my Father who hath sent me. From that time many of his disciples went back and walked no more with him." 65, 66 vs.

A singular phase of human character is presented in the case of some who after witnessing the miracle of feeding five thousand with five loaves and two fishes, said to him :

"What sign shewest thou then, that we may see, and believe thee? what dost thou work?" John vi. 30.

Many miracles of Christ were privately done—a few of which we will refer to. The ruler of the synagogue's daughter, who was raised to life in the presence of Peter, James and John, and the mother and father of the damsel, alone. Mark v. 29–35. The blind man who was led out of the town by the Savior, and who healed him, perhaps in the presence of the few who brought him to Christ. Mark viii. 23–27. The Leper. Luke v. 12–14. The case of the two blind men, Matt. viii. 33–36. There are a few other cases where those healed were commanded not to relate the circumstance of the healing, yet they published it abroad, as also in some of the cases just mentioned. The design of these few miracles of a rather private character, and the forbidding of those who were healed to make it public, may have been to avoid unnecessary publicity, and to prevent his being overtaxed with the claims upon his compassion, of the myriads of sick found at almost every point. He performed equally great miracles, and of the same kind, publicly. There may have been especial reasons, known to himself, why in the few cases referred to, he demanded secrecy. Yet it would hardly appear that the reason was that he did not design miracles to prove his authority and power, and to convince the people that he was the Son of God, for in some and most all of the cases where he enjoined secrecy, his counsel was

disregarded, and extra efforts made to publish the wonder. Again, he rebukes severely several cities, "Wherein most of his mighty works were done, because they repented not," stating that if they were done in "Tyre and Sidon, they would have repented long since in sackcloth and ashes," and because of these works, "It shall be more tolerable for Tyre and Sidon at the day of judgment" than for them. Also Capernaum, which witnessed many of his mighty deeds, was to be thrust down to hell for its rejection of their testimony, which would have led Sodom to salvation, and preserved it till that time, therefore it will be more tolerable for Sodom at the day of judgment. (See Matt. xi. 22–26.) From these facts the idea is certainly allowable, that the design of these miracles was to establish his claims, and to convert those who saw them, or to lead them to repentance, and consequent acknowledgment of his doctrine. The few cases referred to afford no exception to this rule. The remarkable case of the ruler's daughter was not, as the father and mother were present, the rest treated him with contempt, and laughed him to scorn, and were rejected from witnessing the miracle, they had no faith—her parents had. He performed but few works, where no faith was apparent. It is said he could do no mighty works in a certain place except to lay his hands on a few sick folks, because of the unbelief manifest. Now it cannot be allowed that he lacked the ability to perform a miracle, whether people believed or not, for this position cannot be sustained. But the idea seems to be that he could not profitably or successfully do these works; or in other words, the object could not be accomplished because of their unbelief; showing that the design was to convince the people that he was the Son of God.

That the design was to establish this fact is evident from the foregoing arguments, that the effect was of a perma-

ment character, or that the design was in all cases effected is not so apparent, indeed it is evident that although he did "many miracles before them, yet they believed not on him." John xii. 37.

But should it be said, that the result being such; therefore that could not be the design, we answer that such a position is untenable unless it can be shown that the wishes of God in regard to his creatures has always been gratified, and his designs accomplished. Man is said to be a free, moral agent, his future destiny, as well as his present welfare, manifestly is under his own control, and will be dependent on his own choice whether he be saved or damned, happy or miserable, a child of God and inheritor of his blessings now and hereafter, or a servant of sin, and a reaper of the wages—death. The design of Jesus was to save Jerusalem's children, for he said :

"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

His desire was not gratified. Peter said that the Lord was "not willing that any should perish, but that all should come to repentance," yet it is evident that except men repent, they shall perish. God

"Is willing to have all men to be saved and come to the knowledge of the truth," "but he that believeth not shall be damned."

But little argument is needed on this point, as it will be conceded by all, except the advocates of unconditional election and reprobation.

We advance to another proposition connected with this subject, that is that these miracles were not performed independent of, or unconnected with the proclamation of certain truths; facts, promises, and conditions upon which the reception of the promises are based, viz: "The gospel of the kingdom," for it is written that Jesus "Went through every city and village preaching and

showing the glad tidings of the kingdom of God." The kingdom of God cannot be preached outside of a presentation of the claims of Jesus as the Messiah—the Redeemer of Israel—and therefore his claims to the throne of David, &c., must have been urged by him in the preaching of the gospel, as well as his character as the Savior of the world.

Miracles confirmed or attested the word preached. Independently of the proclamation of pure principles, and rational truths, and revealed facts.

Miracles cannot prove the divinity of the character or mission of any man, unless it can be shown that no man can perform signs and wonders except by the power of God; this is inadmissible. Men have and do, and will till Christ comes, perform them by Satanic influence. This fact was recognized by the Pharisees in the days of Christ, for they asserted that he cast out devils, through or "by Beelzebub the prince of devils."

He did not deny the possibility of this power being exerted, but denied the assertion that he did it by Satan's power. If no other power than that of God could work miracles, then it would appear that few could have resisted the evidence of Christ's divine or Godlike power; but it being a recognized principle that Satan had miracle-working power, other claims to the Messiahship and Sonship were presented, viz.: the fulfillment of scripture relating to his birth, the circumstances thereof, his prophetic character, and his mission in general. He was to be a prophet like unto Moses, who was not only a prophet, but a seer, revelator, and lawgiver. Moses was a miracle-working prophet, a lawgiver, and founder of a dispensation or a kingdom—Christ must be like him, and was. Christ appealed to Moses and the prophets as bearing witness of him, and stated to the Jews :

"Had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words."

Being born of a virgin in Bethlehem, of David's lineage, preaching the gospel, healing the broken hearted, &c., riding into Jerusalem as a royal conqueror, and fulfilling the prophets in other ways, he confirmed the word by working miracles.

[TO BE CONTINUED.]

WHAT IS THE GOSPEL?

Paul, the great apostle to the Gentiles, has given a very plain and straightforward answer to the above question. He informs us that it is "the power of God unto salvation." If this be true, how important it is that we become acquainted with its principles and live by them here, that we may be eternally happy hereafter.

Were I to ask, Where is the gospel to be found? the answer would be from all sides, In the New Testament; in the written testimony of the apostles. Herein we have narrated in much plainness, the first principles thereof.

Who are the legal expounders of these all important principles? The same apostle answers, "Those who are called of God as was Aaron."

It is not every one then, who feels within himself that it is right that he should be so employed, but they alone who receive a call from heaven, for, "No man taketh this honor upon himself."

In order to be made a minister of God, and properly qualified to represent truthfully the Lord of life and glory, the call is essential; nay, it is imperatively necessary, that mankind may be rightly taught in the blessed path which leads to everlasting peace.

We read in the same good book, that the gospel has power to save those who obey and live by its precepts, or condemn those who disobey, and refuse to be governed thereby. Inasmuch as this is the case, we see an-

other very important cause why men should be "called of God" to preach his gospel, and why man uncalled should be prohibited from meddling with, or attempting to explain these precious truths, without a commission from high heaven empowering them to act with this authority. For, if men are rightfully informed in regard to these great truths, and their obedience is based upon this information, it is peace and joy to their souls; but if wrongly informed; if an incorrect idea of the truth be presented; if wrong principles are taught, and obedience is again founded upon this erroneous basis, how awful the consequences,—who can estimate the sorrow and misery resulting therefrom.

We are again informed that man can only understand the things of God by the Spirit of God which is in him, and that God qualifies those whom he calls by giving them his Spirit; which Spirit will enable them to "rightly divide the word of truth," and prevents them teaching that which is in opposition to it.

The reasons for all this precaution, and for the safeguards that are thrown around the calling of men to preach the gospel, and for the Almighty reserving to himself the right to call, are to my mind very plain; and ought to be to every other right thinking person.

The ultimate design of our great Benefactor, is to establish upon the surface of this beautiful earth, universal peace and happiness; to weld together one grand chain of brotherhood, that the scripture may have its fulfilment where it declares "There shall be one Lord, and his name one, and he shall be king over all the earth."

We look abroad upon the face of the land, and find that the inhabitants thereof are divided and sub-divided, both with regard to temporal governments, and also those things which pertain to their spiritual happiness hereafter. All this is the result of

the working of the power of darkness in man; of a wrong understanding, or, of an erroneous course of education, resulting from the course of procedure we have been speaking of; men running before they have been sent, declaring themselves to be authorized teachers of the gospel when they have received no commission whatever, not having received of that power by which God qualifies those whom he calls. The consequence has been, they have taught instead of the gospel, their own opinions, or in other words, they have "taught for doctrine the commandments of men." The main object, then, or to say the least, one of the grand designs of our Almighty Parent in reserving the right to himself to commission man, and empower him to preach his gospel, is that he may truly have the spirit of his mission, and that the above evil results may be avoided; that the gospel may have its work among men, and a people be prepared to meet the King when he shall come to establish his kingdom on the earth.

The apostle Paul has left on record some evidences of his understanding of the great importance of the responsibilities resting upon all men that claim to preach the gospel. Hear him.

"Though we, or an angel from heaven preach any other gospel unto you than that which we have have preached unto you, let him be accursed."

If the curse of God rests upon all who preach not the gospel, but something else instead of the gospel, though it should be Paul or an angel, would it not be very wise for all who hold a ministerial commission in the church of the saints, our own church, to carefully examine that which they teach, that they may not come under the curse herein predicted.

It may be a very easy matter to declare from the public stand, things which are not true; doctrines that are not compatible with those of the gospel of

Christ; but who can estimate the evil resulting therefrom. Let all take to themselves Paul's exhortation to Timothy:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

And ever remember, that speculative theology upon subjects that we do not understand, and that the word of God does not approve of nor sustain, tends to an inharmony, and a division of men, where a plain statement of first principles in a proper spirit, has the opposite effect. Y. Z.

GATHERING OF ISRAEL.

BY ELDER H. S. DILLE.

[Continued from page 36.]

It is of Ephraim and Manasseh that Jacob says:

"He [Manasseh] also shall become a people, and he also shall be great; but truly his younger brother [Ephraim] shall be greater than he, and his seed shall become a *multitude of nations*. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh; and he set Ephraim before Manasseh." Gen. xlviii. 25, 26.

Now, keep these facts before the mind, viz.: That the blessing of Jacob upon the head of Joseph calls him "a fruitful bough," and that his blessing extends to the bounds of the everlasting hills; and that from him, or his seed, comes "the shepherd, the stone of Israel;" that Moses says, his "*horns are like the horns of unicorns*;" that "with them he shall push the people together to the ends of the earth;" and also that "they are the *tens of thousands of Ephraim*, and they are the thousands of Manasseh." And then remember also that Jacob said his name should be named upon the lads; and that we

are further told that they (Ephraim and Manasseh) were called Israel. And further, that when Israel was divided, one nation was called "Judah;" the other, sometimes called "Israel," and sometimes "Ephraim."

With the above facts proven, we arrive at the following conclusion, viz.: while the Shiloh, or Messiah, comes from Judah, "the shepherd, the stone of Israel," is another person, and must come from the seed of Joseph. That while the people are to be gathered to Christ, of the seed of Judah, they are to be gathered by "the shepherd" of the seed of Joseph.

We are now prepared to enquire, How is this to be done?

"His horns are like the horns of unicorns."

What is symbolized by horns?

The word horn is "employed in the Old Testament as an emblem of power, honor, or glory. Hence it is frequently employed in prophetic visions, instead of kings and kingdoms."—Union Bible Dict.

That this definition is correct, is proven by numerous passages. "Ten horns" represent ten kings or kingdoms; "little horn" represents another king "diverse from the first." Dan. vii. After the angel had predicted the birth of Christ, as heir of David's throne, Mary, his mother, in the joy of her soul, exclaims:

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people; and hath raised up an *horn* of salvation for us, in the house of his servant David." Luke i. 67, 68.

Many other proofs might be brought, but these will suffice.

Ten kings were ten "horns." One king, in the same chapter, is called "*a horn*," in the singular. Christ is called "*a horn* of salvation," also in the singular. But of Joseph, Moses says, "his *horns*," signifying more than one. Then immediately follows the declaration, "with them [*i. e.* the horns] he [Joseph] will push the people together;" and then declares "they are the tens of

thousands of Ephraim, and they are the thousands of Manasseh;" clearly proving that the *power* or *authority* to gather Israel, must be given to those who are to be raised up from the two tribes of Ephraim and Manasseh; and that these, during the time of gathering, will represent the whole house of Israel, as Moses and Aaron and the seventy elders represented that people, when God led them up out of the land of Egypt.

Having found what the two "horns" of Joseph represent, we will go again to the 37th chapter of Ezekiel, and enquire, What are the "two sticks," so intimately connected with the gathering?

In Gen. xlix. 34, we read that the Lord sware unto Joseph:

"I will raise up Moses, and a *rod* shall be in his hand, and he shall gather together my people."

We find this afterwards literally fulfilled. That by this *rod in the hand* of Moses, Moses proved his divine mission, produced the plagues of Egypt, divided the Red Sea, and brought forth water from the rock of Horeb. By what power was this done? I answer, The *word of God* in the hand of Moses. Had not God commanded Moses thus to use his rod, there would have been no more power in that rod than in any other stick; and yet it was by that rod that Israel was delivered. The word of God gave it its wonder-working power. This fact being proved, I would ask, Can we arrive at any other rational conclusion than that the "two sticks" are the word of God in the hands of those divinely appointed to gather the "two nations into one, "upon the mountains of Israel?" To my mind this is perfectly consistent; and, in fact, the only explanation that can be given of what is meant by the "two sticks."

But we are thankful that we are not left in doubt upon this subject, for the Lord himself explained the whole matter to Joseph, hundreds of years before

this prediction of Ezekiel was uttered. He says:

"Wherefore the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and that which shall be written by the fruit of the loins of Judah, shall *grow together* unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins, and bringing them to a knowledge of their fathers in the latter days; and to a knowledge of the covenants." Gen. 1. 31.

When is this to be done?

"In that day when my work shall go forth among *all* my people, which shall restore them, who are of the house of Israel in the last days." Gen. 1. 32.

Here we have the fact demonstrated, that the sacred writings of the seed of Joseph and the sacred writings of the seed of Judah, are to "grow together;" and that these shall be the means of "the confounding of false doctrines," and "the laying down of contentions," and bringing about a union between the "two nations." It being proven that these sacred books are the "two sticks," and having proven also that the two "horns" of Joseph indicate the power, or authority, vested in Ephraim and Manasseh, we next enquire:

Are these two "horns" to act separately, or together?

Evidently they are to act together; because this power or authority to gather Israel comes by the word of God; and it is declared that "the stick of [word of God for] Joseph" "is in the *hand of Ephraim*;" or, as we may say, in other words, in the hands of one who comes from the loins of Joseph, through Ephraim, and who is called "the shepherd, the stone of Israel;" and "with them shall *he* push the people together to the ends of the earth." The "two horns" of the "ram," (Dan. viii.) whose "two horns were high," represented two lofty powers united in one head. So with the two horns of Joseph. These horns, I suppose, like the

"two sticks," represent the word of God, with the addition of *authority* to preach, and to administer the ordinances of God's kingdom.

This is evident from a promise of the Lord to Joseph. After speaking of Moses and his work of gathering Israel, he says:

"And it shall come to pass that they shall be scattered again; and a branch shall be broken off, and shall be carried into a far country; nevertheless they shall be remembered in the covenants of the Lord when the Messiah cometh; for he shall be manifest unto them in the latter days, in the 'spirit of power;' and shall bring them out of hidden darkness, and out of captivity into freedom." Gen. 1. 25.

How is this to be accomplished?

"And again a 'seer' will I raise up of the fruit of thy [Joseph's] loins, and unto him will I give power [authority] not to the bringing forth of my 'word' only saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the *last days*." vs. 30.

Then follows the declaration already quoted, "The fruit of thy loins shall write; and the fruit of the loins of Judah shall write," with the further promise that both shall "grow together."

This promise of a "choice seer" is also reiterated in the Book of Mormon, and the Lord declares that he, (the choice seer,) will bring forth "my [the Lord's] word;" and the Lord, through Nephi, adds:

"I will give unto him that he shall write the writing of the fruit of thy loins, unto the fruit of thy loins."

This declaration has been literally fulfilled.

A branch of the house of Joseph was broken off; "his branches run over the wall;" they went over the sea; and were carried into a far country. But this branch were of the tribe of Manasseh, as is clearly proved by reference to Alma viii. 1:

"I am Amulek; I am the son of Gidonah * * * and Abinadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a

descendant of *Manasseh*, who was a son of Joseph, who was sold into Egypt by his brethren."

The "*he*" who was to write the writing of the fruit of the loins of Joseph was *one*, not two, or many. He is called the "choice seer." And now, as the Book of Mormon is a record of a branch broken off from the tribe of *Manasseh*, how can it be a part of the "stick of Ephraim?" We answer, All the sacred records of the children of Joseph belong to the stick of Joseph; and further, that in the gathering dispensation Ephraim represents "*all the tribes of Israel his companions.*" The Book of Mormon came into "the hand of Ephraim" when it began to speak as though the fruit of the loins of Joseph "spake from the dust," as predicted by Nephí. This was brought forth by Joseph Smith, the "choice seer." Immediately after, the stick of "Judah, and the children of Israel his companions" also came into his hand, and was re-translated and made meet to be put with the stick of Joseph. And then followed revelations containing a law for God's people in these last days, to bring together and unite all the sacred records into one. Of him the Lord has said:

"Verily, verily, I say unto you, no one shall be appointed to receive revelations excepting my servant Joseph Smith jr., for he receiveth them even as Moses." B. of C. xxii. 2.

Here then, we find a union of the "horns" and the "two sticks," and here also we find the "choice seer." It is declared that all former covenants are done away in the new and everlasting covenant; the gospel, as restored to earth, by revelation, through him.

But did *he* gather Israel? No. He only brought forth the gospel, by means of which Israel is to be gathered. He has been slain and the children of the covenant are yet scattered. Where then is our hope? It rests in the promise of God, through him, to his

seed. The Lord, speaking of Joseph the Martyr, says:

"This anointing have I put upon his head, that his blessing shall be put upon the head of his *posterity* after him; and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in *thy seed* shall all the kindred of the earth be blessed." B. of C. cvii. 18.

Again he says:

"It shall come to pass that I the Lord God will send one mighty and strong, *holding the sceptre of power in his hand*; clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, to arrange by lot the inheritance of the saints, whose names are found, and the names of their fathers, and of their children, in the book of the law of God."—Revelation given Sept. 1832.

And again:

"Behold I say unto you, the redemption of Zion must needs come 'by power'; therefore I will raise up unto my people a man, who shall *lead them like as Moses* led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power, and with a stretched out arm; for as your fathers were led at the first, *even so shall the redemption of Zion be.*" B. of C. c. 3.

Here is another character to follow the "seer" by whom the sacred records were brought together in one. His was a preparatory work. But the Lord here declares to him, "*In thee and thy seed shall the kindred of the earth be blessed.*" Paul says of the like promise made to Abraham, "*He saith not unto seeds as of many, but unto one, and thy seed which is Christ.*" Gal. iii. 16. This promise to Abraham is to be fulfilled in "Shiloh," from the loins of Judah. The "seed" of the choice seer, by Paul's rule, can apply to but *one*. Is not this "the shepherd, the stone of Israel," from the loins of Joseph?

What is the first business of the shepherd who finds his flock scattered

upon the mountains? Certainly to hunt them up, and gather them home to the fold.

This man is "to set in order the house of God, and arrange by lot the inheritance of the saints;" or, in other words, prepare the fold. Then "he shall lead them like as Moses led the children of Israel." How? "With a stretched out arm." We have a graphic and thrilling description of this event in Ezek. xx. 33-36:

As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you saith the Lord God."

Having, as we believe, found the "shepherd the stone of Israel, we would ask, Is he to perform the great work of gathering alone, because he stands at the head of this grand movement of the last days? No; no more than did Moses perform his work alone. He was assisted by his counsellors, Caleb and Joshua, the seventy elders and the whole priesthood of Aaron. No more than did Jesus perform the work of proclaiming the gospel alone; he being assisted by the twelve, the seventy, and many others. The Lord says concerning this work:

Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks." Jer. xvi. 16.

There is also to be an ensign or standard around which Israel will rally in the gathering dispensation.

"And in that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek; and his rest shall be glorious. * * * And he shall set up an ensign for the nations,

and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Read Isa. xi. 10-16.

The "root of Jesse," the "ensign," is Christ. We have proved that he is the one to whom the people are to be gathered. How is he to be set up as an ensign for the gathering? By his gospel, as contained in the sacred records united in the hand of Ephraim. This standard or ensign is to be borne by the "fishers and hunters" under the "shepherd the stone of Israel." The "fishers" and "hunters" are the holy priesthood, divinely appointed to gather scattered Israel into the fold of Christ, that they may "become one nation in the land upon the mountains of Israel."

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

*Near Mission San Jose, Cal., Dec-
ember 28th, 1869.*—We were very kindly received at Bro. Thomas J. Andrews' in San Francisco, where we were entertained most of the time, though we visited Bro. Roberts and others of the saints, and our friends and relatives. We passed the time in studying the scriptures, answering letters, and visiting such parts of the city as afforded us instruction and interest.

We held two meetings both Sundays during our stay, but through lack of proper notice, or public interest, we did not draw a very full house. Unto such as did come we endeavored to preach the gospel of Christ, and not without encouragement.

I enjoyed my stay in the city very much. The city is built partly on level ground, and partly on various hills and prominent places, commanding beautiful views of of the bay, and having so mild a climate, it is indeed a pleasant place. Bro. Andrews very

kindly took us out to the ocean's shore in his buggy. The road out was smooth and well graded. We visited the cemeteries on our way. They are beautifully laid out, and ornamented with costly monuments, rare shrubs, flowers and trees. We saw one splendid monument of some senator, having his life size bust carved in marble. We also saw the Chinese receptacle, or temple where they place their dead before shipping them back to their native land, for every one of them is bound to return dead or alive, as we are informed.

After a time we were beyond the cities of the living and the dead, passing by wide stretches of land taken up by speculators in the guise of homestead societies. We saw a long reach of sand hills that yearly draw nearer to the city. First it is washed out of the sea, and then drying it is borne inland by the winds. Rounding the cliffs, we drove past the Cliff House, and went down upon the sandy beach, and were on the shore of the western ocean. Before us it lay like a thought of eternity, the stately ships going out and sinking away beyond its farther verge where is seemed to blend with the sky. We drove along on the hard, wave-beaten, sandy beach, to where a great ship lay wrecked and bedded in the sand. She came in one dark, foggy night, hailing from Spain, laden with nuts and fruit, and mistaking the light of the Cliff House for the light house north of the Golden Gate, the entrance to the bay, she drove right on to the sand, and became so imbedded that it was impossible to remove her, so she lies a wreck on the waste of sand. Getting out of the buggy we went down close to her bows, and I dipped my hand in the great Pacific. Gathering a few shells, we came back along the beach, much diverted by watching the ridiculous little snipes, running and bobbing about on the sand in quest of worms left by the

tide. Going up to the Cliff House, we spent an hour in watching the waves thunder in on the shore, and the seals climbing up to sun themselves on Seal Rock. Some clambered awkwardly up the sides, wet and sleek from the water, others dry and brown, sleeping in the sunshine, or barking and fighting on the very summit of the high rock. As evening was approaching, we were obliged to return without half satisfying our curiosity.

Christmas found us in San Francisco. What with the splendid dinner Sister Andrews got up for the occasion, and the gay holliday aspect the city assumed, the day passed well enough. If the thought of absent friends and other days threatened a visitation of the blues, a recapitulation of the choice blessings of God vouchsafed us, dispelled them, and they but made more tender and grateful hearts otherwise too unrealizing and unappreciative.

We visited the art galleries in the city, and saw many beautiful views of Yo Semite Yalley. We often went down to the bay to see the shipping, and once were favored with seeing the exit of a large steamer bound for China. Proudly she walked away over the waters sending up her flag, and booming her farewell gun.

Monday, the 27th, found us waiting for the Oakland ferry boat, at the wharf, at four o'clock p. m. The trip up here was swift and agreeable. While on board the train, in addition to the usual number of news agents and peanut venders, there came around a fair young deaf mute asking charity of the passengers by means of modestly printed cards, stating her name and afflictions. Being ourselves so much the children of circumstances, wafted on a great mission by the wings of kindness, we had no argument that closed the scantilly filled purse, so gave with many our small donation. At the junction Bro. Stivers waited our coming, and brought us to his house.

FORGIVENESS.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: and if he hear thee, thou hast gained thy brother." Mat. xviii. 15.

How many Latter Day Saints obey this injunction of scripture? I presume if they see another brother, they will tell him quicker than they would go and obey this text. I would say just here, that this is one thing that I fight hard against. But I find myself going astray in this same thing. I find that it is pretty hard work to humble one's self so much as to ask forgiveness of one of the brothers. Jesus said unto Peter, when asked how oft he should forgive his brother:

"I say not unto thee, Until seven times: but until seventy times seven." Mat. xviii. 22.

Says one, that is pretty hard. If brother so and so does me an injury, that I must go and tell him his fault. He knows his fault as well as I do, and he must come and acknowledge that first, and then I will forgive him. To me this has looked most reasonable, but it is not scripture. We also read, in Luke xvii. 3:

"Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent forgive him."

We can all see what we should do in case of hardness between brothers; and we also read, in Romans, what we should do to an enemy.

"Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil but overcome evil with good."

How much more we should be like saints if each and every one of us should obey the injunctions contained in these passages of scripture. It would not be as at present, when there is a little hardness between brothers, that neither one is willing to bend, but would rather

break. It is strange, but true, that we can see faults in others, and at the same time have the same faults ourselves. May we all, by the help of God, be able to see and walk aright, and do to others as we would have them do to us, is the prayer of a
BROTHER.

Thread of Love.

A tall chimney had been completed and the scaffolding was being removed. One man remained on the top to superintend the process. A rope should have been left for him to descend by. His wife was at home washing, when her little boy burst in with "Mother! Mother! they've forgotten the rope and he's going to throw himself down!" She paused—her lips moved in the agony of prayer—and she rushed forth. A crowd was looking up to the poor man who was moving round and round the narrow cornice, terrified and bewildered. He seemed as if at any moment he might fall or throw himself down in despair. His wife from below cried out, "Wait a bit, John"—the man became calm—"take off thy stocking, unravel the worsted;" and he did so. "Now tie the end to a bit of mortar and lower gently." Down came the thread and the bit of mortar, swinging backwards and forwards.—Lower and lower it descended, eagerly watched by many eyes. It was now within reach, and was gently seized by one of the crowd. They fastened some twine to the thread. "Now pull up." The man got hold of the twine. The rope was fastened on. "Pull away again." He at length seized the rope and made it secure. There were a few moments of suspense, and then, amidst the shouts of the people, he threw himself into the arms of his wife, sobbing: "Thou hast saved me, Mary." The worsted thread was not despised—it drew after it the twine, the rope, the rescue!

Ah, my friend, thou mayest be sunk very low in sin and woe, but there is a thread of Divine love that comes from the throne of heaven and touches even thee. Seize that thread. It may be small, but it is golden. Improve what you have, however little, and more shall be given you. This thread of love, if you will not neglect it, shall lift even you up to God and glory. "Who hath despised the day of small things?"

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., February, 1, 1870.

DUTY OF PRESIDENT OF DISTRICT.

Some one is wishing us to define the duty of "the presiding officer of a district."

We would wish to give an answer to this question, if it is to be called a question, with as little circumlocution as possible, and still we feel morally certain that not one in ten of our readers will really attempt to carry out in their respective fields of labor the duties prescribed.

First.—The presiding officer of a district should seek to obtain the good will of the congregations, and the individuals of which his district is composed.

Second.—In securing this good will, he should be humble, faithful and diligent.

Third.—His first duty toward those under his charge, is to seek unto the Lord for wisdom, that he may be aided and instructed to direct the affairs entrusted to him successfully.

Fourth.—He should be a firm friend to the truth. His duty under this head would imply that he must speak the truth himself, encourage it in others, and reprove the disregard and the want of it in others.

Fifth.—He must be gentle. In this light he must not be heady, high-minded or obstinate, neither in his preaching

to the world, nor in his demeanor to the saints.

Sixth.—He must be an open, avowed and honest enemy to wrong, oppression, false doctrines and false practices. Under this rule of conduct, he is authorized to silence elders preaching in his district, transient or local, if they preach false doctrine, or if they transgress the rules of morality which are known to obtain in the church, and by which the members should be governed.

Seventh.—He should preach and secure the preaching of others within his district. If at all practicable, he should travel in his district constantly, opening new fields of labor; filling stated appointments; and securing by a guarded, careful walk and conversation, the favor of the people, that they may be induced to listen to the preaching of the word.

Eighth.—He must realize that upon him to a great extent rests the entire moral responsibility of the district. He is supposed to be the representative of the saints comprising the district. As such a representative, if he is dirty in person, and disorderly and unclean in his dress, so will it be understood are his constituents. He must therefore be clean. If he be rough in language, profane, light, using foul and indecent language in private, and uncouth language in public, of just such material will it be understood is his congregation of saints composed. He must therefore be chaste and clean in his conversation.

Ninth.—He must be impartial as a judge. Under this rule he must be

closely discriminating in his choice of elders to take charge of congregations upon special occasions. He must not assume a right which is not his. He may preside at branch meetings, but it is not his right so to do. He may preach in a branch, and may call upon the branch authorities to call special meetings. It is their duty when requested by him to call meetings to do so at once, without delay. He has a right to enquire into the standing of any member in the branch, but it is his duty to make his inquiry of the officers of the branch. It is his duty to notify officers of branches of that which he requires of the branch; of all baptisms and confirmations to which he attends in their respective branches.

Tenth.—He should give official notice of all specific changes in the business of the district conferences and other matters of general importance. He should see that all branches under his charge are properly instructed as to time and place of holding conferences, and should himself attend the sessions of conference.

Eleventh.—It is his duty to encourage the talent in the various officers of the various branches, and upon all suitable occasions call out and uphold those who are of lesser priesthood and talent.

Twelfth.—It is his duty to hear every official and proper complaint. It is his duty to discourage and refuse to hear every unofficial and fault finding complaint, more especially should he do this in the priesthood, more especially still in the elders.

Thirteenth.—It is his duty to keep

his OPINION of the merits of individual quarrels and differences to himself, except when called upon to decide officially; in fact, he is not fit to preside in the trial of any cause concerning the merits of which he has expressed an opinion.

Fourteenth.—He should be a thorough Christian. Under this rule we embrace the following list of duties: It is his duty to be a good son, if he have parents; a good husband, if married, if not married he should be a gallant, but virtuous gentleman; a good father, if he have children. It is his duty to be courteous and friendly to all, remembering this rule more especially "to the household of faith." Remark: No natural churlishness of temper will make this rule any less imperative. It is his duty to be studious, active, energetic, unfailing; true as a brother, friend, neighbor, citizen, and child of God. It is his duty to be frank, kind, and firm; neither swerving from direct duty by entreaty of friends, nor threats of enemies. It is not his duty to be eloquent and a great speaker, though if he possess these gifts it will be to his advantage. It is his duty to be sober. No drunkard or dram drinker is fit for this position, and should neither be chosen, nor sustained. It is not his duty to boast or wrangle with those placed under his authority, nor assume dictatorial power. It is his duty to be outspoken against vice. He should give it neither countenance nor quarter; nor while he condemns it, should he rail at individuals. It is his positive duty to refrain from hearing and retailing slander; nor should he circu-

late evil tales though they be true.

In addition to these duties above recited, we give a "few," from "Thomas Thoughtful," by him obtained from "they say." We give them insertion though not giving them additional nor official sanction.

"A presiding elder of a district, (or branch for that matter), is to know all about every body in his district, (or branch)."

"It is his duty to be up first in the morning, and to kindle every official fire in the district. He is morally and physically, as well as officially responsible for all the doctrine taught in each branch of his district; as well as the moral, physical, social, and official standing of every elder, priest, teacher, deacon, man, woman, and child in the district."

"It is his duty to know everything, appertaining to every man's duty, and to see that every man lives up to that duty as he understands it."

"It is his duty to listen to every story which any one in his district may want to tell him, and is to be able to tell at once what the matter is, who is to blame, and what the proper remedy is. In this connection, he is supposed to be able to enforce his decision *any how*, whether all parties are willing or not. Still further, when he hears what brother Timothy says about brother Jacob, he is to conclude, of course, that the story has but one side, and he must give his opinion accordingly; in fact, he must not be supposed to have any opinion only according to the first tale which is told." "It is his duty, when visiting a branch, to be sure to go to

all the houses in the branch first. The reason for this rule is, if he goes to any one of them *first*, he is partial to the saints in that house and the rest may be offended." ("Traveling elders will do well to make a note of this.")

"He must make it a rule to retail in every house which he visits, and he must visit all in his district, everything which he has heard said about the inmates of that house, by those of every other house that he has visited." You see if he does this, he will have ample room to exercise his authority as presiding elder, by empanneling courts of elders to try offenders, &c."

"It is his duty to consult his own feelings in all his official acts, and is to remember that he is the one in authority, and the people must submit."

"It is his duty to be eyes, hands, head, heart, lungs, legs and tongue for all the officers of the district." "He is to bear the blame if any of them refuse or neglect to preach, when called upon or not." "As often as possible he is to ask all of them to occupy the stand at once;" and if he finds a *good, reliable*, faithful, willing man in the district, or in a branch, he is to let appointments remain unfilled, and make no new ones for this man to fill, if there is a Seventy, or High Priest in the district, no matter whether the Seventy or High Priest can not or will not fill said appointments." "He is to preach upon all and every possible occasion;" must never be tired in body or mind; must bear all his own traveling expenses, work all the day time with his hands, sit up nights to study the scriptures, must go at all calls of

the sick in every direction, in all kinds of weather, and at all hours of the night; must have all power over sickness in his own person, and must cure in every case, or he is in fault and is not living right."

"It is his duty to be as eloquent as was Paul, as persuasive as Peter, as patient as Job, as wise as Solomon, as meek as Samuel, as strong as Samson, as loving as John, as faithful as Daniel—in short, just think of all that the ancients were and all that they were not—and that is the man."

"Now readers of the HERALD, we have been considered by many as lacking in the learning of the law, as the earlier sages of the work held its construction; but we have offered the foregoing instructions upon the duty of a presiding officer of a district, with the view of carrying some definite idea to the minds of those who might be wishing to provide themselves against their day of need."

If any of you find any duty named above which is not in accordance with law, do not obey that rule. If on the contrary, you find any or all of them to be according to law go and discharge them if you be a president of a district or branch.

HYMN BOOK.—The Hymn Book is under process of construction. As we propose to do the work upon it in the office if we can secure a binder, it will take some time longer than it would did we get it done by some other printing house. We therefore ask for a greater latitude of patience than we

otherwise would. All we can say as to the time of its issue is, that as soon as possible it shall be on sale; nor can we promise more definitely as to its price.

Brother E. Banta, attended the Two Days' meetings at Capron and Marengo.

Brother Samuel Powers and Brother Banta were at Burlington together. Brother Samuel Powers attended the one at Janesville, Wisconsin.

At these several places the brethren were well received. Indeed from every indication we believe that there was an awakening of the saints as well as an inquiry from them that are without.

We notice the existence of a branch of the church at Mont Diablo, California, which originally consisted of twenty-one members. From this number there have been removals of seven; five who have taken their letters, and two who have not.

This branch is at or near Nortonville, California. Our attention was lately called to it by Bro. Thomas R. Davis. It was called the Mont Diablo branch.

QUERY COLUMN.

Q.—Do the authorities of the Church of Jesus Christ of Latter Day Saints set forth, unqualifiedly, the assertion, as a rule of faith, that there is no salvation for mortal man outside of the church.

A.—It is not an assertion made by the authorities of the church. It may sometimes have been made by elders whose zeal exceeded their knowledge;

but when so made by them was understood to be qualified. Numbers of the human family will be saved with a salvation; but as the church holds it, nothing but obedience to the celestial law of which the gospel is a part, will save a man in the Celestial Kingdom of God.

Correspondence.

AUSTIN, Lander Co., Nev.,
December 31, 1869.

Bro. Joseph Smith:

I arrived here on the 20th, on which day my wife was taken down with lung fever. She is better. Pray for her that she may recover.

I have preached seven times, and baptized five. More are nearly ready to take up the cross.

To-morrow I shall organize a branch here of about twenty-two members.

I shall remain here till the 15th or 20th of January, then return to Utah. Bro. Blair writes good news. There is much anxious enquiry here for the truth. Court House crowded every evening. The *Herald* gives much satisfaction in this vicinity.

Your brother in Christ,
E. C. BRAND.

KEOKUK, Iowa,
January 10, 1870.

Bro. Joseph:

To-morrow, I expect to leave for my field of labor. I have not heard from, nor seen any thing of Bro. A. Benson, and I concluded to go on alone, and try, God being my helper, to make one "good elder," and pray that God may send me another.

I have been laboring in Farmington, Croton, String Prairie, Montrose, and this place. I find the brethren, generally, firm in the faith, and trying to do the best

they can. It is true, they complain of coldness, but I think that they are generally doing pretty well. I see nothing to complain of, except some disaffected members among them, and some holding the office of elder. I think there should be more stringent dealings with members holding the office of elder, than has been heretofore.

Yours in love,

JOHN A. McINTOSH.

KEWANEE, Illinois,
December 17, 1869.

Bro. Joseph:

Having just returned from the Conference at Canton, I write to say that we had a pleasant and profitable time, all things considered. The attendance was as good as could be expected considering the condition of the weather. The business of the Conference was transacted promptly, and in that spirit of brotherly love so much to be desired among saints. The Sabbath was devoted exclusively to preaching the word, and the elders responded to the call to speak in defence of the faith with marked ability. Elders H. Bronson, of Princeville, George Schute, of Galva, and the brothers Thomas and Edwin Stafford, were the speakers of the day. A number of strangers were present, and we think good will result from the efforts of the brethren.

I must also say that the Canton saints were very kind to those from a distance. They seemed to vie with each other in trying to make us happy and comfortable.—Such meetings tend greatly to bind the saints together, and bring them to a unity of faith.

After leaving Conference I visited Henderson Grove, in company with brothers Shute and E. Stafford. Spent a profitable time with them, instructing and exhorting the saints, and preaching the word. Several strangers came to hear, and we hope good will result. One was baptized by

Bro. Stafford while we were there, and we left the saints rejoicing.

Galesburg, Ill., Jan. 5, 1860.—I left home last Thursday in company with Bro. Stafford, on a preaching tour. He intends going with me. We have already visited Galva, Victoria, and Knoxville. We find the saints generally well and trying to live right.

We expect to go from here to Henderson Grove. From there through by Bro. Cadman's and Millersburgh to Buffalo Prairie, crossing the Mississippi to Davenport, Wilton, and Iron Hill. If the weather permits, and our health holds good, we will try to visit these places and get back in time for our next March Conference.

J. S. PATTERSON.

VIOLA, Wisconsin,
Jan. 15, 1870.

Bro. Joseph:

Preserved through the mercy of God from a malignant disease, (the typhoid fever), with which my mother-in-law, her son, and my wife were afflicted, for the space of four months; I have again started after their recovery, on a winter's campaign, to preach the word, and this on entirely new ground, where the people seem to be willing to hear and investigate; judging by their turn out; and prejudice is fading away to a great extent, as soon as our true position is understood by them.

Pamphlets, (English), including Voice of Warning, would assist greatly in enlightening the minds of the people, and would be thankfully received by me for gratuitous distribution, should it be thought advisable to send them to me for that purpose, at least under present circumstances.

I am canvassing for the *Herald*, *Zion's Hope*, and *New Translation*, but money is such a scarce article here, that many, although anxious to take the same, have to forego that pleasure for aforesaid reason,

which I am sorry to say is the fact in my case also, for I am, (or we are), unable to take the *Herald* any longer, at least until fortune should smile brighter; and favor us more, in a pecuniary point of view.*

My getting married does not hinder me from traveling, nor has it diminished my ardor in the glorious cause. I am as before, willing to do the best I can for the same—according to my present circumstances.

Please answer these questions: Will those events recorded in Zechariah 12th, 13th, and 14th chapters, from the 1st to 16th verses, and in Ezekiel the 38th and 39th chapters; also in Revelations 19th chapter, especially from the 17th to the 20th verses, transpire before, or after the Millenium? Are they to be confounded with the one as recorded in Revelations xx. 8, 9?

With the fervent wish for the prosperity of Zion, and ever remembering your kindness toward me, I subscribe myself,

C. W. LANGE.

[What answer will our biblical students furnish?—Ed.]

CARSON VALLEY, Nevada,
December 27, 1869.

Bro. Joseph:

I am with you heart and hand in the latter day work, but am the least of all saints, not worthy to be called one. The work is moving slowly here. We meet every Sunday, in our branch meeting, and are blessed of our Heavenly Father with his Spirit. Bro. Blair has done much good here to strengthen us by his preaching. Many believe, in this neighborhood, and I hope will soon join with us. Our branch is in good condition, and unity.

We experienced a heavy earthquake last night. It lasted about a minute. It brought a terror on many of our neigh-

*The HERALD is sent to those entirely in the field free—we will send it to you, Bro. Lange.—Ed.

bors. The Lord is calling by shaking his foot stool. Remember us in your prayers.

May the blessing of God be with you, is the prayer of your humble servant in the gospel of Christ.

DAVID R. JONES.

GALESBURG, Jasper Co., Mo.,
Dec. 29, 1869.

Pres. Joseph Smith:

The saints in this place are well, health good. Spiritually, we all have our faults, and it will take time to overcome, but I believe that time waits for no man, and eventually may leave some far in the back ground.

The thoughts of a place for us to settle occupied my mind so much, and hearing of a new country settling up about one hundred miles south-west of here, although not well, I left home on December 8th, and returned December 25th, in company with Heber Chipman, David Eccles, Jun., and Charles Bird. We found every thing we wished for,—far better than we expected. The soil is the best; from five to eight feet deep, as black as you would wish. Timber in abundance; water, clear spring streams, every mile or so, running from the hills through beautiful valleys. Rock on the hills, of any size or shape; and in fact, all is there that we could wish for, and all we want is saints to come and get homes. All that want homes with us, must come early in the spring, for claims are taken very fast; and as this is land belonging to government, we will either get it as homestead, or preemption. This land lies north, and joining the Cherokee nation, thirty-five miles west of the Verdigris river, on the streams known as the Canas. We locate between the Big and Little Cana, on what is known as the government strip.

Those of the saints who wish to come to our country, as early in spring as they can, had better come to Kansas City, thence to Fort Scott, by rail. From Fort

Scott the route will be to the Catholic Mission; there they will cross the Neosho river; from thence to Oswego; from Oswego to Westralia, on the Verdigris river; there they will ford at the mill; from there, they will go to Little Cana, twenty-five miles west of the Verdigris. Our settlement will be ten miles west of Little Cana, on Turkey creek, from which it truly derives its name, for there are hundreds of them, and deer also.

I expect we shall return out about the 15th of January, to build log houses and prepare to move. We expect a hard time the first year; but with the hopes of the future, and the Spirit of the Lord to comfort, we expect to overcome.

Praying that the Lord will bless all your efforts in carrying out his purposes, and in establishing God's people in righteousness, where they can prepare themselves for his coming, is the desire of your humble servant.

STEPHEN MALONEY.

SAN JOAQUIN, California,
November 28, 1869.

Bro. Joseph:

There are many evidences of the power of God made manifest among the saints, by the gifts of the gospel, one of which occurred during the session of our last Semi-Annual conference, held at Washington Corners, Alameda Co., Cal., Oct. 6th to 8th, 1869.

Bros. W. W. Blair, James W. Gillen and Daniel P. Young, were called upon to administer to a young sister by the name of Holmes. They bowed in prayer to God, and each received a testimony that she would be healed. They then laid their hands on her, and when Bro. Blair took her by the hand and commanded her, in the name of Jesus Christ, to arise and walk, (and by the way, she had not walked any before for a year and a half, so her mother who is not a member of the Reorganized church, told me), she got up at

once and dressed herself, and walked into another room, and when supper was ready, walked into another room, and up a step about a foot high, and sat at the table with the rest, and ate her supper. She is now able to do considerable work, and is still improving in health, so I was informed yesterday.

There have been a good many persons (not members of the church) to see her, and have gone away satisfied. These things strengthen the faith of the saints.

We are delighted with the *Hope*, and think it a very interesting and instructive paper, both for young and old, and would like to have the back numbers if possible.

Yours in the hope of the gospel,

ROSWELL R. DANA.

ATCHISON, Kansas,
Dec. 23, 1869.

Bro. Joseph:

Our little branch in Atchison is getting along well. The Lord is blessing our labors here to a great extent. Fifteen months ago, we numbered only five; but since then we have numbered twenty-seven. Out of that number there is two dead, and one cut off; but thanks to our God, we have the promise of six or seven more.—The Lord through his Holy Spirit has promised to bless us, inasmuch as we live our religion. We are gathering the old sheep back into the true fold of Christ; and after we get the good old saints back, we intend to go out on the streets of Atchison, and preach the gospel to our fellow men; that we may bring the honest in heart into the kingdom of God. Since the fourth of September, we have baptized six; one of them was a seventy in the old ranks.

Our prayer is that God may bless you, with all who hold the holy priesthood.

GEORGE THOMAS.

We would gain more if we left ourselves to appear such as we are, than by attempting to appear what we are not.

Extracts from Letters.

Bro. Daniel D. Babcock, writes:—"If there are any of the elders passing through this part of Missouri, they will confer a favor by calling on me. I am living about two miles south from Glenwood, Schuyler Co., Mo. Are there any of the elders that can come and stop awhile? I think good may be done. I would like the address of some of the saints at St. Louis."

Bro. Peter Ray, of Hope church, Alleghany County, Penn., writes:—"I have opened up meetings in my house, and thank God that he is opening up the way for me. I am all by myself, (except that a brother comes out from Pittsburgh to assist me), and to my great surprise, the people are turning out well. The house can scarcely hold them all, which has not been the case on this Monongahela River since I knew the work, before. Thank God for all."

Bro. S. Perks, of Alton, Ill., writes:—"We held our Sub-District Conference on Sunday, Nov. 28th, and we had a good time, and according to reports given in, the work in this Sub-District seems to be rolling on, and the saints seem to be alive, and a better prospect appears for the future than has ever appeared since we have been organized into a Sub-District. The priesthood seems to be all alive and determined to do all they can for the advancement of the Savior's cause and kingdom in this part of the Lord's vineyard."

Bro. Geo. Walker, Newton, Iowa, Jan. 5th, writes:—"The work of God is onward here. There are several to be baptized here Sunday."

CONSCIENCE.—The voice of conscience is so delicate, that it is easy to stifle it. But it is also so clear, that it is impossible to mistake it.

Conferences.

PITTSBURGH District Conference, held Dec. 4, 5, 1869, at the house of Joseph Parsons. Joseph Parsons, president; Henry M. Wilbraham, clerk.

After a few brief remarks by the President, minutes of last conference were read.

Branch reports.—Pittsburgh: 2 high priests, 5 elders, 2 priests, 1 deacon; lay members, 64; total, 74. Paid to Bro. Rogers, \$28,15, emigration fund; elders' fund, \$6,75; to the poor, \$5,00. Sabbath school scholars, 22; classes, 3; collected, \$7,52; paid for sabbath school papers, \$5,00. Jesse Price, president; J. T. Lathrop, clerk.

Brookfield: 6 elders, 2 priests; 34 lay members; 4 baptized; 10 removed to Liberty to organize a branch there. The official members reported. George Moore, Wm. Lewis and John Mamulon had labored at Middlesex, with bright hopes for the future.

Resolved, That we uphold and sustain the resolution passed at the Pittsburgh conference for the support of the families of the traveling ministry.

That we organize a branch at Church Hill.

Church Hill: The brethren met at 2 o'clock, Nov. 20, and were greatly blessed, holding sweet counsel together, when by common consent a branch was organized, and a sabbath school for the better instruction of the children of the saints. *Resolutions passed*: 1. Branch organized. 2. That it be called Church Hill branch. 3. That we have a president and clerk. 4. That the presiding priest have the care of the branch. 5. That we hold two meetings a week, at least for the present. 6. That this branch be governed by the Pittsburgh District. 2 elders; total 10. Wm. J. Williams, president and clerk. Elder John R. Lewis, presiding priest and teacher.

Fairview: report not according to the Book of Doctrine and Covenants. Rejected.

Waynesburg: 1 elder, 8 lay members. Prospects good. Represented by Elder James McDowel.

Reports of elders.—Joseph Parsons, G. E. Deuel, Archibald Falconer, Edwin Hulme, Peter Rea, Jesse Price, Henry M. Wilbraham. Frederick Eberlin is preaching in Wheeling, Va., in the English and German languages, with cheering prospects. James Wagner, in Virginia, baptized eight and ordained one priest in

Belmont, and others ready. The president suggested that Bro. J. Wagner organize a branch there.

"Soldiers of Jesus on!
His banner proudly wave;
Rest not till the victory's won,
Tho' purchased by a grave!"

Priest's reports.—Samuel McBirney, James Craig, Robert Wiper.

Appointments.—James Wagner in Virginia, as the Spirit may direct. Gordon E. Deuel in Virginia. Peter Rea in Six Mile Run.

Resolved, That Peter Rea and Robert Wiper visit Hugh Collins, and ascertain his desires for the future, as regards honoring his priesthood.

That we keep a record of our conference minutes.

That the officers of the District have new licenses, on giving in their old ones.

Adjourned to meet at Templar's Hall, Dec. 5, at half past nine o'clock a. m.

Sunday morning, 10 o'clock.—Official members present: high priests, 2; elders, 7; priests, 5; deacons, 1. Preaching by Elder James Wagner, on obedience and law. Adjourned to attend to the baptism of Jessie Stewart.

2 p. m.—The choir sang two beautiful anthems. The president exhorted the saints to live their holy religion.

Jessie Stewart was confirmed by H. P. Joseph Parsons and H. P. Jesse Price.

A number of sick persons were administered to by H. P. Joseph Parsons and H. P. Jesse Price. The afternoon was spent in sweet fellowship. The gift of prophecy was made manifest through the sisters. Elder G. E. Deuel arose and acknowledged his fault, before God and the saints. He stated that he had not lived as he ought to have lived, and asked the forgiveness of the saints, and prayed that God would forgive him; and, with tears promised to be more faithful than he had been in the past.

Resolved, That the saints of the Pittsburgh District forgive Elder G. E. Deuel. It was unanimous.

The sacrament was administered by the president of the district, and many faithful testimonies borne by the saints. Bro. W. H. Garrett was chosen and ordained to the office of priest, H. P. Joseph Parsons and James Wagner officiating in ordination.

Resolved, That we sustain Joseph Smith as President of the church, and all the authorities in righteousness, in their respective quorums.

That this conference adjourn to meet again on the 5th and 6th of March, 1870.

KEWANEE District Conference, held at Canton, Ill., Dec. 11, 12, 1869. Elder J. S. Patterson, president; E. Stafford, clerk.

The president stated his pleasure in again being permitted to meet in conference capacity with his brethren; admonished the elders to transact all business coming before them in the spirit of the gospel; to regard each other's feelings. He likewise admonished the representatives of the several branches to take particular notice of the business transacted as touching the interests of their respective branches.

The minutes of the preceding conference were then read and adopted.

On motion, a free and full privilege was extended to all visiting brethren, from other districts, to discuss with us all matters presented for our consideration.

Officers present: 1 high priest, 1 of the seventy, 13 elders, 1 teacher, 3 deacons.

Reports of branches.—St. Davids: reported by Elder T. R. G. Williams. 42 members, including 8 elders, 1 priest, 1 teacher, 3 deacons: 8 baptized: 5 received by letter: 17 removed; 3 cut off; 3 children blessed.

Buffalo Prairie: reported by Teacher Eli Epperly. 103 members, including 3 of the seventy, 8 elders, 2 priests, 2 teachers, 2 deacons; 1 baptized; 1 received by letter; 4 removed; 2 cut off.

Canton Branch, (removed from Orion, Aug. 15, 1869,) 45 members including 8 elders, 3 priests, 3 deacons; received by letter from Wales, 5; from St. David's Branch, 9; baptized, 1; died, 1. J. Jeremiah, president; B. Williams, clerk.

Galva: 17 members, including 3 elders, 2 priests; 4 received by letter; 1 by baptism; 1 cut off. G. W. Shute, president and clerk.

Afternoon session.—High Priest P. Bronson with Elder Wm. Gould were continued in the mission given at the September conference. Elder H. Bronson is to labor in the district as his circumstances will admit.

Presidents of branches reported the condition of the branches. Bro. Jeremiah reported Canton branch as not in very good condition, neglecting to attend meetings; rather in a cold state. Brother G. H. Shute reported Galva branch as in good standing. Bro. T. R. G. Williams reported St. David's as in pretty good standing generally; had established a Sunday school under promising auspices. Bro. Eli Epperly represented the Buffalo

Prairie branch as in tolerably good standing; and part of the elders were laboring to disseminate the word, and the other portion backward and cold.

Evening session.—Elder's reports were called for, when a written report was presented from J. B. Prettyman, of Buffalo Prairie, which was accepted.

Resolved, That every member leaving the branch where they reside, are requested to take a certificate of membership with them and hand it into the nearest branch where they intend residing, and that every branch in this district shall not receive into full fellowship any member from another branch unless he or she will produce their certificates of membership.

That there be a two days' meeting appointed in every branch in this district, the time and place to be designated by the president, Elder Patterson, and sent for publication in the *Herald*.

That when this conference adjourns, it do so to meet at Kewanee, on the second Friday and Saturday in March, 1870.

Sunday morning session.—A letter coming to hand, on Saturday evening, from Bro. Robert Lyle, containing an account of his labors, was read and accepted; after which, the following preamble and resolution was read and accepted:

WHEREAS there are certain saints in Chilicothe, coming from the Gravois branch, Mo., who are desirous of being organized into a branch, and some not having certificates of membership, and having written for them to the proper authorities and not receiving the same, therefore:

Resolved, That the president, J. S. Patterson, be instructed to correspond with the proper authorities there, and obtain their certificates, or the reason why they are not given."

Preaching commenced at 10.30 a. m., by Elder H. Bronson, on the first principles of the gospel; in the afternoon by Elder Geo. Shute on the office work of the Spirit, followed by Elder Patterson; and in the evening by Elders T. F. Stafford and E. Stafford, from Heb. ii. 1, 2. The people preserved good order, and listened attentively to the word spoken. There was not a very good representation of the branches in the district, owing we would fain believe to the inclemency of the weather and the bad state of the roads; but everything passed off in an harmonious and orderly manner, with but few exceptions.

St. Louis District Quarterly Conference held Dec. 11, 12, 1869. Elder Wm. Hazzeldine, president; Chas. Hall and James X. Allen, clerks.

The president made a few very appropriate opening remarks, when the minutes of the last conference were read and approved.

REPORTS OF SUB-DISTRICTS.

No. 1, reported 3 branches, numbering in total 93 members, including 6 elders, 4 priests, 6 teachers; and 3 deacons. The priesthood are alive in the work, and discharging their duty, and as a consequence the work is prosperous. Adjourned to meet again the 4th Saturday in Dec. 1869. T. P. Green, president; A. N. Caudle, clerk.

No 2, reported 6 branches, numbering in total 95, including 1 high priest, 17 elders, 9 priests, 3 teachers, and 1 deacon; 1 received by letter; 3 removed by letter; 1 died; 3 children blessed, and 3 baptized since last reported. Also 1 Sunday school numbering 18 scholars; average attendance, 16; books for school, 70. Elder John Sutton resigned the presidency of this sub-district, and J. E. Betts was elected to fill his place. Adjourned to meet again on the last Saturday and Sunday in February, 1870, in Bellville, Ill. J. E. Betts, president; Sam'l Perks, clerk.

No 3, reported 3 branches, with a total of 62, including 17 elders, 1 teacher, 3 deacons; received by letter, 10; died, 1; baptized 2 since last reported. Emanuel Banister ordained to the office of elder. The following resolution was passed by this sub-district at its last session:

Resolved, That this sub-district petition the next general conference to organize this sub-district into a separate district conference. Wm. Summerfield, president; Herbert Jones, clerk.

No. 6, reported 1 branch, numbering in total 15 members, including 4 elders; 1 cut off since last reported. Adjourned to meet again the last Saturday and Sunday in February, 1870.

Branch reports.—St. Louis reported for the quarter ending Dec. 3d, 1869. Aggregate last report, 245; increase by baptism, 7; decrease by removal, 13; expelled, 1; high priest, 1; elders, 16; priests, 7; teachers, 4; deacons, 4. Total priesthood, 32; lay members, 206; aggregate, 238. Children blessed, 3. Average attendance in Sabbath school, 55; volumes in library, 403; estimated value Sabbath school property, \$250. Wm. Anderson, president; J. X. Allen, recorder.

Gravois: reported a membership of 61, including 1 high priest, 3 elders, 1 priest, 1 teacher; scattered, 13; baptized since last reported, 6. Paid in for tithing, \$2,50; freewill offering, \$5,50; emigration fund, \$4,80. Sabbath school reports 30 scholars, school in a prosperous condition. Wm. Hazzeldine, president; Wm. Ridley, clerk.

Aurora, of St. Louis: reported, in view of opening another hall for the preaching of God's word in the city of St. Louis, the following members of the St. Louis Branch withdrew therefrom, and, on the 5th day of Dec. 1869, met pursuant to agreement, and organized themselves into a branch, as per resolution of the St. Louis District Conference, Sept. 12, 1869, C. Hall, John Cottam, R. D. S. Cottam, J. X. Allen, and three sisters Cottam. The following officers were appointed: Chas. Hall, president; J. X. Allen, presiding priest; J. Cottam, presiding teacher; R. D. S. Cottam, presiding deacon, J. X. Allen, clerk and recorder.

Blue Ridge: 15 members, including 1 of the seventy, 1 elder, 1 priest; 5 scattered, and 2 under suspension.

Dry Hill: 28 members, including 5 elders; 10 scholars in S. school who attend regularly. Wm. Gittings, president; Wm. C. Thomas, clerk.

Missions reported: J. X. Allen, Geo. Bellamy, R. D. S. Cottom, C. Hall. Bros. Geo. Forbes and Thos. Birch had organized a Sabbath school at Blue Ridge.

FINANCIAL.

Emigration fund: Carbondale,	\$10,00
Gravois,	4,80
Wm. Gittings,	2,00
	<hr/>
	\$16,80

Resolved, That the president of the district purchase as many licenses and blank forms, and certificates of all kinds, as the district may require, and draw on the Bishop for the amount.

That Elder Garvin Finley be given a roving mission, to help Pres. Hazzeldine in his labors, but not to commence until the president has seen his lines.

That Elder J. X. Allen be appointed a roving mission for the next three months.

That a committee of three be appointed to labor in the Blue Ridge Branch.

Jas. Anderson, Wm. Smith, and Geo. Thorpe were appointed on said committee.

Resolved, That Bro. Wm. Smith be appointed president of Blue Ridge branch. Resolutions were entertained, sustaining

all the spiritual and temporal authorities of the church.

Official strength of conference: high priests, 2; elders, 21; priests, 3; teachers, 3; deacons, 2.

Sacrament was administered and some good testimonies borne. Bro. J. E. Betts addressed the conference.

Adjourned to second Saturday and Sunday in March, 1870, in St. Louis.

WEST FLORIDA Conference was held at Coldwater Branch, November 6, 7, 1869. M. B. Ellis, president; D. O. McArthur, clerk.

Saturday morning: preaching by Leonard F. West. Evening: preaching by M. B. Ellis. Sunday morning: a very able and interesting sermon by Bro. Leonard F. West. Monday morning: 3 baptized; 3 children blessed by L. F. West.

Branch reports.—Coldwater: 64 members, including 1 elder, 2 priests, 1 teacher, 1 deacon, all in good standing. Alexander Kennedy, president; D. O. McArthur, clerk.

Santa Rosa: 25 members, including 3 elders, 1 priest, 1 teacher, 1 deacon. Jas. Calhoun, president; Wm. West, clerk.

Mount Olive: 23 members, including 1 elder, 1 priest, 1 teacher, 1 deacon; 1 died; 1 out off. M. B. Ellis, president; W. W. Squires, clerk.

LITTLE SIOUX Conference held on the 4th and 5th of December, 1869, at Little Sioux, Harrison Co., Iowa. Hugh Lytle, president; Asa Walden, clerk.

Minutes of last conference read by the clerk. Minutes corrected by striking out the word "Preparation" and inserting the word Belvidere, (known as the Beaver Branch, at Belvidere, Monona Co., Iowa.) Wm. Cowleshaw, president.

Reports of Missions called for. Ten reports were offered and accepted.

Resolved, That delivering over to the laws of the land, as referred to in D. C. xlii 21, 22; would be informing the proper officers of the laws of the land, and should be done by the branch officers.

On motion, said resolution was laid over for further discussion.

Dec. 5, 10 a. m. Met pursuant to adjournment. Minutes of yesterday's session read by the clerk and adopted. Sacrament administered. Preaching by D. M. Gamet. Text Acts ii. 39. Followed by the president.

Afternoon session.—Reading of 7th

chapter Book of Moroni by the president.

Officers present: 3 high priests, 3 of the seventy, 6 elders, 2 priests, 1 deacon.

On motion Bros. Jones and Crabb were given a mission to Preparation.

On motion a general mission was given throughout the district.

The aforesaid resolution was discussed at length, and passed by casting vote of the president.

On motion adjourned to meet at Bigler's Grove on the first Saturday and Sunday in March, 1870.

Original Poetry.

"DELIVER US FROM EVIL."

"Deliver us from evil" Heavenly Father!

It still besets us wheresoe'er we go!

Bid the bright rays of revelation gather

To light the darkness in our way of woe!

Remove the sin that stains our souls—forever!

Our doubts dispel—our confidence restore!

Write thy forgiveness on our hearts, and never

Let us in vain petition for it more.

Release us from the sorrows that attend us!

Our nerves are torn—at every vein we bleed!

Almighty Parent! with thy strength befriend us!

Else we are helpless in our time of need;

Sustain us, Lord, and with thy strength befriend us,

New vigor give to nature's faltering frame;

And at life's close, permit us to inherit

The hope that's promised in the Savior's name.

[The following is by Bro. M. Avondet De Foury and is published for the French brethren.]—Ed.

De Dieu trois livres nous parlent avec puissance

Ils apprenent le coeur humain, ale definir

A l'ame ils donnent la noble intelligence

Se consacrer alui devient tout notre desir.

Au nom De Christ nous avons etes baptise

Heur eux sommes nous d'un titre si glorieux!

La seulement l'esperance r'est pas trompie

C'est la seule qui conduit aux cieux!

O! monde vain pourrais tu rous connaitre

Nous qui voulons garder les saintes loix

De Jesus Christ notre chef, notre maitre

Que tu trahis, le cloquant a la croix.

De Son amour nous avons fait l'apprentissage

Nous voulons encore et toujours en sincerite

Plein de joie, de force, et de courage

Le celebrier ici bas, et jusque dans l'eternite.

M. A. D.

Miscellaneous.

MONEY.—RECEIPTS.

Receipts for Herald alone have heretofore been published, except in some special cases; but the increase of business in books and tracts, and the publication of ZION'S HOPE, have so increased the number of our receipts, that we inaugurate in the present number of the HERALD a new plan, embracing a published acknowledgment of all moneys received.

Not deeming it wise to abolish the plan of publishing the No. of HERALD paid to, we have incorporated that in our new form. We do not give a special receipt for HERALD money, but publish acknowledgment of the entire amount received from each individual. It is presumable that each person remitting to us, will remember the amount sent for HERALD account. Where money is forwarded by another person or agent, the party sending the money to us is credited with the entire amount, and the individuals for whom the agent sends, are credited by us according to the agents' instructions.

When money is forwarded, before you make any complaint at its not being receipted, try and wait patiently until by the notice at the head of receipts, you find the acknowledgment of moneys received at the time yours ought to have reached us, and your names omitted. For instance, this HERALD is published *for*, but *not on* the 1st day of February. The compositors require the matter found in the HERALD from two to ten days before it goes to press.

After they have set it in form, it has to be proved, printed, and mailed, and mailing generally commences two or three days before the date of the paper. Hence though this No. is for the 1st of February, the receipts are given only to the 19th of January. Our subscribers who did not remit sufficiently early for their moneys to reach us by January 19th, will not find their remittances acknowledged here. The date to which remittances are acknowledged should always be noticed before blame is given to postmasters, agents, or the HERALD office.

Several of our correspondents enquire how they shall send money. They have applied for a Post-office Order on Plano, and their postmasters have informed them that this is not a money-order office. Some have been persuaded to obtain orders on Oswego; some on Aurora, some on Sandwich. To one, to all, permit us once more to say,

We prefer all our Post-office Orders to be obtained on C H I C A G O .

We do business there, and can transfer our Post-office Orders on Chicago to the merchants of that city for goods.

Some of our correspondents still forget to give their Post-office address, others to sign their names. Please observe this rule, however well acquainted here, or however frequently you write, always give your full Post-office address, and sign your full name, or the name and place to which you wish your mail-matter from this office addressed.

And when changing your residence and Post-office address, be sure to name the place from which, and the place to which such address is to be changed.

Suggestions on Organization.

NAUGATUCK, Conn.,
Dec. 27, 1869.

In the year 1870 is contemplated the establishment of the first company for the temporal building up of Zion, of which so much has been said and written, to bring in the elements of the material world, that all things may work together for the good of them that love one another.

Brother Joseph has solicited through the *Herald*, that saints who are interested in their organization to write on the subject, that the best plan may be adopted to ensure its success. As the above contemplates the collecting together of the true Latter Day Saints, to consolidate their energies for establishing the saints on the land for their inheritance, and in order to do this it will require to be organized in the form of a company, such as would be sanctioned by the laws of the United States. To do this will require that the right of all investors be acknowledged. Hitherto, property, funds or means in all churches has been under the control of priests, who have in all ages absorbed all wealth put into their hands, not excepting the Mormons. In order to give confidence, the property must belong to the commonwealth of those that take up shares or give in stock, or time, or labor in company with the commonwealth of Israel. If Israel of the last days is to be established, it cannot be under any other form. The name of the company:—The Commonwealth of Israel, composed of the Latter Day Saints under the Reorganization, by President Joseph. Object:—The purchase of land, machinery, implements, seed, stock, and all other things requisite for the establishment of the First Colony. The Means:—In shares of Ten Dollars each, payable in currency, or stock, or labor, or in any thing that the company may require, at a just valuation, to be put down to the payers account, and when each account has reached the value of one share, scrip will be given to him on his account.

It is difficult to determine upon any plan of action when no definite sum is named. Let us presuppose that 1,000 shares at \$10, each, \$10,000, payable in two years, and 1,000 acres of land at \$2 per acre. It would leave \$8,000 for such necessary things as would be wanted for the successful carrying out of a plan of action to cause the whole to work harmoniously, without interfering with the progress of the work.

In order to be successful, it will be necessary for the Directors of the Company to provide the best machinery for the cultivation of the land, for drainage, and for clearing, and not depend on small section, or manual labor alone; for those that possess machinery are gradually acquiring land on all sides and raising its value, while manual labor is gradually decreasing. As the organization of the Commonwealth of Israel will comprise every department of labor, it will require means to bring into gradual operation the various departments of labor. This is the great touchstone of the age in which we live. Brigham Young has been talking of the organization of labor ever since he usurped the presidency, but has never once dared to carry it out. To bring men into one commonwealth, where they would be, politically, financially and socially one, would unseat his oligarchal authority.

I am glad that an attempt is to be made, nay, it must be made. We have been forty years in the wilderness, surely the Canaan of our hopes is at hand. With no resting place, driven hither and thither; and if the investments are made sure to us, as citizens of the state, instead of church members, then there would be no more priestly robbery. We have to support the traveling priesthood out of church funds, where there is any, but we are not obliged to allow them to have charge of our property, at least not in the capacity of the priestly office. If they hold any office it must be as citizens elected thereto.

I remain yours in the covenant of peace.
W. S. MYER

A Card to the Saints.

Respected Brethren and Sisters:

I have felt like writing several times, and I have laid down the pen again, for I have felt it to be a thankless task, almost, and yet I have believed, that some of our honorable poor brethren should have taken this matter in hand. What matter, some might ask; these utopian notions that seem to be a great trouble to some of the poor in our church? Some might ask, What notions? This thing called *equality* in temporal things. I beg leave to say to the saints, if that revelation is to be used as a weapon to strip worthy brethren of their hard gatherings, to build up others that have not the energy and perseverance to raise themselves out of the mud, it strikes me forcibly, that this equality in tempo-

ralities would not be justice to all parties at the present time, at least. We would have a great many coming into the church for the loaves and fishes. It will be good should the Holy Ghost move upon our wealthy brethren, to look after our worthy poor. Is it wise for some to say a rich man cannot enter into the kingdom of God?

Again, will the Lord's poor, condescend to preach tithing, or equality in temporalities, seeing that they are not in a position to practice these things.

Dear saints, I have been troubled, several times, by seeing this thing called equality, advocated by some, and published in the *Herald*. I have groaned in spirit, for I thought it proceeded from a desire to covet our neighbor's goods. Let us cleanse ourselves from the appearance of evil, no matter in whatsoever guise it comes. I confess that I myself, have as much need of equality as any one, yet I do not feel that I would be justified in praying for temporal riches, as we understand them. God might tell me I was too worldly-minded to be saved in his kingdom. I hope for the future that we will leave these things in the care of him who created us.

I will now ask a question of the saints. Since the Reorganization of the church, how many of us have cast aside the using of liquor and tobacco? Step forward ye saints of the living God; all ye that have been striving silently, surely, and have overcome in the strength of the Crucified One! Step forward to the front ranks! We will leave equality to those that are careful about such things.

ABRAHAM HALLIDAY.

INFORMATION WANTED.—Can any person inform Wm. Lewis, of Brookfield, Trumbull Co., Ohio, of two brothers by the name of Daniel and Morgan Lewis. They went to Salt Lake in 1858. Both had families.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between
January 1st and 15th, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No.,

the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

AGENTS.—(\$6,50) per S S Wilcox; \$1,50 S S Wilcox 214, \$1,50 W D Leadingham 204, \$3,50 R P Baldwin 216—(\$7) per H J Hudson; \$5 H J Hudson, 50c T Mathews, 50c O Ranstead, 50c M Stubbart, 50c Mrs Jacks—(\$7) per R J Benjamin; \$3 R J Benjamin 228, \$4 Levira Benjamin 204—(\$3) per O Griffith; \$1,50 O Griffith 204, \$1,50 W D Griffith 204—(\$2,50) per W H Cadman; \$1,50 W H Cadman 192, 50c J E Taylor, 50c M E Barnett—(\$5,00) per Richard Rowley; \$3,50 R Rowley 208, \$1,50 S Gibbs 204—(\$3,00) per Chas Perry; \$1,50 C Perry 204, \$1,50 J Knowles 204—(\$14,80) per Fletcher Bros & Jones; \$3,80 J D Jones 208, \$1,50 J Lord 204, \$3,50 M Mee 214, \$3 I Fletcher 216, \$3 T Sewell 216—(\$15) per Hiram Falk; \$3 J D Chester 218, \$3 W H Walker 216; \$3 M E Walker 216, \$3 R Cronck 216, \$3 H Falk—(\$18,50) per Eliza G Westman; \$1,50 F Reynolds 198, \$1,50 R Roberts 204, \$1,50 T Sprague 204, \$1,75 Mrs E Nelson 204, \$1,50 H E Roberts 204, \$1,50 F Whittall 204, \$1,50 R Warnock 204, \$1,50 B F Miles 204, \$1,50 J M McKiernan 204, \$1,50 Mrs E McMillen 204, \$1,50 J Shockley 204, 50c A Cameron, 50c J W Miles, 50c T E Sailor, 30c I L Reynolds—(\$7,10) per Thos E Loyd; 18c overpaid, \$3 Mrs J Wadsworth 216, \$3,92 J Loyd 204—(\$32) per Jos Parsons; \$3 M Lewis 216, \$3 M Woods 216, \$1,50 T Lathrop 216, \$1 Mrs Richardson 200, \$5,50 J Parsons 216, \$3 J Harrison 214, \$3 J Stewart 216, \$3 A Falconer 216, \$3 J Reese 220, \$3 J Price 216, \$3 J Glaspie 216—(\$4) per S Rowley; \$1,75 J Houghton 212; \$1,75 M Houghton 212, 25c Mrs Preston, 25c S Rowley—(\$10) per M B Oliver; \$1,50 H B Asbury 204, \$3,50 M B Oliver 200, \$1,50 D Oaks 204, 50c A E Bardsley—(\$35) per E Penrod; \$29 E Penrod, \$6 R A Winn 204—(\$6,60) per Henry Schofield; \$3,60 H Schofield 232, \$3 W H Schofield 216—(\$10) per John Macauley; \$8 J Macauley 250, \$2 M Colburn 223—(50c) per Oracy A Lake; 50c A Curtis—(\$24) per E Penrod; \$24 D R Jones—(\$1,35) per A—; 50c L Ives, 50c M Trabers, 35c Mr Cunningham—(\$3) per David Hopkins;

\$1,50 J Harris 204, \$1,50 E Jones 204—
 (\$3) per Jeremiah Babcock; 50c J Bab-
 cock, \$2,50 D B Babcock 204—(\$10) per
 Isaac Crosby; \$4 I Crosby 218, \$1,50 A
 T Crosby 204, \$1,50 E Dewey 204, \$1,50
 A Crookshank 204, \$1,50 M M Garrett 204
 —(\$2) per Viola Vernon; \$1 M J Dun-
 can 204; 50c E Miller, 50c T Terry—(\$9)
 per H J Hudson; \$1,50 M Welch 204, \$3 W
 McAllister 216, \$1,50 A Chapin 208, \$1,50 C
 Trush 212, \$1,50 M Stubbard 204—(\$6)
 per Edward Johnson; \$5 E Johnson 216,
 \$1 M Outhouse 200—(\$41) per E Pen-
 rod; \$18 J Twaddle 216, \$23 E Penrod
 —(\$4) per Alma Ellison; \$3,50 A Ellison
 216, 50c I Ellison—(\$7,50) per Joseph S
 Lee; \$7 J S Lee, 50c H Hawkins—(\$7,50)
 per J Van Der Wood; \$3 A W Van Der Wood
 216, \$1,50 A Leigh 204, \$1,50 E Bowen
 204, 75c J R Rice, 75c I Rice—(\$3)
 per John Sutton; \$1,50 B Muelhausen 204,
 \$1,50 W Weiler 204—\$2,50 (per) E C
 Brand; \$2,50 W Silverwood 203—(\$12)
 per Wm Hopkins, Cal.; 50c J Buchanan,
 \$3 S Stivers 217, \$3 E Marshall 217, \$3
 A Anderson 217, \$2 overplus—(\$15)
 per Henry J Hudson; \$3 H J Hudson 252,
 \$3 L Warner 216, \$3 J Warner 216, d3 C
 Brindley 216, d3 A Freston 216—(d5)
 per C Mills; d1,50 C Mills 204, d1,50 T
 Williamson 204, d1 J Miller 200, d1 M A
 Carlton 200—(d3,05) per Thos Knapp;
 d1,50 E Edwards 204, d1,50 W Hill 213,
 overplus 5c—(d3) per Oliver P Dunham;
 d3 W Robertson 216—(d19,78) per M H
 Ditterline; d3,28 M H Ditterline 216, d1,50
 A Copeland 204, d1,50 J Stones 204,
 d1,50 H Beaumont 204, d1,50 T A Morgan
 204, d1,50 A Ditterline 204, d1,50
 S Ditterline 204, d1,50 G Clark 204,
 d1,50 R Teaney 212, d1,50 S A Vanhorn
 204, d3 D Johnson 216—(d9,50) per E
 Banta; d5 J Randall 216, d3 W Randall
 217, d1,50 Jer Taylor 212—(d2) per G
 Cook; d2 W Gould 208—(d15,50) per R
 M Elvin; d1,50 S Campbell 204, 50c P C
 Peterson 196, d1,50 M P Nelson 204, d1,50
 W Tait 204, d1,50 C Christianson 208, 50c
 P Tempest 196, d1,50 H Kemp 204, d1 J
 Tempest 200, d1,50 J Dubies 204, d1 Rit-
 chie & Burgess 200, d1,50 R C Elvin 220,
 d1,50 R Mycock 192, 50c R M Elvin—
 (d5, 10) per H. J. Hudson; d3 S A Galley
 216, d1,50 P Murie 204, 60c H J Hudson—
 —(d1,50) per Saml Perks; d1,50 J White-
 head 204—(d5) per I N White; d3 W
 Nirks 236, d2 I N White—(d1) per Ma-
 ry A Jenkins; d1 H Wayne—d7,50 per
 B F Durfee [omitted in last Herald] for 5
 to 204—(d3) per Wm Anderson; d1,50
 W Williams 204; d1,50 W Barton 204—

(d22,50) per T J Andrews; d3 W Hart 216,
 d3 W Beasley 216, d3 A Fields 216, d10 T
 J Andrews 216, overplus d3,50—(d2) per
 John Pichards; d1,50 J Richards 211, 50c
 H Lesler—(d4,60) per Mary A Adams;
 d3,50 J Moore 217, 60c overplus, 50c J But-
 terfield—(d5) per Thos Dobson; d1,50 M
 Hunt 204, d1,50 J Keith 204, d1,50 S A
 Newcome 204, 50c R Ward 196—(d2) per
 Jos Foreman; d2 M Twell 204—(d1,50)
 per C G McIntosh; d1,50 N Waldo 204—
 (d3) per Hugh Lytle; d3 W Conyers 214—
 —(d6) per M E Cadamy; d5 M E Cadamy
 220, 50c K Wells, 50c J F Wells—(d5)
 per Wm A Litz; d1,50 A L Creel 204, d1,50
 T F Tolbert 204, d1,50 F Litz 204; 50c W
 A Litz—(d11) per Wm Cunningham; d8,25
 W Cunningham for 5 to 206 and 1 to 198,
 and d2,75 overplus—(3,75) per Thomas
 Hougus—(d200,00) per W W Blair.

\$5 each—C W Depue, Geo W Ross, Thos
 Rees, Jos Lakeman 216, Hiram Bemis 225.

d3 each—Silas E Russel 216, Hannah
 Grove 216, Chas Nichols 216, Wm Marks
 216, W B Horton 216, B Corless 216, Geo
 W Brice 215, Miss M J Pomroy 216.

d2 each—Jas Hunter 205, Wm Arnold,
 John Holt 210, Peter Ray 200, Marg Charl-
 ton 200, Mrs McMahon, Chancey William-
 son 208, Thos Gibbs 208, Thos Thomas 211.

d1,50 each—Geo C Smith 204, C S Had-
 lock 204, Donald Maule 204, C Burns 204,
 J W Waldsmith 204, D C Wildermuth, 204,
 Peter Yensen 204, Alex Struthers 204,
 Wm Patten 204, Thos Dobson, Geo Walker
 204, N A Pollard, E B Gray 204, Stephen
 Butler 204, Briggs Alden 202, M A Brad-
 ford 204, Robert Strang 212, Hetty Otto
 204, W H Reynolds 204, Saml Rowley 204,
 N Spicer 204, M J Borland 200.

d1,00 each—R C Elvin, Sutcliffe Mauds-
 ley, Eli M Wildermuth, E B Smith 200,
 Richard Groom 200, A M Hitchcock, W
 W Wagoner 200, A A Coats.

50c each—Geo C Smith, Geo Thompson,
 Olive Smith, Gomer Reese, Francis Bened-
 ict.

Various sums—25c M J Borland, d2,80
 M H Bond 204, d2,50 Oracy A Lake
 d5,50 B G Watson 221, 10c G W Tibbitts,
 85c William Franklin 199, 15c James R
 Badham, d7,10 Alfred White, d2,60 Joseph
 Woodward, d1,25 Geo Braby 200, d3,50
 P C Taggart 216, 25c J G Vassar, d1,20
 W W Jones, d10 Jesse Seelye, 25c Jas
 Compton, 20c W W Briggs, 15c Geo. H
 Hulmes, d2,50 John Pett 213, 75c Harris
 Cook 198, 20c J Hougus, d5,90 Wesley
 Fletcher 228, d8 Wm Caruthers 224, d7
 Thos R Allen 212, d3,50 E W Knapp 232,
 10c J Ketchum, 60c H C Smith.

MARRIED.

At the residence of the bride's parents, near Galt, Jan. 1, 1870, Sister ROSANAH EVILYN, daughter of E. H. and Sophia Webb, to Mr. EUGENE F. LAWIS, of Galt, Sacramento Co., California.

At the residence of the bride, Nebraska City, Thursday evening, Jan. 13, 1870, by Elder R. C. Elvin, Mr. PETER J. WADKINS, to Sister SARAH PECK.

DIED.

At Nebraska City, Jan. 14, 1870, Sister LOUISA DECKER, of congestion of the brain and spine; aged 54 years and 12 days.

All who knew her, esteemed her as a true and faithful Latter Day Saint. She was always, when possible, present at the Saints' meetings to bear an unyielding testimony, and manifest the gifts of the Holy Spirit. Though she has gained eternal life, we feel that we have lost a sister of good works, and a strong advocate of the cause of Christ.

At Lincoln, Lancaster Co., Nebraska, Oct. 16, 1869, of inflammation of the lungs and teething, ALBERT FRANK, son of Wm. and Sarah LANE, aged one year and two months.

BOOKS, TRACTS, &c.

For Sale at Herald Office, Plano, Ill.

HOLY SCRIPTURES.

Inspired Translation by Joseph the Martyr.

Bound in Sheep,	\$3 05
" Roan,	2 15
" Tucks,	2 25
" Arabesque,	2 30
" Imitation Turkey,	2 70
" " with clasp,	2 80
" Turkey Superior Plain,	3 20
" " with clasp,	3 45
" " " Extra,	3 50
" " " with clasp,	3 75
" " Roxburg,	3 75
" " " with clasp,	4 00

In all cases when sent from the office, postage, or expressage, is to be added to the price. The postage on each book is twenty-eight cents. When sold at the office, no addition to be made.

Postage and Expressage paid, on the following list of Books, Licenses, Tracts, &c.

BOOKS.

Doctrine and Covenants, calf	\$1 22
" " sheep	1 12
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Brown's Concordance of the Bible,	55
New Testament, by American Bible Union,	30
Emerson's Ready Binder, for HERALD,	70
The Bible Text Book,	55
Book of Jasher	1 80
Apocrapha of the New Testament,	2 00
Herodotus, translated by Cary,	1 70
The Mormon Prophet, by Mrs. Waite,	1 70

Testimony of the Rocks, by Hugh Miller,	2 00
Buck's Theological Dictionary	2 50

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Baptism, Confirmation, and Ordination Certificates, bound in flexible covers,	40
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Elder's Licenses, per hundred	1 00
Priest's " " " "	1 00
Teacher's " " " "	1 00
Deacon's " " " "	1 00
Blank Notices for Lectures, per hundred,	50
Blank Notices for Preaching, per hundred,	50
Blank Notices for Two Days' Meetings, per 100	50

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THE TRUE
LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

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No. 4.

THOUGHTS BY THE WAYSIDE.

Upon the seventh day God rested from the work of creation and "He saw all his works that they were good." He said "Let there be light and there was light."

That light is good—God himself pronounces; that light is beautiful, none of his creatures can deny. The beautiful harmony and blending of its colors—the perfect balancing of its different rays, the gentle undulations upon which it is conveyed to our senses, all bespeak the wisdom of its Creator. Light reveals to us the beautiful blue of the firmament, hanging out above our earth like a luminous mist of a summer-morning, concealing from our view, as it rose, the untold glories of that realm above its misty cloud. Who can gaze upon its beautiful, bewitching blue, revealed by the light of the sun or the less fiery beams of the queen of night and not pronounce it beautiful?

Who that has looked upon the ever restless waters of the mighty ocean when the waves were but gentle ripples, dancing in the sunshine, or has seen them as mountain billows lashed by the winds into mad fury circled with deli-

cate wreaths of foam and mist clouds hanging low above them; and has failed to repeat again and again, How grandly beautiful?

From the mighty deep turn we to mother earth. How varied, how lovely her scenery of mountains, hill and dale. Plains too and valleys covered with verdure challenge our admiration and our love.

The sun arises in his majesty diffusing light and beauty every where.—"He cometh forth out of his chamber and rejoices as a strong man to run a race." He descends to the west, sinks below the horizon and the moon in silver splendor, attended by a countless host of shining stars, rivals herself; to be the theme of poets' admiration, and lovers' rhapsodies. Even the little babe, yet in its mother's arms, raises its bright eyes in strange wonderment, and clasping its tiny hands, pronounces by its every look and action the same universal verdict—Beautiful!

There is a voice in the silvery moon—in the twinkling stars, reaching the germ of Deity within. Beneath the waves of the mighty deep are countless forms of beauty. The birds which fly above the earth warbling in sweetest notes their untaught melodies, from the

aspiring lark soaring far up in the blue ether, to the timid humming bird seeking its food in the cup of the spotless lily, all are beautiful.

The lion stands beneath the trees of his native forest, the very highest type of beauty as revealed in power. Gather around him all the beasts of the field, the animals which belong to the domestic class, and among them all we shall search in vain for a form devoid of beauty. The wonderful manner in which each is adapted to live in the sphere in which God has placed it, will challenge not only our admiration, but our reverence for the All-wise Creator.

Come we now to man. Man for whom all else was created—the crowning glory and master-work of all God's creations: Beautiful, god-like in form and in powers. Made a little lower than the angels and given dominion over all God's animated works. Created in the image of God and his Only Begotten, does not man stand a perfect type of physical and moral beauty?—Perfect—as revealed by the Son of God, which tabernacled in the flesh.

We have thus briefly passed in review all the different creations of God, as we have them recorded in the history of God's word. In each and all we have seen not only power and wisdom displayed, but upon all the indelible stamp of beauty impressed. Were we to examine more closely we should still find it in a more remarkable degree.—It may present itself to us in various forms, and we may give to it different names, according to the effect produced upon our feelings; but despite the form or name, it is still beauty—beauty in all which surrounds us, of the works of God.

What then is its mission and why has God so formed all things? The artist delights to transfer to canvas, the reflected glories of a gorgeous sunset.—He loves to depict the verdant meadow amid which a rippling rivulet winds its quiet way, now hedged in by mossy

banks, now leaping defiantly over some miniature-obstruction and dashing into foam as it seeks the channel again.—Now passing under the shade of giant forest trees beneath which repose the farmers' flocks, sheltered from the noon day heat, anon dashing out into the sparkling sunlight and reflecting from every tiny wave as it murmurs along a thousand sunbeams it is too generous to imprison in its bosom. The quiet lake, fringed by willows, with misty, dreamy mountains in the distance, are objects for his art. And why is this? Is there not enough in nature grand and beautiful to satisfy the soul of man; that men must spend their lives in striving to re-produce upon canvas, the beautiful works of God?

What is the mission of the beautiful?

If God so clothe the grass of the field, which blooms to-day—to-morrow fades—shape with such infinite skill and care the leaves which bud forth in spring time, put on their beautiful hues of green, and when the autumn comes and they are near to fall, and mingle with the mould, deck themselves in the most gorgeous hues, before they fall and die; if he give to the lily its delicate pencilling, to the rose its glory and fragrance, though their life is but for a day; what revelation of God have we in this? What is the mission of the beautiful?

The psalmist has said, "Man is fearfully and wonderfully made," and who that will stop for but a brief moment to reflect upon their own organism, with its wonderful adaptabilities and powers, but will repeat the words and acknowledge them true. The eye as the organ of sight, how strangely and wonderfully adapted it is, to convey to the sentient nature within, all the various forms of beauty, with which God has filled this earth—peopled the mighty deep and stretched the firmament above us. Not this alone—but deep within the being of man—like hidden fountains ever springing up

afresh within the soul—He has implanted *emotions*, answering in swift and sure response, to the call of all that is grand, lovely and holy in his universal creations. "God saw the light, that it was good," and from the morning of creation millions who have opened their eyes to behold it, have answered back the great Creator's sentence, and from cottage roof to palace dome man has blessed it and hailed its coming. The infant yet in the cradle, puts forth its tiny hand to grasp the beautiful sun-beam as it steals through the window shade and shimmers just above him.—The eye of the sick and weary one, who has tossed all night upon a bed of pain, seeks longingly the east, waiting the coming of the light, as a sick child waits the coming of its mother, and when the rosy dawn appears, does he not pronounce it good?

Light is good, it is beautiful. What then is the mission of the beautiful?—Do we consider the ear as the organ of hearing; our wonder and admiration is no less excited. If the world is full of beautiful sights, and the soul has emotions answering to them; it is none the less full of sounds—sounds of harmony, melody, gladness and joy, which conveyed through this organ to the sentient being within us, awaken emotions of gentle peace, sweet harmony, triumphant joy or rhapsody to which the entire being yields itself; and the christian, in this frame of mind, can scarcely repress the desire to depart and enter upon that life where harmony reigns forever and discords cannot come.

The perfume of clover fields, of the new-mown grass, of the wild flowers which bedeck the meadows, the rarer flowers blooming by our garden walks, of the pink apple blossoms in the early spring, or the crab-apple blossoms on the trees by the hedge-row, steals upon our senses and awakening anew strangely sweet and beautiful emotions, and again we ask, What is the mission of the beautiful?

We stand amid all the beauties of nature when spring with her gentle gales is abroad in the land. The glad sunshine diffuses its myriad beams and gentle rills, murmur along the green meadows beside the little lambs at their play, then hide themselves in the far off landscape. Night folds her curtain above the scene—we listen to the thunder's wild crash, to the moaning of the ever-restless winds among the giant trees of the mighty forest. At intervals the rapid lightning's flash reveals their swaying forms, and then, as deeper darkness follows, and the hoarse thunder dies away in the distance, like the retreating steps of Deity, and we stand filled with solemn awe, we yet pronounce the scene one of grand beauty and sublimity; and alike from the gentle gales of spring wandering amid the shimmers of light, and from the deep-toned thunder sends the same question, ever searching amid the heart strings, ever sounding through the chambers of our soul—What is the mission of the beautiful to man?

Into the material universe of God the mind of man throws out its tendrils, as it were, seeking for food, even as the plant sends down its roots into the bosom of the earth and lifts its branches into the air; from both absorbing and drinking in the elements which cause it to grow into a thing of beauty to gladden the sight of man. During the period of youth, and often far beyond this period, the mind is constantly absorbing, is quick to take in that which it observes, and is not so ready by far to part with its knowledge.—Thus the young are far more apt to speak of that which they have heard and saw, than of what they have *thought*. Shall we infer from this that they have *not thought*; that the imagination is not busy? By no means, for our own experience will not suffer us to form such a judgment. The young do think and the imagination is busy. Into that imagination neither

teacher nor parent may enter, they may not and will not know upon what it dwells, for the young guard with care, ever and always, this realm of fairy land, from all undue intrusion. If it may not be entered, it then becomes a subject of absorbing interest to parents and guardians of the young to know how it may be *controlled*.

To one whose musical faculties have been cultivated all discords in musical sounds, not only grate harshly upon the ear but are absolutely painful. To one who *truly* loves the beautiful in nature and art, there is discord and a want of harmony in all things gross and sensual, just as perceptible to them as discords in sound are to the skilled musician. God has filled this earth with forms and objects of beauty, and the mission of the beautiful is to the soul of man. Oh! if we as saints of God rightly understood and appreciated this one great fact, we would be to-day a wiser and a better people than we are. A people more nearly assimilated to God and the angels who dwell in light.

The mind of the young child as naturally seeks out and attaches itself to the beautiful works of art or nature by which it is surrounded, as the plant springs up into the air and opens its leaves to the sunshine and dews of heaven. Hence the love of children for pictures, flowers, shells, beads and all bright, beautiful colors whether in nature or art.

The imagination of neither man nor child loves to dwell upon that which is painful, and it is not until this heaven-bestowed, instinctive love of the beautiful, is in some sense marred, sinned against or repressed, that the imagination *can dwell* upon that which is impure and unholy.

Do we cultivate in the young minds entrusted to our care, this love of the beautiful, which God has implanted in their souls, and by filling his earth with objects intended to gratify it, has made it one of the very strongest natural

bulwarks against the encroachments of evil? God has embodied his thoughts, his attributes as it were, in all the works of his hand, and one who truly loves the works of God is not very far from the love of God himself.

There is nothing in sin which is lovely—nothing which is in harmony with the universe of God's creation.—The earliest love of innocent childhood is toward the beautiful things of earth, and this fact itself should speak to the heart of each parent, even as if the voice of the great Creator itself were heard, warning them how they stifle or neglect to cultivate this love of the beautiful in the hearts and minds of the treasures entrusted to their care.

Saints of God, whose hopes are fixed upon an inheritance with the angels in light—a home in the New Jerusalem, whose beauties are beyond our conception or the power of our imaginations to dwell upon, let us bind the hearts of our children to the God we love and worship, by teaching them to behold an expression of his lovely character, in every form of beauty which they behold. Let us reach their imaginations through so cultivating this love for all things pure and lovely, that we may feel assured they can never, even think without pain upon that which is sinful or unholy, impure and wanting in the higher elements of beauty. Is the world full of sin, it is full of beauty also; but the love of the beautiful *must be cultivated*; even as we cultivate with patience and care the flowers of our garden, the finest trees of our orchard, for like the rarest flowers, which require the tenderest care, so is this God-given love; which if neglected will soon grow pale among the weeds of sin, then droop and wither, and if it die—*forever die*—God have mercy upon that soul which holds its grave.

FRANCES.

Be not contented with high resolves or with little doings.

WHAT IS FOOD FOR MAN?

BY ELDER J. D. BENNETT.

Mr. Editor:

I discover a variety of ideas and notions concerning the proper dietetic habits as claimed by modern christians and reformers, and this agitation exerts its influence also on those who are called to be saints in this the latter day. Although my pen is somewhat rusty, and my ideas, through lack of training, may not appear as bright as some of your more brilliant correspondents, yet I ask the privilege of a corner in the *Herald*, trusting that I will not be encroaching upon the opportunities of my better neighbors.

It was said of the posterity of Abraham:

"The Lord hath chosen thee to be a peculiar people unto himself."

To this end was the law given that:

"Thou shalt not eat any abominable thing."

The *abominable thing* seems to be the bone of contention, but what it is, is yet a mystery, if we have no other interpretation than that the seemingly infatuated parties give; one claiming that fish, flesh and fowl should go by the board, and in their category they include animal products, such as honey, milk, butter, &c, as being unfit for the human stomach; another presumes that it is such animals as are prohibited in the 14th chapter of Deuteronomy, and to this is sometimes added such juices as are obtained from tea, coffee and tobacco.

I have always regarded the scriptures (which embrace the Bible, the Books of Mormon and Covenants) as a source from whence is derived information and instructions suited to all the walks of life. I propose, therefore, to look into the records, and ascertain the will of the father concerning the food designed for the children of men. I will

commence at the beginning, and review the past, tracing the subject to our own day.

In Gen. i. 31 I read:

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat."

[See New Translation.]

In this quotation I do not find any reference to flesh of any kind as part and parcel of the food of man. Not only so, but for the whole of God's creation. In the 23d verse I read:

"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life I have given every clean herb for meat: and it was so."

Hence, I think I am warranted in the conclusion, that *all* the creatures dwelt together in peace and security, with "none to molest or make afraid." The hawk did not prey upon his feathered companions; neither did the lion, the tiger, the wolf nor the bear, spread terror among the quadruped race, nor did "the fear and dread" of man molest their quiet ruminations.

Reader, did you ever reflect on the happy condition, consequent upon such a state of things as ours was *designed* to be? Have I overdrawn the picture? I think not. But man in the past, as in the present age, were fond of variety, and grew restless in pursuing the *even* tenor of the Lord's way, and when Satan whispered "Independence," they yielded themselves willing servants to carry out his Satanic schemes, "and men began from that time to be carnal, sensual, and devilish." Gen. iv. 13.

"Wherefore, [saith the Lord,] they have forsworn themselves, and by their oaths they have brought upon themselves death." Gen. vi. 29.

The Lord declared, through the prophet Ezekiel:

"For every one of the house of Israel, or of the stranger that sojourneth in Israel,

which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself; and I will set my face against that man, and will make him a sign and proverb, and will cut him off from the midst of my people; and ye shall know that I am the Lord."—Ezek. xiv. 7, 8.

I discover that when the children of Israel sighed for the "flesh pots of Egypt," their desires were granted, and quails were sent, and with them a plague. As it was in the days of Israel's murmurings, so was it with the sons of men in the days of Noah. Man became estranged from God—every imagination of his heart being evil continually—the earth corrupted and filled with *violence*, for *all* flesh had corrupted its way upon the earth. It was at this juncture, that the Lord made an end of their iniquities by bringing upon the earth a flood, which ends the First, and the

SECOND DISPENSATION

is ushered in. The first prominent feature of this era, relating to the subject, is the covenant of the Lord with Noah, Gen. ix. 8.

"And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all fishes of the sea; into your hand are they delivered. *Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.*"

In this passage I do not discover any reservation nor exceptions, save this one injunction, found in the 11th verse:

"And surely, blood shall *not* be shed, *only* for meat, to save your lives."

It is presumable that to this clause we are indebted for the "law of separation," the dividing line between the "clean and unclean meats," that the Lord might preserve his creatures from useless and unnecessary butchery. This covenant to Noah seems to have

been designed for general application to the human race. The Lord saw fit to choose Abraham and his seed "to be a peculiar people unto himself," and said unto them, "Thou shalt not eat any abominable thing." Deut. xiv. 2, 3. By this commandment I discover, that every animal which was not plainly marked by the *cleft* hoof, and *chewing the cud* also; the water creatures which did not have both "fins and scales; the swan, with a large concourse of birds after their kind, were to be excluded from the "boards" of God's people. Now, I presume that those saints and "good elders" who would eschew the use of pork, rabbits and squirrels, (and if we admit the classification of some ornithologists, ducks and geese would also be in the catalogue of touch-me-nots,) would certainly, out of respect to the law serve up a savory dish of beetles, locusts or grasshoppers well flavored with leeks and onions.

Daniel and his brethren preferred "water to drink and pulse to eat," and were found "fairer and fatter in flesh," and "ten times" clearer in head "than all the magicians and astrologers that were in all his realm." Dan. i. 12. Although this was the case with Daniel, yet the law favoring the flesh-eating Israelites was still in force, on both continents, as the Jewish history and the Book of Mormon abundantly testify. In the Book of Mormon, 1 Nephi v. 14, I read, "I did slay wild beasts, insomuch that I did obtain food for our families;" and in the 22nd, for "saith the Lord, I will make thy food become sweet that ye cook it not." Now I believe the "law of separation" was, and will be in force *throughout the Mosaic economy*; but it does not reach us, for we are living in what I shall call the

THIRD DISPENSATION.

As this period is not governed by the law of carnal commandments, (they being added because of transgression,)

but by the commandment of the great high priest after the order of Melchisedec, in whom the law was fulfilled, it therefore becomes us to ascertain if possible what are the ordinances designed to govern *our* era, in this matter of diet. Jesus said, "not that which goeth into the mouth defleth a man," and instructs the seventy, according to Luke x. 7, 8:

"And in the same house remain eating and drinking *such things as they give*. And into whatsoever city ye enter, and they receive you, eat *such things as are set before you*."

These passages ought to be sufficient to convince ordinary minds that the Jewish law is at an end; but there are other scriptures which I wish to introduce, to show the will of God to usward. Peter saw "heaven opened, and a vessel let down to the earth," wherein were all manner of "four footed beasts, * * * wild beasts, and creeping things, and fowls of the air," and a voice said to him, "Rise, Peter; slay [indiscriminately?] and eat." But Peter, in whom there seems to have been some vestiges of self-righteousness, said, "Not so, Lord; nothing common or unclean hath at any time entered into my mouth." But, mark! The voice reproves him, saying, "What God hath cleansed, that call not thou common or unclean."

Paul has truly said, "in the latter times" some should "depart from the faith," "speaking lies in hypocrisy," &c., "commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe, and know the truth."

It is not my design to censure any of my brethren in making this, or any other quotation in this article, but remembering Paul's counsel to Timothy, to wit.:

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doc-

trine, whereunto thou hast attained." 1 Tim. iv. 6.

I think on these grounds my brethren will hold me blameless!

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. iv. 3, 4, 5.

I will now turn to the Book of Covenants which was given after the manner of our own language, that we might gain wisdom, knowledge, strength, &c. By turning to the oft referred to "Word of Wisdom," par. 2, I read that "All wholesome herbs God hath ordained for the constitution, nature and use of man," to which this significant clause is added, "Every herb in the season thereof, and every fruit in the season thereof." The savans and scientific men of the age are declaring the truth of this clause, by teaching its sentiments as one of the hygienic principles which should be observed by the human family. It does not savor much of *canned fruits, pickles, preserves, &c.* Again, "Flesh also of beasts and fowls of the air, I the Lord hath ordained for the use of man."

Reader, does not this sentence harmonize with the declarations of Paul, the vision of Peter, and the covenant made with Noah? All of which declarations and transactions were made under the authority of the *Melchisedec priesthood*, the same government under which we are now living as the people of God.

Observe the injunction to us given: "Nevertheless they are to be used sparingly; and it is pleasing to me that they [animals] should not be used, only in time of winter, or cold, or famine."

Compare this with Gen. vii. 11:

"And surely blood shall not be shed, only for meat, to save your lives, and the blood of every beast will I require at your hand."

But my article has already exceeded my intended limits, and when I ponder the "Word of Wisdom" in my mind,

I discover in every sentence a deep, deep meaning, which admonishes me to beware how I urge its observance, lest I be found playing with edge tools, and through carelessness my own lacerated flesh tell me the sad tale.

In the above, I have not sought to establish a theory of my own, nor endeavored to establish that of other men, but have endeavored only, to set before my friends and brethren some of the teachings of God, as I have found them in the scriptures. Trusting that I have presented food for active minds, I will leave every man to be fully persuaded in his own mind.

THE REDEMPTION OF ZION.

BY J. S. COMSTOCK.

“It shall shew you things to come.”

The redemption of Zion is to come. Has not the manner and way of it been shown? Either “by purchase or by blood.” And ye “are forbidden to shed blood.” Therefore by purchase is the only lawful way. I can see no wrong in buying a part or even the whole of that land, for the purpose of consecrating it to God, as he did require his people to do, more than thirty years ago. But because I see none, that is not certain that there would be none attending it.

Once in gone by days God's people refused to do what he commanded them *then* to do, and after that *time* passed by, they made up their minds to do it. But what was the consequence? God by revelation told *them* not to do it? But that reversion may not be a certain criterion for us to go by; yet it might be a warning sufficient to show that the *All-wise* who gave a law to his church forty years ago, or even thirty, which they never did obey, might not be a law to us now. For the conse-

quence of not obeying it, has been, and still is being visited upon his people, and the final result of it all is so far revealed, as that the manner of the redemption of Zion is already made known by a parable.

The office work of the *Comforter* may be needful to understand that parable.

If no *new* revelation be given through the presiding prophet; I cannot see how to move; for the cloudy pillar rests upon the tabernacle of every man. The captains of tens, of fifties, or of hundreds, are not regularly authorized to give the march—nor are God's enemies yet scattered from that land, as he has promised they shall be when he *fights the battles* for his people.

Book of D. C. sec cii., 3d edition, 4th verse:

“Behold, the destroyer I have sent forth to destroy and lay waste mine enemies;” &c.

Now what about that Baurak Ale, and the strength of God's house who obeyed not his commandment, for this commandment is after that those lands had been consecrated. I say this revelation and commandment succeeds the one given to purchase the land. Why then purchase the land? Why then are you going so far behind God's time? Methinks you may be striving by books like as the many who make such miserable headway—instead of being shown by the comforter things to come or instead of having those things brought to remembrance which Christ has already shown us.

I only say these for a watch-word, for I do not know much, not even enough to steer my own little bark. I need a pilot. I am looking for the redemption of Zion near at hand. May God speed the day and joyful hour. To him be all the glory and from him all the power.

Covetousness, like a candle ill-made, smothers the splendor of a happy fortune in its own grease.

MIRACLES—THEIR APPARENT DESIGN AND EFFECTS.

BY ELDER T. W. SMITH.

[Continued from page 72.]

We may now proceed to inquire concerning the under working power of the former day apostles or "chosen witnesses" of the Lord Jesus Christ. They certainly did not perform miracles to establish the fact of Jesus' divine character; or that he was the Son of God. This he did himself. If Paul or Peter raised a person to life, it could not prove that Jesus was raised from the dead; it could demonstrate the truth of the principle, or the validity of the claim that the dead could be raised, or that the doctrine of the resurrection was true; and to minds who disbelieved the doctrine, an ocular demonstration would establish the truth, but it appears that in the only cases recorded in the New Testament, that of the raising to life of Tabitha and Dorcas, and the young man Eutychus, the first by Peter, the latter by Paul, (if the young man was truly dead), they were not publicly performed. The first case was witnessed by no one but Peter, howbeit the people of Joppa beheld her afterward, and "many believed on the Lord" through it. The other case, was evidently performed in the presence of saints alone, and the fact of his death, (admitting that he was really dead, which does not positively appear to be the case), would have to be testified to by the saints alone, and the world might, if like many in this day, refuse to believe except they had seen the man while dead, and afterwards alive, and under the circumstances might readily deny the fact of his being really dead. The case of Tabitha being witnessed in all probability by but few outside of the saints, and they perhaps believed in consequence, the people of Joppa would naturally deny the fact,

not being witnesses. So the world at large were not privileged to see an evidence of the resurrecting power of the apostles, and would have to depend upon the testimony of others for any faith or understanding they might have. If God is no respecter of persons, and would demonstrate the truth of the power to raise the dead held by the apostles, and if men would be justified in disbelieving that Jesus was raised from the dead unless they could see the principle demonstrated, then in every place, and in the sight of every creature, would some one have to be raised from the dead, for if in one city, for instance, an hundred people should witness an example of this power, and the balance were required to believe their word, then a nation would be condemned for rejecting the testimony of the city, and the world that of a nation, but a thousand people's testimony concerning a thing they did not see, would be no more binding than that of a dozen, providing their testimony could not be impeached, and in any court of justice the testimony of two or three men who declare upon oath or affirmation that they witnessed the slaying in cold blood of one man by another, would condemn the latter to the gallows. The testimony of the apostles who witnessed the resurrection of Jesus, would be sufficient, and is, to condemn the entire world if they reject it. And the fact that the world must believe this, and other facts upon their testimony alone, is evident from the word of Christ in commissioning them to go forth and preach the gospel, which is the testimony of the things concerning Jesus Christ, and the kingdom of God; saying, "He that believeth not shall be damned," (or condemned). Farther, the apostle Peter says, "This Jesus hath God raised up, whereof we all are witnesses." Acts ii. 32; iii. 15; v. 32; x. 39; and affirming in the last quotation, or following verse:

"Him God raised up the third day, and

showed him openly, *not to all the people*, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead."

A miracle could not prove that he rose from the dead. If Peter had raised an hundred men it would not demonstrate that Christ was raised, while it could make his testimony creditable and probable, but this was not done, and his word alone was given, and the world required to believe without seeing an evidence. But the apostles performed, "signs and wonders," and what was the design? To our mind, mainly as corroborative testimony that what they taught was true. In preaching the things of the kingdom of God they must have taught that these signs were to follow the believer, and of course must follow them, being believers of the gospel. After the ascension of Christ, they went every where preaching the word, "the Lord working with them, and confirming the word with signs following," (not preceding).

They declared the gospel was an evidence of the truth of it, (remembering that the gospel not only consisted of facts which they testified to, but also of blessings unfulfilled—the remission of sins, the gift of the Holy Spirit, the spiritual gifts as a result of the presence of that power, the resurrection from the dead, by that Spirit, and the crown and kingdom of the Lord Jesus Christ), as furnishing strong evidence that these things would be accomplished they could appeal to the manifestation of divine power, seen in the signs and wonders performed by them, for they proved Christ to be a true prophet, and the Son of God, with superhuman power, (as necessarily should be the case if such was his character), claiming to have received "all authority and power" from God his Father. Having this power, he sent them forth, and attested to their mission, and apostolic claim, by granting "by their hands, that signs and wonders should be done"

in his name. They confirmed the word preached by them, and produced a ground of assurance that what they claimed was true. Although as before stated, the *facts* of the gospel were to be believed through their word alone, in connection with the written word of prophets. For "faith cometh by hearing—the word of God." The signs which were to follow the believer, followed them, and confirmed themselves in their testimony, and also confirmed those who believed the word through them, they could not *produce*, but could only *strengthen* their faith; but when these same went forth and were baptized for remission of sins, and received the Holy Spirit through the laying on of the apostles' hands, and the same signs following them, further confirmed their word in giving them knowledge. They *knew* that Jesus is the Lord by the Holy Ghost; they *knew* that he had risen from the dead for he had given that spirit which witnessed to that truth. They knew the apostles' claims for him, as being a prophet, and a worker of miracles, were valid, because his word was fulfilled in them, and they were enabled to do the same works that he did, and thus proved his word true, which declared that those that believed would do the same, and greater.

We hold therefore that the Lord confirmed the apostles' word, by giving them the signs and wonders, that is, confirmed it, to those who had not obeyed, or rather before they obeyed, and yet believed, and this was one reason why they were given, and it was not to give knowledge, but to confirm their faith. The apostles went forth and claimed that Jesus Christ sent them, and were fully empowered to act in his name, testifying that those who believed their word should receive the certain signs and wonders, and as an evidence could call attention to their works, as showing that the word preached was true and these miracle-working powers were a proof that they

were sent of Jesus Christ. We cannot gather from the written word that any one wrought signs and wonders till they first preached the gospel.

It is said of Philip:

"Then Philip went down to the City of Samaria and preached Christ unto them, and the people with one accord gave heed unto the things which Philip spake, hearing, and seeing miracles which he did."

The Lord confirmed the word with signs following, and it may safely be asserted, that the Lord frequently performed miracles to confirm the word preached, while it is also true that there is plenty of evidence that many believe without any signs, at least none being recorded, seeming to show that the apostles held the power to work miracles to confirm the word when necessary, yet they were not absolutely required, or else they would be invariably performed. Our argument therefore being that the apostles had the power to substantiate their claims when circumstances demanded it, yet that the world are required to obtain faith by hearing the word, and not by seeing signs; that signs do not produce faith, but confirm the faith obtained by hearing, serving not to produce, but to strengthen the faith.

The signs and wonders were often done publicly both by the apostles and others, and while evidently performed because of the faith of the people, yet some were performed without faith of the party on whom they were wrought, as the case of Elymas the sorcerer.

The *experience* of those who believed and obeyed the apostles' doctrine, in receiving remission of sins, and the enjoyment of the spiritual gifts, gave strong evidence of, and *proved* the authority of the apostles, and gave them satisfactory knowledge of the truth, and also confirmed the apostles themselves, in the word preached by them, for the signs followed those who believed their word.

The gospel being preached in the

latter days, as is clearly evident by various scriptures, both positive, and inferential. The word of Christ that the gospel of the kingdom should be preached again in all the world as a witness unto all nations before the end, in Matt. xxiv., is among the direct; and the declaration of Paul, that in the latter times some should depart from the faith, in 1 Tim. iv. 1, is among the inferential proofs that the gospel faith would be in the earth in the last days, and as these signs shall follow them that believe, it is argued that miracles must be manifested in the church of Christ. As the working of miracles is mentioned in 1 Cor. xii. as one of the spiritual gifts, and also as forming a prominent ingredient in the composition of the organization termed the church, (the gift of healing has been often called miraculous, in the Acts of the apostles), so we argue that this gift and power of working miracles must be held and exercised by those claiming to be apostles in these days, if not, then an important element in the gospel work is lacking, and a part of the church superstructure wanting, and therefore it is imperfect. We hold that the kingdom of God exists to-day, if the fulness of the gospel is preached, a fulness of the authority and power to preach it must be held, and ability to substantiate the claims of apostleship by working signs and wonders should be possessed. If signs and wonders do not be manifested to-day, then a fulness of the gospel, and gospel authority does not exist. If the same gospel truths are preached to-day—if men practice the same ordinances and receive the same blessings—*i. e.* faith, wisdom, understanding, healing, discerning of spirits, prophecy, tongues and interpretation thereof, if there is a similar organization as anciently, then the working of miracles must be a power in the church, if not, why not, for it is one of the gifts of the Spirit? Why should not God confirm the word of an apostle by

signs and wonders, both to those who have faith, before and after obedience as in former days? There is no reason why not, except the weakness of the faith of apostles, or their unfaithfulness in the work, or else their fearfulness in asking, forgetting the injunction to ask largely that their joy may be full. It may be said that the Devil has greater miracle-working power than the church to-day. The apostles should have power to cast out the devil. God may allow the adversary to do great things, but his agents' power can and will be limited, for their folly will be made manifest to all men. Miracles to-day could not of themselves convince the world that those who perform them are influenced by the power of God; if so, then all miracle-working power is from divine source—even those done by men and women who deny the personality of God, the divinity of Christ, and the authority of the Bible. And alone, *v. e.* independent of, and unconnected with a system of revealed truth, would to the natural mind be simply a supernatural power, and ascribed to an unknown God.

If miracles were demanded as a demonstration of the power of God, and to prove that the performer was peculiarly or especially, or exclusively, a servant of God, it would seem that it should be a display of power so far superior to that of an opposing one, that the latter would be entirely in subjection to it, or in other words, that the former could control the other, and prevent the manifestations, and cast out the power or influence in the person so operating. This power was formerly exercised when God's servants were inspired to exercise it, and was called "casting out devils," taking the scriptural warrant that such a class of beings could and did, and do, control human beings, to the extent of working miracles through them. This power is also a sign to follow the believer to-day, and is in the Church of Jesus Christ. Why it should not be employed in all cases, is because

the scriptures foretell the working of miracles, and stupendous ones too, "scriptures cannot be broken," therefore they must be allowed for the accomplishment of the purposes of God. We admit that the manifestations are more marvelous and more frequent than those performed by the Church of Christ, but we deny the *superiority* of the power, and hold that the other is performed by *permission*, and that the power exists in the church, to restrain, and prevent, the power of Satan.

There is therefore no call for a feeling of doubting, and fearing, and of inferiority, while contemplating the great power of the foe, but there should be that consciousness of power that says to Satan, We permit your work for the present to accomplish the purposes of the Lord, but you can proceed only as far as the need of these designs require, and your power will be curtailed ere long. A man may be a great prophet and work no miracles, as John the Baptist, for instance. The work of the last days is attested by miracles, and while John the Baptist's claims are admitted without them, the prophet Joseph Smith's claims are supported by numerous signs and wonders, and as such confirm the word preached by those who hold to his sentiments, as in former days. The same gospel producing the same faith, the same faith followed by the same works. As great miracles, as were performed by the apostles, if not vastly greater, will be done by a couple of God's prophets before the end comes. See Rev. xi. "To one is given the working of miracles." "First apostles, secondarily prophets, thirdly teachers, after that *miracles*," &c.

DRUNKENNESS.—Some of the domestic evils of drunkenness are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals or manners.

OBSERVATIONS.

The completion of the Suez canal is an important event. It will be the highway of nations, and will again make the western border of the Mediterranean the commercial centre of the eastern hemisphere. Palestine will again come into prominence; Is it not a little while and Lebanon shall blossom as the rose?

In our own country a prominent feature of the time, is the number of national conventions being held. We have had commercial conventions, railroad, labor, women's rights, manufacturers, christian and soldiers' conventions, and a convention to consider the removal of the national capitol. (The people of Hancock county, Ill., are trying to get the capitol removed to Nauvoo.) These conventions, while giving evidence of a spirit of enterprize and inquiry that is unprecedented, are also evidence that the unity of the nation is fully recognized. The events of the last few years have removed great sectional distinctions. Railroads have consolidated the interests of the different parts of the country, and the telegraph ramifying the whole, like the veins and arteries of the human system, sends the pulsations of common thoughts to all parts alike. The same systems might be extended to the pole and to the cape, and all the races between be made homogeneous. And as all the lands south of us are inhabited by the sons of Joseph, and nearly all christianized, it is but reasonable to expect that we and they will ultimately form one nation.

God is restoring the unity of the race. How strange! How true!

The millenium is not merely a poetic dream, like the commonwealth of Plato, and the Atlantis of Lord Bacon. It is the vision of prophets—the promise of God. And he has ten thousand agencies at work to bring it about. His

gospel is the principal agency, but it could not be done without preaching, teaching, invention, strife for the right, steam, electricity, the winds and the waves—and even "the wrath of man he will make to praise him." All the causes in the universe combine to bring about his purposes on the earth; and not a single promise shall fail, however minute, however disregarded by the world, for holy men of old spake as they were moved by the Holy Ghost. The kings and rulers are making combinations which are necessary parts of the programme as laid down by the prophets three thousand years ago. Senators, warriors, reformers, are all blindly working out a predetermined end.

The tide of evil, black and fearful, sweeps along, strong and full, yet there is a flood of glorious light and good sentiment streaming on the present age, such as was never known before. Poets and senators are inspired with renewed zeal. They catch the glimmer on the mountain tops and exult at the approach of day. Shall their labor be all in vain? No; they have their mission. They are brothers and sisters of the Lord, guided by the light that lighteneth every man that cometh into the world, and laboring for him—not in the higher way he has appointed, but in one of his ways. They are refining and ennobling the race, so as to make the millenium possible. The words of the Lord have not been handed down through eighteen hundred years in vain. The lessons he taught are being worked into the literature of the people, and control the lives of many who give him not the glory. In the destructions that are to succeed this time of intellectual commotion, when all things shall be shaken, when the thrones will be cast down and Babylon with her harlot daughters fall; then those who have been prepared by the providences of God, will be ready to obey his will and be guided by his

Spirit. In the mean time he has re-established his church, with its ordinances and authority. It is sheltered from assault now by its apparent insignificance. It is daily gaining strength. It will soon assert itself, and ask a place and a name. It will grow strong like a tree in the rocking winds, and they out of all nations shall come into it. The Spirit of God is doing this wonder. The part of the saint is to submit to the Spirit's guidance, and wait and see the providences of God. "Many shall run to and fro," but the believer shall rest.

In the prophecies is a complete picture of the times.

"The mills of the gods grind slowly." The panorama passes before the eyes. Parts of a picture appear at the side of the stage, and men look and wonder what it is, but cannot tell. Those who know the order of the succession know what figure will be developed, as soon as the edge appears. God works by instrumentalities—human and other; men must be born and reared before they can be used. Institutions must be formed before they can be made available. While they are being formed and men being reared, their pretensions may be a cause of sneers and jestings, as of old; "can any good thing come out of Nazareth?" History tells that a certain person rose from a manger to the skies. This age is to be characterized by "a marvelous work and a wonder." "The wisdom of their wise men shall perish," and God will choose "the weak things of the world to confound the mighty."

OBSERVER.

The journey of life is short, but as we go forward and meet the years, each is a messenger that tells us a pleasant story of the land to which we are travelling; and though we may not lay hold of them and detain them, yet those years imbue us with happy thoughts and pleasant memories.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

San Joaquin, Jan. 12, 1870.—We enjoyed our stay in Mission San Jose very much. We visited among the brethren some little, and spent some time finishing our works on the doctrine of polygamy, a couple of pamphlets designed for Utah.

The first Sunday, we held two meetings, the second three, with one in the middle of the week, all of which were well attended, and at which we received the aid of God in preaching the gospel.

The Mission San Jose is situated on the slopes of a small mountain, called Mission Peak, and is about two miles from Bro. Stivers' place.

There is a range of hills east of his farm, affording a rambling place for the meditative, besides a good view of the San Jose valley level, with the bay and a low range of mountains in the distance.

Wherever we went among the saints we were most kindly received.

We left there on Monday afternoon, the 10th, in company with Bro. Dana, and by means of his kindness and team.

We are now at his house among the hills, on the edge of the San Joaquin valley.

I enjoyed a fine tramp to the hills bordering the valley this morning. Looking down from thence, the valley spread away like a sea, losing itself in the cloudy horizon, or showing a glimpse of the snow-clad Sierras far away beyond. Off to the left was old mount "Diablo," towering up with its lofty forehead swathed in clouds. Standing alone, as it does, among comparatively low hills, it presents an imposing appearance. From tradition of haunting ghosts and other evil, the Spaniards have given it this Satanic name, literally "mount devil." It is visible from most all parts of California. The hills over which I walked, were

in themselves a curiosity. Rounding and smooth, they are pretty well clad with verdure. A great deal of it however is southern wood, or what is known at home as "old man," and hoarhound, growing in perfect fields. I saw many flowering plants, and am told that in the warmer season the hills blush with flowers. While near the Mission, I gathered handfuls of them from the hill sides, yellow poppies, purple grass flowers, and many more. They farm these hills to the very summits, and are now plowing and seeding in their grain. Some of these hills are crowned with grotesque old rocks, worn and broken. While among these, I was much diverted with the gambols of the grey burrowing squirrels. These squirrels are the farmers' pests here, fairly riddling the hills, making them look like worm-eaten wood on a large scale. The farmers wage a war against them with phosphorus and strychnine.

MY HOPE TO ETERNAL LIFE.

BY SISTER N. W. THOMSEN.

I have thought for a long time, that I would write and give an answer to the question in the "Herald," "What is your title to eternal life?" My feelings are these. In my present condition, I dare not say that I have a title to eternal life; for, although I have a living testimony of the truth, I am backward in bearing it. I am weak, imperfect, and liable to sin. I will not spend much time to look at my own heart, for there I find no good. Of myself I am nothing, but I will look to God for his Spirit, for help and strength, that I may be able to overcome all evil, and win that which I have set out for eternal life. I do rejoice to live in this very happy time, when the only true gospel is again revealed to man. I

also have received the same, and it is through the mercy and grace of God that I have become a member of the Church of Jesus Christ of Latter Day Saints.

In the spring of 1866, I left my native land, my parents, relations and friends; but this was not hard to me, for I loved, and longed to dwell in Zion, among the children of God. Soon after I came here, I learned that Zion's children had not begun to gather yet, and also that the man that I supposed to be the prophet of God, was not a prophet, at all. In October, 1866, I joined the Reorganization, and I was satisfied again, happy, and glad more than words can tell, for I have a clear testimony as written within my heart, that it was right, and that it was the will of God that I was doing. Thus you see that I am but young in the church. I am also young of age, but still old enough to be better than I am. I repent all the time and am striving to be better. I am happy and contented in the place wherein God has placed me, and my soul shall forever praise his holy name for all his mercies and blessings to me, for they have truly been rich and many, and I shall trust him henceforth. I pray that he will provide for all my wants, in spirit and in body; and this I know, as long as I seek him in faith, he will remember me.

DON'T GEM IN DEBT.—Debt is a perfect bore. How it haunts a man from pillar to post—lurking in his breakfast-cup—poisoning his dinner—embittering his tea—now it stalks from him like a living skeleton, seeming to announce his presence by recounting the amount of liabilities. How it poisons his domestic joys, by intruding its "balance" into the calculation of madam, respecting the price of a new carpet or dress! How it hinders dreamy plans of calculations! Botherations! How it hampers useless energies—cripples resolutions too good to be fulfilled!

If we would endure the kindness of others, we must endure their follies.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., February, 15, 1870.

The coming conference is looked forward to with great anxiety by many, with great solicitude by all.

The constantly increasing number of saints now points to the immediate future as being fraught with events of paramount importance to any of late occurrence.

It is to be hoped therefore, that every man of sound and liberal views, fervent desires and honesty of purpose, who can possibly attend, will make it a point to be present. The elders are especially solicited to consider the propriety of putting their fortunes and destinies into the hands of God, in a more active endeavor to spread forth the truth.

So far as is practicable a general representation from all the churches should be had. There has never been a successful representation since the organization.

It should be also remembered that the question of the establishment of a school will be presented. Other matters of considerable importance will be presented for consideration.

Members of the respective quorums should make up their minds so far as possible, to report in person or by letter.

We present the readers of the **HERALD** with a digest of the articles

of association, which are proposed as a basis of organization, for the consideration of the saints.

As an individual, although having, no personal pecuniary interest in the matter, nor expecting to have any personal supervision, control, or even part in the movement, except as benefit may arise to us as a member of the whole body, we most earnestly recommend it.

We know personally the men with whom it commences, we have seen the integrity of their hearts, and feel assured that they have the cause of God at heart, and that they have only the good of the church in view.

We shall give the movement our earnest, moral support, and so long as we believe it to be carried on righteously, we shall sustain it. When we believe it to fail in this, we shall at once warn the saints against it.

Bro. Stephen Malony's letter in the last issue of the **HERALD**, seems to point out a step forward. We commend the subject matter of that letter to the consideration of the saints desiring to go into new localities.

The Two Days' Meeting at Wilton Centre, Will County, Illinois, was attended by Brothers John Landers, A. M., Wilsey, E. Banta, and "ye" Editor. The one at Sandwich was attended by so many elders that to name any would seem to be improper. Brothers Landers, Wilsey, Wixom, and Smith addressed the meeting. Full attendance and great interest marked both these meetings.

Bro. Charles Williams, of Amboy, Illinois, has been speeding the gospel plow, at Rochelle, and Flagg Station, and their respective neighborhoods, in Ogle County, Illinois, for some time past. His labors began before the Two Days' Meeting was held there, and were continued through and after its close. We learn that Bro. Williams has made a good impression.

QUERY COLUMN.

Q.—Would it be right for a young man of age, whose parents do not belong to the church, to go forth and preach the gospel contrary to their wish?

A.—“He that loveth father or mother, brother or sister, houses or lands, better than me, is not worthy to be called my disciple.”

Q.—Has a branch a right to convene a court of elders for the purpose of sitting in judgment on the official acts of the First Presidency?

A.—No! There is a tribunal before which the First Presidency must answer, but it is not a court of elders.

Q.—Are the official acts of an officer valid while said officer is in transgression, no charge being preferred against him.

A.—The Conference of April, 1868, so decided. (See resolution passed.) This resolution signifies that the acts referred to must be legal ones.

To use the words of an eminent theologian, “Our life is made up of little things.” Our attention to them is the index of our character, and often the balance by which it is weighed.

Correspondence.

SALT LAKE, UTAH,

January 24, 1870.

Bro. Joseph Smith:—

I write to inform you of the progress of the Reorganized Church, and the general condition of affairs here and in this vicinity.

Our meetings are moderately well attended, and the Lord certainly blesses us to a good degree with his Holy Spirit. A number are waiting for a favorable opportunity for baptism.

Yesterday we had a most interesting meeting. At the conclusion of the sermon, we had a testimony meeting, and a good time it was—a refreshing from the presence of the Lord, in tongues, interpretation, prophecy, and exhortation.

An old brother, not yet a member with us, but who expects soon to be, said when he came here some years ago, and saw none of the spiritual gifts among the saints, he inquired the cause, and was told by those high in authority, that here were the “living oracles,” (priesthood,) and they were no longer needed. Others stated that they had now witnessed the gifts for the first time in Utah. One sister, an old member, arose, trembling under the power of God's Spirit, and bore testimony to the divinity of the work and said she was ready to be baptized. She further stated that they threatened to cut her off for attending the Josephite meetings, and for not signing a protest, gotten up professedly by the women of Utah, against the “Cullom bill,” lately introduced into Congress, for the reconstruction of Utah.

There is a move on foot by the leading authorities to reduce the wages of the common laborer to one dollar per day. This is a half fare ticket for Starvation.

Times are dull, dull, dull, and prospects are discouraging, except from one source, and that is the silver and gold

said to be hid away in all these mountain ranges. It is confidently expected, by many, that this territory will be speedily and thoroughly prospected for the precious ores. The mineral wealth of Utah is the only thing that can save it financially, if even that does. As I wrote you in a former letter, the support this territory has derived, in past times, from the passing and incoming emigration, from the "Overland Stage Co.," and especially from its trade with Idaho, Montana, Nevada, Wyoming and Colorado, is now withdrawn, and forever. Cause—the Pacific rail roads.

Much uneasiness is felt under the despotic rule of the church authorities. Liberty of thought and speech is claimed and enjoyed to a greater degree than at any time hitherto in this territory. Bros. Alexander and David sounded the key note of religious and civil freedom, and it met with a hearty response in the bosoms of many; and now a lofty, holy diapason is sweeping through the land, awaking Israel from their delusive dreaming. The bands of Zion have been made strong, but her God, the mighty God of Jacob, is loosing them, and even now the song of the redeemed is heard in the land.

The completion of the Utah Central Railroad, to this city, on the 10th inst., was a good thing for the masses. It helps to temper down the intensity of this modern fiery furnace.

Ex. Gov. Leland Stanford, President of the C. P. R. R., in reply to an invitation by Pres. B. Young, to attend the celebration, telegraphed that he was prevented from so doing, but that he highly congratulated him upon the completion of the road, and said, "The Press, the Telegraph, and the Railroad, the three great civilizers of the age, they have reached Utah! Let Zion rejoice!" These almost prophetic utterances struck my mind with great force, as they swept out upon the ears of the thousands of anxious listeners, and my heart said, Amen. Glory to God in the highest!

I see by the *Deseret News*, that the two hundred, or more, missionaries, sent from here to the States last fall, are likely to return, having accomplished scarcely anything beyond learning that the people in the States can treat them kindly, while they utterly detest their polygamy and other similar doctrines.

I learn from private sources that Pres. Young is greatly perplexed of late, and that his cares and anxieties are bearing him down rapidly. He is confined to his room much of the time. All, from Brigham down, seem to be conscious that a great change is at hand, and they know not what. As a consequence, they are troubled with fearful forebodings. Joseph Young, Brigham's brother, said to one of our brethren a few days since, that he felt sure some great change was at hand, he did not know what it was, but he wanted to serve the Lord. He is said to be a pretty good man.

January 24—The "New Movement" was organized last night, with about two hundred members, so I hear. I will write you more particularly in regard to that matter by and by.

Mr. Harrison, the chief man of the movement, declared last Sunday night, that their work was not a "new phase" in the dispensation introduced through Joseph the Martyr, but that it was "an entirely new dispensation." They now had given to them "a broad platform." They recognize all religions as from God, but hold that some are possessed of "diviner truths" than others. They hold that the teachings and prophecies, of the seers and the prophets in the past, are not all reliable—that there was much of tradition, superstition and human weakness to be found in them—that they are not strictly correct and true. They express themselves delighted with the wisdom of God in his thus giving to the honest, the confiding, and the truth-seeking, this varied compound of truth and fiction. They teach that the only way in which God could develop,

educate, elevate, and save the race, was by giving to them this mixture of truth and error. They teach that man was at his poorest when first created; that man in the first ages was utterly ignorant of the arts and sciences; that they dressed in skins and dwelt in caves, and holes of the earth; and that in intellect, in religion, in the social virtues, and in his physical being, he was but a dwarf, a child, compared with the race at the present time. They claim that the fall of man is a false tradition, and not a true doctrine. As a consequence, the doctrines of the incarnation, the atonement, the literal resurrection, and, indeed, the whole plan of redemption in Christ is false; is a delusion, a solemn farce, an imposition by God and holy angels upon the ignorant race of man.

To illustrate Mr. Harrison's views in regard to God's dealing with the race, he said, "Holy beings of the lower spheres were sent of God to teach the children of men. These beings were imperfect in their intellectual and spiritual development; they were possessed of truth and error; they taught others only as *they knew and understood things*; hence their teachings were not always true; hence, prophets and seers were not always true in their prophecies, nor correct in their visions. Man must judge of their revelations, prophecies, &c., by the light within him, and what was not in harmony with that light he must not accept."

Their theory will not admit of comparing, or testing, the revelations of the present and to come, by the revelations of the past. Oh, no, the revelations of the past, say they, are partly true and partly untrue; hence they cannot be the standards by which to try others. Joseph the Martyr, in his article on "Try the Spirits," has told us the revelations through God's angels will not contradict the revelations that God has ever given. The Lord also tells us, in D. & C. iii. (66) 4, 5: "I will give you a pattern in all things; for

Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is *contrite*, the same is accepted of me, *if he obey mine ordinances*. He that speaketh, whose spirit is *contrite*, whose language is meek, and edifieth, the same is of God, *if he obey mine ordinances*. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations, and truths which I HAVE given you."

Thus the saints are wisely and graciously provided with a means by which to test the teachings of men, of spirits and of angels. A perfect harmony prevails in all the words of God, whether delivered by men, by spirits, by angels, or directly by God himself, as does perfect harmony prevail in all his works, throughout the universe.

Mr. Harrison teaches that there are grades, or spheres, in the spirit world, and that the higher the sphere, the more truth and love, until they reach *all* truth, or God, which, he says is the same thing.

They proclaim universal salvation in a new form, and teach that men are wicked because they are *ignorant*; as much as to say that man's intelligence is the true measure of his righteousness, and his ignorance, of his sins. This is directly the opposite of what God and his angels have taught, and what are the experiences of the past, and the dictates of right reason. God is merciful to the weak and ignorant who transgress law. So also are men when they are possessed of a kind heart, and a sound head. Jesus, the great Master, said:

"And that servant which *knew his lord's will*, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that *knew not*, and did commit things worthy of stripes, shall be beaten with few stripes." Luke xii. 47.

In this case, *intelligence or knowing to do good, and not doing it*, was the measure of the servant's sin, and, as a consequence, of his punishment.

Men sin because they *will to do so*, and the more intelligent the individual, the more capable he is of sinning; and the measure and turpitude of their sins is in proportion to their intelligence.

Well, I find I am walking out into the field of controversy, which is in rather

bad taste; for a letter writer, but I can scarcely help it.

From my investigations of "The New Movement," thus far, I find it to be Spiritualism sailing under the colors of Mormonism. It claims to be Mormonism sublimated and refined, but it looks like Spiritualism, it talks like it, it acts like it. As regards polygamy, they teach that parties may live in plurality if they choose to, and that civil rulers should not attempt to interfere with, or regulate the matter. What a fine field this would open to libertines and prostitutes! The wealth and place of the rich and the prominent, could purchase the affections, (professedly so,) of the young, the giddy, and the unwary, and introduce them to all the corruptions and degradation of a harem, of concubinage, of prostitution, and yet the civil authorities must stand by, with hearts wrung for the wrongs of humanity, and yet have no power to save! Oh common sense, whither hast thou fled! Shall the fair daughters of our land be placed at the mercy of the artful, the unscrupulous, the vile, though they be rich and sit in high places? Yet leaving the marriage relations entirely, first and last, to be regulated and governed by the choice of the persons entering into it, would leave them in that condition. Marriage is a civil contract—it affects society in every department. All parties are deeply interested in its regulations, therefore have a common right in determining the character and extent of those regulations. Just in such proportion, and in what respects, marriage affects society, so is the right of society to determine its regulations, through its servants, the civil authorities. Without this, disorder would reign, and licentiousness would stalk abroad at noonday.

Free love is prime minister to free lust. Where the first enters, the other is sure to follow.

If one chooses to have two wives, he may choose to have a thousand. If a man can wheedle, by artful professions, by the

glitter of wealth, and the influence of place, a few to go into plurality with him, so he may the many, and thus outrage humanity, and trample the dearest rights of society ruthlessly in the dust. Then let us leave marriage to be regulated by law!

Yours in Christ,
W. W. BLAIR,
Starbuck, Clinton Co., Mo.,
January 15, 1870.
Bro. Mark H. Forscutt

I have just returned home from a short mission. I traveled in company with Bro. F. M. Bevin. He is a young elder in the cause; but full of faith, and willing. We traveled through the southern part of Clinton, then through Clay and Ray counties. We made a halt at Tinney's Grove, where we found Bros. Kinyon and Johnson. I remained with the brethren two days. Bro. Johnson and I then took a trip into Caldwell county. We held two meetings in Caldwell, at the last of which I was attacked, while speaking, by a minister of the Reform Church. He would take no position but to pick. This was on New Year's night. Early the next morning we returned to Bro. Kinyon's, and held meeting at 11 o'clock a. m. and in the evening in the Jasper School House.

On Monday, 3d, Bro. Kinyon and I, leaving Bros. Bevin and Johnson to continue the work at the Grove, started for Carrollton, some twenty miles distant. We arrived at one o'clock, tired after such a swift walk. We gave notice for meeting, which we held the same evening at the residence of Bro. Martin. The following day we tried to get a public building to meet in, but could not, so we continued to hold forth at Bro. Martin's. While at Carrollton, we staid with Bro. Robt. L. Ware, whom I found to be zealous for the truth. On the 6th, we returned to the Grove, and held a two-day's meeting at the Jasper School House. On the 8th and

9th we organized a branch of six members, to be known as the Waconda Branch.

On the 10th, Bro. Bevins and myself started for home. Towards night we stopped to get some dinner, when the friend that took us in said he wanted us to preach in his neighborhood, which we did in the evening. On the 11th we arrived safe home, after a hard day's walk through the mud. We were out twenty-one days, and held twenty-one meetings; so you see we lost no time. We found prejudice high, wherever we went, against us; but, after meetings, they would come and shake hands with us, and ask us to come again. This was our treatment, with but one exception, and that was in Caldwell. There they threatened us, but that was because I handled their minister without gloves. How could I do otherwise when I never make a practice of wearing them? I keep none of my own, and I make it a practice never to borrow them.

Remember me to Bro. Joseph. Tell him I will try and keep this part of Missouri awake if possible. May God bless you, and give you wisdom and strength to perform your labors, is the prayer of

Yours in the gospel,

J. S. LEE.

HALLVILLE, Wyoming Tty,

January 17, 1870.

Bro. Joseph: We are preaching the gospel to the unbelievers, and we are blessed with the Spirit of God.

In the fall of 1868, I was in great trouble of mind, concerning the true leader of the Church of Christ upon the earth; and I prayed to the Lord for faith to believe in the man that He would uphold and direct to do the work preparatory to the coming of His Son, Jesus Christ; and I was blessed with faith such as I never knew before, that Joseph, the son of Joseph, the martyr, was the man. I lost no time in obeying the gospel, and joining the Reorganized Church. Then I prayed

for further knowledge on the same subject; when on a certain night, I did not feel disposed to eat any supper, though I felt quite well, and I went to bed. I was soon enwrapped in the following vision: A message came to me and told me, that I had a work to do, set for me by Joseph, to repair the old road that I traveled on before. As I was repairing the road, the same messenger came and told me that Joseph commanded me to prophesy concerning certain signs to appear in the heavens, before the coming of Christ.—I did so. Some believed, others disputed. And as the people were thus confused, the signs appeared in the heavens, and the people were struck with great astonishment, and some with fear said that Joseph was a prophet of God beyond all doubt. The sun darkened, until the day was like early twilight. The heavens were covered with bows of different colors like rainbows, and there came thunder and lightning, far beyond anything I ever witnessed or heard of, and the whole earth trembled. Then I awoke, and I exclaimed, "O my God, is all this true?" And at this, a heavenly hand was pressed on my head, and a voice answered me, "Yes, all this is true, and Joseph Smith, the son of Joseph the martyr, is a prophet of God; and I was filled with the Holy Ghost."

Since that time I have been trying to work on the road, pulling up stumps that Brigham laid on the way, &c, and the following March I succeeded in baptizing seven on one same day, who are good saints, helping me in the great work.

Your Brother in the gospel,

RICHARD DAVIES.

Edan, Fayette Co., Iowa,

December 28, 1869.

Bro. Joseph: I am still here alone. I have not seen any one of the Reorganization here yet. There is a great enquiry why our preachers do not come this way. People

say the preachers here do not preach Bible doctrine, and they want to hear some of the Latter Day Saint preaching. I have distributed what tracts I have among the people here, and they like them. I have let them read the *Herald*. They say if it be true, it is all right, for it is agreeable with the scriptures. If you know of any one of the elders that is coming any where near here, I wish you would tell him to call at Eden; it would please me very much. Yours in the bonds of peace,

E. B. SMITH.

DEWITT, Cumming Co., Neb.,

December 5, 1869.

Bro. M. H. Forscutt:

If there are any saints who desire to locate land in Nebraska, I would like to say that I have examined the plat at the land office, at West Point, and can assure them that there are thousands of acres of beautiful land that can be had as Homesteads, or be Pre-empted by actual settlers. It is held from market by the Government to prevent speculators from buying it. Timber is not very plentiful; but as the farmers do not fence their land, they can get along with a very little timber. More information I will give to any of the saints that wish it and will write to me.

Yours truly,

C. N. HUTCHINS.

VINCENNES, Iowa,

January 5, 1870.

Bro. Joseph:

I have felt for some time that it was the duty of some one of the String Prairie Branch to inform you of our spiritual welfare. I mentioned it to several saints; all thought it ought to be done, but not one volunteered to write. My own incompetency for such a task was too apparent; therefore I have kept silent. Since reading the last issue of the *Herald*, especially about the "Good Elders," I have felt im-

pressed to essay the task; and if the Lord will aid me by his Spirit to give you a few details of our "doings" here. To his name be all the praise.

I will begin by stating, we were once a branch that numbered over an hundred, but by removals, disfellowshipping and death, we have lost about half. We have had many "ups" and "downs," and many trials hard to bear. Thank the Lord, that we have had intervening showers of blessings, which have kept a goodly number of the branches and buds of the vine alive. Although some appear withered and quite dry, we are in hopes that the life and vigor of the vine will still keep life in them, till their hearts are warmed by the genial rays of the fire that was kindled in our midst by a "good elder," in the person of our much esteemed and aged brother Dunham, of Burlington, Iowa, whom God in his mercy sent among us; for which, many hearts join in many thanks to our Father in heaven.

Credit is also due our venerable brother for his untiring efforts in striving to enthrone reason, peace and union, where strife, envy, and cold indifference had long been seated. He waded through thick and thin, mud and snow, in going from house to house, visiting the saints, exhorting them to study, strengthening and confirming their hopes, by the eloquence of the voice of the Holy Spirit in his bosom burning, with an incessant flame that lightened up his countenance betimes, which was apparent to all (saint or sinner) that chanced to be in his company. Were he here now, he could see the fruits of his labor. And were I addressing him now, I could say that the "fire" spoken of, has indeed spread from house to house, as was prophesied unto us in our meetings.

The Lord has truly "felt" after his people here, and answered the prayers of that little band that assembled at our house, on the evening of December 8th, which time was said to be an epoch in our history. I feel to give a few particulars

of that memorable time, which all declared could never be erased from their memories. Just fifteen souls participated in the exercises of the evening. All were of "one accord," and the blessings followed to the joy and satisfaction of all present. I do not believe we could have contained much more, for every body was full, yes, and to overflowing, of the Spirit of God. Such love, and union, light and liberty, was never before witnessed here. Intelligence flowed from the lips of all, with power, and in demonstration of the Holy Spirit. Were I to enumerate the number of times each one spoke, even those who very seldom take up their cross in our meetings, you would not doubt the veracity of my stating, there was no "man fearing" spirit in our midst, for all felt free as a band of little children at play. Loud "Amen!" "Praise God!" proceeded simultaneously from the lips of many; while some clapped their hands for very joy. Yet strict decorum was observed, and no confusion was made. I never was at a meeting of the saints when such a universal feeling arose to shout, as it were, and praise God. O, the sublimity of that hour. Every face wore a smile, and every heart beat with joy. I find that language fails me. Indeed, language is inadequate to portray the glories of that hour. Old veterans in the cause since 1832 say they never witnessed such a meeting in all their experience in the church. A little girl of seven summers, said, "Mother, I never learned so much about God in my life." Ere this I saw the child was weeping. Ah! not only did the child weep, but tears trickled down the furrowed cheeks of the aged, and the blooming face of the fair. Promises were given by the voice of the Spirit, which are being fulfilled every day. We were told to be faithful, and the Lord would feel after those of our brethren who had long been in darkness; that this Spirit would return to this place in power; that he had a people here that would

serve him; that many more would come and worship with us, and that it only required the little band to be thus united, and persevere with faith in God, to bring it about. Previous to this meeting, our meetings had, to use a homely expression, "died out," or nearly so. A few sisters (and perchance a brother or two) with our president, Bro. Durfee, who was ever at his post at the appointed hour, constituted our meetings most of the time. But we did not meet in vain, for we were told by the Spirit, brighter days were near at hand, that we should soon realize greater blessings than we ever had witnessed, which was certainly realized on the night I have mentioned.

MARYETTE R. LAKE.

WEST MERYSTON, by Baillieston,
Scotland, Jan. 4, 1870.

Bro. T. J. Patrick:

Yours of last November came duly to hand, and right welcome it was. Although I am in continual correspondence with the saints in Scotland and in England, yet when a letter comes from home, (America), I assure you it is always welcome, especially to me, whom nobody thinks to write to but yourself, for which receive my sincere thanks.

I have been very unwell in health for a little while,—a violent cold with a severe cough,—but thank God I am recovering from its effects, and hope soon to be entirely free from all complaint.

I never saw the *Herald* with the minutes of the last Semi-Annual Conference. It appears that some one thought that they had a better right to it than I had, and so kept it from me.

Be kind enough to enquire of Bro. Joseph how much in English money would a year's subscription be for the *Herald*.—The *Restorer* being now stopped, the saints in Scotland are entirely destitute of any

12s. 6d. (exclusive of postage). Exchange now a nearly 1s.

knowledge of how the work is going on.— This I think had not ought to be, for I do believe there are plenty of the saints in America, if they knew that by sending the *Herald* to Scotland to me, to distribute among the poor saints, after they themselves have done reading it, would confer a blessing upon their brethren here, would gladly do so, thinking it no trouble whatever, at least this is my faith in the matter.

I am determined, dear brother, to give Scotland a good chance this summer, should God permit me to do so.

The work has again taken another fresh start; I baptized two upon the morning of the first day of the year, and there is more waiting until the weather moderates, when they expect to go to the water.

It gives me great joy and consolation to see that my efforts are not in vain, but that the Lord is accepting of my labors so far that some are obeying the truth, and I do think if the Scottish saints who are in America, those that have friends, relations, or even old companions, would write to me their address, (that is their friends address), and then write to them that I am here upon a mission, giving their friends or relations my directions, to write to me for further instructions upon our principles, I do believe much good would be done, at least it would give me an opening and that it is all that I want.

I am still working for my living, and when I get a shilling or two ahead, then I am off until it is done, and back to work again. Some of my brethren may think that this is a curious way to mission; well, kind brethren, if you think you can get along better than I am doing, come along, I will be really glad to receive you, and should you be able to live without working and not impose upon the poor saints, by eating what they or their poor children should eat, why then you have a secret which all traveling elders ought to learn, and the sooner you come and show me how it is done the better. I believe the work will go on faster if one is continually in

the ministry, than when one has to devote two-thirds of his time for his own support, yet I would like if it were possible for me to give the whole of my time to my mission this summer, but at present I do not see how I can, still God is my strength and my dependence, and all things with him are possible; I am in his hands, and one thing I am sure of, he will do as seemeth him good and beneficial for his work.

The saints in Scotland, as a general thing, rejoice in the work. There is one correction I would like to make in my last letter to you, printed in the *Herald* of Sept. 1, 1869, I say: "It is extremely dull here for me; the only comfort I receive is the *Herald*, and the few letters I receive from Bros. Jason and Josiah." This certainly was a great mistake. I meant to convey the idea that that was all the comfort I had outside of my associations with the saints in Scotland. A better people never lived than those who are striving to keep God's commandments in this country, and I pray the good Lord may open up their way to go to that blessed land (America) where they can live better than they can ever do here.

You will rejoice with me, Bro. Theodore, that the postage is again reduced, I hope our communications will be oftener, as it gives me great pleasure in receiving letters from America.

Give my kind respects to your family, and all my friends, and may the Lord God of Israel bless you and yours with the faithful of his kingdom, is the prayer of your brother,
GEO. M. RUSH.

CRESCENT CITY, Iowa,

January 11, 1870.

Bro. Joseph:

In Crescent City, for a long time, we have seemingly been sleeping. All we could say or do did not appear to do any good. Sometimes we were almost discouraged; but not feeling altogether willing to retreat and leave the field to the enemy,

we have still labored to the best of our ability, and finally the change has come. The saints are waking up, and the Lord is blessing us with the Spirit and the gifts of the gospel. Some who do not belong to the church, have borne their testimony in our meetings, that they never saw the Spirit made manifest in such power, as it has been with us of late. Others begin to show their faith by their works, by going into the waters of baptism, so that we have added six to our branch by baptism in the last three weeks. They are good, honorable, God-fearing men and women, whose hope the Lord is, and their desire the final triumph of Zion's cause. That they, together with all true-hearted saints may live to realize all their anticipations in the work, and be partakers of the blessings and future greatness of Zion, is the prayer of your Brother in Christ,

C. G. McINTOSH.

INLAND, Cedar Co., Iowa,

January 29, 1870.

Dear readers of the Herald:

What is true happiness? It is to be a true worshipper of the living God, which we have been trying to be for fifty-two years, although the first time we ever heard the word "Mormon" spoke was in October, 1832. The same day we heard a sermon preached by Elder John P. Green. We said it was the first thoroughly gospel sermon we had heard in our life, although we had been trying to be faithful to the Methodist cause for fourteen years.

Since we first heard, we have had some trials. The next day after we heard the first sermon, I saw the Book of Mormon, and we said, after some hours' reading, that it was written by the same Spirit that the Bible was, and our testimony is the same to-day.

Thank the Lord! Notwithstanding, we have been through over thirty-seven years' experience, we feel to hold on to the rod of Iron, for we "know what we believe."

It makes our hearts rejoice when we hear of the prosperity of the blessed cause. Please give our love to all the saints. Tell them to be humble and faithful to God.

Yours in the new covenant,

OTIS & SALLY SHUMWAY.

NEBRASKA CITY, Neb.,

December 26, 1869.

Bro. M. H. Forscutt:

I see by the *Herald* that the little branch we organized at Guilford, Nodaway Co., Mo., is yet alive, and not only alive, but that it has increased in number and in strength. It does my soul good, not because it is composed of my countrymen, but because I am anxious for the salvation of the children of men.

Last Conference I was called to preach to the Scandinavians in, and round about Nebraska City. The Lord has richly blessed my start; my congregation has numbered from thirty to fifty, and paid good attention. Some of my English brethren show their interest in being there, assisting me by their prayers.

I hope the Lord will bless and roll forth his kingdom upon the earth.

Your brother in Christ,

JAMES THOMSEN.

[The following letter should have been published in the *Herald* for January 15th; but was crowded out; we are pleased to learn by letter of Bro. Waldsmith to Bro. Mark, of a more recent date, that the cause in Nebraska, continues to spread.]—Ed.

NEBRASKA CITY, NEB.,

December 29, 1869.

Bro. Joseph:

The Camp Creek branch at present is not in as healthy a condition as I would like to see it; but I hope to see it better before long. I have concluded to labor there as often as I can.

The Nebraska City branch is doing well. It is adding new members to its number almost every week, and they are rejoicing in the gifts and blessings of the Gospel.

The Sabbath-school, under the management of Bro. R. C. B. Elvin, is also doing well, and I think bids fair to equal if not soon surpass any of the other schools of the city.

The saints here are improving their time on the Sabbath day to good advantage. Our school meets at nine a. m. Scandinavian meeting at eleven a. m., under the management of Elder James Thomsen. I believe that he is a good speaker in his own language, and he is awakening a good deal of interest among the Scandinavians. They are beginning to turn out pretty well. There were over fifty out to hear him preach last Sunday. I don't think that our branch meetings were ever better attended by the outside world, than they are now, and the Lord tells us from time to time that the prospects are good; if we will continue to live our religion.

We meet at 2:30 p. m in fellowship and testimony, and preaching at 6:30 in the evening.

We have had a most beautiful winter here so far; but little snow, and but very little cold weather. It is very fine for this latitude. Give my love to Brethren Mark and Scott.

Yours as ever,
J. W. WALDSMITH.

SAINT LOUIS, Mo.,
January 4, 1870.

Bro. Mark:

Zion's Hope Sunday School, of St. Louis gave a sociable on December 27th, 1869. We collected \$18 35. It is by this means that we raise the money that we need, as the school has to sustain itself. We had a good time. The exercises were good and well done by the children, who gave good satisfaction. The school is in a good condition at the present time, and promises to become a large school.

The last year we increased about one-half. We have raised moneys to pay \$55 75 for *Zion's Hope*; \$100 for an organ; \$18 we have donated to one of the branches

to help them to build a meeting house; \$5 to help another branch; we have bought a work for the library, of 27 volumes, \$8 10; we have helped three schools with books, and established one branch-school at Blue-Ridge, which we have to furnish with books and papers; besides this we have spent about \$10 for books and cards for our own school. You see that Zion's Hope has been doing a little the past year. May the Spirit of God be with us, that peace and harmony may be in our midst, and that we may be enabled to teach the rising generation the pure principles of the gospel of the Son of God, and lead them to obedience thereunto. God bless the Sabbath schools. May their teachers be full of wisdom, and of the Spirit of God, that they may train the young and tender plants entrusted to their care in the ways of life and salvation, that they may become valiant soldiers in the cause of Christ.

Your Bro. in Christ,
GEO. BELLAMY.

PRINCEVILLE, Illinois,
January 15th, 1870.

Joseph Smith:

Enclosed you will find one dollar, for which, please send *Zion's Hope* to children who are not able to pay for it, and oblige,

Respectfully,
* A. M. HITCHCOCK.

SAINT LOUIS, Mo.,
January 31st, 1870.

Bro. Joseph Smith:

I have just returned from Franklin Co., Mo., where I have been laboring, the past three weeks, with much pleasure and satisfaction. Prospects are good there, and I fully anticipate, on my return, baptizing some. I was very well received by the people, and all denominations turned out to preaching.

*WANTED.—Two names of the worthy poor for the above. (Ed.)

Mr. John Wade, of Grubville, at whose request you desired an elder to visit Franklin Co., is a fine old man, about seventy years of age. He has done much good by circulating the "Voice of Warning" and *Heralds*; also other publications, among his neighbors.

Prospects are very flattering of a church being organized, in the vicinity where he lives. Yours in Christ,

JOHN SUTTON.

Extracts from Letters.

Bro. Geo. L. Pope, of Coldwater, Mich., writes: "The saints here in our branch are having splendid meetings. The Spirit and power of God met with them, encouraging the saints to live as it shall become the people of the Most High."

Bro. David R. Jones, of Carson Valley, Nevada, writes: "Brother Joseph, I am with you heart and hand in the latter day work; but am the least of all saints, not worthy to be called one. The work is moving slowly here. We meet every Sunday, in our branch meeting, and are blessed of our Heavenly Father with his Spirit. Brother Blair has done much good here to strengthen us by his preaching. Many believe in this neighborhood, and I hope will soon join with us. Our branch is in good condition and unity. We experienced a severe earthquake last night. It lasted about a minute. It brought terror on many of our neighbors. The Lord is calling by shaking his footstool. Remember us in your prayers. May the blessing of God be with you, is the desire of your humble servant in the gospel of Christ."

Hugh Lytle, of Little Sioux, Iowa, writes: "I have been sent for to preach in the region of Magnolia and Bigler's Grove. There are some ten or twelve families of

old saints there; who are not now connected with any faction. They say the time has come for them to look about for the True Organization. I have agreed to preach to them for the term of ten days. There is a greater inquiry in this region than I have ever noticed before. I have several preaching places now in the region of Little Sioux."

B. F. Boydstun, of Rockwall, Texas, writes: "I have been here twenty-two years, and acting postmaster since the the war. I would like to be with the saints; but as I am now sixty years old, I do not think it wisdom to break up home, and commence moving, until I am taught, and can understand the importance of it, although I know the saints must gather, and feel very much concerned about it. It was the offensiveness of polygamy which caused me to bring my family here, to be entirely alone from those called saints who practice such wickedness."

Bro. Hayward, of Odin, Marion Co., Ill., writes: "I have lately returned from Carrollton, Carroll Co., Mo. There is a good opening for some elder in that section of country. I believe that much good might be done."

Conferences.

POTTAWATOMIE District Conference held at Wheeler's Grove, Iowa, November 27th and 28th, 1869.

Organized by calling J. M. Putney to preside; E. W. Knapp, clerk, *pro tem*:

Branch Reports.—Wheeler's Grove—high priests 1; elders 5; non official 34; total number 40. A. N. Fields, president.

Council Bluffs.—seventy's 1; elders 16; priests 1; teachers 2; deacons 1; non official 75; total number 96. Received by letter 8; received by baptism 1; one child blessed; cut off 6. James Caffal, president. Fred Hanson, clerk.

Union.—Elders 10; non official 30; total 40. Received by baptism 3. J. M. Putney, president. Erasmus Cambell, clerk.

Casey.—Elders 3; priests 1; teachers 1; non-official 7; total number 12. Died 1; received by baptism 1. A. J. Weeks, president. J. S. Weeks, clerk.

Official members present—seventys 1; elders 9.

Resolved, That we sustain the *Herald* and *Zion's Hope* with our influence, and means.

Elders' reports were favorable. A. J. Weeks was continued in his mission. L. Graybill and E. W. Knapp were appointed to the Church Hills mission.

Resolved, That we sustain all the legal authorities in righteousness.

Preaching by J. M. Putney and J. Caffal.

Adjourned to meet at Union Grove, on the last Saturday in February, 1870.

Original Poetry.

CORNER STONES OF SAND.

BY ELDER DAVIS H. BAYS.

Close by the brink of life's great sea
Two mighty buildings stand;
One firmly rests upon a rock,
The other on the sand.
The one that's built upon the sand
Is lovely to the eye,
'Tis built of costly wood and stone,
To please the passers-by.

Tall Bashan oaks* stand near the porch
With outstretched arms; how bland!
They call on all who pass, to heed
The popular demand.
They say, "Come rest with us, and taste
The fruit of life's fair tree;
Which Christ, the Savior hath prepared
For starving souls like thee."

Desiring rest, some heed the voice,—
Obey the pressing call,
And enter in the spacious rooms,
Not thinking they must fall;
And thousands press into the house
Which men, by their own hand,
Without the Architect did build,
On corner-stones of sand;

The guests within are entertained,
And while the hours away,
By listening to the chanting choirs,
And tales of "the right way."
But soon the day of life will close,
A life which ne'er can stand
The test of God's eternal word,
As written by his hand.

The day-star sets, the storm-clouds rise,
The rain in torrents falls,
The winds blow fiercely, and the floods
Sweep down upon her walls.
The shrieks, the wails, the groans, the tears,

* Popular preachers.

As inmates trembling stand,
And ask their teachers why they built
On corner-stones of sand!

"We thought you built upon a rock
Secure 'gainst every blast,
But now we perish by the storm,
And lose our all at last."
The angry waves more fiercely lash
The building's crumbling wall,
And with a crash the fabric fell,
And O, how great the fall!

Not so with those who dug down deep
And built upon the rock,
For when the dread waves wildly leap,
They're moved not by the shock.
They look out from their sure retreat,
And see destruction's hand
Laid heavily on all who build
On corner-stones of sand.

Dark clouds may rise, storms may descend,
And lash fair Zion's wall,
But it is built upon a rock,
And, hence, can never fall.
O may the saints of God awake,
And on the watchtower stand,
And never let their building rest
On corner-stones of sand.

Selections.

Suez Canal.

"Rob Roy" writes thus from Suez to the Editor of the *Times*:

The Suez Canal Company have been fourteen years at work upon their gigantic labor, and, as they announce, positively, that the canal will be opened within a year from the present time, perhaps you will allow me to give a brief account of its present appearance, as seen during a very careful examination of the whole line from my canoe. The canal is to be 100 miles long, and 100 yards wide (at the water's edge). The depth throughout will be twenty-five feet in the middle. The direction is nearly north and south, with a few turnings, but no locks or bridges. There will be a slight tidal current along it, but no one can say at what intervals. Already about fifty miles of the cut are filled with salt water, and is traversed daily by numerous small vessels and some steam-launch mail boats, while the countless barges, dredges and coal-boats all worked by screw propellers, which ply day and night, make a din and bustle in the sandy desert very unromantic indeed, but exceeding interesting to observe. Of this fifty miles many parts are not wide enough yet for large vessels, and only a small portion is excavated to the full depth. The remainder of the canal is more or less dug out. While

some parts are quite dry, others are put under water to moisten the sand; others have great blastings of rocks, and one long section of twenty miles has to wait until the sea is admitted into the great dry basin of a future lake. The sensation of wonder at the prodigious scale of the operations in progress increases day by day as one moves along what seems to be a wide river with villages on the banks and smoky funnels and white sails on the surface. The hydraulic machines, which groan and snort and rattle their chains as they work, are of enormous size; and though each of them seems to be pouring forth a volume of mud, yet the mind finds it hard to believe that all these together can lift up and throw over the banks enough to make any appreciable progress between yesterday and to-day. The sand dredged from below is either carried out to sea in barges or (further inland) is delivered in a stream from a lofty iron tube, 220 feet long, with its mouth over one bank, or it is hoisted up an inclined plane and cast upon the shore, until the heap on each side of the water is 50 feet high. The engines for this purpose are 40 in number, and each of them cost £40,000. The expenses at present amount to £200,000 every month, and the work has already absorbed eight millions sterling. Port Said is the little town at the north entrance of the canal. It is built of wood, with wide straight streets, and houses that look like brown paper, and that would burn from end to end in ten minutes. Hotels, cafes, shops and bazars are crowded by 6,000 people of every nation, but with the Greek and Levantine element largely preponderating. The two long piers of the harbor stretch their arms into the sea, but the area inclosed seems very small and completely exposed to the northerly gales. These piers are made of blocks of sand, cemented with lime, each block being cast separately in a mould, and then carried out to its place in a barge. The magnitude of this part of the work may be faintly estimated when we know that each block weighs ten tons, and that there are 25,000 of them. Ismailia is the pretty town half way along the canal which here enters the Lake-Timsah ("crocodile lake"). Here the Arabs and their camels and the jackals of the desert are alongside the steamboats, the whirring lathes and sounding forge-hammers of the company's workshops, the tall poles of the electric telegraph, and the hot rails of the railway, while a cool and sweet draught of Nile water may be had

from the fresh-water canal which comes hither all the way from Cairo, and then branches out north and south along the whole extent of the salt-water canal. The sweet-water canal is already a blessing to Egypt. It is from thirty to forty feet wide, and boats with all sorts of cargoes are towed through it by men on foot, or sail along gaily if there is a breeze to fill their snowy wings. During one day a violent gale swept across the canal. To look at the desert was to see a vast yellow picture of men and camels dimly floating in a sea of sand without any horizon. The quantity of sand whisked from the plain and cast into the canal water by a wind like this will be a serious matter to deal with. One ounce of sand per square yard amounts to five hundred tons on the whole canal, and the wind sometimes blows in this way for a month together. At Chalooof I found 14,000 men at work. They labor very hard indeed, running up the hill with baskets of sand upon their heads. About one thousand donkeys walk in long lines with neat mat baskets on their backs. In curious and close contrasts to these simple carriers the mighty power of steam toils and puffs as it hurls up huge bulks of heavy clay, and it is, perhaps, only in Egypt one could see human and animal power exerted in such competition with steam power. The expedition for the survey of Sinai left here a few days ago, and we expect Dr. Livingstone to arrive next week. The interest felt about this great man is intense. A special correspondent of a well-known American newspaper is waiting in readiness to telegraph all he can gather on the subject to New York. At this, the Red Sea end, the works of the canal seem very far behind. The entrance port has all the obstacles of a shallow mouth, soft and shifting sand for bottom, and a crooked, irregular tide eddying about in a most puzzling way. When the passage from the Mediterranean to the Red Sea is open to the world, it is intended to tow vessels through by tug boats, working along a chain which lies at the bottom of the water. Steamers are not to be allowed to use their own paddles or engines, for fear of damaging the soft, sloping banks of the canal by the "wash" thus created. The difficulty of towing a vessel of 2,000 tons in this manner when the wind presses her to one side is an objection to the whole scheme which I have heard no feasible answer to, and as I have been towed in this way for hundreds of miles in my yawl, and was compelled to

tow my canoe myself for a whole day by this canal, I cannot help urging this point distinctly, while carefully abstaining from expressing opinions as to the probable return which the outlay on the whole scheme may reasonably expect to receive in the future.

Miscellaneous.

Proposed Constitution of the First United Order of Enoch.

SECTION 1. It is hereby agreed that and their associates and successors; together with all persons who shall become stockholders in the corporation hereby created; shall be a body corporate and politic, to be known and styled "The First United Order of Enoch;" and shall have perpetual succession under such name; having the right to use a corporate seal; which may be altered at pleasure, with power to plead, and to be impleaded; to sue, and to be sued; to appoint all necessary officers and assistants; and may have, enjoy and exercise all the powers necessary to carry out and execute all the purposes and interests of an agricultural, manufacturing, and general business company; empowered, to create stock, loan money, buy and sell lands, moneys and securities, to buy, manufacture and sell all kinds of machinery; to purchase land, erect buildings, lease and to farm let any lands or hereditaments so purchased by the company; and may do any and all business which may be done by any general business corporation, including the power to make contracts, acquire and transfer property, real and personal.

SEC. 2. The general business and object of this corporation, shall be the associating together of men of capital, and those skilled in labor and mechanics, belonging to the Church of Jesus Christ of Latter Day Saints, in the

States of Iowa and Missouri, and the other states and territories of the United States, for the purpose of settling, developing and improving new tracts of land, which tracts of land shall be selected, located and purchased, by a committee to be appointed by the Board of Directors hereinafter provided for; to take cognizance of the wants of worthy, and industrious poor men, who shall apply therefor, and provide them with labor and the means for securing homes and a livelihood; and to develop the energies and resources of the people who may seek those respective localities for settlement.

SEC. 3. The officers of this company shall consist of Seven Directors, to be chosen by ballot from among the stockholders; a President, and Vice President to be chosen by the Board of Directors from their own number; and a Secretary, who shall be appointed by the Board of Directors, upon the recommendation of the President.

SEC. 4. The private property of stockholders shall not be liable for the debts of the corporation; except to the extent and amount of unpaid installments of capital stock subscribed, or other indebtedness to the corporation. Interests of stockholders may be transferable by assignment in all cases, except those in which the stockholder desiring to transfer shall be indebted to the corporation for unpaid capital stock or otherwise.

SEC. 5. The Board of Directors shall at the first regular meeting after their election, choose the President and Vice President; and the President shall, upon notification of his election, recommend the Secretary who shall thereupon be appointed.

SEC. 6. Shares of stock in this incorporation shall consist of One Hundred Dollars. The Capital Stock shall be Fifty Thousand Dollars, with privilege to increase unto Five Million Dollars. The before named are hereby declared

commissioners, and are authorized to open books and solicit subscriptions to said capital stock. As soon as the amount of Fifty Thousand Dollars shall have been subscribed, and thirty three per cent. thereof paid in, the commissioners herein appointed, shall give notice thereof in writing, to each subscriber, which notice shall contain the names of all stockholders, appointing the place where such election shall take place; and at the time and place of holding such election, the stockholders shall proceed to cast their ballots for said Board of Directors, each shareholder being entitled to one vote for each share of one hundred dollars capital stock, which vote may be cast in person or by proxy.

SEC. 7. The capital stock, when subscribed, shall be due and payable as follows: One-third at the date of the subscription to the capital stock; one-third in one year; one-third, in two years, with interest on each payment from and after the date of the organization of the corporation: Provided, nothing herein contained shall be construed as preventing the full payment of any stock subscribed, at any time before the same shall become due. Shares subscribed and not paid for when due, may be declared forfeited by the Board of Directors, at any regular meeting thereof, after payment for such shall be due.

SEC. 8. The indebtedness of the corporation for all classes of liabilities shall at no time exceed in the aggregate amount thereof, the sum of two-thirds the paid up capital stock.

SEC. 9. This corporation shall continue for the term of twenty years from and after its organization; and may be renewed at the option of the stockholders.

NOTICE.—The District Meeting of Sub-District No. 2 of the St. Louis District, will be held at the Toll-gate School House, West Belleville, on the 26th and 27th of February, 1870.

An Appeal to Presidents of Branches.

At the Annual Conference of the Church in April, 1868, it was

Resolved, That the President of the High Priests' Quorum be requested to enquire into the spiritual condition of the High Priests and report the names of those who have not magnified their calling, that they may be deprived of their office.

Therefore I appeal to all the Presidents of Branches of the Church, and I do hereby respectfully request them to report to me, the names of those high priests in the bounds of their respective branches who have not magnified their calling. These reports should be sent to me before the next April Conference.

You are requested *also* to send the name of all the high priests in your branches.

ISAAC SHEEN.

RECEIPTS

Of ALL monies received for Church purposes at Herald Office, between
Jan. 19th and Feb. 7th, 1870.

In all cases, the amount preceding the name is the amount received at one time *for all purposes*. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be *greater* than the present whole No. of the HERALD, the difference shows the number paid *for in advance*; if *less* than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If monies forwarded us are not properly received for, please advise us.

AGENTS.—(\$2,00) per Noah Dutton; \$2 Emily Jenks 204—(\$16) per John Vanderwood; \$15 John Vanderwood for 8 to 204, \$1 A B Moore 204—(\$1,65) per Lyman Little; 50c J M Dale, 50c W H Elmore, 50c R Potter, 15c L Little—(3,50) per E Banta; \$3,50 J O Martin 216—(\$6) per Gilbert Watson; \$1,50 J M Wait 204, \$1,50 E Downey 204, \$1,50 A Cole 204, \$1,50 G L Cole 204—(60c) per John Taylor—(\$12,50) per John Gilbert for 8 to 204—(\$10) per W H Hazzledine

for 2 to 204—(\$2) per Richard Davies—
 (\$10) per Jos Parsons; \$3 Mary Hulmes
 216, \$3 J Winders 216, \$3 Sister Jamieson
 216, \$1 J Smith 200—(\$4) per Alfred
 Shaw; 2 to 204—(\$4) per Franklin
 Vickery; \$3,50 F Vickery 214, 50c J D
 Vickery—(\$5) per William France—
 (\$1,50) per Ephr'm Rowland; 50c D Llew-
 elyn, 50c T Burnett, 50c T Rees—(\$1,50)
 per Rollanda Wight; 50c J Goodale, 50c
 H E Montague, 50c S Woodland—(\$5,50)
 per Thos R Williams; \$2 W Bennet 192,
 \$1,50 T R Williams 192, \$1,50 T Eynon
 204, 50c D D Jones—(\$1) per Oracy A
 Lake; 50c E Robinson, 50c W Hall—
 (\$7) per Jas Kemp; \$3 J Jamieson, 222,
 \$4 J Kemp 204—(\$4,75) per R M Elvini;
 \$1,50 E Jasper 204, \$1,50 J G Mersell 204,
 \$1 J Craddock 200, 75c J Carlisle 198—
 (50c) per L Cheney; 50c A N Johnson—
 (\$2) per Henry T Pitt; 50c J Pitt, 50c S
 Alcott, 50c M Woods, 50c H T Pitt—
 (60c) per Geo Hicklin—(50c) per Lydia
 Walling; 25c L Walling, 25c C Walling
 —(\$9) per Geo Hays for 4 to 207 and 1
 to 211—(\$5) per J C Clapp; \$2,88 J
 Joyce 217, \$2,12 D S Mills 211—(\$5,50)
 per A Hendrickson; 50c L Deam, \$5 A
 Hendrickson—(\$12,60) per Jos Parsons;
 \$3 W Sewell 214, \$1,50 E Hulme 204,
 \$1,50 E Smith 206, \$1,50 L Liston 208,
 \$5,10 J Parsons—(\$12,40) per Joseph
 Mitchell \$12,40 for 7 to 204—(22,50) per
 John F Adams; \$3 J Fuller 216, \$11 J F
 Adams 200, 50c D S Holmes, 50c N Holmes,
 \$3 A Willey 216, \$3 J Prettyman 216, 50c
 J Willey, 50c L Willey, 50c A Epperly—
 (\$14,50) per E B Gaylord; \$3 E B Gaylord
 226; \$3 M W Gaylord 213, \$3,50 S Thomas
 216, \$3,50 W D Gregory 216, \$1,50 R G
 Anthony 204—(\$12) per W B Booker;
 \$9 W B Booker 216, \$3 S M Davidson 216
 —(\$6) per James Stuart \$1,50 J Caffal
 204, \$1,50 J T Smith 204, \$1,50 J Hart
 204, \$1,50 J Mackland 204—(\$5) per B
 F Durfee—(\$2) per G H Hilliard; \$2 B
 Kerr 208—(\$5) per Levi Thomas; \$3,50
 L Thomas 222, \$1,50 J Allen 204—
 (\$21,75) per Albert Haws.

\$10 each.—M Gibbs 216, H J Hudson,
 J Wilsey 204.

\$5 each.—A I Field, J Ellis 222, M
 Avondet.

\$3 each.—C E Brown 204, E V Castner
 216, N Lindsey 216, W S Montgomery 216,
 A W Noble 216, W L Morrison 232, Chas
 Bird 216, R Bird 216, D Dancer 218, H
 Harvey 218, J Harvey 216, E C Dobson
 216, J Andrews 218, W S Taylor 204, E M
 Lobdill 204, W C Sides 216, (coin) T N
 Fields 216, J Peacock 216.

\$2 each.—W D Williams 204, Ann Thom-
 as 208, J Black 218, A J Blodget, 204, J
 F Tousley 204, Mrs R Robinson 212, W L
 Booker 204, E W Cato 204, W H White 204,
 J Phillips 204, G A Lawrence 204, J B
 Price 208, T Hougass, Andrew Hayer.

\$1,50 each.—W Bradbury 216, M Bad-
 ham 204, E M White 204, E Reynolds, T
 F Chappelow 205, G H Hilliard, C Kem-
 mish 204, R Otis 204, W J Curry, B F
 Boydstan 204, H Church 192, M McColl
 204, O A Olson 204, J Cubley 206, W Sum-
 merfield 204.

\$1 each.—A B Alderman 200, H Tyler,
 U E Conner 200, Geo Irwin 206, J W Gil-
 len, E C Mears 200, J B Chute 200, T Gam-
 mon, H Schofield, W W Gaylord, G W Case
 200, Mrs D Howard 202, M Galley 200.

\$0,50 each.—C Mills, Isaac Cramer, T
 Crouch, N Miller, N H Ditterline, A Hall,
 A E Corless, S Maudslay, J Walton, H
 Lytle, E Lane, M Horseman.

\$0,25 each.—E E Mefford, A Sherer,
 Wm Williams, J Sutton, H Hanson.

Various sums.—35c Geo Moore, \$2,50
 Susan Burgoine 208, \$2,20 A Reese 206,
 30c F Scarcliffe, 60c S S Wilcox, \$1,05 E
 C Brand, 60c S Pemberton, 14c John Tay-
 lor, \$4,50 M Lewis, 40c J Mann, \$1,60 G
 L Pope 207, 20c A D Rust, \$3,20 Joseph
 Gilbert 209, \$3,50 W Owen 228, \$1,35 E
 Wight, 20c E E Binstead; \$3,50 D Wil-
 liams 216, \$2,50 J F Wilson 204, \$3,88 F
 M Thomas, \$3,10 J H Eldredge 229, \$6,70
 A Shaw, 75c C A H Rogers 198, \$2,33 A
 J Hull.

Address of Elders.

William H. Hazzledine, care of George
 Bellamy, 1013 Buchanan-st., St. Louis, Mo.
 Thomas R. Davis, Nortonville, Contra
 Costa Co., California.

William W. Blair, Sandwich, DeKalb
 Co., Ill.

Geo. Hicklin, Gartside, St. Clair Co., Ill.

MARRIED.

At the residence of Bro. Robert Strang,
 Oregon City, Butte Co., California, Dec.
 1, 1869, by Elder Hiram Falk, ALONZO
 THOMAS to Sr. MARY ANN LAMPERT.

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 Kendall Co., Ill.

LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon*

VOL. XVII.

PLANO, ILL., MARCH 1, 1870.

No. 5.

PLAIN THOUGHTS FOR THINKERS.

There are two things which the church very much needs at the present time,—funds and men. The press must be sustained, and the families of a willing and active ministry must be supported, or the great work committed to our charge will lag, and we come under condemnation.

Money! money!! money!!! is the cry of the world, the cry of churches, the cry of ministers, and so offensive has the dinning, dunning sound become to us, that we have shunned, as far as possible, all reference to it.

The avariciousness of certain leaders of factions has become so patent to all, that our First Presidency have suffered and borne the burdens belonging to the church, not one-fifth of which they ought to have borne, lest improper suspicion should fasten upon them, if they asked the church to carry only a part of its own burden.

The improper and exorbitant exactions made in certain factions of the church under the much-abused name of tithing, have so terrified reforming Israel, that our Bishopric Presidency,

our High Council, our Apostolic Quorum, (each of whom, is required by revelations of an earlier and later date, to see that the law is kept), hesitate to declare the counsel of God in this matter, lest it subject them to unjust suspicion. They have doubtless seen the necessity of something being done; and in some individual cases, and twice by the Apostolic Quorum, as a body, have put forth commendable efforts to instruct us in the duty we owe to God to sustain his cause temporally, as well as morally; but they have not succeeded in calling forth the energies of the church to its full and proper support. With all these brethren the writer is personally acquainted, and moreover, thanks God that he is satisfied of their willingness to devote themselves unreservedly to the work of their Great Master, and believes that they regret the financial apathy of the church, as sincerely as the church regrets the spiritual apathy of the professedly christian world.

The duty of the Authorities of the Church consists in being expounders and exemplars of the law.

The Great Architect of this beautiful spiritual superstructure, called "The Church," has given to us an outline

plan of the building, with such specifications as he deemed necessary to guide those who should supervise the erection of its several parts, promising to impart aid and instruction, when necessary.

The architect and the master-builders are but a portion of the force required. The draughtsmen, the mechanics, the laborers of their several grades, are necessary. Each must be employed; each must be creditably sustained, or however anxious they may be to prosecute the work to a successful completion, the workmen will be compelled to transfer their labors elsewhere, in order to obtain supplies for their families, and while they are so doing, the building ceases to advance, its materials become loose, and its solidity is impaired.

The old aphorism is true, "The pen is mightier than the sword."

Of all the influences which have contributed to give to the world its intellectuality, its scientific and moral growth, and to the church its present standing, the press has been the most potent. From the few anxious souls who met in Wisconsin, in conference in 1853, trusting in the promise of the Lord concerning the appointed seed, the church has spread until it numbers its thousands; and who shall calculate the vast amount of aid that has been rendered by the general distribution of the *Herald*, and by tracts. The press is a lever, a mighty power for good in the hands of the church, and should, therefore, be well and liberally sustained; but as the lever must have a fulcrum to rest upon, and a power to move it, so must the press-lever rest upon the peoples' confidence, and be moved by their means.

Permit me to introduce this subject to the proprietors of the *Herald* office, the members of the church, and examine briefly the character of the relationship existing between the church and the office, and point out some of the demands on each side. Firstly,

THE CHURCH *versus* THE HERALD OFFICE.

The *Herald* office is the property of the church. This property must be carefully preserved, and if possible, increased. Neither the editor, nor any of his assistants have any *personal* interest there,—they are simply the public servants. They are each responsible according to their station; but nothing further. We expect every man in the office to do his duty; do it faithfully, do it well. We wish to see the church publications as neat and attractive in appearance, as orderly in the arrangement of their articles, with as clean a face and as tidy a make-up as it is possible for a competent foreman, good compositors and press-men to make them. We expect our accounts to be as accurately kept, our correspondence to be as promptly answered, our orders to be as quickly filled, as it is possible for a well-qualified book-keeper, a skilled correspondence clerk, or an active mailing-clerk, to keep, answer, and fill them.

We all can see what *ought* to be done in the church office, and remembering the fact of its being a "church office" gives to each of us, as members of the church, a sort of supervisory right in office matters. We have a right to complain if matters go wrong, and depend upon it, many of us are not slow to use the right. Secondly,

THE HERALD OFFICE *versus* THE CHURCH.

The employee has a right to look to the employer for his working material and wages, and in any kind of undertaking where the quality and amount of work done determines the skill, ability, and wages of the workman, it is manifestly unjust to him to restrict him in material, allow his time to be occupied with what does not concern his employment, enter into debate and conversation with him while on duty,

or pay him one-third, one-half, two-thirds, three-fourths, or even seven-eighths the wages he could obtain elsewhere, and still more unjust to him to complain if the quality or quantity of his work will not equal that of another workman unrestricted in material, undisturbed by outside affairs, and liberally rewarded.

The church being the proprietor of the office, and feeling an interest in its success, should carefully take into account its necessities, and the best means of supplying them.

For years the brethren labored under many and serious disadvantages, and great credit is due to its former editor, Elder Sheen, and its foremen, Brothers Morton and Patrick, for the accomplishment of much under difficulties, and with but an illy-remunerative reward. The church, however, was small, and many of its members poor.

Since the present editor, President Joseph Smith, entered upon the duties of his appointment, the condition of office affairs has materially changed. The old hand-press, refitted and improved, still remains, and often does good service yet. A new Globe Job Press does some very delicate and nice job-work. A steam-power Taylor press, turns off the papers on press-days at a rate truly interesting to a novice to witness. Other machinery and improved and increased facilities for doing the work well, and promptly attracts the notice of visitors; but there yet remains much to be done, if we, the church-members and office-proprietors, would preserve our credit, and promote the interests of the office employees as faithfully as we expect them to promote ours. If we expect as good, as prompt, and as efficient labor from our publishing-house as the Baptist, the Methodist, and other churches have from their publishing-houses, we should furnish our public servants with as good facilities, and reward their skill and

toil as liberally as those societies do theirs.

FACILITIES.

A committee has been appointed to compile a new Hymn Book. Have we considered the requisites for that book? As the heading of my article shows, I write for "thinkers." In the compilation of some of the Hymn Books of other societies, a committee as large as the one we have appointed, spent a whole year in compiling. The President has informed us through the *Herald* that the committee are progressing, and many of us are growing nervous for the book. I for one would be pleased to learn, first, that the funds are in hand for new type, for composing, for electrotyping, for fine good paper, and for binding, as all this will enter into the account before the Hymn Book will fetch one dollar in sales, and for an edition of five thousand will cost from four to five thousand dollars.

For printing this book and all of our bound books, we ought to furnish the office with a first-class book-press, the cost of which would be five thousand dollars.

The church should also own its office-building, instead of paying several hundred dollars yearly rental.

For the Book of Mormon we are dependant upon purchases, and the supply will soon be gone. We must then either furnish funds to the amount of several thousand dollars, or suffer the want of that precious word. There will be other demands arise, and we will be ungenerous masters indeed if we require these things at the hands of our public servants, and furnish them not with what we will now consider,

THE MEANS OF SUPPLY.

In *Herald* No. 6, vol 15, "M. F." offered to become one of fifty, who would give \$20 each towards advanc-

ing the interests of the church. The suggestion was endorsed. Brethren T. J. Andrews and T. W. Smith wrote excellent articles on the subject, money was subscribed, and much substantial aid rendered the cause.

There is much in the two letters of Br. Andrews on this subject worthy our earnest attention; much that every earnest laborer for the triumph of our glorious cause will endorse; nothing that can consistently be condemned. But whether we adopt his plan, or mine, or any other, the immediate and proximate necessities of the church indicate clearly that *something* should be done, and done promptly. The next General Conference should take the matter under advisement. Delegates from District Conferences to General Conference should be instructed to urge the matter. Written reports should contain an accompanying expression of the wishes of District Conferences in relation to the matter.

SUGGESTIONS

In relation to this subject should be prepared by men of talent and of business thought, to be presented at the ensuing Annual Conference; and by all means, let some who may attend Conference be prepared to introduce, to urge the adoption of practical measures for the establishment of **A COMPLETE AND EFFECTIVE PUBLISHING DEPARTMENT FOR THE CHURCH.**

In preparing any suggestions, let a broad, liberal view be taken of the past, the present, and the probable future demands on such an institution as that proposed. The profits to others heretofore on such works as the old Hymn Book, the Book of Covenants, and the Holy Scriptures should be considered, and in providing and arranging for the new plan, the provisions should be ample for doing such work ourselves. The church needs now the funds to publish a new edition of the

Book of Mormon, and the new Hymn Book, and in supplying for these, there should be a broad margin left for all contingencies likely to arise in a church so decidedly progressive as the one we are delighted to claim as ours has proved, and is proving itself to be.

The beating on a rock to grind or bruise the grain for subsistence may do for the individual, or the family, the wind-mill for the neighborhood, or the water-mill for the village; but the town requires the steam-mill,—the nation many of them. So with the church, which has grown marvellously, and which has already done exceedingly well in its publishing line.

Firstly, it had mutual aid only, small in effort like the rude method of grinding,—then as the church grew, organized effort, and the taking the grist to mill, or the taking the printing to other establishments, and very often a waiting the "*wind to blow*" before the grist could be obtained; next, the erection of a water-mill in our village, or the establishment of a press in our own organization, on the stream of church finances (sometimes and frequently at a very low ebb); and lastly the steam-mill or power-press.

Is not the retrospect pleasing? Grown beyond the hopes and expectations of their early advocates, the press and the publishing interests present a bold front to the world, free from debt.

The little one, however, is becoming a nation, and its public enterprises must assume a character in keeping with its demands. The trumpet of past glory must be left for those to sound who cannot appreciate the force of the inspiring "*Onward!*" The Church needs a Book Press; it must have it. The Church needs a Bindery; it must have it. The Church needs a building, well and properly arranged, in which to keep and preserve its property, and do its public business, and for which it need not pay out several hundred dollars a year rent; it must have it.—But,

HOW?

At the approaching Annual Conference, there should be a Publishing House, Book and Stationery Repository for the C. of J. C. of L. D. S., authorized, an Editorial Committee and a Business Committee appointed by the Church, one member at least of each committee to be employed in the Publishing House, and the entire concern inaugurated with sufficient money-velocity to give it financial life, and business back-bone. It being a church establishment, the President of the Church should be chairman of the Editorial Committee, that he may correct any doctrinal matter, and have a directing voice in that which may go forth to the church and to the world, as the voice of the church; the Presiding Bishop of the Church should also be chairman of the business committee, that he may have a voice in regulating its financial engagements. The duties and privileges of each committee should be carefully and clearly defined, recorded and accepted by a vote of the church at its next General Conference. These measures would give confidence to the Church.

FUNDS

Should be raised by voluntary loans, issued upon certificates of indebtedness, payable by the Publishing House of the Church at any time within five years from date of issue; all loans to be made for one year without interest, and none payable in less than one year; at the expiration of one year to draw six per cent., the legal rate of interest for Illinois, Iowa, and Missouri, in one of which States the Publishing House would probably be located; or if located elsewhere the legal rate of interest in the State where located. Each certificate of indebtedness should be for as low a sum as \$10, and that all may have a chance to help the cause, payments should be receivable at the Treasury, monthly, each subscriber

having sent to him each time a receipt for the amount received. Those desirous of paying the entire amount of subscription down, would do so, if able; but there are many of our poor but faithful ones who could subscribe for one, two, or three shares, payable in monthly installments, giving them ten months to pay in, who could not pay the purchase money down for one certificate. The low price of certificates need not hinder the wealthy from doing their part, as certificates in any number could be purchased by any one; hence, while this plan would not prevent the wealthy brother from loaning his hundreds for the work, it would give the poor man an opportunity of loaning his ten. Help would be extended to the Church, by the use of the means for one year without interest, all would be secured in the return of their loans; benefit to the cause, injury to none of its advocates, would be the result. By this means \$50,000 could be raised by the sale of five thousand certificates within the next year, and the church placed on such a footing in its Publishing Department as would honor the Master's cause, give solidity to its movements, and enable the Office to compete with other offices in the price and variety of its publications.

H. HOPEFUL.

 THOUGHTS AS THEY OCCUR.

“And one of the elders saith unto me, Weep not: behold, the *Lion* of the tribe of Juda, the root of David, hath prevailed to open the book, and to loosen the seven seals thereof.” Rev. v. 5.

It is very evident, from the foregoing, that John the Revelator was, in mind, *carried back* to a period prior to the existence of the world; as would also appear from the verses preceding; at the time when the whole “tragedy of life” was framed and determined by

the consummate decree of the mighty God of Jacob. It would appear that there had been an assembling of the mighty hosts of heaven in council; when upon due examination and close investigation, *none* were found *worthy* to obligate himself to redeem man, *except Jesus* the "*Lion* of the tribe of Juda," "for it is evident," saith the apostle, "that our Lord sprang out of Judah," and was "*as a Lamb slain* from before the foundations of the world."

Having at *that* time taken upon himself the obligation to die, to be humiliated in that death, by first taking unto him the body of man, and after *their* manner to be "*called cursed*," "having been hanged upon a tree." The apostle Paul informs us, Heb. ii. 10, that:

"It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering."

At the time of said *contract* being made between *Father* and *Son*, before the world was, I argue that at *that* time the "*Plan* of Salvation" must of necessity have been inaugurated by which man must be saved, if saved at all. And the apostle Paul, fully comprehending it, wrote in 1 Cor. ii. 7:

"But we speak the wisdom of God in a mystery, even the hidden wisdom which God *ordained* before the foundation of the world unto our glory."

Reading the residue of the chapter, we find that through *faith* we may lay hold on this great fountain of light, which, undoubtedly is *his gospel*, and be made to *understand* the *things* of God by the *Spirit* of God. The 10th verse of the same chapter reads:

"But God hath revealed them unto us by his Spirit; for the Spirit searcheth *all* things, yea, the deep things of God."

In 1 Peter i. 10, 20, we are told:

"But *with* the precious blood of Christ, as a lamb without blemish and without spot: who verily was *fore-ordained* before

the foundation of the world, but was manifest in the last times for you."

And Peter continues to teach, in the same chapter, that by *faith* in this *same gospel* we may be saved. In the 25th verse he says:

"But the word of the Lord endureth for ever. And this is the word *which* by the *gospel* is preached unto you."

Turning to Acts iv. 12, we find:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

None, then, who lived prior to, (however remote they may seem), or since the days of the "*Son of man*" can anticipate salvation in any other way. The gospel must have been preached in the ancient times, or else how could *they* have hoped for salvation? The evidence of this fact appears in Adam's days, for it is said that "*Abel offered his* sacrifice in faith, but Cain did not." How, I ask, could Abel offer in faith, if he had not conceived the gospel? for we know it is *unchangeable*, and cannot be conceived except through faith.

Gen. iv. 26, we read:

"*Then* began men to call on the name of the Lord."

This occurred directly after the birth of one Enos, the son of *Seth*, of whom Eve, his mother, had said:

"For *God* hath *appointed* me another seed instead of Abel whom Cain slew."

With these facts before us, we cannot deny that they understood the gospel. It is also definite that *all* their sacrifices in *faith* were typical of the sacrifice which God would and did make on Mount Calvary.

They, in obeying the gospel *then*, believed that Christ *would* come; and we, by obeying, now believe that he has been, and will return again, having suffered the "*just* for the unjust," for of what effect would the *will* be without the death of the *testator*.

Noah is reputed to have been a

"preacher of righteousness." What else then could righteousness have been than the gospel?

Paul, in Gal. iii. 8, informs us :

"And the scriptures, foreseeing that God would justify the *heathen* through FAITH, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

It would almost seem that Melchisedec was the last of the order of high priests who held power to administer sacrifices for sin, after the gospel law, and we find him, in Gen. xiv. 18, 19, blessing Abraham, unto whom Abraham gave tithes, he being a priest of the Most High God; and the apostle Paul, Heb. vii. 7, tells us :

"And without *all* contradiction the less is blessed of the better."

In Heb. iv. 2 Paul tells us :

"For unto us was the gospel preached, as well as unto THEM: but the word preached did *not* profit them, not being mixed with *faith* in them that heard it."

And for that same reason Paul argues that the law "was added because of transgression, till the seed should come to whom the promise was made." Gal. iii. 19. That seed was Christ, as universally admitted by all Christians.

Why should Christ come after the order of Melchisedec? I answer, that as Melchisedec was an high priest after the gospel law, to offer sacrifices for the people, so Christ *must* be of the same order to be offered up a sacrifice for the sins of the whole world; and by the authority of said Melchisedec priesthood to *reinstate* the gospel upon the earth, for perfection did not come by the Levitical Priesthood, under which the law had been received. See Heb. vii. 11. Perfection is expected under the *gospel* law, and as many as have been made partakers of the same, and received its light, which is the Holy Ghost, the same can testify to the truth thereof. Not looking for perfection here in the flesh, but in the day to come, when we shall have put

on immortality, ever remembering that "none can say that Jesus is the Christ save by the Holy Ghost."

Statistics show me a "thousand different religions."

Query.—Can all be saved, and entertain different faiths, when we know from the holy word that God's law and gospel is unchangeable, and "there is *one* Lord, *one* faith, and *one* baptism"?

Upon this point my mind somewhat troubled me, and in a dream I saw two parallel lines. A voice said, "Behold the two ways of life; one is called 'good,' the other 'evil.' One is as old as the other, else how is one known except by its opposite. The first is a 'narrow path,' the latter a 'broad road.'"

At the east end of the narrow path, (as the lines ran east and west), shone the sun in much glory, and reflected most of his light in the narrow path. I looked and beheld a *few* people that were in it. The broad road was crowded, and the space between the two roads was full.

I gazed, and beheld some who were close to the narrow path, and these asserted, with much confidence, that the sun was shining on *them* in *all* his fulness. No logic of mine could convince them of their error. Others next to them possessed the same ideas, though the light which shone on them grew gradually less as it neared the centre between the two lines, at which point it ceased. On the opposite side all was dark. All who stood in the slightest portion of the light seemed positive that *they* were in the narrow path. A voice whispered, "They that are *in* the narrow path are of the glory of the sun. They that are next, of the moon. They that are next, of the diversified glories of the stars. They of the first, are Christ's at his coming. The rest of the dead live not again until the thousand years are ended."

To all I say, seek first the kingdom of heaven, and all things shall be added. All ye who profess Christ will

do well to examine and see that your hope is based upon the law and testimony, which is the spirit of prophecy. For in that great day of judgment there will be no avenues for escape, for all will know which the narrow path is, and which is the true church of Christ, even from the least to the greatest. My friends, please notice with much care the imperative duty devolvent upon all mankind to KNOW the reasons why they believe in Christ. A bare name will not suffice us then. The rose by any other name would smell as sweet. And so a child of God, though perchance he be called a devil, will be saved in his kingdom.

In Mark xvi. 15-18, Jesus told his apostles to go into all the world and preach the everlasting gospel; they that believed and were baptized should be saved, and they that were not should be damned, and certain signs were promised, &c., &c. Many, and in fact, nearly all christendom, think those signs were for that day, and are not necessary now. Peter did not seem to think so, for in Acts ii. 39 he says;

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Jesus tells his apostles, Matt. xxviii. 19, 20:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Some may conclude that Jesus and his apostles were mistaken in the matter, and did not understand it, not living in the great nineteenth century of *advancement*. To me the conclusion is equally as sure as to assert that those signs were done away with, and that they were intended only for that day, and are not needed now; thus robbing the gospel of its very life essence. They were the evidences given of "the

truth of their mission to seal." And they who receive the gospel, must of necessity receive these signs, which is the "second comforter." And we Latter Day Saints are living witnesses that they are enjoyed even in *this* day.

Oh! confiding public! Throw off this "mantle of fright," and proceed at once to investigate the great truths of God's law, that ye may be prepared with a ready answer to all men "for the reason of the hope that is within you."

To the household of faith I would say, to one and all, having received the light of this most glorious gospel, and having been made the happy recipients of God's Spirit in divers manners, "what manner of men ought we to be."

Praying the God of Israel to strengthen his people,—to grant grace unto his elders—charity to all; that no evil discord will ever be permitted to sunder the ties of brotherly love and harmony, and that the chain of wisdom may encircle the whole of God's people everywhere, binding and riveting us all to Christ, so that no power either in hell or on earth shall sever us from his love. I remain.

TYRO.

CHRISTIAN GRACES.

A Series of Consecutive Articles.

BY ELDER T. W. SMITH.

FAITH.

The Apostle Peter, in his exhortation to those who have with him obeyed the gospel of Jesus Christ, lays down as a foundation principle upon which other glorious and important principles are to be built, that of faith, recognizing it as a fact, along with Paul, that "without faith it is impossible to please Him,—(i. e., God,)—for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

There are evidently two kinds of faith, one that can and must be exercised by all men who evince any desire to escape the condemnation threatened in the divine law as the penalty of transgression.

This faith is a result of evidence and may be called an historical faith, a belief of facts that have transpired, and of truths yet unfulfilled, or we may say, of prophetic teachings, holding that true prophecy is unfulfilled history; and true faith accepts with the greatest confidence and unshaken trust, that conviction that the prophecy *will be* fulfilled as literally, as truly, as recognized facts *have been* fulfilled. For instance, true faith believes and feels assured that Christ will come again to earth, as a triumphant conqueror, to occupy the throne of David, and as King over all the earth, as surely and as really, as that he *did* come eighteen centuries ago as a "man of sorrows and acquainted with grief," as the insulted, betrayed and crucified Redeemer of the world. This faith is a result of evidence, or testimony rather, a trust and confidence in the integrity, and honesty, and veracity of the person or persons who testify, a confidence in their acquaintance with the things witnessed, or their understanding of the truths they utter.

Faith in God may be illustrated by the case of a little child, whose father at one time was in a very dark cellar and whose little daughter desired to come to him, but could not see him although she heard his voice. Standing at the edge of the opening peering into the darkness to see her father, she is called upon to jump into his arms, but she hesitates, saying, "Papa I cannot see you." "But I can see you, my daughter," he replies, "and I will surely catch you, so jump down, do not fear." The little timid one hesitates a moment, and then springs and is caught safely in her father's strong arms. She believed he could save her from harm,

and that he would, and she proved her faith by her works. She first believed that her father was there. Second, that he could and would save her if she jumped. Third, that his arms would be the means used to save her, and keep her from accident.

So we are required to believe that "God is," or that he exists, and this implies a belief in the character of his existence, that is whether he exists as a simple essence, principle, or gas, as electricity, ether, or oxygen, or as an organized and shapeful being, having a form, person, and location. And not a principle whose "circumference is every where, and his centre nowhere."—Whether he is a spirit of theological definition, "an immaterial, indivisible, indissoluble, indestructible, intangible, uncompounded simple essence, having neither weight, shape, size or color, without any interior or exterior surface, and which can in no wise come in contact with matter." Or a spirit of Bible definition, truly not of "flesh and blood," or of mortal or corruptible nature, for evidently this is what should be understood by the phrase "flesh and blood," for Paul argues that "flesh and blood cannot inherit the kingdom of God," yet he certainly cannot mean that beings-with forms or bodies, no matter what nature, cannot inherit that kingdom. Christ had a body, with which he could eat and drink, and which was handled by the apostles, and the same Paul declares that Christ "shall change our vile body, that it may be fashioned like unto his glorious body," and "as we have borne the image of the earthly, we shall also bear the image of the heavenly." "It is sown a natural *body*, it is raised a spiritual *body*. There is a natural body and there is a spiritual body." Job could say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself

and mine eyes shall behold, and not another." So we infer that the words "flesh and blood" refer simply to present human flesh or a state of corruptibility as pertains to the nature of the body, as well as a carnal state of the mind affected more or less by natural appetites of the flesh. So a spirit is not flesh and blood or corruptible nature, neither "flesh and bones," as defining its human physical construction, but is of a nature peculiar to itself. Because a spirit has not flesh and bones, or flesh and blood either, it does not follow that it does not exist, nor has form, or life powers. Angels have not "flesh and blood," yet they have a nature, a form, and appear when seen as men, and are called spirits, too. God may be a spirit, yet for all that he is a real being, having form, shape, person, and definite location. Phil. ii. 6, 7; John v. 37; Heb. i. 3; Acts vii. 55, 56. These thoughts arise in evidence of God's existence.

Faith is also founded upon the fact that God is "a rewarder of them who diligently seek him." This necessitates an understanding of the character of the reward, and the time and manner of bestowment, as well as the way to seek the Lord. This is firstly to believe in God, and in his Son Jesus—for no man can come unto the Father but through him, "The only name given under heaven, among men whereby we can be saved."

This is required of all who come to God, that they believe on the name of his only begotten Son. To do this we must understand what is meant by his name. He is called *Jesus*. Why?—Because "He shall save his people from their sins." This includes the idea of the character of those termed "His people." "He came to *his own*, but his own received him not." Who did he come to? "I came but to the lost sheep of the house of Israel." "The Son of man came to seek and to save that which was lost." Israel then, or

the Jews, are the people of God referred to. Will Israel be saved?

"Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely."—Jer. xxiii. 5, 6.

His name is further called "the Christ," which is interpreted, "the anointed," or the consecrated heir to the throne of David. Further, "his name" implies his authority and power in his appointed mission, even the salvation of the world through his obedience to the law of God, and the sacrifice of himself as an atonement for the sins of the world, and his power and ability to forgive sin and bestow eternal life on all who obey him.

Believing in Christ further implies an understanding of the means of forgiveness of sins. Christ's sacrifice procures the way for sins to be remitted, but as that remission is conditional, the terms upon which this sacrifice is rendered efficacious are to be understood, which are repentance and baptism. See Acts ii. 38, and xxii. 16.

The effect of faith is said to be the purification of the heart. Acts xv. 9. This faith comes by hearing the word of God. Rom. x. 16. So then faith comes by testimony or teaching of the facts, promises, and conditions of the gospel. It is the "Assurance of things hoped for, the evidence of things not seen." Heb. xi. 1. So depends upon unfulfilled promises and blessings, and events, for its sustenance; and therefore does not consist in simple belief in past events, as some vainly teach, that the faith of the gospel consists in the belief that Jesus died, was buried and arose again; for the faith of the gospel must be based upon the truths that comprise the gospel.

If the gospel is simply the declaration of these several points of a past history of Christ, then the oft-repeated phrase,

"Gospel of the kingdom," which no Bible believer can suppose refers to these facts only as attendant truths, or adjunctive facts connected with the kingdom, having an important relation to the kingdom, of course is of no value. But these facts are believed upon the same ground that men believe that Alexander the Great conquered the Medo-Persian kingdom, or Geo. Washington crossed the Delaware river at Trenton, midst floating ice. In plain words they are believed as historical events, but Paul says, "that which is seen is not hope," or in other words men cannot hope for that which they already possess, or that which has been already accomplished. Hope therefore is based upon unfulfilled promises, for hope must be based upon a thing promised, that it may give food to its two constituent elements—desire and expectation. No one can expect that which is not promised. Faith of the gospel therefore while it receives and believes as truth those historic circumstances connected with the first advent of Christ, yet reaches forth and believes with the same confidence and joyful anticipation, the coming and reign of Christ, with its attendant glories.

A gospel faith is predicated on a gospel hope, or the hope of the gospel. The presentation of the reward of well doing in the fact of remission of sins and gift of the Holy Spirit, through faith, repentance and baptism, the attendant blessings of the Spirit, the first resurrection, and the glories of the kingdom—creates an earnest desire for the obtaining of them; and as the same doctrine declares that an unrighteous person cannot inherit that kingdom, that remission of sins, and the gift of the Spirit depends upon genuine repentance, the person who sincerely believes the things promised, feels the earnest desire to obtain them prompting him to comply with the conditions necessary thereto. In other words the faith purifies the heart, or as John says when

speaking of the hope of being like Christ at his appearance, "For every man that hath this hope in him, purifieth himself even as he is pure."

From a Bible description of the things hoped for, it is evident that faith in the things hoped for, is produced by testimony alone; and that this faith is in the reach of every man, woman and child who is capable of comprehending the meaning of the common facts of every day life. There is no need of an especial power from God to enable an individual to receive or exercise this faith. It is to be received upon hearing testimony, but if it cannot be received without an especial interposition of divine aid; without the gift of the Holy Spirit to enable them to believe, then man is not responsible for his loss of eternal life if he fails to believe. For unless God bestows the especial ability to believe, he cannot do it, and if not must perish, and yet the fault is not his.

Again; God to be impartial—and no respecter of persons, must give to all men equally, the power to believe, and as he gives that power for the direct or especial purpose of enabling men to believe, they of course will believe, and as it is also assumed that justification is by faith only, so then as all receive power or ability to believe, and therefore all who do receive, will believe, it must be that all will be justified by faith; and per consequence all will be saved. Now unless God intends to save all men absolutely, he would not send the gospel to all, making it imperatively necessary that all believe it, and knowing that this they cannot do by a natural ability, he must give them especial ability. If he did not design to save but a fraction of the human family, as some affirm then there is no need of sending the gospel to all, for they cannot believe without the aid of a power independent of and superior to their own abilities, (so we are taught), and as they cannot be saved there is no

need of them believing, and no need of hearing the gospel.

The command is: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Here it appears that all who hear, can believe or disbelieve as they prefer; salvation is offered if they do, condemnation or damnation if they will not. And the truth is as Christ said to the Jews,— "And ye *will not* come unto me that ye might have life," not that ye *cannot*, "whosoever will, may come."

This faith therefore stands as the very first step to be taken in the effort to secure eternal life, it precedes repentance, and lays the ground work of repentance; it shows cause for repentance, and how it should be manifested. The grounds for faith in the things of the kingdom, and therefore the direct result of hearing the evidence in favor thereof. But there is another faith.

THE FAITH THAT IS THE GIFT OF GOD.

Or as we may term it, *the gift of faith*, or one of the gifts of the Spirit as Paul says, "To another *faith* by the same Spirit."

This faith is not the belief of the "things of the kingdom," or those truths that compose the gospel as Paul argues, "For all men have not faith." All men may have the gospel faith, or faith in the gospel, but the gift of faith is an especial blessing belonging *in* the church, while the other may be held by those who may not obey the gospel, even the "devils believe." Men may have a dead faith, one without works. But this faith is not dead, it is a living, acting power. It created the world.— It can remove mountains, and raise the dead, and can do all things, for nothing is impossible with him that believes.— There is a faith in the church which may not be called the "faith of the gospel," but which is based upon the same principle, even the word or prom-

ise of God. Such as a belief that the sick will be healed by the anointing with oil in the name of the Lord, or a trust and confidence in the fulfillment of various promises of temporal or spiritual blessings given through the Spirit in tongues and interpretations, prophecy, &c. We may call this a common faith of all in Christ, enjoyed by those in the church, yet springing from the same cause as the faith offered to the general public; namely—the promises of God. Yet we apprehend there is an especial faith, a direct gift from God, no more held in common even *in* the church than prophècy, tongues, healings, miracles, &c.

I may readily believe from the testimony of the word of God, from that of those experienced, from actual observation that the sick are healed. But will that produce faith in me that *I* will be healed if sick? I may have a desire strong as can be, and a vague idea that I *may* be healed; I may believe with unshaken confidence that mountains can be removed by faith, but have I got the faith to remove mountains? If I had seen a case in point, we will say the first and only instance on record, I might believe a mountain could be removed, and possibly from this example I might receive sufficient faith to do so too. But what example to produce or even strengthen his faith, had the first one? The prophet Joseph says that "To some it is given faith to be healed, and to others it is given to have faith to heal."

A man may be in the church and believe fully that in ancient and modern times, saints possessed the gift of tongues; he may go farther, and even know that the gift is exercised by different ones around him, yet all this cannot give him faith that he may or can speak in tongues; but if God bestows the gift of faith to believe that he may and can, he can do it. In all these cases there is more or less foundation for faith. If I can obtain faith to

remove mountains, I believe, firstly, upon the evidence of God's word, that they can be removed. If I believe that I will be healed, it is because I believe that the sick can be and are healed.— If none ever had been healed, and no promise that any ever should be, how could I believe that I could be? for I would be entirely ignorant of the means used or power operating. Abraham is credited with great faith, inasmuch as it produced a result for him that a perfect, righteous or sinless life would have obtained, but his faith resulted from a belief in the promise of God. If he did leave his father's house and his native land to go to a strange one, it was because he was first convinced of the existence and power of the Being who commanded and promised him. If he believed that Isaac should be raised from the dead if he had slain him, it was through the promise that a father of many nations he should be, with other similar ones to be fulfilled through the living of his son. He could not believe otherwise, if he believed at all in the promises, that if he slew him he must be raised to life. If Moses did smite the waters of the Red Sea, he had been fully convinced that there was a God of miracles existing, and he was sure of the source of his orders. There is no desire on our part to disparage the claims of these worthies, but if possible to bring to the surface the gem we have been searching among the troubled waters of speculation and unbelief, and that is, there is faith to-day of a strong character in the church. There is a faith to-day in the church of a character not dissimilar or inferior to Abraham's.

God has designated a certain land upon this continent as the capitol of Zion, a New Jerusalem, and commanded his children to go there and possess it, on certain conditions. They went, but did not fulfill the conditions. They were driven out by their enemies. Their lands taken from them, their rights invaded, and personal injuries

inflicted, and finally expulsion from the entire region. And yet the church believes that that land is their inheritance, the city of Independence their future capitol, and place of a temple to be reared before the Lord comes. They confidently expect to go there to find their resting place. They as ardently long for it as the exiled Jew does his return to the land of his fathers. For it is in the hand of their enemies, and yet a wilderness, yet ungiven into their hands. But a command to leave friends, and present home, will be obeyed cheerfully and with rejoicing. Thousands never saw it, and thousands will travel many hundreds of miles further than Abraham did, and that too by faith in the promise of God, they know nothing of the land, any more than Abraham. God told him he would shew him the land, and would bless him in it. He was therefore directed by divine power, and did not go blindly, although unacquainted with the route thither, only as it was revealed to him as he progressed on the journey. "They went to go into the land of Canaan," so were not altogether ignorant of their destination. Many shall come from the uttermost parts of the earth, strangers to the course they must travel, the character of the country to which they are going, and the general language spoken there.

Moses was convinced that a great and super-human intelligence existed, as he had seen him burn a bush without consuming it. He again had his faith increased to a degree greater than most any other mortal by seeing him personally. Now without throwing a veil over the glory of Moses' faith, we would say that his faith was not greater than that which many have in these days.— If he did cast down his rod through Aaron, he was commanded to do it, he had seen his own rod become a serpent before. If he by commandment brought forth plagues, he had a sample of God's power in his own person, by his hand being made leprous, and restored. He

had strong ground for his faith. He could readily believe that the Red Sea would divide, when he had been so overwhelmingly convinced of the power of God, and the fulfillment of his word.

An humble saint to-day who believes this gospel, so ignored by the learned and wise, and by the masses, goes forth and obeys—fully expecting to receive remission of sins, and the gift of the Holy Ghost by the laying on of hands of a despised Elder of this church,—expecting to receive the signs of a believer, or that should follow the believer, without seeing the ordinances performed, or a sign manifested, is entitled to some credit for faith.

Joseph Smith, who went to the hill Cumorah and obtained the record of the Nephites, and who translated them by the power of God through Urim and Thummim, and who went forth and preached the gospel, promising the gifts and blessings of former days, claiming that God was beginning to restore his church to earth, including its former privileges and powers, is not to be esteemed as having less faith than Moses.

If Daniel had faith to shut lion's mouths, Daniels have gone to-day amidst human lions, taking their lives in their hands. If rain was withheld in the days of Elijah by his faith, there will be as much and a similar faith exercised yet, and storms have been rebuked, and withheld by the prayer of faith in these days. There is much, yea plenty of food for faith to feed upon in these days, and I believe some candid reflections upon the evidences of faith that every one has seen will have a tendency to increase that faith, and convince us that having faith, we should seek for its increase by exercise, and by praying for especial faith for especial occasions. Having our engine—the word of God, on the track, and filled with the driving power—the Spirit of God, and our tender attached filled with faith, by which the driving power is put in motion, we will

be prepared to add our first car—virtue.

A GREAT EVIL.

BY ROBERT FULLER.

Part first.—May my heavenly Father help me while I attempt, in a brief and imperfect manner, to portray the evils of intellectual intemperance. I mean that perverted love of reading, the choice of which, if there be any choice, is in favor of fashionable fiction. It creates within the mind false ideas and sentiments; makes its followers discontented and unhappy; and by thus poisoning the mind, cripples the discernment, and leads its votaries on to indulge in the intoxicating cup, or allures them to the gaming table. The practice of duelling is mainly fed and kept alive by indulging this false appetite for reading.

There is also another view to be taken of this habit. It creates a distaste for sound and useful reading, and so renders the mind unfit for the acquirement of useful knowledge. It also increases selfishness and ministers only to the lower propensities of mankind. It is to the mind, what alcoholic stimulants are to the physical man.

I have enumerated but a few of the evils of this habit; and who can point to one positive good gained by it? I cannot forbear to mention another aspect which this subject presents to our view, namely, the word of the Lord to man is, "Thou shalt not lie." And what follows? That a lie is no less a lie because the man or woman telling it tells you that they are not telling you a truth, but a fiction. Hence as we discover that no one has a right to tell lies, (fiction is falsehood, falsehood is untruth, and untruths are lies), the query arises,—If no one has the right to lie, has any one the right to purchase and read those lies, and thus encourage lying? All who are honest

will at once answer in the negative.

Part second.—I know that it will be said by some, that we do not read novels for instruction, but for recreation to relax the mind; that it will not do to confine the mind too strictly to serious reading for fear of overtaking the brain.

This excuse is the most contemptible and flimsy that can be offered to bolster up this hurtful and pernicious practice. It is a well known fact that those who love study the most, find the most pleasant relaxation in outdoor exercises, or in the contemplation of the works of nature. No person after the perusal of a novel or romance, can sit down to his tasks with the same degree of interest or pleasure that he had in them previously. This proposition is so plain and self-evident that no person who has ever indulged in novel reading will deny it.

A second class will claim that there are many moral and christian truths which could not be brought before certain classes in any other way. What! Tolerate falsehood for the sake of the few truths which may accompany it. If any wisdom there be in this idea, it is the wisdom of the world.

We might urge with as good a show of reason, that the enemy of all righteousness, is justified because he sometimes tells a little truth. Let us see whether this modern method of teaching the truth by means of falsehood is capable of producing the desired result. Go to our jails or military prisons; take with you a bible and a novel; go to the felon's cell and tell him to take his choice, and in ninety-nine cases out of a hundred the choice will be in favor of the novel. Why is the novel chosen? Is it for the purpose of seeking a way to repent? Nay. It is for the purpose of forgetting his bad luck, or driving away the stings of remorse. Now I ask, if novels are so read by that very class who are most in need of truth to elevate them, and who cannot be ap-

proached by any other means, have we any reason to believe that they will be read with any better results by those who are less degraded? Certainly not.

Part third.—Can one instance be pointed out in which any one has been reformed or made better by novel-reading.

Were you, dear reader, ever led by novel reading to give up one bad habit, or forego a single vice? Candor compels you to give a negative answer to this question.

What would you think of an elder who should go into a bar-room or beer-saloon, and finding that the inmates would not permit him to read the bible or talk about the gospel, should he take the New York *Ledger* from his pocket and commence to read one of the moral stories written by Beecher, or Tyng? Would you not at once pronounce him a transgressor, and unless he repented, would you not say that he was unworthy of fellowship?

If it would be wrong, under any circumstances, for an elder to read romances, it follows by the same rule, that it would be wrong for any one to read them.

Should these few reflections have any influence in persuading my brethren and sisters never to have anything to do with this injurious habit; or if any indulge in it, to persuade them to break it off, I shall be amply repaid. The writer has been a slave to this appetite of the mind, and has not yet entirely overcome its influence. He knows, therefore, from sad experience, that it unfits the mind for the diligent pursuit of any and all useful occupations.

Advocates of temperance should not limit their efforts, but should extend their labors to the consideration of mental intoxication, as well as physical excesses.

There has been too little said upon this subject, being as it is, a question of vital importance, and one involving the highest and best interests of society.

The L. D. Saints' Herald.

JOSEPH SMITH, Editor.

PLANO, III., March 1, 1870.

WHAT SHALL IT BE CALLED?

We presume that a sufficient time has elapsed for the saints to have thought about the proposed association; and as we are permitted to learn from various sources how it is received, we shall present some of the facts, and some of the fancies connected with the movement.

It seems to be much easier work with many to oppose, object to, and throw difficulties in the way of the achievement of great desirable results, than to point out the proper methods by which such object should be accomplished. In other words, they are remarkably well skilled in "the way not to do it."

This is true in regard to this movement. A few, desirous of doing something, have, in the face of the prejudices of which the past has given rise to, and the added difficulties thus thrown in the way, decided to make the attempt; and have fixed upon the method presented, as the one best calculated under all the circumstances surrounding the work, to bring about the end desired.

While all were silent regarding the matter, we heard many assertions that *something* ought to be done, and some suggestions as to what that *something* ought to be; but, strange as it may appear, the specific methods by which that

something ought to be accomplished were not presented. As soon as a decisive movement is agreed upon, and the incipient steps taken, we are permitted to hear a great many adverse suggestions, the chief burden of which is, "that is not the way."

Leaving these entrenched sophists with their objections to be answered by the events yet to transpire, we proceed to ask a few practical questions, the answers to which properly considered will lead many out of the fogs of dread and doubt in which they now seem to be laboring.

What is contemplated in the church covenants respecting temporal associations?

Firstly.—It is contemplated that the ultimate good of all the saints is to be considered.

Secondly.—That there is a means to be adopted as an intervening process by which that ultimate good is to be reached.

Thirdly.—That the means to be adopted is to be in conformity with the law of the land in which the saints live.

Fourthly.—That the minute details of procedure are not pointed out.

With these before us we shall be able to draw juster conclusions, than we possibly can do if we forget them, as many are commonly doing.

The ultimate good of the saints is to become a united, contented, useful, universal, industrious, peaceful, energetic people—a power in the land.

How shall this be brought about? By having "all things common," says one.

By establishing the "Order of Enoch," says another,

By becoming "one, and having no poor among us," says another,

We shall briefly consider these as they occur, and shall do so the more readily, as they form the three points upon which all the changes of "celestial glory," "oneness," and other phrases, are rung.

The aggregate wealth of modern Babylon divided by the number of her people, would give to each one, less than *two and one-half dollars* circulating medium, less than one hundred dollars valuation of other wealth.

The aggregate wealth of the church equally distributed to each member, would most likely give to each, less than one dollar circulating medium, of other wealth less than twenty-five dollars each in valuation.

This disposes of one of the common stock theories without argument.

A people having "all things common" would need a numberless code of rules and regulations for the government of the common membership; and while some would yield a ready acquiescence to those rules, others would need to be forced to the observance of them; besides this, we have never yet seen a well digested code of *laws* for the establishment of the popular idea of "all things common." As we do not hold to the popular view we shall not discuss it further, as it is evidently impracticable where a people are so diversified in development; and so characteristically chronic in their dislike to arbitrary rules as are the saints.

The popular theory of "all things

common" is not the means to reach the ultimate good of the whole.

The "Order of Enoch" is, with some, the "one thing needful." In it all things desired or desirable, are supposed to lie. By it men are to be brought into perfect accord. It is supposed to exert some subtle and hidden influence over its adherents, by which they shall be celestialized; not by virtue of any effort that they may put forth, but by force of its own perfectness.

We can not spend time to examine each of these exhaustively, but shall in a collective sense view them all.

The Order of Enoch was evidently designed to develop the spiritual strength of a people in temporal pursuits. It was given for the purpose of enabling a people to *perfect* themselves, not given to perfect them. The object and the order are named; but the processes by which the order is established are not given. Moreover it is given as a means to an end, not as the end itself. By it, any number of men in the church may associate for business; but the articles of association are not given. Hence, by establishing the Order of Enoch, whoever does so, there is established an order of business men having a business object, and adapting the forms and practices of their business directly to the object in hand. It does not follow, neither directly nor as a consequence, that all the members of the body shall be thus united into a business order. It is however a perfectly legitimate conclusion that if such an order is permissible under the law of the church, and it be made a success, then as one means of

perfecting unity it should be employed.

From this we conclude that neither "all things common" nor the establishing the "Order of Enoch," as popularly understood, possesses the power of itself to make a people all rich, united or prosperous, but that one of them may be properly relied upon as one of the greatest possible helps to the accomplishment of such an end.

The becoming "one" and having no poor among us, is the end desired, not the means to be employed.

If a man lived in a region of country where there were many little streams all running in the same general course, neither one of which was large enough to turn machinery, and the establishment of a flouring mill was very much needed, how much would be gained by him when asking the advice of his neighbors, should they tell him "turn all the waters into one channel and build a mill." Here two things very needful are pointed out, both of which the person is just as well persuaded of as are his advisers. His question is not "are these two things needful? but how shall they be obtained?"

This is exactly what is stated in the third proposition advanced, "By becoming one, and having no poor among us."

Unity of action, unity of thought, unity of purpose are desirable. Oneness in all things pertaining to the kingdom of God is greatly to be desired. Equality of worldly goods and spiritual wealth, are longed after as the ultimate condition to which the saints should attain. The simple statement of the end to be obtained, does by no manner

of means point out the way or the ways by which the saints can secure that end.

Several attempts have been made to establish the *equality* so much talked of and disaster seems to have kept even pace with every attempt, and failure has buried them all, and it is our opinion, for which opinion we think we have just grounds, that the reason why there has been such a uniformity of failure, is that those who have made the effort to go forward, have assumed that they had arrived at their journey's end and could eat the fruit growing in the promised land, when they had but just started toward that land. They have invariably tried to "eat their cake and keep it too."

To further illustrate the statement just made we cite a suppositious case which many can, to their cost, testify as having been too often verified. Twenty men, (or a thousand), having a diversity of talent, acquired and native, propose an organization. The object is the building up a business calculated to enhance the spiritual and temporal welfare of themselves, and those spiritually connected with them. There are a few who have some worldly wealth; there are others, and they are the most numerous, who have nothing but their labor. The object is stated, and organization resolved upon as the proper way to effect the object. When these twenty men assemble to decide upon the manner in which they shall proceed to organize, and how the affairs of the organization shall be carried on, and thus permanency be given to it, there are a variety of views given, when it is

resolved, "that as unity is the object and organization the way, we have by organization obtained the object." This being established no one of these twenty feels himself under any further obligation, except to eat of the common tree. The result is, and has been inevitable; the tree however vigorous when planted, and however promisingly it may blossom in expectancy, bears no fruit, except that of bitter disappointment.

The good of the saints as a whole, demands that organizations among them for the carrying on of temporal affairs shall have perpetual vitality. None of those originated in the past now present this feature. They have died because those composing them have themselves eaten out the life-substance of which they were at first possessed. In fancy, all grew fat—in fact, the many fed on the substance of the few, and not only did not grow fat themselves, but wasted those upon whom they fed.

This vitality can only be secured at the start by proper restrictive measures, and continued by a close and vigorous application of those measures.

We know full well that this is one of the chief objections raised against the present movement, "It is too restricted," "not general enough," "comprehends a few," "it is not equal," "the rich may have access to it, the poor cannot." To these we reply, Is it equality in poverty that is sought? Or is it equality in riches? None admit that it is an equality of poverty that is sought or hoped for. No! no! it is an equality of riches that we want. We do not want to be poorer but rich-

er, richer in everything worth having. This brings us to the consideration of the second proposition, viz., the means to be adopted.

That this means is to be a positive, decisive, energetic and productive labor, the most ignorant must see; more especially those who know anything about the developement of the Latter Day Work. It must also be an intervening process, *i. e.*, it must be a process of concentrating, organizing and developing the wealth of the members of the church. We believe that the much talked of, yet so little understood Order of Enoch, is the principle upon which the establishment of societies for these objects can be properly based, and the chief means to be used in a temporal way for bringing the poor up to the standard of riches already admitted.

One thing which must ever remain as a positive and very damaging objection to the wild schemes heretofore advanced, and so disastrously entered into, is that every association which may be entered into having in view the handling of the temporal things of this earth, *must be made conformable to the law of the land.*

Under the law of the land, no man is entitled to that for which he has not rendered an equivalent. This is besides, the constant teaching of the common law, which has for its basis, so far as the rights of man are concerned, the old Mosaic economy.

All business firms, to do any business legally, must have legal existence, and no such chimerical, unreal, vapory institution, as some Latter Day Saints

have succeeded in erecting as castles in the air, can by any process known to the law be given legal existence. That which remains for us then, is to determine what kind of an association that can be entered into by us as a spiritual people can have a legal existence. *

It is clear that no specific details as to the form of organization, the rules and regulations by which an association of the character demanded by the necessities of the church should be governed, are given in the law of the church.

Had such specific rules been given, those who have so miserably blundered in the past must have succeeded; but as the wrecks of these repeated efforts are left as mementoes of desire, essay, and defeat, they must teach to us that the details of their organization were not given, or we are as unwise as they and deserve no better fate.

If no specific details are given in the law, no man is warranted in saying as concerning the details of any society that is formed in the church, that they are not according to the law, unless they positively infringe some right guaranteed by the law of the land.

All associations of a temporal nature, or to write more correctly, for the purpose of transacting business in temporal things, must have for their basis, capital. Attempt to ignore it as we may, it is true.

A thousand streams may meander through the plain; an abundance of

*Brigham Young once accused us of being a lawyer. We are thankful the charge is so far true that we know this much, the law of the land deals with facts,—not fancies.

power may be in their aggregated might; but unless they be collected, garnered and directed, no machinery will ever hum a pean to their roar, no thankful people ever gather round the spot where they centre.

There may be millions in the distributed coffers of the members of the church; unless collected, garnered and directed, those millions will lie rusting, and corroding the hearts which have ached in the strife of their accumulation, and prove a cankering care to the breasts that pant for the redemption of Zion.

Labor is capital; but labor alone unaided by money is almost if not entirely useless. Either money or labor to be successfully employed must be united with the other. To be united there must be a bond of unity. We believe that bond of unity is to be found in societies of which the one proposed is a pattern.

Not to burden the HERALD too heavily at once we shall dismiss the subject until another time.

God has laid upon us many severe trials in this world; but he has created labor for us, and all is compensated. Thanks to labor, the bitterest tears are dried; a serious consoler, it always promises less than it bestows; a pleasure unparalleled, it is still the salt of other pleasures. Every thing abandons you—gaiety, wit, love,—labor alone is always present, and the profound enjoyment it produces. Have I said enough? No; for to these privileges of labor, we must add a greater yet; that it is, like the sun—God has made it for the whole world.

KINDNESS.—Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness, and small obligations, given habitually, are what win and preserve the heart, and secure comfort.

Correspondence.

We print several letters, written in 1869, which were laid over when received, as we then had more correspondence matter than we could well employ; we commend them to the attention of our readers.

ECHO CITY, Utah,

January 27, 1870.

Bro. Joseph:

I send you a leaf from my journal.

Friday, 21.—Arrived at Ogden, from Austin. Preached in the evening in Ogden, on Legal Succession.

Sunday, 23.—Preached in the morning and afternoon, two miles from Ogden, in Mound Fort School House, (Brighamite,) on Legal Succession, and Rejection of the Church, and in the evening on Polygamy.

Monday—Came to Echo, and preached in the evening on Succession; Tuesday, on Polygamy, and baptized one; Wednesday, on Rejection, and baptized another;—Thursday, on Book of Mormon, in afternoon, and on first principles of Gospel. Three names handed in for the water, to be baptized this morning.

A wonder in Utah has transpired! The Bishop and all the settlement, with the exception of an old man and the sick, turned out to all the meetings *en masse*, and when I called for a sleigh to carry a lady to the water, the Bishop, Bro. Chas. Richens, Bishop of Henifer, Weber Valley, got up and volunteered his sleigh, team, and services.

Bro. Joseph, let the world know that there is one bishop in Utah that dare to think and act for himself. The power of God has been felt. All the settlement has blessed us, sung with us, and prayed with us, and said Amen. I return to Ogden today, to preach there. Have just baptized five more, making seven, and organized a branch.

Salt Lake City, Feb. 2d.—On Monday the 31st of January, I baptized eleven more dear souls, making eighteen in all. Organized them into a branch called Ephraim.

A sister seventy years old, and so afflicted with disease that for two years she did not wear a shoe, was healed by the power of God. The gifts were made manifest in a wonderful manner. On Sunday three missionaries were sent; they preached to a congregation of a few, while the bulk of the people came to my meeting.

I return again to-morrow to labor for a week or two more in that place; then come to the city.

5th.—Took train for this place; preached in evening; and on Sunday morning immersed three more dear souls. In the afternoon, held sacrament and testimony meeting. Singing and speaking in tongues and prophecy rested on the saints. We had a little Pentecost; and yesterday, the 7th, I baptized two more, making twenty-three in this place, since January 26th, and we now have the names of several more. Truly the Lord is making unto himself a name in this place. Praised be his holy name! I went, last night, to Lost Creek settlement, and found them a lost people—every door shut.

Echo City, Feb. 8.—I send you another leaf out of my journal. On the 3d, went to North Ogden, was rejected by the city, shook off the dust (snow) of my feet against them, and on the 4th, some enquirers came to Bro. Winter's house, in Ogden. I proposed a prayer meeting, and we were greatly blessed; the gifts were made manifest.

Bro. Joseph, I prophecy that this year there will be a wonderful work done, and that the Elders of Israel will be endowed with a great increase of power, if humble and faithful.

The Malad Conference resulted in the baptism of twelve souls into Christ. Up to my leaving, some were being baptized every day. Last week I had the pleasure of baptizing four in Ogden, and of organizing a branch of nine members. Prospects there are opening.

I feel much encouraged. There is silver lining around the dark cloud of tyranny;

more freedom of thought and speech, *but room for more.*

Your brother in Christ,
E. C. BRAND.

COUNCIL BLUFFS, Iowa,
November 28, 1869.

Bro. Joseph:

I take this opportunity to inform you that I am well at present, and preaching within the bounds of three counties, Pottawotamie, Mills, and Fremont. I am meeting with many who are enquiring after truth. Brother Fletcher is traveling with me. We meet all the calls we can; but I cannot supply their wants. The Methodists are turning out to hear us preach the gospel, and have much rejoicing; but do not like the name "Mormon;" however, they say it is not the meanest name in the world. At Indian Creek we have large congregations to preach to. Prospect encouraging, at Wheeler's Grove seems to be some interest waked up. At Manti a very good state of feeling in general exists. We have another preaching place over on Mud Creek; another at Loshe's Mill; another near Sidney; and shall try and be at Farm Creek when we can, and shall try and meet some more calls during the winter down farther east. Permit me to communicate a few of my thoughts and reflections to my brethren who stand connected with me in the Church and kingdom of God, which has been established on earth in these last days. But you know best what to do in this case. I do not want to do wrong; if I have done wrong, or thought evil, I would lay my hand upon my mouth to keep that evil from breaking out in any undue and unbecoming language, and repent of the wrong and do so no more. Reproofs are likely to do us good when we meekly submit to them; they are as an ear-ring of gold and an ornament of fine gold; when an obedient ear is given to a wise reproof. Nay, even superiors are

to receive reproofs from their inferiors with meekness and good will. Naaman, who turned away from the prophet in a rage, yet hearkened to the reproof of his own servants which they gave him, and was overruled by reason of it, which was no more a disparagement to him than it was to receive instruction from his wife's maid to whom to go for a cure of his leprosy. Meekness teaches us when a just reproof is given, to regard not so much who speaks as what is spoken. We must instruct gainsayers with meekness. 2 Tim. ii. 24, 25, it is prescribed to elders that they must not strive, but be gentle to all men in meekness, instructing those that oppose themselves. They serve the Prince of Peace; they preach the gospel of peace; yes, we profess to be the ambassadors of peace and therefore, must be sure to keep the peace.

ANDREW SHARER.

JANESVILLE, Wis., Box 301,
December 3, 1869.

Bro. Joseph:

After nearly a four month's absence on my northern mission I have returned to this place, for my winter's rest, and for the duties that may be presented to me in this less active field of labor, while I endeavor to improve myself to go out again. As I expected in my last I was made glad in baptizing four at Dunnville before I left, and have strong hopes that other seed sown was not in vain. At Hudson, Wau-
beck, and Dunnville, it pained my heart to leave so few alone to battle for themselves; and it was hard to them for me to leave. Letters received from all of them since breathes the spirit of a newer and stronger life than ever has been theirs to know before. Warm were the invitations and sincere the tears which bade me stay, but the Spirit said nay, and led me to other duties.

I came to Prairie Du Chien, November 4th, and remained two weeks, preaching in the Congregational church part of the

time. Attendance was small, but the Lord comforted us by saying to us that the word which had been spoken should not perish, and we were told when it should bring forth its fruit. He gave assurances to the saints, and some precious promises to confirm me in my work and cheer me for future efforts, much that was definite and consoling to one who for years found the battle unequal and the result so small. One promise that I should have power to rebuke Satan, was fulfilled one week from the night it was given. A poor soul who was being exercised upon grievously in mind and body by the evil spirit, was relieved, and brought back to a right mind and quiet and peace of body, where before that, violent motion and a sensation of bitter cold had prevailed, causing shivering and moaning with cold in the midst of warmth. Thank the Lord for the restoration of this power. Satan struggled for five days to return and gain a hold, but God promised twice that right should prevail, and by prayer and diligence the victory was won.

Yours in Christ,

HENRY A. STEBBINS.

ROCK CREEK, Hancock Co., Ill.

November 12, 1869.

Bro. Joseph:

On the Sabbath of October 31, while meeting was in session at my house, Mr. Van Hoozen came in. We were giving our testimonies and speaking of the goodness of God, and then, as upon all other occasions, God gave us freely of his Spirit, and we can truly say that while we partook of the sacrament, it was a feast for us. At the close of our meeting Mr Van Hoozen came up to me, with tears in his eyes, saying, "How do you do?" I greeted him with a brotherly shake of the hand,—asked him how his family were. He answered, that his daughter was lying very sick with the consumption, and that

she desired to be baptized into the church and kingdom of God. According to request, your humble servant, Bro. Henry Pitt, and my son, John H. Lambert, went on last Sabbath, Nov. 7, to the house of Mr Van Hoozen. We found his daughter lying very low.

Some notice of a meeting had been circulated, and accordingly all things were brought to order, and it fell to my lot to address the meeting, and though a small congregation, they were very orderly. I preached on the first principles, and not knowing but this would be the last time that I should have the privilege of addressing this sick lady, alive, I endeavored to speak on as many of the first principles as the time would allow.

Many fears were entertained that, in her poor state of health, she ought not to go into the water, as the day was quite cold and frosty. At the close of the meeting, I felt impressed to say that I firmly believed that it would do her no harm, but that it would do her good.

A bed and clothing were placed in a wagon, and our sick candidate for baptism carefully helped in. There were three wagons in all, so we started for the nearest point on the river, about two and a half miles, over a very bad road. We found a suitable place for baptism. By this time there were quite a number of lookers on, and surely it was a curious scene. Our sister was helped out of the wagon, and with red, feverish spots on her face, was led down into the water by my son, J. H. Lambert, and Bro. H. Pitt, who officiated in the ordinance of baptism, and all was well. We went to a house about thirty or forty rods distant, and there our sister's clothes were changed for dry ones. We started back, and arrived at her father's house. She was helped out of the wagon, pretty much as before, only with this difference, she appeared much stronger than before. She walked through the door yard, with little or no help, into the house, and sat

down in her chair. At this particular time, I went to her, and kindly asked her how she felt. She said, "I feel better now. My mind is easy." We laid hands on her head, and confirmed her a member of the Church of Jesus Christ of Latter Day Saints. She wished her name to be entered on our branch record, and to become one of our number.

Her mother also wished to belong to our branch, as you probably know she belongs to the church. I am happy to say, also, that Sister Woods and her son John wished to have their names put upon our branch record as members.

I must not forget to tell you that in the evening of the same Sabbath we had a glorious prayer meeting; that the Lord was sure to compensate us for the day's work so well begun. The Lord moved upon us to speak in our meeting, and we did so, as the Spirit gave us utterance. We had the gifts and blessings poured out upon us, so that we rejoiced and were made glad. About the close of our meeting, Sister Stevenson stated that she wished to belong to our branch, that she felt good in our meetings, and, that while she remained outside, she was as a wandering sheep. She belonged to the old church; so we willingly received her into our branch.

Dear Brother, you see the Lord is working here as well as elsewhere. May the God of love give us fortitude to run the race that is set before us with patience, so that we may obtain a crown of glory that fadeth not away.

R. LAMBERT.

NEBRASKA CITY, Neb.,

January 23, 1870.

Bro. Joseph:

The prospects seem to continue in our favor, if we can succeed in the establishment of an energetic ministry.

I received a letter a few days ago from Ashland, where Bro. Robert Elvin and my

self spent a short time last summer, and I see by it that our mission there, though short, was the result of some good,—as the writer himself expresses a desire to unite with us soon.

The Nebraska City Branch is in a good, healthy condition, enjoying the gifts and blessings of the Spirit.

Bro. Thomsen I think will be able to do a good work yet here among the Scandinavians, as they turn out well to hear him.

J. W. WALDSMITH.

VICTORIA, Illinois,

February 3, 1870.

Bro. Joseph:

I have been having a very good time the last two or three weeks, in going to the Methodist Revival held in our place. I had the privilege of giving them some of the gospel, as we understand it from the Bible. It has caused quite a talk to think that Charles Reynolds should undertake to teach their Preacher the gospel. Why, he is a blacksmith! What right has he to preach? Has he got any license to preach?

Yours in haste,

C. C. REYNOLDS.

PROVO CITY, Utah,

Jan. 26th, 1870.

Mr. Joseph Smith:

DEAR SIR.—I am thankful to you for sending me the *Herald*. I can testify that I can find in its columns eternal truths, the same truths that were taught to me in Cardiff, South Wales, about twenty years ago, and the same truths I would yet wish to obey, as I know that by obeying them I would be set free.

There are no Elders of the New Organization residing at this place. I sent a letter to Elder W. W. Blair and E. C. Brand, yesterday. I hope they will find their way ere long to Provo.

There have been several cut off here, of late from the Brighamite Church, for advocating the doctrine that is taught in the

Book of Mormon, Book of Doctrine and Covenants and Bible; for believing the same truths that myself and wife believe, viz, that the God that created man, not Adam, is the God whom we serve and worship, and none else; and also, for advocating the promise given to your father, when the Lord said "In thee and in thy seed shall all the kindreds of the earth be blessed."

Messrs. Godbe and Harrison create great excitement out here, and elsewhere through the Territory, by advocating a great many truths. I believe that they are doing great good, in loosening the shackles; but still I do not feel that I can step in with them, unless they are in with the sons of Joseph, to whom the promise is.

There are from four to five thousand inhabitants in this place; but I believe that I am the only one that receives the *Herald*. I should be very glad to see it in every house. I lend mine around in every place that I can have opportunity; but prejudice is great against the truth.

I have spent sixteen years of my life in Provo, thinking to see a better day dawning. Thank the Lord, am in hopes I shall yet see the True Shepherd gathering the sheep back to their own fold.

These sixteen years have been the greatest school for me in my life. I would not be satisfied if I had not come here and seen for myself.

THOMAS GAMMON.

[Isaac Rees adds a note to this letter of Bro. Gammon, endorsing that brother's testimony, and stating that his case and experience are very similar.]—Ed.

BUCKHANNON, Upshur Co., W. Va.,
January 31, 1870.

Bro. Joseph:

I was very glad to receive the *Herald* and the tracts. They were a feast to us.

I have been trying to show the word of truth in this place since we came here. I had the pleasure of preaching on the 2nd of January to a house full of people, from Matt. vi. 33. The congregations paid good attention. I held a meeting on the 9th of

January in the same house, and preached from Mark 16th chapter, on the commission of the apostles, and on the 31st of January I held a meeting in another place, and preached from Gal. i. 8. The congregations gave very good attention. The people in this place oppose the principles of the gospel of Christ; they have the form of godliness, but they deny the power thereof.

RICE WILLIAMS.

CARROLLTON, Mo.,

January 21, 1870.

Bro. Joseph:

We have some preaching here once in a while. Some are very much interested, searching to see if what is preached is so. Some say they believe; but they will not obey.

ROBERT L. WARE.

STEWARTSVILLE, Mo.,

February 2, 1870.

Bro. Joseph:

In company with five of the brethren, I have visited the Guildford Branch, in Nodaway county. We held a Two Days' Meeting. The Saints are feeling well in spirits. In our testimony meeting on Sunday afternoon, we had a good time. The Spirit of the Lord was in our midst, and the accuser of the brethren appeared there also; but through the faith and prayer of the saints, could not accomplish his object.

On our return home we stayed one night with Father Moore. We held a prayer meeting, and truly it was a time of rejoicing. Father Moore is in his seventy-eighth year. He was baptized in eighteen hundred and thirty-three;—was a seventy in the days of Joseph the martyr.

Bros. J. S. Lee, and F. W. Bevins have been and attended to the work in Ray county, Mo., and organized a branch of six members, called the Dog Walk branch. They sowed seed there which they think

fell on good ground, and they are in hopes that it will bring forth fruit.

The work is slowly increasing in this part. The elders are laboring as far as their circumstances will permit.

Your Brother in Christ,

WM. SUMMERFIELD.

CASEY, Iowa,

December 2, 1869.

Bro. Joseph:

I add my testimony to the truth of the gospel that has been established in these the last days; for I know of a truth that God has set his hand again to gather his elect, and to establish them again in Zion, and this I know, and we all may know, through the manifestation of the Spirit that is given to every man to profit withal. Not long ago, I was on my way to my work, as the sun was rising and as the sun appeared with its edge above the earth, I looked, and the Temple sat on the upper edge of the sun, and the Spirit said to me, "This is the Temple of the Son of God and you soon shall be gathered there; all that are pure and holy;" therefore, let me exhort you all, Brothers and Sisters, to lay by every weight, and if you have any besetting sin cast it from you that you may stand forth with pure hearts and clean hands.

JACOB PICKARD.

Extracts from Letters.

D. M. Gamet, of Little Sioux, Iowa, writes: "We are having better times in this branch of the church. The Lord is with us in our meetings, in tongues and prophecy. Thank his name."

E. Penrod, of Carson, Nev., writes: "We had a most glorious time at a Two Days Meeting, at Franktown, the 1st and 2nd of January, 1870. Eight were bap-

tized, and a good time throughout. We have another the last Saturday and Sunday of January."

Bro. Joseph Brown, of San Bernardino, Cal., writes: "Bro. Gillen is here. He is a good man, and is well liked by all. I think he will do a great deal of good here."

Sister M. R. Lake, of Vincennes, Iowa, writes: "Bros. Reynolds and McIntosh are holding Two Days' Meetings in this district, and have good attendance. Our meetings in this branch were well attended, and I think much good will result from them. Bro. McIntosh is holding a series of Lectures at Vincennes, which is stirring up a lively interest among the people. There are some believing the doctrine, and I hope will obey ere long. It is evident the work is prospering here."

David Jones writes: "We are having very good meetings. The saints feel well as a general thing. The young saints are taking a greater interest than usual. A greater enquiry with unbelievers than has been heretofore."

Bro. E. W. Gould, of Wilmington, Ill., writes: "Prejudice is subsiding in a measure, and there are some in our vicinity that are friendly to the cause. If we could have preaching occasionally, some good might be done."

Bro. J. Kemp, of Camp Creek, Neb., writes: "I have just returned from Plum Hollow Conference, Iowa. We had a good time. The work of the Lord is onward. Three were added by baptism."

Nancy Loyell, of Roscoe, Ill., writes: "I feel as if I ought to put in my word of testimony concerning the church. I have belonged to it thirty-three years, and I have not had my faith shaken yet. I feel in hopes you have got on the right track. I have had enough to convince me it is the

true Church of God. If I can do anything to help on the cause of Zion, I think I ought. I am a widow, and live alone in a room by myself, and I employ myself well in thinking about this church."

Conferences.

FREMONT District Conference held at Plumb Creek, Iowa, Feb. 5, 6, 1870.

Wm. Redfield, president; J. R. Badham, clerk.

The president read the duty of District Presidents as printed in *Herald* of Feb. 1, 1870.

Minutes of last conference read and accepted.

The president and elder Geo. Kemp reported their visit to the Nephi branch. It was organized by choosing D. B. Harrington president, and J. Anthony, clerk. A good feeling existed. H. P. Wheeler Baldwin, J. R. Badham, J. J. Kaster, E. B. Gaylord, W. Fletcher, M. H. Bond, T. Nutt and J. Leeka reported.

Resolved, That the former missions be sustained. That George Kemp be associated with Bros. Wm. and Moses Gaylord.

That Bros. J. Kaster and F. Collins open a work in Tarkio, Page Co.

That Bro. K. J. Anthony be ordained an Elder. That W. Baldwin and E. B. Gaylord ordain him.

Met at seven o'clock for prayer meeting—had a good time.

Resolved, That we support all the spiritual authorities in righteousness.

That all the elders desiring licenses receive them from this conference.

Resolved, That we appoint two days' meetings at the following places:

Farm Creek, Feb. 19, 20, at 11 o'clock.

Elm Creek, March 5, 6, " "

Nephi, March 19, 20, " "

Plumb Creek, April 2, 3, " "

Mill Creek, April 30, May 1, " "

Manti, May 16, 17, " "

The elders are requested to attend the above two days' meetings,—as many as possible.

Branch Reports.—Farm Creek reports 23 members, including 2 elders, 3 priests, 1 teacher, and 1 deacon, 2 removed by letter, and one in doubtful standing. Daniel Hougas, president; David Brewster, clerk.

Fremont branch reports 72 members including 2 high priests, 12 elders, 2 priests,

1 teacher; 16 members scattered, 13 added since last reported, 8 by letter, 5 by vote; 2 children blessed; all in good standing. S. S. Wilcox, president; J. M. Tuller, clerk.

Nephi reports 12 members, including 1 seventy, 2 elders, 1 priest, 2 teachers, all in good standing; 3 removed since last reported. D. B. Harrington, president; K. J. Anthony, clerk.

Elm Creek reports 2 elders, 1 priest, 1 deacon; total, members and all 15, 1 child blessed, and 1 died. J. Thornton, president; H. Thornton, clerk.

Plumb Creek 47 members, including 1 high priest, 1 seventy, 7 elders, 1 priest, 1 teacher, 1 deacon, 2 removed by letter, 3 received by baptism since last conference. All in good standing. J. Leeka, president; E. B. Gaylord, clerk.

Officials present: 2 high priests, 1 seventy, 18 elders, 1 priest, 1 teacher, 1 deacon.

Sunday, 10 o'clock, preaching by J. R. Badham and president Wm. Redfield.

Adjourned till six o'clock, when the Spirit of the Lord was poured out upon the saints, which made us rejoice. After meeting, three names were presented for baptism.

Adjourned to meet at Manti, May 14th, at 1 o'clock p. m..

On Monday the three named above were baptized; had a glorious time at confirmation.

CENTRAL NEBRASKA District Conference, held in Omaha, Neb., Feb. 5, 6, 1870. Z. S. Martin, president; Thos. J. Smith, clerk.

Remarks respecting a more vigorous prosecution of the work were made by the president. Bro. Geo. Sylvester read a letter from Bro. H. J. Hudson, in which he gave his reasons for not attending conference.

Branch reports.—Omaha: Elders, 5; priests, 2; teachers, 3; deacons, 2; members, 35. Total 47.

Omaha—Scandinavian: 21 members, 4 elders, 1 priest, 1 teacher; 5 received by vote; 5 removed; 3 scattered.

De Soto: 1 of the seventy, 12 elders; 3 received by letter; 50 members; 1 died; 1 child blessed.

Columbus: 46 members, 9 elders, 1 priest, 1 teacher, 1 deacon; 4 received by letter.

Florence: 1 of the seventy, 2 elders, 1 teacher, 1 deacon; 1 died. Total 12.

In the evening, minutes of the last con-

ference read by the clerk, and after one correction, approved.

Resolved, That Bro. Z. S. Martin be appointed a mission throughout the District, and that he be sustained in it by all the saints.

That all the elders report themselves, and all who are deemed worthy by this conference, be granted renewed licenses.

The following elders reported in person and by letter, and were granted licenses:

G. Hatt, J. Gilbert, E. T. Edward, N. Rheumel, W. Belenger, L. Jensen, J. Anderson, L. Larsen, G. W. Martin, S. Butler, B. V. Springer, Thos. J. Smith, Z. S. Martin, H. J. Hudson, L. Warren, C. Brindley, P. Murie, C. Thrush, G. Derry, G. W. Galley, A. Chapin, J. Hodges, N. Torkelsen, M. Fyrando.

Resolved, That these licenses hold good for one year.

Preaching on Sunday morning by B. V. Springer.

Resolved, That all members of the church in this District, not connected with any branch, be amenable to the one nearest the place where they reside.

That all elders not reporting themselves to this conference, in person or by letter, be requested to return their licenses to the District Clerk.

That we sustain Bro. Hudson as President of this District, Bro. Joseph Smith as President of the Church, and all the authorities in holiness.

Preaching in the evening by Thos. J. Smith and Z. S. Martin.

Adjourned to meet in Omaha, Neb., on the first Saturday in May, 1870.

A spirit of unity and peace prevailed throughout the entire conference.

SALT YOUR CHIMNEYS.—In building a chimney, put a quantity of salt into the mortar with which the interstices of brick are laid. The effect will be that there will never be any accumulation of soot in that chimney. The philosophy is thus stated: The salt in the portion of the mortar which is exposed absorbs moisture every damp day. The soot thus becoming damp, falls down the fire-place. Our readers will remember to preserve this little piece of valuable information.

Never enter a sick room in a state of perspiration, as the moment you become cool the pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire, because the heat attracts the vapor.

Original Poetry.

HYMN.

BY J. S. COMSTOCK.

The world is fond of noise and show,
The world will love its own,
No end there is to books, you know,
Then why reject *this one*? *

Is not the inference very fair
It emanates from God?
Its contents they are rendered pure,
Its authors were inspired.

Why should the world the truth despise,
And ever love a lie?
Why stop their ears and close their eyes
When light is passing by?

Why was it so, when Christ appeared?
God's own anointed Son;
They hated whom the saints revered,
And after hirelings run.

Now listen to the voice of truth,
Which whispers in your ear,
Come, both the aged and the youth,
Hail the millennial year!

The everlasting gospel now,
Proclaims the judgment near,
When every knee to Christ shall bow,
And all the dead shall hear.

Why will you die, O tell me why?
Poor sinners young and old,
The voice of mercy from on high,
Invites you to its fold.

Believe and be baptized now,
Nor wait another hour,
You need not toll the porter how,
Who holds from God the power.

The promise of the Holy Ghost,
Upon your head he'll seal,
Confirm you saints with heavenly host,
To do your Maker's will.

Miscellaneous.

BRO. N. W. EMERY sends us the following, and informs us that his wife had loaned to Mr. Albrecht the Book of Mormon, Voice of Warning, and some *Heralds*.

A Remarkable Dream.

* August 22, 1869, I saw, about south-west, the sun as in the afternoon it is seen in the heavens, but it was darkened by a heavy black cloud, so that it was but partly visible. As I and others looked at it, it changed. The black cloud then disappeared in a southern direction, and after that, a stream of light, like the darting of the sun's rays, flashed down on

*Book of Mormon.

earth, and presented a sight which my pen is quite unable to describe. A dove, white as snow, came flying through the glory-like sunrays, and tipping her wings into the light-stream, she looked like light of the purest yellow. Taken with wonder by such glorious views, my eyes next beheld a picture still more brilliant. The dove came down amid the sun's rays in a quick flight, which gladdened my heart. She walked in her glad white apparel into a house, large and open, which was said to be a miller and baker's house. Here ended the vision.

ANOTHER DREAM.

August the 2d, I dreamed that I read the whole of Psalm cii., and about seven verses of Psalm ciii. The most interesting part of Psalm cii., to me, was from the 13th to the 22nd verses, and of Psalm ciii., verses 1-5. When I awaked, and while I lay thinking over that which I had dreamed, my wife talked as though she was dreaming, and said, "I wish I had those four little tracts, I wish I had those four little tracts." I awaked her and enquired, "What about those four little tracts?" She could not tell me. The day following, it happened that I took up the Voice of Warning, which Mr. Empey had loaned me to read, and as I opened it, I beheld the very words I had dreamed of reading in Psalm cii. This strange circumstance, taken in connection with the observing of matters as they stand at the present time in the world, establish my faith, and point to a change of things, as foretold by the prophets.

J. L. ALBRECHT.

Prayer.

We can not attain purity of thought, and moral power, without prayer. Prayer is the perfume of the flower in gratitude for the dew, it is the opening of the flower to receive the rain and the sunshine. Prayer is the root and rootlets of the giant tree grasping the rock, and sending strength and beauty to the branches and foliage. Prayer is the anchor which holds the ship. Prayer is the ship which brings back to us commerce of heaven. Prayer is a hand lifted open into the dark, a voice heard in the night, a tear falling on God's heart. Prayer is a letter written to our heavenly father, sometimes written with tears, sometimes with sunlight, and sealed with the blood of Jesus. Prayer is a man clinging

to the rock, when the white fingers of the waves are trying to clutch him. Prayer is a hand lifted above the water; a smile of love, sigh, a groan. Prayer is a silent waiting for God; a dove sent out for an olive branch; a sunbeam reflected back to God; a beggar kneeling at the foot of the throne; the cry of a child seeking its parent; a condemned criminal pleading for mercy, a little flower down in the crevice of the rock, seeking the sun-light; a loud cry to one that is very near; the laying the heart open in a dark chamber to receive God's photograph; a crushed flower sending out sweet scents and oil.

O how blessed is prayer; it is joy in grief, and grief in joy; a smile gemmed with a tear; a telegram to God; a look beyond the stars; a plummet let down into the deep; parched lips opened beneath the fountain. Prayer is looking and longing for Christ. Reader do you love prayer? Then pray; pray and faint not. In the deep silence of the heart commune with the Great Spirit. In these days prayers in congregations are long, tedious and mostly from memory,—in private, very short, and soon over.

I have sent the above, as I thought perhaps that it might do some poor saint good and draw them nearer and nearer to my God, until we shall cross the river, ferried over its dark stream by the celestial ferryman who understands that business well. I expect to be in that boat soon, and be taken to rest. Peace be to all true saints.

W. G. WALKER.

Reigning Sovereigns of Europe.

The list of sovereigns arranged according to age is headed by the name of Pope Pius the Ninth, who is in his 78th year. Omitting the petty Princes, the ages of the other sovereigns are as follows: King William, of Prussia, is in his 73d year; King John, of Saxony, in his 60th; the Emperor Napoleon, in his 63d; King William, of Holland, in his 53d; the Emperor Alexander, of Russia, in his 52d; Duke Ernest, of Saxe Coburg and Gotha, in his 52d; Queen Victoria in her 51st; King Victor Emanuel in his 50th; King Charles, of Wurtemberg, in his 47th; the Emperor Don Pedro, of Brazil, in his 45th; King Charles of Sweden, in his 44th; the Grand Duke Frederick, of Baden, in his 44th; the Sultan of Turkey, in his 40th; the Emperor Francis Joseph, of Austria, in his 40th; King Leopold, of Belgium, in his 35th; King Louis, of Por-

tugal, in his 32d; King Louis, of Bavaria, in his 25th; and King George, of Greece, in his 24th.

NOTICE.—Presidents of Branches are hereby respectfully requested to forward me, IMMEDIATELY, to care of *Herald* office, the names of all members of the Seventy's Quorum in their branches, and the standing of each member, as it will be my duty to report at the next Annual Conference the actual condition of the quorum. Each member of the quorum should be prepared to either attend and report personally, or by writing, at the General Conference.

Brethren, this notice is not written for mere formality's sake. **WE MUST AWAKE AND DO OUR DUTY.** *The Lord has commanded it.*

A. M. WILSEY.

BOOK AGENCIES.—Districts or Branches appointing Agents will be considered responsible for their accounts at the office. Whenever an agent is appointed, the District or Branch making the appointment should notify this office of the matter, and if it be thought wise or proper to restrict in any way the orders or indebtedness of the Agent, the office should be advised over the signatures of the President and Clerk, by whom also the notice of appointment should be signed.

Revelation, chap. xii. 10.—"For the accuser of our brethren is cast down which accused them before our God day and night."

Question.—At what time did this occur, or at what time will it occur? Some consider it past, while others regard it as yet in the future.

[Who will answer?]
—Ed.

Wedding Ring of Mary and Joseph.

Whatever may be the fact as to the use of marriage rings in the Bible days, monkish legends relate that Joseph and Mary used one, and, moreover, that it was of onyx or amethyst. It was said to have been discovered in the year 996, when it was given by a jeweler from Jerusalem to a lapidary of Clusium, who had been sent to Rome by the wife of a Marquis of Etruria, to make purchases for her. The jeweler told the lapidary of the precious-

ness of the relic, but he despised it, and kept it for several years among other articles of inferior value. However, a miracle revealed to him its genuineness, and it was placed in a church, where it worked many curative wonders. In 1473 it was deposited with some Franciscans at Clusium, from whom it was stolen; and ultimately it found its way to Perugia, where a church was built for it, and it still performed miracles; but they were, as Hone says, trifling in comparison with its miraculous powers of multiplying itself. It existed in different churches in Europe at the same time, and, each ring being as genuine as the others, it was paid the same honors by the devout.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between
Feb. 8th and Feb. 19th, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

AGENTS.—(\$2,50) per R M Elvin; \$1.50 Z Decker 204, \$1 P Tempest 204—(25c) per J Foreman—(\$170) per E Penrod; for Elizabeth Trimmer—(\$5) per G H Hilliard; \$1,50 J J Green 207, \$2 G H Hilliard, \$1,50 F A Kutz 204—(\$3) per H Falk; \$2 G Young 208, \$1 H Falk—(\$1) per E B Gaylord—(\$5,50) per G Hicklin (\$3) per Thomas Dobson; \$1,50 E Buttrick 204, \$1,50 J M Glidden 204—(\$2,25) per H C Smith; 75c H C Smith, \$1,50 M McHarness 204—(\$1) per A White; for W H Blakeslee—(\$4,75) per John Lewis; \$1,50 R Thomas 204, \$1,75 J H Williams 204, \$1,50 E J Evans 204—(\$4,50) per Henry Jones; \$1,50 H Jones 204, \$3 J Plested 204—(25c) per Gilbert Watson; 17c G Watson, 8c M Lampert—(50c) per D Gamet; for J Ballantyne—\$5,80 per R M Elvin; 50c J Thompson 192.

\$1,50 S Mathers 204, \$1,50 S Watkins 204; \$1,50 J Seville 204, 80c R M Elvin —(\$10) per W Sides; (by S Woods); \$2,20 W Sides, 60c R Sides, 60c J Twaddel, 60c — Faro, 60c — Andrews, \$3,30 S Woods, \$1,35 J P Yauncey, 75c E Twaddel —(\$37) per John Hawkins; 204 — (\$8,50) per Jas M Adams; \$3 A N Fry 216, \$3 T Carrico 216; 50c C Smith, 50c E F Cadwell, 50c W Palmer, 50c J M Adams, 50c A Adams —(\$3) per R M Marks; \$2 R M Marks 209, \$1 C H Jones —(50c) per Levi Cheny; S B Bond —(\$2) per G E Deuel; for A Dobbs 204 —(\$1) per Minnie Newman; 50c R Baber, 50c W Spance —(\$1) per T Kyte; A Mason 204.

\$3 each D M Williams, L Elison 216, J Mader 216, H Nelson 216, T Gammon.

\$2 each—J W Ross, H T Burnham 220.

\$1,50 each—M Jones 204, R H Davis 204, P Harris 211, N W Empey 204, L I Simmons 207.

\$1 each—B B Brackenbury 204, W G Sterret 196, E Woodward.

50c each—M R Rinker, E Stafford, P Ray, John Smith, Mass.

Various sums—\$3,50 E Tyler 274; \$12,75 H C Wagner 204; 25c R W Poulson; 75c E Graybill; \$2,25 J B Jones 204; \$5 J Hougus 212; \$5,50 Mrs S F Walker; 20c J R Rudd; 35c G L Pope; \$3,25 F Izutt; 70c J H Chappelow.

MARRIED.

At Sacramento City, Cal., January 31st, 1870, by Elder Hiram Falk, Br. WILLIAM AHERTON, of Calaveras Co., to Sr. AGNES McMILLON, of Sacramento City.

At the residence of Elder Wm. H. Hazledine, St. Louis, on the 15th of February, 1870, Elder JOHN SUTTON, of Carbondale, St. Clair Co., Ill., to JANE PEGLEY, of Gravois, St. Louis Co., Mo.

At St. Louis, Mo., February 18th, 1870, at the residence of the bride's brother John, by Elder George Thorp, Mr. JAMES BURK to Miss FANNY COOK.

DIED.

At Brazil, Clay Co., Ind., January 20th, 1869, AARON MORONI, son of David and Mercy JONES, aged 23 years and 11 months.

He united with the reorganization in 1859, and died in full faith of a glorious resurrection. His death was occasioned by bleeding at the lungs and quick consumption.

At Little Sioux, Harrison Co., Iowa, on the 21st of January, 1870, of inflammatory dropsy, Sr. MARY, wife of David JONES, aged 63 years, 6 months, and 2 days.

She first joined the church in 1832; moved to Jackson Co., Mo., the same year, and was driven out with the saints in 1833; was in the company that slept under the rocks; remained in Missouri with the last of the saints until they all came out to Quincy, Illinois; emigrated to Nauvoo in the year 1840, left Missouri for the western part of Iowa in 1846, and united with the reorganized church in 1859. Her faith was undeviating until the day of her death. Nearly her last words were, "My greatest and only desire is that I may obtain the kingdom of God."—She died happy, and in full assurance of a part in the first resurrection.

It was the request of the mother and son that their names should be placed on the list of the 144,000.

At Elm Creek, Iowa, Jan. 23, 1870, MARY F., daughter of Solomon and Lucy THOMAS, of lung fever, aged 1 year, 6 months and 3 days.

At Glenwood, Iowa, April 11, 1869, Sr. IDA D. PECK, of lung fever, aged 13 years 4 months and 11 days.

At North Pigeon, Pottawatomie County, Iowa, Feb. 4, 1870, Sr. ELIZA, wife of Br. Wm. McKEOWN, aged 43 years, 5 months, and 6 days.

She died in the hope of a glorious resurrection.—Blessed are those that have fallen asleep in Christ.

At Saint David's, Fulton County, Ill., of Croup, January 18, 1870, REES, son of John H., and Charlotte HESSITT, aged 3 years, 2 months, and 9 days.

Was buried in the burying ground at Canton, Fulton Co., Ill., on the 19th. Br. David J. Jones officiated on the occasion.

At Camp Creek, Otoe Co., Neb., January the 19th, 1870, of child-bed fever, ELLEN, wife of Samuel CAMPBELL, jr., and daughter of John and Catharine Jamieson, aged 23 years, 7 months, and 19 days.

Her loving name will never perish,—

Lovely twins upon her breast,

Whose memory her dear friends will cherish,—

Till the rising of the blest.

At DeSoto, Neb., January 28th, 1870, of consumption, Sr. NANCY C., wife of Br. Z. S. MARTIN, aged 42 years, 7 months, and 13 days.

Sr. Nancy was the first to obey the gospel in DeSoto, about four years ago, and from that time until the hour of her death, she bore the marks of a faithful and exemplary Saint of God. In her last hour she bore a faithful testimony of the truth of the latter day work. At her desire, expressed before death, Br. B. V. Springer officiated at her funeral.

Sleep on dear sister, rest in peace,

We will not weep for thee;

One thought shall check the rising tear,—

It is that thou art free.

And thus shall faith's consoling power,

The tears of love restrain;

O! who that saw thy parting hour;

Could wish thee here again?

B. V. SPRINGER.

At Empire City, Nev., Jan. 10, 1870, Br. RICHARD THOMAS WINN, eldest son of Richard and Clara Winn, aged 13 years and 6 months.

He was loved and respected by all that knew him,

both old and young. He sleeps in Christ. His disease was unknown to medical men.

Of Bronchitis, MARIA DAVIES COOK, infant daughter of Noah and Maria Cooke, aged 4 months and 17 days.

"And as I pined and reasoned too,
Behold! the gardener came in view,
And with a smiling face,
Looked gay on all the plants around,
Among the open ones, he found
A Bud he would displace.
Then with a gentle, tender hand,
No longer in its place to stand,
But to his bosom pressed;
'Ah, well,' said I, 'if this be done,
Why should I longer make my mourn,
Or wish it back again.
I know 'tis best what Jesus does,
For me, for mine, for you, and yours,
He cannot act in vain.'"

St. Louis, Mo., Jan. 14, 1870.

These who have become addicted to evil habits must conquer them as they can—and they must be conquered, or they will conquer us, and destroy our peace and happiness. And those who have not yet yielded to bad habits, must be on their guard lest they be unexpectedly assaulted and subdued.

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HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., MARCH 15, 1870.

No. 6.

[A Manuscript of 1833. Author unknown.]

THE GIFTS OF THE SPIRIT.

WISDOM—Is such a knowledge of revelation as to give a correct understanding of God.

James says, iii. 17, It is 1st, pure; 2nd, peaceable; 3rd, gentle, or easy to be entreated; 4th, full of mercy, or good fruits; 5th, without partiality; 6th, without hypocrisy.

1st, Pure. The first grand constituent of wisdom is purity; from which we would understand St. James to say, that those persons possessed of this wisdom, will show by the purity of their lives that they are possessed of this principle.

To the pure in heart there are many precious promises.

They shall see God. Matt. v. 6.

They shall abide in God's tabernacle and dwell in his Holy Hill;—even he that walketh uprightly and worketh righteousness, and speaketh the truth in his heart. Ps. xv. 12. They shall be free from error and falsehood. John. viii. 32.

As many are skeptical in the present day, that it is the privilege of man to attain to this purity, we will mention

two in the apostolic age of whom our Savior and the scriptures bare testimony. The first, is Nathaniel; of whom our Savior said, "Behold an Israelite indeed in whom is no guile." John i. 47. As purity in an accountable being cannot spring from ignorance, we must necessarily suppose that Nathaniel was a man of wisdom as well as purity.

The second, is Stephen; of whom it is said, He was full of faith and the Holy Ghost. Acts vi. 3. "Neither were they able to resist the wisdom and the Spirit by which he spake." Acts vi. 10. "And to whom for the testimony he bore to the truth our Savior revealed himself." Acts vii. 56.

The second constituent of wisdom is Peace.

Those possessed of this wisdom will be peaceable, to whom there are also many promises. Our Savior blesses them and says, "They shall be called the children of God." Matt. v. 9.

St. Paul exhorts his Hebrew brethren to follow peace with all men. Heb. xii. 4.

The fruit of righteousness is sown in peace. Jas. iii. 18.

Peace is the gift of Christ. "My peace I give unto you." John xiv. 27.

"Mark the perfect man and behold

the upright, for the end of that man is peace." Psalm xxxvii. 37.

"The peace of God shall not depart from his Israel." Isa. liv. 10-13.

Peace means connecting into one.—As war divides families and individuals from each other, so peace restores them to a state of unity, giving them one object and one interest. A peace-maker is one, who, being endowed with a generous spirit labors for the public good, and feels his own interest promoted in promoting that of others. As all men are represented to be in a state of hostility to God and each other, the gospel is called the gospel of peace, because it tends to reconcile men to God and to each other. Hence our Lord here terms peace-makers the children of God, for as he is the father of peace, those who promote it are his children. As the purity of the Deity is infinite and beyond our conception, so also is his Peace.

According to St. James it makes up a very large part of the christian character, and may be called the ground work or platform of religion; for he likens it to the earth. He says, "The fruit of righteousness is sown in peace." iii. 18. We are well assured that the fruits of righteousness cannot be produced in them who indulge in hatred or hostility to God or man.

We can have a conception of purity without peace, but we can have no conception of peace without purity; therefore purity is placed first, as that brings peace, the peace of God.

It is also one grand characteristic of the Millenium. The prophet says, There shall be nothing to hurt or destroy in all God's holy mountain. Every thing will be in a state of unity and peace, seeking one common end, enjoying one universal blessing. Wisdom is gentle, or easy to be entreated.

In other words, meekness or humility, which consists in a right view of our frailty and inability, and our entire dependence on God for every good.

"The meek shall inherit the earth." Matt. v. 5.

When pride cometh, then cometh shame; but with the lowly is wisdom. Prov. xi. 2.

"Who is a wise man and endued with knowledge among you; let him show out of a good conversation his works with meekness of wisdom." Jas. iii. 13.

"To speak evil of no man, to be no brawler, but gentle, showing all meekness unto all men." Titus iii. 2.

The humble are blessed; they shall delight themselves in the abundance of peace. In their meekness they will resemble Christ, and be of a spirit that in the sight of God is of great price.—They will show forth their works in the meekness of wisdom; they will neither give provocation to others nor receive invitation by the provocation of others; meekness will prevent the first; quietness will guard against the last.

Full of mercy and good fruits, or charity, is the fourth characteristic of the wisdom of the Spirit.

Those possessed of it will be ready to pass over a transgression, and to grant forgiveness to the one who offendeth. They will also perform every good act of kindness, each temper and disposition producing fruits suited to descriptive of its nature. "Blessed are the merciful for they shall obtain mercy." Matt. v. 7.

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven." Mat. v. 16.

Let the light of the Spirit which is within you be shown to the world by your good works.

We see by this, that the heavenly light or wisdom of the Spirit in those that possess it, will be manifest to the world by their good actions; so that a bad man claiming to have the wisdom of the Spirit, his own actions will confound him.

Mercy is one of the attributes of God. Ps. c. 5.

"The Lord is good to all, and his

tender mercies are over all his works." Ps. cxlv. 9.

"He that trusteth in the Lord, mercy shall compass him about." Ps. xxxii. 10.

"He that despiseth his neighbor sinneth; but he that hath mercy on the poor, happy is he." Prov. xiv. 21.

"He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly." Prov. xiv. 29.

"He that oppresseth the poor reproacheth his Maker, but he that honoreth him hath mercy on the poor."—Prov. xiv. 31.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which believe in God might be careful to maintain good works; these things are good and profitable unto men." Titus iii. 8.

Charity, properly expresses that affectionate attachment we may feel to a person whose wants we have been enabled to relieve. If it be applied to God's benevolence to man, it comes in with all propriety and force. We are near to God, for we have not been purchased with silver or gold, but with the precious blood of Christ, who so loved us as to give his life a ransom for us.

Without partiality—To be partial, is to be so much in favor of one side, as not to do the other justice.

Rendering to every man his own, whether he be rich or poor.

Do not treat any man in religious matters according to the rank he holds in life, or according to any personal attachment you may have for him.

Every man should be dealt with in the church, as he will be dealt with at the judgment seat of Christ.

"But if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors." Jas. ii. 9.

It is not good to have respect of persons in judgment. Prov. xxiv. 23.

In the days of Malachi, God made the priests contemptible and base before all the people, because they had not kept his ways; but had been par-

tial in the law. See Malachi ii. 9.

"Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more." 2 Cor. v. 16.

"Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man." Deut. i. 17.

"To have respect of persons is not good; for, for a piece of bread that man will transgress." Prov. xxviii. 21.

Partiality is denounced by the law of God, and is a breach of the second commandment, "Thou shalt love thy neighbor as thyself." Those who practice it commit sin.

We are commanded not to fear the face of man. Those who do so will fall into transgression.

WITHOUT HYPOCRISY.—The wisdom of the Spirit is without dissimulation, without pretending to be what it is not; acting always in its own character; never working under a mask; seeking nothing but God's glory, and using no other means to attain it than those of His own prescribing.

"My little children, let us not love in word; neither in tongue, but in deed and in truth." 1 John iii. 18.

"And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words; but they will not do them. For with their mouth they show much love, but their heart goeth after their covetousness." Ezek. xxxiii. 31.

Hypocrisy, is a counterfeiting of religion and virtue; a feigning to be what a person is not.

The following are some of the marks of the hypocrite:

1st. They say, and do not. See Matt. xxv. 3.

2d. What they do is to be seen of men. 5v.

3d. They affect popular applause. 6-12v.

4th. They shut up the kingdom of heaven against men, for they neither go in themselves nor suffer them that are entering to go in. 13v.

5th. They make long prayers for a pretence, "therefore they shall receive the greater damnation." 14v.

6th. They compass sea and land to make one proselyte; and when he is made, they make him two-fold more the child of hell than themselves. 15v.

7th. They are strict in small matters and omit the greater duties of judgment, mercy and faith. 23v.

8th. They make clean the outside of the cup, but within they are full of extortion and excess. 25v.

9th. They magnify the prophets in former ages, but hate those of their own times. 34v.

"These men have set up their idol in their heart, and put the stumbling block of their iniquity before their face, should I be enquired of at all by them." Ezek. 14: 3.

"As I live saith the Lord God I will not be enquired of by you." Ezek. xx. 3.

"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God?" Job xxvii. 8-10.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. vii. 5.

"Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. * * Teaching the doctrines and commandments of men." Matt. xv. 7, 8.

The hypocrisy here spoken of is that which is found among the faithful; and characterizes the false christians and distinguishes them from the true.

The first in the church of Christ after his death and resurrection of whom we have any account, are Ananias and Sapphira (See Acts v. 1-11). Satan had successfully tempted them to lie to the Holy Ghost, by taking advantage of the covetousness that still remained in their hearts after becoming the followers of Christ. From this circumstance we may learn one of the devices of Satan; which is, to take advantage of some disposition of the believer to

tempt him to sin. So great was their covetousness that it actually blinded them to the absurdity of lying to the Holy Ghost. There was, no doubt, a period of time when this would have been impossible; for doubtless they, with the rest of the church, had received the Holy Spirit; but they had grieved it away, and the unclean spirit had returned with seven others worse than himself. So great became their moral darkness that they thought they could lie to the Holy Spirit in Peter without detection. Peter himself seems to be at a loss to account for this great absurdity; thus proving most conclusively, that the spirit of Satan is a spirit of darkness.

How is spiritual wisdom received? or how is any one to know when they have received it?

It is fully manifested by its fruits; which are great spiritual light or perception, and quick discernment of the truth in the word of God; and it will be more obvious to others, than to its possessor.

It was given to the apostles and was part of that endowment; which they received to keep them from error, that they might be able to teach the world the true and only way to obtain salvation.

"The anointing which ye have received of him abideth in you, and ye need not that any man teach you." 1 John ii. 27.

It also gave them spiritual discernment by which they could detect a hypocrite or false doctrine. By it the church could be instructed in all righteousness, saved from error and delusion, and have a correct knowledge of God and his word.

What attribute of God does it show forth?

His Omniscience.

Who amongst the apostles and prophets possessed it to the greatest degree?

Adam, Moses and John.

By it Adam named the beasts.

Moses received it from God himself.

John received the teachings of our Savior; was at the transfiguration, and had many revelations on the island of Patmos.

There is also another degree of spiritual wisdom, which consists in a right understanding of the word of God, by which we are able to exercise faith in Christ unto justification; and may be said to be wise unto salvation. The other is a gift of the Spirit, and is not received till the Holy Spirit is received by the laying on of hands.

[TO BE CONTINUED.]

SCATTERING GEMS AND GATHERING PEARLS.

Such is my occupation—I have been engaged in it a great many years and have found it a lucrative business,—in fact, it *pays*, and pays well.

Many narrow minded souls will button up their pockets, and wonder how it can pay to scatter gems. They can easily see that it will pay to gather pearls, if they knew where to find them; “but this scattering of gems will never pay.” They forget that “There is that scattereth and yet increaseth.” Prov. xi. 24. “The liberal soul shall be made fat.” vs. 25.

My life has afforded me abundant proof of the truth of these sayings, and these proofs have encouraged me in my “works of faith and labors of love”; and thus I travel on, scattering gems and gathering pearls wherever I go.

The gems that I scatter are the words of life,—received not from man, but by the revelations of Jesus Christ. I scatter them free for all, in accordance with the divine injunction, “Freely ye have received, freely give.”

The pearls I gather are of various kinds. First, additional beams of light and truth, illuminating my mind, invigorating my soul and enlarging my understanding; afterward the fruit

which this bears in my heart, peace of conscience, peace with God; the satisfaction that I live not in vain, the increase of the love of God and the love of mankind in my soul. Increase of my faith—strengthening of my hope, with an ever growing knowledge of God, whom to know is eternal life; and besides this the unwavering certainty that when my labors are ended I shall receive the crown of celestial glory which Christ the righteous judge will give unto me, if I continue in this labor of love unto the end.

Another kind of pearls that I gather are the souls of men; which are of more value than the wealth of a thousand worlds. In fact, for these the worlds were made. Had there been no immortal spirit in man, the vast universe of worlds would not have been,—there would have been no purpose to answer in their existence; but the existence and exaltation of these immortal intelligences rendered the existence of worlds a necessity, hence their creation. As the object for which a piece of machinery is constructed must be of greater importance than the machinery itself; so man for whose exaltation the worlds were made must be of greater importance, and consequently of greater value than those worlds; because the worlds are only a part of the means to the desired end. Hence the importance of the questions, “What shall a man give in exchange for his soul?” “What will it profit a man if he gain the whole world and lose his own soul?”

It is the priceless worth of immortal souls that gives value to all things else. Yes, it even gives to truth—diamond—truth its value. If the soul were not—if the spirit were not eternal, even truth would be valueless, at least, to man.

How few there are who consider these things! How many there are who content themselves with the chaff and husks of this world,—oblivious to their real nature and the value of a

never-dying soul—forgetful of the purpose for which they are entabernacled in this probation, as though the sum of their existence was simply *to be* for the short space of threescore years and ten and then to pass away. How many there are who profess to have learned of their real value and that of their fellow men, who prize the things of this life more than they do the eternal well-being of their fellows; and permit thousands and tens of thousands of the most precious pearls to sink into the mire of error and misery, when by a little sacrifice of earthly comforts they might be the means in the hands of God of gathering them into the kingdom of God.

I fear that I have been too remiss myself in times past. My circumstances have seemed to justify me; but I feel that I cannot remain longer idle. The harvest truly is great and the laborers are too few; and by God's help I will renew my youthful covenant—to gather pearls into the kingdom of God.

I hear voices in every direction—I see the beckoning hands of thousands, as they are sinking in the slough of despondency, entreating me to come and help them; and I go from home and home-comforts, that are a thousand times dear to my comfort-loving heart, to scatter the gems of truth that the Lord has given unto me, and gather the precious pearls into the kingdom of God. My dear ones I commit to their Father and mine for his safe keeping and support, while I wander through this wilderness of error to rescue the thousands and millions of my fellows who are panting and dying for want of the precious gems of truth.

I know that I am weak, but God is strong! I know that I am simple, but God is wise! I know that I am ignorant, but with God is all knowledge! And he has promised to enrich me out of his boundless store. I feel that I can trust him—I have trusted him and he has never failed me.

He has said, "If any lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him." I know this promise is true, for when a child I prayed—not for gold and silver—not for the honor of men; but for wisdom. God gave it, and directed my feet into his paths. I then said, "Here am I, Lord, send me to preach thy gospel." Again he heard my prayer and took me from the anvil, unpolished as I was, and without any experieene in the things of the world, (only its abuse), and made me a messenger of life; and thousands have blessed the day that they heard the Pilgrim's voice; because they recognized the power and wisdom of God behind the stammering tongue. "Not unto us, O Lord! Not unto us; but unto thy name be the glory"! For thy hand has done it. God forbid that I should take the glory, when I "remember the pit from whence I was hewn," and the quarry from which I was digged.

It is somewhere written, "He which converteth the sinner from the error of his way, shall save a soul from death, and hideth a multitude of sins." Again, "They that turn many to righteousness shall shine as the brightness of the firmament, and as the stars forever and ever." I remember, in the days of darkness, I looked around and saw the great want of men to instruct their fellow men in the truth and stop the tide of evil that is overflowing the world. I felt that something should be done, but who should be found to do it? The answer was in my mind that I ought to do my part; but I was powerless. How could I give that which I possessed not? How should I run without tidings? Could I teach that which I did not practice? How could I present those truths which the corruptions of men had forced me to look upon as only a cloak to hide their hideous enormities? My soul groaned under its weight of guilt. I felt that

I was living in vain—that my life was a blank. The dark shadow of doubt had crossed my path—the iron of unbelief had entered into my soul, and its corroding influence was eating away the strength of my manhood; and but for the loving-kindness of God I had dwindled away into perpetual darkness and despondency. He caused the light of his love to shine in my heart—the light of truth had not entirely died away. In the ashes of doubt there were yet smouldering embers of truth that needed only the love of God to fan them into a flame. That love came, and my pathway was bright and clear. The tidings came to my soul. The voice of inspiration reminded me of my youthful vow. I saw my way to do good—to render my life a blessing to myself and those around me. Then I began to realize again the blessedness of doing good.

Once, in that dark hour, when I was pleading with Brigham Young for freedom from an unjust debt,—or rather a payment unjustly imposed, and he was pretending to offer consolation, in the assurance that “I had labored hard and suffered much to build up the kingdom of God, and would not lose my reward,” I told him that if he would free me from that unjust payment he might take my reward; but his itching palm was too eager to grasp the unrighteous exaction. Those days have passed forever and only live in memory; but to-day, could Brigham multiply to countless millions of times the means he has wrung from the sweat and blood of the honest poor and offer it for the reward God has promised for my puny little labors, I should account it less than a miserable mess of pottage, compared with the crown of eternal life.

I am content to labor on, and scatter with a liberal hand the gems of eternal truth, and gather the pearls into the kingdom of God; and wait patiently for the reward until the Master comes

to crown his servants, kings and priests unto God and his Christ; for such is the cheering hope of the

PEARL GATHERER.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

February 2, 1870.—I think the last time I sent you word we were out among the hills on the San Joaquin. Well, we held meeting there at the house of one sister, and as it was well attended, and we were well blessed in attempting to preach the word of God, we enjoyed ourselves finely. Brothers Dana and Young were our entertainers, and as Alexander had a desire for a little recreation among the hills, hunting the deer, and Bro. Dana being a good hand at it, they left me to return to San Jose, while they went on their proposed tramp. Bidding them many good wishes for their success and many threats provided they returned minus the noble game, I enjoyed the ride down through the hills to Mission San Jose, with Bro. Young for company.

At Bro. Stiver's house, I found Bro. Joseph Clapp and we began a round of visiting together. I had employed the pen and pencil pretty freely, sang a great deal, and spun rhymes during the odd times, preaching with unusual fervor, walking considerably, amid the damp weather. Alexander returning with some fine venison, and preparing for further journey, at once I found myself bereft of strength—wary in mind, sick in body. I realize that it was an unfortunate time to give out; but I must confess to facts, little *Herald*. You would not ask for all the brightness of our journey, and not share the shade with us.

By administration and care, I gained resolution to start for Santa Cruz, where we were most kindly entertained at the home of Bro. Meeder. The

weather was delightful; the sea breeze and scenery refreshing; the beach, with its multitudes of strange and beautiful objects, handy; but no, I could not recover my vigor either of mind or body. Chills in the morning, fevers at night, began to manifest themselves.

We took one more flight up to San Francisco, determined that if health came not, homeward would we flit while strength yet remained. But our friends were so kind, so very attentive, and so deplored our early departure, prayed so earnestly, (abusing me so heartily for being homesick, would you believe it, little *Herald*)? that I concluded to get well if possible, and with God's help I began to recover.

Now, little *Herald*, if you ever get the California fever, or (home sick) and faith and prayer don't aid you, just take lime-juice, for I can cordially recommend it. Little *Herald*, please excuse my seeming levity, for I am so grateful for returned health, and the opportunity of remaining in the great and glorious field of labor, that I must needs rejoice.

Petaluma, Feb'y 10, 1870,—Dear Herald.—From San Francisco we came on Tuesday last, having missed the boat the day before, on account of misinformation in regard to the time of its starting, with hearts grateful to our friends of that place, and with determination renewed to do all we could for the good cause.

The boat was pleasant though rather small, and though the weather was rather damp, foggy and chilly, we had a comfortable trip up the bay to this place. The boat did not come to this place but landed at a place, called in the choice language of the Californian, "Haystack." Here we took the horse cars; and after a short drive, *puffed* into the depot, where we were met by Brothers Sacra and Oman, who brought us to our present resting place.

Feb'y 16th.—Last Sunday, Alexan-

der was obliged to take entire charge of the meetings, as I found myself necessitated to remain at home through ill health. To-day, however, the sun shines so gloriously, that I have been tempted out of doors, and up the hill a little way. Petaluma is as lovely a site as we have visited during our pilgrimage. The hill up which I walked with "measured step and slow," was partly covered by a thrifty garden, kept by Italians; two of them were engaged weeding the luxuriant beds of vegetables at the time of my passing. I had a little chat with them on Italy and fair Genoa, whence they came.

Pausing on the hill, I enjoyed the peaceful landscape. The neighboring mountains, unlike the barren mountains of Utah, were clad with grasses and shaded with oaks, even to their summits. Mount Diablo and St. Helena, were in sight in opposite directions, blue and afar off, while a very flood of sunshine swept the scene. Gathering a few white flowers and blue forget-me-nots, I again sought the shelter of Br. Oman's pleasant home. The town of Petaluma is quite a pleasant-looking place. Sloops and small sailing-craft come up where the bay narrows into a slough, quite near the town.

17th.—We had the pleasure of experiencing the delight of being slightly shaken by an earthquake; to me it was quite an event, though the rest have forgotten it already. I saw in my evening walk an almond or peach tree in full bloom.

Feb'y 21st.—Friday last we went down about five miles into the country to Br. Adamson's place, where we were kindly entertained, treated to almonds raised on his place, and to a fishing excursion gotten up and participated in by those fond of the sport,—conscience compels me to state that the luck of the party was but moderate,—a small string of trout being all they obtained. What, however, they lacked in quantity, was made up in quality.

The scenery—well, little *Herald*, you hold up your hands in protestation, I presume! You are getting weary of dreaming valleys, sweeping mountain outlines, flaming sunsets, on pine fringed horizons, fields of green, oaks shadowed and dotted with violets and buttercups; but if I could only show them to you, you would gaze long and delightedly.

Yesterday, we held two meetings, and taking into consideration the incessant rain, they were well attended. I endeavored to make up for lost time by speaking both times. We received many testimonies of approval, and appreciations of our meetings here. The constant rain is a serious drawback; but as yesterday was the only time that it has stormed during our appointments since leaving home last June, we are very sure that our mission has been remarkably favored. We start for Watsonville, near Santa Cruz, either to-day or to-morrow.

CHRISTIAN GRACES.

A Series of Consecutive Articles.

BY ELDER T. W. SMITH.

VIRTUE.

To the vital force, or life-power of the Christian; or, in other words, his faith, the apostle says "add" *virtue*. The common acceptation of the term is that of moral goodness, the opposite of vice or immorality. We speak of a virtuous woman, meaning that she is chaste, undefiled—loyal to her husband, if married. We speak of a man as a virtuous citizen, by which we mean he is a law abiding, orderly, and upright man. The word is defined as "Moral goodness, excellence, efficacy, valor." That the former definition of "moral goodness," or "excellence" is the only legitimate one is not reasonable, for the apostle says, "add to virtue, knowledge,"

temperance, patience, brotherly-kindness, and charity, which certainly are traits of moral character possessed by a good man or woman.

Virtue, in the sense of moral goodness, includes all these excellent principles; and the apostle would be understood as simply saying, add to virtue, virtue, or moral excellence. So then, assuming that a loving, kind, patient, temperate, and intelligent man is a virtuous one, we must give the term a wider, and a different signification than moral excellence or goodness alone. It is defined as "efficacy," "valor or courage;" and we believe the idea of the apostle is, that a state of earnest, faithful, working; a successful, energetic and courageous spirit are to follow faith as evidence of its existence, and proof of its vitality; for "faith without works is dead." "Show me thy faith without thy works, and I will show thee my faith by my works," says the apostle James.

A vital, living faith, is exemplified by persistent, earnest, and effectual works. Let the faith be a genuine trust and confidence in the doctrine of Christ, a faith in the things of the kingdom; and the man who has it feels an earnest desire to advance the interests of the kingdom.

That man who has believed in the doctrine of Christ, does not lie supinely on his back with arms folded and wait for something to turn up; but like Saul of Tarsus, cries out, "Lord, what wilt thou have me to do?"

The only man who finds his faith a practical and saving one, is he who not only hears the sayings of Christ, but does them. He digs deep and lays his foundation on a rock, and then builds; nor does he stop with the foundation. He advances in obedience to the law of Christ, secures his adoption into the family of God by his repentance and baptism for the remission of his sins. He does not end there either. He learns that if he yields himself a servant to

obey Christ, that he henceforth is no longer his own; but belongs to him who has redeemed him by his own blood, and hence is called upon to "glorify God" in his "body and spirit which are his."

An inactive fearful Christian, is an anomaly. We might as consistently talk of a virtuous harlot or an honest thief, or an enlightened savage.

"If any man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and his own way forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

A virtuous believer, in the sense of our definition, does not wait to be commanded in every thing, but seeks to ascertain where an opening may be for doing good and improves it:

"For he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward."

"Verily I say men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."

"Behold the field is white already to the harvest, therefore he who desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God."

"And whatsoever ye do, do it heartily, as unto the Lord, and not unto men!"

"God loveth a cheerful giver."

There is no need of doing nothing because you cannot do as others do. Every man should work in his own sphere, and in his own harness.

An ass at one time found the skin of a lion, in which he thought he could terrify his fellows, and perform marvelous feats of prowess; but lion

like as he appeared, yet when he opened his mouth to give the awe-inspiring roar, the incoherent braying of a donkey was the sound produced, and a generous kicking, mingled with expressions of contempt was the result of his adventure. A donkey, as a donkey, is a useful animal, and his patient endurance is always a lesson for the fickle and soon discouraged ones of his brother animal, man; but although encased in a lion's hide, he can neither terrify by his voice, nor excite admiration by his courage.

The quiet, unpretending brook, that runs meanderingly through the meadows, does not excite the curiosity and wonderment of the pleased beholder, but nevertheless it is not useless; for joined with its sister brooks, it will soon turn the fast spinning turbine, and move the busy spindles and the weaver's shuttle.

The tiny dew-drop is indeed a wee thing, and apparently of little use. But for its gentle, refreshing influence the pretty flowers would cease to gladden the eye and cheer the hearts of earth's weary, way-worn sons and daughters.

If you cannot do the work of an abler one than yourself, do what you can. If you cannot go into the field and preach the word of life and salvation,—for Christ's sake and for the sake of your fellow men, have "virtue" enough to meet with the sneers, and scowls, the prejudice and persecution, the insults and imprisonment that the world will cheerfully bestow. You can take good care of those who depend on the strong arm of those who do go; and you can do it without grudging. You can cease calling this "my corn," "my wheat," "my horse," "my land," "my money," &c., &c., and believe that at least a little of it belongs to the Lord, and of course to the Lord's needy ones.

When a man covenants before God to love and serve him faithfully, keeping all his commandments, he does not agree to use his own convenience and

personal aggrandizement as a guage to measure his sacrifices by. But hold, we do not mean sacrifices, for the term implies self denial, and the man who gives only when he can do so without pecuniary loss, or personal inconvenience, makes no sacrifice. There is no use of boasting about liberality in the cause of Christ, when your poor brother or sister imparts of his or her scanty earnings, in dollars to your cents, when the case should be reversed.

We have no confidence in a man's pretensions to liberality and interest in the cause, who cannot take the *Herald*; or if he does, it is upon the same principle that the pick-pocket borrows your purse. And where is the difference? A man who sends for the paper, and thus agrees to the published terms, and after appropriating to his own use unpaid for instruction—refuses to pay when “dunned,” is a robber of the same water as the other. Did these robbers of Malachi iii. steal the golden pots and vessels of the temple? or did they rob God by withholding their “tithes and offerings?” I mean those who can give and do not. I know of men who are continually playing one tune from the words “It is more blessed to give than to receive,” and yet it causes more squirming and contortions of the face to give a dollar to an acknowledged just cause, than to pull a sound tooth. I positively hate to see a professed saint borrow his brother's paper and keep it till it is worn out, and yet is far more able to pay for it. If men have souls so small that a hundred could find elbow room in a knat's skull, they cannot expect to see the world converted for some time yet. I cannot undertake to define the duties of men and women who are unwilling to do anything, and those who are willing are already acquainted with their duty, and are doing it. “Where there's a will, there's a way.”

I know that some say, “Well, if we can't preach we can pray.” That is

good—but be sure that that is all that you can do. A certain fellow once ran his ox cart into the mud and prayed the god of strength, Hercules, to come and help him out. The command was to put his shoulder to the wheel and help himself, with the assurance of help if he failed. The effort was successful. So we may, if we are an elder, pray the Lord to send laborers into the harvest-field, but we pray in vain. Go yourself. Or, if you are not an elder and have your surplus property gathering interest, single and compound in the bank, don't pray the Lord to feed the elder's family, to “visit the widows and orphans in their affliction,” when he has commanded you to do the very thing yourself. Such prayers are an offense to the justice of God.

A great deal of good it would do to pray to God that he would send an abundant harvest, when the ground is unploughed and the seed unplanted. Can we expect that after giving us the seed, the soil, the sunshine, the rain and the dew, that he will come down from heaven to plow, and sow and reap also? If any one has the slightest reason to think so, there is plenty of chance for experiment.

Virtue is *strength*. The principle of strength may be divided into three classes—moral, intellectual, and physical. I apprehend that a saint is required to manifest each of these qualities. He should be strong in the principles that underlie, and regulate and govern the cause he has voluntarily espoused. In plain words, he should be fully posted in the truths that constitute the gospel he professes to believe. He should be ready always to give an answer to every man that may ask for the reason of the hope that is in him. He should be acquainted with the whys and wherefores of his faith; and not say, “I think so,” “I trust so,” “I hope I have a hope,” “I think we are about as near right as any body.”

To be thus prepared, the saint should "search the scriptures," should "study to show" himself "approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He should realize that he is to live "by every word that proceedeth out of the mouth of God."

Moral strength can be beautifully exhibited in the desire and effort to resist temptation.

The morally strong Christian is not one who is never assailed by the tempter's power; at least we cannot decide as to that strength until it is called into activity. The reason for the absence of attack we might reasonably infer was the inability of the assaulted party to resist; upon the principle that a wise and beneficent Being as our Father will not suffer temptations only in the ratio of our ability to resist. He who is tried and tempted and overcomes, (and that all *may* overcome is evident from the fact that God says, "My grace is sufficient for thee"), is the one who is morally strong.

It is no crime to be tempted. The man or woman who has strong passions and appetites should have our sympathies, for they need them.

The soul that is struggling against a strong besetting sin, and seeks earnestly to overcome, will, *must* do so. They *will* receive help from above if the natural powers are insufficient; and if in their struggles, the magnitude, the severity of which the untried know nothing of, they are occasionally overcome, they ought not to be despised nor forsaken; trodden upon and kept down by our apathy and distrust, at the very moment the tempter is trying his utmost to overcome them. No, let us step forward, and by words of cheer, by the warm influence of a true friendship show that we appreciate their efforts to conquer.

No man who has not been a slave to rum for years, perhaps, and who has not inherited a thirst for the soul-

destroying liquid fire—who knows not the power the demon "appetite for rum" has over the reason and the better nature, can appreciate the terribleness of the struggle to resist, nor the grandeur of the victory when achieved. So of the passions that seek gratification in other sensuous pleasures, the tried and tempted alone know the many bitter tears shed because of failure to resist, the sorrow because the trial is so great, the discouragements thrown in the way by the un pitying eye of those whose surroundings make *that* temptation impossible, or ineffectual.

We cannot help the trial, brother or sister. Remember, however, that there is a God who notices "the tears his sorrowing ones shed, and who counts and protects every hair of your head." Do not care if the unfeeling taunt is thrown in your face by those, who, if they sin not in the line of your besetment, yet in all probability transgress in some other, equally wrong in God's sight, though it be hidden from man's observation.

The severest denunciators of faults in others are generally those who are full of faults themselves. The "beam" so inflames the optic nerve that, in the blurred vision your little fault becomes a crime, the pebble a rock, the atom a mountain. To their jaundiced eye the purest character looks dingy and foul.

It is not the pale-skinned, kid-gloved, fearful home-guard, who hundreds of miles away from the scene of conflict, boasts of his valor and patriotism, who is worthy of the country's gratitude in the hour of her danger from foreign or intestinal foes; but the earnest, smoke-begrimed warrior, who rushes to the front and strikes boldly for his country's honor and life. Bronzed by the sun he may be; scarred and maimed he may be; he is more honorable in the eye of the nation than the other.

The saint, sister or brother, who is thrown into the field of trial, and meets the foe in all forms, and numbers; who,

though bruised and marred in the conflict, is to be admired more than the "stay-at-homes;" especially if victory perches on their banners. If they fall, we will shed regretful tears, and sympathize with them because they *tried* to win.

He who has nothing to overcome cannot claim the honors that belong to the victor. The crown and the kingdom, the city and the tree of life, are promised to him that overcomes, and that word means conflict; severe, long, and earnest conflict with "the world, the flesh, and the devil." Do not be discouraged, if you fall; up and at the enemy again. The blow only shows you your salient points; let not the foe strike you there again. You cannot tell where your weak point is unless you are tried. That weakness you can now make strong. You can appreciate your victory and reward, better because of the very struggle to obtain. That which is cheaply bought is lightly esteemed. If you fall make an effort to get up. Strong angelic hands are ready to help you. "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons [as angels] who need no repentance." Don't try to escape being tempted; resist the tempter and he will flee from you. "Trust in the Lord and keep your powder dry."

A FAVOR THANKFULLY RECEIVED.

BY D. M. GAMMET.

Dear Herald.—If you will accept small favors, I will endeavor to cast in my mite. Often have I thought of communicating some of my views through this medium, but not being accustomed to writing for publication, I have excused myself.

I feel interested in the work of the latter days, and have wondered if the saints really know their privileges, in

helping to roll on the same, though they may not be ordained to preach the gospel. Every brother and every sister can do something to help spread forth the principles of truth among the children men. One would excuse himself because he is not an elder. A sister would excuse herself because women are not suffered to teach in the church. Dear brother and sister, you can do very much toward spreading the gospel of our blessed Redeemer. Very many of our young brethren appear to think, (judging from appearances,) that after they have been baptized they have nothing more to do, and it is not unfrequently the case that we see them gather with the saints in the house of worship, and return again, not having a single word to say, nor any testimony to bear. Sometimes the wayward ones visit the saloon, and, as is the case sometimes, with a little urging, will take a glass of something strong or stronger, excusing themselves, saying, "There can be no harm in this." The consequence is, they are unfitted for future usefulness, the meek and quiet Spirit of Jesus takes its departure, and leaves them to grovel in the dark, and gross darkness it is. While in this condition, an influence is used against the kingdom of God and his saints. What said Jesus in this connection?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Evil works are not the kind of works Jesus wishes us to exhibit, but *good works*.

Can our lay members preach the gospel? Indeed they can. They can preach in power and demonstration of the Spirit. Have you obeyed the gospel, by being baptized for the remission of sins? Have you received the Holy Spirit promised by Jesus? If so, thank the Lord, you have then just the foundation laid on which to build. You are now ~~exposed~~ to the

gaze of all, both saint and sinner. While gazing, they expect to see a change in your deportment, and in your words. They are looking for the fruit that the christian bears, not only joy in the Holy Ghost, but that you add to your faith virtue, and to virtue knowledge, and to knowledge patience, to patience brotherly kindness, and also charity. Having these things in you, you will abound in the knowledge of God. Now comes the time to do your preaching. And how? By exhibiting good works; by patient continuance in well doing; by letting your light shine; by setting good examples. Good works will always shine. When the glory of God reflects upon the good works of the faithful saint, the light will be so glorious that it will outshine the sun in its meridian glory. The saints can preach by bearing their testimony in the name of the Lord. Others seeing that we are in earnest—that we mean what we say—that all days are alike with us, so far as setting examples are concerned, that our faith and works harmonize, then our influence is brought to bear upon those around us. Such influence, my brother, my sister, is almost irresistible. In doing thus, we can do very much towards spreading the faith of our Lord and Savior among our fellow creatures, as well as enabling ourselves to gain an inheritance in the celestial kingdom of our God. Let us strive to excel in doing good—in edifying one another, through the gifts of the Holy Comforter. May the peace of our Lord and Savior Jesus Christ be with you, is my earnest prayer.

The following sentiment is attributed to Napoleon Bonaparte: "A handsome woman pleases the eye, but a good woman pleases the heart. The one is a jewel—the other is a treasure."

To be despised or blamed by an incompetent or uncandid judge, may give a momentary pain, but ought not to make one unhappy.

CHRISTIAN DEPORTMENT.

BY W. D. GRIFFITH.

Every disciple of whatever doctrine or creed which has for its professed object the religious or social elevation of the human family, cannot fail to exercise an influence which will in some degree attach itself to the particular doctrines which he is held to represent. We find this to be true in all our social relations. There are none so humble in life, or so exalted in wisdom, as to escape the responsibilities they owe to the circles in which they move. We expect to be held more or less strictly to an account for any breach of decorum or disregard of conventional rules of communities of which we form a part—indeed, our standing and influence as members of society are measured in a great degree by the consistency of our deportment.

If this be true in our social relations, considered without regard to extraordinary professions of christian purity, how much more shall we, who profess to be the followers of the meek and lowly Savior, be held to an account if we fail to adorn our profession by our examples before the world.

It is true that we know of no church or sect that is not more or less sinned against and disgraced by its members; and we know too, that to condemn the doctrines of that sect upon this basis alone, would be unjust; yet in making a case against an opposing creed the conduct of its adherents will present itself to our minds.

Although we may be charity itself, when charity is to be extended towards a brother—ready to excuse a very long list of faults in the conduct of those who subscribe to our creed, there are but few who are possessed of that kind of charity which will overlook the shortcomings of those who differ with them.

People who differ from us, though they may come very short of adorning

their profession by their works, will nevertheless point to the short comings of others and cite them as evidence of the unsoundness of the doctrines they teach.

We are willing to admit the inefficacy of this mode of reasoning, but we cannot wholly ignore it, since we are taught that we shall know a tree by its fruits. What the people want are results; and failing to find them to correspond with our professions, is it to be wondered at that they refuse to listen to our teachings, or at least pass carelessly by the tree that bears upon its gnarled branches naught but withered leaves. If on the other hand we teach by our example the christian virtues as they are taught in the word of God, the world must consent that at least we are consistent, and good results will follow. It is wise that we remember the covenant we have made; not only to say, but to do all that is written, that we may bring forth fruits meet for our Father's kingdom.

LOVE.

BY SISTER M. GALLEY.

"By this shall all men know that ye are my disciples, if ye have love one to another." John. xiii. 35.

Thus spake Christ. Brethren and sisters, do we love one another with that pure celestial flame which comes from heaven? Are we ready to forgive little, yes, and even great offenses? Analyze your hearts closely, and see if the love you bear your brethren and sisters is the love that you would have returned. Is it like Christ's love to us, which does good to those that hate us, and from whom we neither expect or ask any return?

Come, let us examine our hearts and see if they are filled with this love that is immortal, if we can give this proof of our discipleship. Have we ever

thought that if we communed with the brethren, and did various other things, we had done our whole duty? These ought we to have done. Now, brethren, let us reason together. We can never build up Zion without. Love is the foundation stone, based on this must be our spiritual house. If we have love reigning in our souls, all else will work in harmony. We shall be filled with zeal for the upbuilding of the kingdom of God on earth.

How glorious is the mission entrusted to Joseph, God's prophet now on earth! Let us all unite as one, and hold up his hands, and every one see to it that they do what they can for the truth that has come to us—the glorious knowledge of those heavenly truths the world knows not of; but we know them, and great will be our condemnation, if we do them not.

Let us resolve that we will lay aside all feelings not consistent with disciples, put on the beautiful garments of Christ; henceforth love one another, even as Christ hath loved us. Let us put our shoulders to the wheel and not say "it is enough, let others work;" but let each of us feel that it is our especial interest to build up the kingdom; give what we can to help the work, and those who have nothing else to give can give a good word and their love. Has the power of godliness been given? I beseech you, brethren, prepare to come up to the help of this latter day work. Yes, most favored of heaven, let all uncharitableness fall at your feet. Come and let us prepare to meet our Savior. Come, every one of you; yea, even those that have backslidden, we say, come back, and we will do you good. We cannot let one go that has been baptized into this kingdom, whatever may have been your grievances, if you have not sinned the sin unto death, forgive, and you shall be forgiven; repent, and you shall be pardoned; come back, and you shall reign with Christ a thousand years on earth.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., March 15, 1870.

WHAT SHALL IT BE CALLED?

[Continued from page 148.]

Among the many weaknesses to which we confess is this one, that of distrusting theories which lack the essential feature of *practicability*.

In attempting to put in practice, the laws for the government of the church which are found in the Doctrine and Covenants, we must always admit that those laws are susceptible of a practical construction. If then, a construction has been put upon those laws, or any portion of them, which experience has proven to be impracticable, we are driven to conclude, that that construction is wrong; not that the law is impracticable, nor that the time for the carrying out of that law has not come.

In each of the sections of the Book of Covenants where the Order of Enoch is mentioned, there seems to be carried the idea that an association had been formed by some of the members of the church; nor, can we, so far at least as the fragmentary revelations given us concerning the order as shown to Enoch are concerned, conclude that the order comprised the whole church, though the whole church may have been benefitted by it.

If Enoch builded a city, as we have been traditionated to believe, all the pursuits incident to a city, and all the

adjuncts of a city were found there and in the country round about it.

Nearly all if not all the Tribes of the Patriarchs were nomadic and pastoral; but those who built cities and peopled them, forsook the avocation of shepherds, and ceased to be wanderers seeking for richer pastures as the flocks exhausted them one by one, instituting in the stead thereof the varied and pleasing employments of a congregated and settled life.

The City of Enoch then must have presented the aspect of a busy mart. The sound of the hammer, the ring of the anvil; the hum of the spindle and the clang of the loom, with all other sounds to be heard in an industrial community must have echoed in her walls. Merchandise of every kind, busy scenes of industrial life must every where have been seen; and we may readily concede that there may have existed many different associations for the purpose of labor among this happy and industrious people.

The city existed for a number of years equal to four generations of our three score years and ten. It is folly to suppose that during these three hundred years, these ever-increasing, ever-restless, ever-moving, ever-laboring multitudes of people were fed from a never replenished public store; and it is equally foolish to suppose that the people were made *one* and *rich* at the beginning of their founding their city, by the aggregation of their individual wealth subdivided and parcelled by the number which may have listened to Enoch, and who may have obeyed the word of God through him. The proba-

bilities are that they began poor, and that they wrought together; individual and collective effort being put forth for one object, the building of the City of God.

We do not believe that the massing together of the worldly goods which any ten men may happen to possess, can of itself, make those ten men as individuals any richer; nor do we believe it to be any nearer the truth, if nine of the ten be poor and one rich as the terms are usually employed.

Hence, as there must have been these varied callings and avocations in the City of Enoch, the agricultural and pastoral pursuits carried on outside the city for its support and supply, we are irresistably led to this train of reasoning; that if there be a similar city, or one bearing a faint and distant relation thereto by reason of attempting to carry out a similar policy in its building and its support, all the varied conditions of the building and supplying of that city must be observed.

Now, as ten lines of plain, positive, unmistakable language, containing specific instructions how to go to work to bring about anything which will tend to the completion of this object, are worth infinitely more than tomes of learned disquisitions upon the beauties of the perfected work, we shall be very thankful to the man who tells us how to do it.

The common stock associations of the past have failed. Shall we continue to follow in the ruts made by their lumbering wheels, to go to pieces in the same way? Or shall we, like wise men, not ignoring the righteous

law, nor losing sight of the same glorious end to be accomplished, try some more feasible plan, and be content to struggle slowly onward to that end?

It is not possible to make all those belonging to the church immediately rich in worldly goods, by a personal division of all the worldly goods, moneys, and lands, belonging to the various members of the church, an equal portion in value to each, for reasons heretofore set forth. It follows then, that so many as have more wealth than suffices for the supply of daily needs, should, by some means, make that surplus wealth subserve the ends of its possession, by aiding and assisting to supply the needs of those less fortunate than themselves. There are three ways of doing this. The one way, is to reduce the entire amount of that surplus into money and lay it at the "apostles' feet." It is then "consecrated," goes into the general coffers of the church to be thence expended in such manner as the funds of the church may properly be expended. Another way, is to take the sum of that surplus and dividing it by ten, pay over the result of that division, one-tenth of the whole amount, to the Bishop of the church to be credited as "tithing;" which tithing goes into the general church fund to be used as before stated. The remainder, nine-tenths of the surplus, may be given away in private donations, or be invested to be annually drawn upon till exhausted, or kept whole for the use of its increase or interest. There is still another way. That surplus may be

“tithed” and the “tithe” cast into the public treasury of the church for the general expenditure of the church; and the remaining nine-tenths may be employed for the upbuilding of the church, without being wasted by reckless private givings, under the head of charities, or without lying idle for the sake of its annual interest, to be annually given as tithing. The difference between these various methods is the cause of all the difficulties which seem to lie in the way of a “oneness in temporal things.”

It is universally claimed that “all have an equal claim upon the properties of the church.” It is not so universally claimed that all are under equal obligation to pay into the church treasury.

It is universally held that all have a “right” to support from the public crib. It is not so universally held that all have a “right” to replenish that crib. What result legitimately follows this sort of conclusions? It is that which has followed, that which will ever follow.—It is an exhausted treasury—a Bishop without a bishopric—a strong box, but no money—poor people, but no relief—a people with a right to feed at an empty crib.

There must be some choice between these methods of procedure; and if so, which is the proper one.

We are not now attempting to make any point respecting “tithing, or surplus,” what it is or how it should be paid; but trying to point out the way in which the saints may properly expend their surplus money, lands, properties and energies according to law, without

loss to themselves and with profit to the church as a body.

The poor man has always seemed to labor under the idea that the rich man was trying to crush him; and it has somehow crept into the minds of the poor men, as they style themselves, in the church, that they are to be made rich by the sacrifice of the property and wealth of the rich, who are rich when they become saints, or who subsequently acquire wealth. It is also held by some, that a man can not become rich unless he has done so at the expense of the poor man. Both these opinions are wrong; wrong in themselves, and very productive of evil and wrong doing as results; and are the outgrowths of covetousness and envy in the heart of the poor man.

Real poverty seldom exists in this land, and it is no uncommon thing to find true riches and a contented mind to dwell at peace where worldly goods are not and money scarcely if ever seen.

Men in the church are poor, we now judge from their own words, who possess good comfortable homes, and are able to pay from twenty-five to five hundred dollars per year; for idle time, useless luxuries and pernicious indulgencies, and are worth, in the world's market, an assessed value of from five hundred to five thousand dollars. These consider that they are not under any obligation either to the law of tithing or consecration; but are fully persuaded that the rich men are the ones who should fill the coffers of the church, and that they are under the strongest anathemas of the law if they do not do so. The rich are ever under

the charge of covetousness from the poor, and are always supposed to be under obligations to supply the immediate needs of their poorer neighbors directly, and to give all their surplus property to the public coffers besides. This view has always been considered by us an unjust and an ungenerous one, having no sanction in the laws of God or man.

In the last HERALD we made use of the terms, "Labor is Capital." From this, some might infer that he who was strong and able to work, though possessed of no money, had capital. We do mean this; and the only real distinction we can discover between the man of labor and the man of money, is the measure of availability attaching to the capital which each possesses. Money may at once be used, labor must bide its time.

A judicious admixture of money and labor is what is contemplated in the Order of Enoch, as we understand it; and that universal application of the words "none rich and none poor," which are so aptly applied by those who delight to talk about the Order, can not be attained; until men of money and men of labor can stand together in working for one grand object; the one class unmoved by distrust and pride, the other freed from covetousness and envy.

The gathering dispensation is not a wasting dispensation; but to look back over the history of the past, one might almost conceive, that the only object had in view by many saints was the sowing their wealth broadcast over the land, under the impression that by be-

coming poor they were enriching their brethren. The end of this kind of gathering is come. Thousands of willing hearts are waiting to turn the accumulated power of their several reservoirs of strength, into the channel where they shall accomplish the desires of those hearts. Shall they be permitted to do so? and how shall it be done? Or "*what shall it be called?*"

That which is offered to the saints by the proposed "United Order of Enoch," is presented as a means to employ that surplus energy and that capital of money and labor which is now bringing in no returns to the church. The name is objected to; for no other reason that we can learn, except the single one that a society actively engaged in the use of money and labor; in which one man if permitted to use ten dollars or their equivalent, and another one dollar or its equivalent, does not seem to represent the City of Enoch in its triumphant state where they were all equal, none rich and none poor.

We presume that many will think that our construction of the law is far too liberal; but having been for ten years engaged in an endeavor to solve some of the knotty views of this law, which have from time to time been presented; and having been permitted to learn from the active participants, and consequently losers, in many of the schemes of the past, we express the opinion that any less liberal construction will result in disappointment.

Again, and to conclude this, for us unusually long article, we wish to call the attention of all the saints to this

consideration of the case. There must be something done in a temporal point of view for the building of Zion; for the redemption of Zion; for the gathering of the pure in heart; for the relief of those who are honestly poor; for the purpose of building the stakes of Zion. This work does not depend mainly upon the spiritual authorities of the church. God has mercifully provided against the enriching of the few at the expense of the many; but has charged the many to organize themselves, and has kindly revealed the Order shown to Enoch, which may be used by them as a pattern by which it may be done.

Shall we suffer a golden opportunity to pass by unimproved, while we cavil about the title that we shall employ for the effort which we make?

Shall we lose the substance by which we may grow, in vain contemplation of the shadow which our perfected growth shall cast?

As we have before stated, we have no money to invest in the movement; nor do we anticipate taking any active personal part in its management; nor do we advise any man to impoverish himself to take stock in it; but we can, and do anticipate, that honest men—good men,—true men, who love the cause of God on earth, who love the saints, who love to see good done in every direction, will take hold of the matter, and employing their surplus money, property and energy, will combine themselves together for the mutual good of the church and themselves, under some name; and that it will be but one of many, until the land shall

be full of them, and a City like Enoch's seen of old, shall be but the central one of many; all rich in a happy, contented, energetic and peaceful population of Saints of our God and his Christ.

Alexander H. and David H. Smith, returned from the West on the second inst.

Bro. Alexander was called home by the severe illness of his wife. David on the account of being incapacitated by illness for the field.

QUERY COLUMN.

Q.—Do the authorities of the Church of Jesus Christ of Latter Day Saints set forth, unqualifiedly, as a rule of faith or doctrine, that the saints will become Gods and create worlds and people them?

A.—No.

Q.—Do the authorities of the Church of Jesus Christ of Latter Day Saints, set forth as a doctrine, that all mankind had a voice in choosing to come to this world?

A.—No.

Q.—Is it right for an Elder of the Church of Jesus Christ of Latter Day Saints to preach or teach that the full plan of salvation is not yet revealed to man, nor was it revealed to Jesus Christ?

A.—No.

Q.—When an elder is called by the sick, to administer to them, is he doing his duty, if he neglects that call, sup-

posing that time and opportunity be at his command?

A.—No!

Q.—Is it right for a saint to keep using tobacco and strong drinks, and yet have no convenience for a traveling elder over night?

No!

Q.—If a crime of murder in the second degree be committed by a person having a lawful wife at the time, and he by due course of law, is sentenced to imprisonment for life, has the wife a right to marry again and hold a standing in the Church of Christ?

A.—In most if not all the States conviction for crime is good cause for divorce. We believe that the law says that the wife is free from her husband if she so elect. We are therefore of the opinion that the wife is free to marry, and should, no other crime being alleged, retain her standing.

Correspondence.

KEWANEE, Illinois,
Feb. 24, 1870.

Bro. Joseph Smith:

It is just eight weeks to-day, since I left home in company with Bro. E. Stafford, on a preaching tour in this district.

From Galesburgh we went to Henderson Grove; where we preached for several days. There was a very good feeling with the people there, and we left several to be baptized the first favorable opportunity.— We passed through the country by way of Bro. Wm. Cadman's, and found that Bros. Jesse Adams and Joseph B. Harris, were preaching in the neighborhood of Viola.— We then went to Joy Station and spent a pleasant evening in the company of Bros.

Morrison and Boyle and their families.— We reached Millersburgh on foot, and had a good time at the social meeting in the evening, with the saints residing there.— The following Sabbath was spent at Buffalo Prairie, speaking to the saints. From here Bro. Stafford returned to his family.

I had an opportunity to ride with Bro. Eli Epperly by way of Wilton, to Inland, Iowa, at this place I spoke several times. I was enabled by the kindness of Bro. Stout, to reach the Branch at Iron Hills, where I had the privilege of speaking to crowded houses; both preachers and people turning out to hear. While at this place, a circumstance occurred that gave me much joy. I was asking God in private prayer to give me such things as would be for the good of that people, for I felt my need. The Spirit said to me, "Fear not, for the saints at Kewanee are praying for you." Since my arrival home, I find by the testimony of the saints here, that it was as the Spirit said. At the close of the meeting that night, I told Bro. Larkey, the president of that branch, that God had paid me for all that I ever did for the good of his cause, and he bore testimony to enjoying the same blessed feelings.

From Inland I went to Davenport Here we had the pleasure of telling our views of truth to some gentlemen that came to hear by invitation of Bro. Ruby. They have discarded all sectarianism, and formed themselves into a Bible-class, testing all doctrines by the Bible.

I next visited West Buffalo, in company with Bro. Ladner and family, who had been to meeting at Davenport. Here I felt called upon to reply to a sermon preached by a Campbellite preacher sent from Davenport for the purpose of preaching down the gifts. Bro. Jerome Ruby having previously preached in favor of them in their church. I was told by Bro. Williamson at the close of the meeting that one of the most influential men, whose family are all Campbellites and himself very favorable to them, said that there was

not a grease spot of the Campbellite sermon left. Bro. Sheldon Ruby hitched up and gave me a good lift on the way, enabling me to reach Bro. Epperly's in good season, for which I felt very thankful, as I also do for the kindness of all the saints in helping me along in the performance of my duty.

I reached Canton only to find Sister Williams very low. I administered to her and she felt better, and has been gaining a little ever since. I spent a pleasant Sabbath day with the saints at St. David's, and preached in the evening to a well filled house. This branch has been adding to its numbers lately, and are enjoying a goodly degree of the Spirit. I arrived home in time to see Bro. James Hart and family depart for Kansas to seek a home on some government land, in the neighborhood of Fort Scott. Bro. and Sister Hart have labored long and faithfully for the good of this branch. Bro. Hart was president of the branch up to the time of leaving; and Sister Hart was president of the Mite Society. Both filled their places to the satisfaction of the saints. Bro. John Chisnall has been chosen to succeed Bro. Hart. Our Quarterly Conference commences two weeks from to-morrow.

Viewing all the ups and downs of my ministerial labors, I still feel that it is good to be a saint.

Yours in Christ,
JOHN S. PATTERSON.

ROCK SPRINGS, Wyoming,
February 9, 1870.

Dear Brother:

I take this opportunity of writing to you to give an expression of gratitude to Almighty God, for his goodness in inspiring the sons of Joseph the Seer, to seek and search out the lovers of truth and righteousness. I have been living in Utah a little over seven years, which has given me some little experience; but suffice it to say, I have carried a yoke that was not at all easy, and a burden that was

not light. So you see that could not be the yoke and burden the Savior spoke of.

Thanks be to our Father and our God that he has given me a disposition to examine the law and testimony for myself. By so doing I found it a duty needful to perform to ask your brother, Alexander, to baptize me, which he readily consented to do. He baptized my wife, my son and myself near to Uintah, November 16, 1869, and confirmed us members of the Church of Jesus Christ of True Latter Day Saints, the next morning, Nov. 17, 1869.

Any of the brethren traveling this way, wishing to call on me, will be gladly entertained by us.

With my best wishes for the prosperity of the New Organization, I remain

Your brother in the gospel,

J. B. JARVIS.

NEW HARMONY, Kane Co., Utah,
January 23, 1870.

Bro. Joseph Smith:

I have had three of the old grey headed fathers and patriarchs lay their hands on my head, and give me patriarchal blessings. They traced my genealogy to Joseph that was sold into Egypt. Father John Murdock came into the State of New York and preached the everlasting gospel to me in the month of May, 1833. I believed it with all my heart, and in the month of February following, I went to my Father and my God, with a broken heart and a contrite spirit, and he spoke peace to my soul, my sins were forgiven me and he baptized me with fire and the Holy Ghost; and the first opportunity, I was born of the water and confirmed a member of the Church of Jesus Christ of Latter day Saints. My Father gave me a mission the same day that I must tell the people the straitness and narrowness of the way.

I enlisted in the battalion on the 16th of July, 1846, and did penance one year, three months and eight days from the

time I enlisted, to the time I arrived at Salt Lake, the 24th of October, 1847.

I want to see the man like Moses to lead, and the angels of God and the presence of God to be with us. May God grant me the privilege is my prayer, that I may be numbered with all the sanctified.

JOHN LAWSON.

HOPKINS, Mich.,

Feb'y 23, 1870.

Bro. Joseph Smith:

At the urgent request of Br. E. C. Briggs, I came to this place December 25th, 1869, just in time to attend the second discussion held between himself and a Disciple minister by the name of Shepard.

We met in the Hopkins church on the 28th, and Mr. Shepard failing to come, Br. Briggs preached a discourse and adjourned until the next day.

December 29th, at nine a. m. the parties were on the ground, and all things made ready. Mr. Shepard opened the discussion, speaking thirty minutes, endeavoring to prove that the Church of Christ exists, and is perfected without the miraculous gifts of the Spirit in it. Replied to by Br. Briggs. Up to noon no decisive result was attained. Both parties confident of success.

The disputants dined together at the house of a Congregationalist friend, with myself and Elder Donellon, whom I had met, for the first time, in the morning. All chatted with freedom, and good feeling prevailed.

At one p. m., the discussion was resumed, and after two or three speeches it was evident that the argument was on the side of the negative; yet nothing decisive. Mr. Shepard, with his friends, became quite anxious to close the discussion that day, notwithstanding the one previously held on the 21st, lasted *three* days. After urging a while for the continuance the next day, with reluctance it was assented to by the affirmative.

December 30th. The debate opened at nine a. m., and after Br. Briggs' first reply, the Disciples manifested much uneasiness, he having spoken with much power and pointedness, and with a solemnity that moved the assembly. His second reply was with such power and marked effect, that Shepard himself changed, in countenance, from the glowing flush of youth, to a ghastly paleness. Even Elder Donellon seemed much agitated, who sat by, and sent in slips of paper, with notes, to the affirmative. It was now determined upon the part of Shepard, and his friends, to close the discussion by noon; and no appeal would keep them longer. And although a majority of the audience voted in favor of the affirmative, the saints felt well over the discussion; and confirmed in the faith. The Disciples, to this day, do not boast of victory to their neighbors,—but keep quiet.

I found the Saints of Hopkins, patterns of piety, love and kindness; and one can not help feeling good while in their midst. They work together for the good of the body, and enjoy the Spirit.

After visiting the brethren, January 13th, we went to the neighborhood where Sr. German lived; found her quite unwell, and full of years, who when we had prayed for her, received her health, and has now gone to live with her folks in Illinois. The Lord bless and comfort her in her old age. We held several meetings here with good effect.

January 19th, came to Br. H. Churches', spent the day writing letters, with the design of going to Grand Rapids on the evening train. But late in the afternoon, a message came requesting us to visit Br. Smith's little child who had been sick several days, and had grown so bad that all hopes of recovery had about fled. After walking six miles, we arrived at nine in the evening at Br. Sherman's, found the little child very sick. Indeed, once it seemed that it would die ere we had time to pray for it. Although the

people in the neighborhood were infidel concerning our faith, the case had become so serious, that they proffered to go for the Elders themselves, stating if it gets well, they would believe there was something *in it*. On our arrival, there were two unbelievers in the room. We prayed for the little one, and while I looked upon those present, and saw their infidelity, having more faith in *goose oil* than the power of God, I was really grieved. Br. Briggs beckoned to me, and we retired to the temple of nature, and asked the Lord to send the unbelievers away and heal and bless the little one. Returning to the house and waiting patiently a few minutes, the infidel friends left; and after fervent prayer, and the anointing with oil, the little one seemed better and played with its toys. The next day laughed, played, and kissed us good by.

Friday the 21st, we visited Grand Rapids, and in that vicinity held ten or twelve meetings, with interest to many. We feel confident, that the seed was sown in the heart of a few that will be willing to let it take root and grow.

February 3d, we thought to return south and visit Coldwater, and Decatur, coming four miles on our journey. Stopped to stay until morning with some Brethren. When about three p. m., Br. Norton overtook us with tidings from the north, fourteen miles distant. A Macedonian call from the city of Lisbon.

The legend runs thus:—The citizens of Lisbon, by common consent, united their means to build a Union Church; doors to be open to all denominations. The church being finished and the Baptists getting official control, closed the doors against all of an opposing faith. Even the Methodists were driven out to hold meetings in a small carpenter's shop. All hands were pleading persecution, as if threatened with the return of the inquisition. While a majority of the more independent class, fired with the spirit of '76, united and prepared the upper room of a carriage shop

as a temporary place of worship. Being without a preacher, and hearing of the L. D. Saint elders, bethought themselves to send for them. One of the heroines of the city, Mrs. Hawkins, ventured to risk her reputation by going in quest of the elders to fill the vacancy. Accordingly she arrived at Br. Norton's a few hours after we left. We stopping on the way gave opportunity, for the news to reach us, which did so about three p. m. Br. Briggs returned immediately with the lady, and I to follow the next day. Friday the 4th, I arrived at Lisbon about noon and found Br. B. with excellent friends, and kindly cared for. There was a meeting appointed for the evening. We stayed two weeks and held sixteen meetings in Lisbon and Cazenovia. The Lord was with us in power, and sent conviction to many hearts that we have the truth.

The late Mr. Shepard being sent for by his friends, met with us on the evening of our fifteenth meeting. A discussion being the desire of many, after laboring with him till one o'clock in the morning, we agreed upon the following propositions for discussion: To commence April 28th, to last ten days.

1st, That the Church of Christ exists, and is perfected without the miraculous gifts of the Spirit.

2nd, That Joseph Smith was a true prophet.

3rd, That the Book of Mormon is of Divine authority.

We made many friends, and several professed a belief in our doctrine, and seemed like saints-real. We believe that many will receive the truth in Lisbon. And so far as we are acquainted, the cause is on the upward move in Michigan. We shall ever feel thankful for the kind hospitality shown us by that excellent lady, Mrs. Hawkins, of Lisbon. Also her husband, and Mr. Tewskberry of Cazenovia. We also made the acquaintance of a Mr. Peacock and lady from California, who reside

near the Ohio Corners, and speak highly of the Brethren theré. He requests the Elders to call on him. They will find him a gentleman and a friend. The only epidemic here is hard times.

WM. H. KELLY.

CASEY, Adair Co., Iowa,
February 11th, 1870.

Bro. Joseph:

I write to inform you of the progress of the Latter Day Work in this part of the Lord's vineyard.

Truth begins to prevail; may God grant that it may continue to prevail until error, superstition, and the traditions of men shall be numbered among the things that were. Brothers J. M. Putney and J. D. Craven have made us a visit of one week, and just left for home this morning. During their stay we had a glorious time. We had meetings nearly all the time, and a general good time; but the best news is the birth of five souls into the Kingdom of Christ. I had the pleasure of opening the grave by clearing away the ice that, being buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so they should walk in newness of Life; being born again, born of water and of the Spirit. May the Lord preserve all that have thus been born until his appearing.

Yours in the one hope,

A. G. WEEKS.

GRAND MANAN,
January 20, 1870.

Bro. Joseph:

For some time past I have had a strong desire to communicate with the readers of the *Herald*, but more particularly with the saints. I have hesitated, not wishing to be hasty, but I feel it a duty—and trust that what I may write may be in accordance with the Spirit.

When I consider the importance of the Latter Day Work, and the sacrifice that

some are making to help the work forward, I feel that some of us do not come up to the help of the Lord.

Dear brethren and sisters, do you stop to think how much *brain labor* is required to get the *Herald* and *Zion's Hope* ready for the press? and have you asked yourselves the question, What is all this labor of thinking for? Let me say to you that all true Latter Day Saints are interested in these publications.

Do you as Latter Day Saints believe the Book of Mormon, New Translation, and book of Doctrine and Covenants to be a revelation from God? If you do not, then you are not right; and if you believe them to be necessary *helps*; do you think you can become perfect men and women in Christ Jesus without those helps?

All the above named books and papers are necessary for us to have. Until you possess them all and carefully read them, you cannot say that you understand and enjoy the blessings of the latter day work.

Are there any so poor that they cannot obtain these works? Brethren, see to this. Enquire into this matter; and if any of the brethren *cannot* obtain the necessary books and papers, let us see to it, that we who have the oversight of the flock do not transgress, by not doing our duty. It is important that every Latter Day Saint should have the New Translation, Book of Mormon and Book of Doctrine and Covenants, and their spiritual strength depends on their reading and keeping the commandments of these books. Brethren let us agitate this matter—let us make it a subject of prayer—and finally, let us arm ourselves with all these necessary implements, and I assure you great good will be done.

Can a mechanic accomplish a nice piece of work without the necessary tools? If he can, then men and women can become perfect in the latter day work without any of these helps I have mentioned.

Do you believe Bro. Joseph and Uncle Mark, the brethren laboring with them,

and those in the field, are laboring in the Lord's vineyard? And do you believe that those semi-monthly issues as they go forth from the press, laden with articles, the work of busy brains and loving hearts, are calculated to do any good?

Brethren, we are called to labor—let us see to it that we do not get worldly, and use the word "can't," when instead of it, duty demands a hearty effort, and a "right good" *I will try*.

Your brother in Christ,
JOSEPH LAKEMAN.

CASEYVILLE, St. Clair Co., Ill.,
February 25, 1870.

Bro. Joseph:

I write to inform you about the work of God increasing in the Caseyville Branch. There were four baptized here on the 23d of this month, two men and two women. The work of the Lord is prospering, and all the talk around here is about the Latter Day Saints; and Satan seems to be very sorry about it. I close by hoping the Spirit of God may be with you all.

MORGAN LEWIS.

GALESBURG, Jasper Co., Mo.,
February 17, 1870.

President Joseph Smith:

In the *Herald* of Feb. 1st., there is a letter from me, stating the locality of our new settlement; but owing to the Government not treating with the Indians, we have to abandon it, as we do not wish to get into trouble.

Now I wish to say to all those that have written to me regarding the country, for some wished me to write to them but gave me no address, that we are located in Cherokee county, Kansas, five miles from Pleasant View.

The soil is good; coal is plenty; a good rock quarry; also water, but no timber nearer than Cow Creek, five miles distant.

Oak lumber is worth from two to three dollars per hundred. We are within two

and one half miles from the railroad. Cars are running within twenty miles of us. Instead of taking the route as directed in my last letter in the *Herald*, take this one:

From Fort Scot come to Pleasant View. There you will be directed on enquiring for Chas. Bird or S. Maloney. There are some families here, who came this winter, and I expect more in the spring.

S. MALONEY.

Another Suggestion on Organization.

COLUSA, California,
Jan. 12, 1870.

Bro. Joseph:

In the *Herald* of December 15, 1869, I see that efforts are being made to organize a company for the interest of Zion in some form. Being that I intend to help the movement, I avail the present opportunity to suggest a few thoughts on the matter, while I do not pretend to know much about such things, I consider that if each one interested should give their thoughts in time, no disappointment would be likely to follow.

In form why cannot this company be organized similar to other good associations that are prospering in the land? The shares I think should be as low as \$50,00, in order to gather all the strength that is possible. Let the members have power to vote according to the *amount of property or number of each person's shares*.

The object should be to secure land for the poor saints that are not able to get homes for themselves, but are willing to pay for the land as soon as possible. Those getting land in this way should not be furnished with a deed or title to such land, until it is paid for in full; nevertheless they should have credit for all they do pay from time to time. To keep the means of the company equal with the times, there should be lawful interest annually received; for, it should be remembered that land

will increase in value. The first that may get land on time from the company should have as near an equal burden to bear with others that may follow after them as possible.

If any of our people that have means to pay for their land desire to put sufficient means in the hands of the company to purchase theirs in connection with the balance, they should have their portion of land at its cost; provided, that it does not exceed in value the average of said land. This should be determined by the company. There would be no disadvantage to either party then, for large tracts of land can be bought cheaper in proportion than smaller ones.

All members of the company should be devoid of any object or desire to speculate for their personal interest, yet it should be understood in plain language by all concerned, that the company do not intend to give their property to be exhausted by merely a few people, while the majority may be in lower circumstances neglected in the cold world. Hence the necessity of carefully guarding against all disadvantages that may damage, or result in overthrowing the enterprize. That I desire should continue until all the poor people of the Lord from among all nations are comforted with a home in the borders of Zion. Please send me when published the articles of association.

DAVID M. WILLIAMS.

SANDWICH, Illinois,
January 28, 1870.

Bro. Joseph:

Having noticed in the *Herald* "a card to the saints," I, though one of the least of those so-called, respond to the call for those who have abandoned the use of liquor and tobacco, since the reorganization of the church, to step forward.—Not many years since, I became convinced that the use of such things was not good for man; and believing that God had spoken in these

last days for the benefit of man, I took Him at His word, and set a resolution that I would obey Him; and I must acknowledge that in a short time I lost all appetite for such things. I therefore recommend a similar resolution to all those who have formed an appetite for such evils.

Brethren try?

V. WHITE.

EASTPORT, IOWA,

January 27th, 1870.

Bro. Joseph:

On the evening of the 14th of January, 1870, after doing my day's labor, I felt unusually mild and well. My heart was filled with the Spirit of God as I thought upon his goodness to me. I had not retired to rest very long before I was dreaming. I dreamed that I was in about a ten acre lot or yard, nicely fenced in, with a road running by it, and a fine, large two-story house inside of the yard. There were also large shady trees up and down the street, to the west of the house. I seemed to be alone in the yard, walking up and down close by the side of the street, admiring the beauties of the night, when all at once, as I was looking at the moon, she increased to about three times her usual size. This she did twice, looking very red each time. There then came around me some little boys and girls. Travelers upon the street increased very rapidly. There were young men and women, and middle aged people came, and commenced walking down the yard close to where I was, with a slow and steady step. All was silence. But, suddenly, the moon was divided into halves by a straight line running parallel with the horizon, and the lower half was subdivided into three parts, by lines running perpendicularly, parallel to each other. In each one of these parts there appeared two stars, which were so bright that they dazzled the eyes to look upon. They lighted the earth considerably. The little boys and girls began to clap their hands and shout for joy, when they saw

the beautiful appearance the moon presented. About this time I called for a certain brother in the church but got no answer. The people around me began to look pale. They were filled with awe and wonder. Some of them said, "What can this mean?" I then began to talk to them. I asked them if they could now say that God had not shown forth signs in the heavens, and informed them that these were some of the signs of his second coming. Presently the dream left me, and I awoke.

J. B. CHUTE.

Extracts from Letters.

Elder Geo. H. Hilliard, of Jeffersonville, Illinois, writes: "Fathers Green and Morris have been in White Co., Illinois, and held Two a Days' Meeting. Father Green had the honor of leading three precious souls into the waters of baptism, one of them a Baptist minister. There is a good feeling among the people there. I purpose to accompany them next Friday to the same place, to hold meeting over Sunday, and organize a church. There were three old members there, three new ones now, and we hope and believe there will be more before we come away. The work is onward here; the people are investigating. We pray and work for God's kingdom to be established on the earth, that peace may abound. Our brethren are good and faithful. May the Lord speed his work."

Br. John Lewis, of Malad City, writes: "I have seen calls in the *Herald* from time to time for good Elders. I can say that we, in this place, have been visited by good Elders the last two conferences, viz, by Brs. Alexander and David Smith, Brs. Blair and Brand. During the two conferences we baptized thirty-three; some of them from other settlements, who have returned to their homes and have since or-

ganized branches. Our meetings at present are well attended. Three good Brethren have been lately baptized, and many more manifest good feeling toward the work."

E. B. Gaylord, of Tabor, writes: "Our branch grows slowly. There have been six baptized since I last wrote you, and prospects of more, if we are all faithful."

John A. McIntosh, writes from Farmington, Iowa: "I have just got through assisting in a series of Two Days' Meetings, which I think will result in good."

Br. Dobson, of Denison, Iowa, writes: "Myself and Br. Chas. Derry have been to Carroll and Calhoun Counties. We were gone from home nineteen days. Held eighteen meetings. Baptized five persons, many more are believing, and I think some of them will unite with the church soon. May God give them grace to overcome."

Conferences.

NORTHERN ILLINOIS District Conference held at Amboy, February 12, 13, 1870. Edwin Cadwell, president *pro tem.*; Stephen J. Stone, clerk *pro tem.*

Amboy Branch: 65; 4 children blessed since last report.

Fox River: 47 members.

Mission: 52 members; removed by letter, 4; died, 1.

Sandwich: 40 members. Children in S. school, 21; teachers, 3; books in library, 215. E. Banta, superintendent; W. Berry, librarian.

Plano: 91. Children in Sunday school, 65; teachers, 12; books in library, 175. J. D. Bennet, superintendent; T. J. Patrick, librarian.

The following elders reported:

By letter, Mark H. Forscutt. In person, Jacob Doan, W. H. Blair, S. J. Stone, Charles Williams, Elijah Banta, Alva Smith, James Mather, David Powell, Valentine White and Edwin Cadwell; also priests Ira Agan and Lewis Fowler; Teacher Wm. Leonard, and Deacon Silas Madden.

On motion, Jacob Doan and Elijah Banta were chosen a committee to appoint two-days' meetings.

The following are the appointments made:

Rochelle, Ogle Co., March 12, 13, 1870.
Mission, LaSalle " April 16, 17, "
Bro. Howard's, Kane Co., April, 23, 24.
Wilton, Will Co., Apr. 30 & May 1.
Amboy, Lee, Co., May 7, 8.

Preaching by Bro. David Powell.

Sunday morning, preaching by E. Banta, on Faith.

Afternoon, devoted to prayer and testimony; one child blessed.

Evening, preaching by E. Banta, on the Kingdom of God.

Adjourned to meet at Marengo, McHenry Co, Ill., May 14, 15, 1869.

Peace and harmony prevailed throughout the conference. The house was crowded to its fullest extent, and great attention paid to the preaching.

Original Poetry.

AN ACROSTIC ON PSALM CXXXIII.

BY ELDER T. J. SMITH.

Behold, O God, thou Prince, Divine,
How low the creatures thou callest thine.
Good we are not. But sin we love;
And aliens to thee, daily, prove.
How from thy ways we, wandering stray;
Pleasant, though, as flowers of May.
It was thy power that made the earth:
Is the same that gives us birth;
For thou art high and creatures we,
Brethren of thy paternity.
To thee we bow and humbly pray;
Dwell, by Spirit, in our hearts of clay.
Together bind us, as thou and Son;
In heart and action, make us one.
Untily give us, for thou hast said,
It is vain to pray in discord.
Is it thy will and we deserve?
Like Christ, thy Son, forgive and love.
The gem of wisdom, us bestow:
Precious, the most, of all below.
Ointment, most dear, will not compare,
Upon the head, with it, so rare.
The Tempter's snares, oh help us shun;
Head his efforts, with hopes e'erthrown.
That as from realms of endless light;
Ran, thou him, to the earth in might;
Down let thy wrath with mercy, small,
Upon his head, in vengeance, fall.

The day of his doom hasten on;
Beard him as a lion in his den.
Even as in shame, was o'erthrown
Aaron's calf; oh then cast him down.
Beard him there, and in chains of night;
That as he, who loved not the light
Went not back to the joys of heaven;
Down in the Pit his part be given.
To us, our Father, give the power,
The love of self to ever conquer.
Skirts ever clean, and hearts as pure;
Of thee, we most meekly implore.
His mantle give, e'on Christ's, thy Son;
Garments too, in righteousness worn.
As on him thy rich love did flow;
The same on us, oh then, bestow.
Dew is to grass, as love to th' heart,
Of love, most fond, to us impart.
Hermon, most fruitful, green and fair,
And Lebanon's streams flowing there;
As far as they above compare,
The barren waste; the wheat, the tare;
Dew drops, the gall; the Spring, the Fall;
That love of thine, transcends them all.
Descended be thy Spirit, free,
Upon us bestow charity.
The true faith, give, and may it prove
Mountains as mole hills, them remove.
Of all thy gifts, this we implore;
Zion be ours, forevermore.
For she's our hope, oh set her free,
There let us dwell and thy face see.
The humble prayer now sent to thee;
Lord, us grant, in love and mercy.
Commanded be us, and we'll sing,
The praises of our God and King.
Blessing and honor to him be given;
Even all on earth and in heaven.
Life eternal, He's given to man,
Forevermore, Amen, Amen.

Selections.

Terrible Earthquake.

The telegraph brings us the news of a terrible earthquake that has visited Peru and Ecuador. Ten cities and towns have been destroyed, and the loss of life has been estimated at the frightful aggregate of 32,000 souls! Among the cities destroyed are Arequipa and Arica, in Peru. The former was the capital of the Department of the same name, and one of the best built and most beautiful cities in South America. It was situated about 450 miles southeast of Lima, and at an altitude of about 7,850 feet above the level of the sea, on the plain.

of Quilca. It had a square, ornamented with an elegant bronze fountain, a cathedral, several churches, three nunneries, six convents, a college and a hospital. The houses were all of stone, with thick walls and vaulted roofs, and generally of only one story, to insure safety from the shocks of earthquakes which have frequently visited Arequipa. It has been laid in ruins on four different occasions, and has received serious injuries on many others from less violent shocks. The town of Arica was formerly a flourishing seaport, from which the products of the celebrated Potosi mines were shipped. It once had a population of 30,000, which had dwindled at the last enumeration to about 3,500. Our readers will remember that the noted Harry Meiggs had entered into a contract recently to build a railroad to Arequipa. The immense loss of life reported and the destruction of over three hundred millions worth of property, ranks this as the most disastrous earthquake recorded since the fatal catastrophe in which Lisbon and 60,000 inhabitants perished in 1755.

Unity of Christendom.

Rev. Dr. De Koven, of Racine college, lectured in Grace (Episcopal) church last evening, under the auspices of the "Chicago Church union,"—his subject being "The Unity of Christendom." His text was taken from the 17th chapter of St. John, 20th and 21st verses:

"Neither pray I for these alone; but for them also which shall believe on me through their word;

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

The words of the text are the dying prayer of the Savior of the world. The unity of Christians was the sole object—the unity of Christians, that the world might be converted. The unity for which Christ prayed is specifically defined in the words of the text. The unity between the Son and Father is expressed in the words, that the Son is of the same substance as the Father. God made of one blood all the nations of the earth. The unity of God's church is the unity of a living body. It was for the conversion of a lost world.—The success of the missionary work depends upon the unity of the church. It is difficult to convert the heathen, when churches are opposed to each other. From the unity of the church, therefore, outward and inward, must depend the conversion

of the world. Compare the church of the nineteenth century with that of the pagan, and see the great progress that has been made. Our Lord's prayer must be fulfilled. It would be treason to doubt it. Can we doubt that the sacrificial prayer of the great High Priest must be answered?—However impossible it may seem, the holy Catholic church, now rent and tossed and divided, must be made one, and thus glorify the Lord Jesus Christ. Nations are being drawn nearer and nearer together. The conquests of science and skill bring men nearer and nearer together. It must mean something that lands heretofore deemed inaccessible are being daily opened to travel and trade. A generation is watching the results of the attempt to secure a unity of those who worship the living God.

The statistics of the Methodist Church North, for 1868, and of the same denomination South, for 1867, have been completed. The total of ministers and members for the church North is 1,255,074, an increase of 109,479 over 1867. The total for the church South is 535,040, an increase of 29,982 over 1866. The Southern Church has suffered a loss of 24,570 colored members, occasioned, it is believed, by the change to other churches, and the formation of separate negro conferences. Its increase of white members is 53,080, more than ten per cent upon its total of white membership, 410,404, as reported in 1866. The means of comparing the colored membership of the two churches are not accessible, the negro conferences of the Church South having their own minutes. Of traveling preachers the Northern Church has 8,481, an increase of 477: the Southern Church, 2,389, an increase of 75. Of local preachers the Northern Church has now 9,898; the Southern Church, 3,952, making a total of preachers, traveling and local for the Church North, 18,375, and for the Church South, 6,341; and for both churches, 24,720.

There is in youth a beauty and purity of character, which, when once touched and defiled, can never be restored; a fringe more delicate than frostwork, and which, when once torn and broken, can never be re-embroidered. He who hath spotted and soiled his garments in youth, though he may seek to make them white again can never wholly do it even were he to wash them with his tears.

Miscellaneous.

JUST RECEIVED AND FOR SALE.

Five hundred Books of Mormon, price, best bound, \$1 50; common bound, \$1 30.

NEW TRACTS.

The Bible *versus* Polygamy. A 14 page tract, by Elder David H. Smith, \$1 90 per hundred; 30 cents per dozen; five cents a single copy.

THE NARROW WAY.

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\$1 30 per hundred; 20 cents per dozen; four cents a single copy.

SPIRITUALISM.

A 20 page tract, by Elder Thomas W. Smith, \$3 00 per hundred; 40 cents per dozen; six cents a single copy.

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Of ALL moneys received for Church purposes at Herald Office, between

Feb. 19th, and March 4th, 1870.

In all cases, the amount preceding the name is the amount received at one time for *all purposes*. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be *greater* than the present whole No. of the HERALD, the difference shows the number paid for *in advance*; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

AGENTS.—(\$3,00) per E. C. Brand—(\$1,00) per W. H. Hazzledine—(\$3,00) per G. W. Tibbits; for N. Tibbits 217—(\$6,25) per J. Goodale; \$3 J. Goodale 220, \$3, R. C. Hendricks 220, \$0,25 H. Minton—(\$7,50) per J. Cook—(\$200,00) per George Sylvester; for William Hill—(\$2,00) per R. C. Elvin; \$1,74 for George W. Rush 205, \$0,26 R. C. Elvin—(\$5) per G. H. Hilliard; \$3 J. B. Prettyman 205,

\$0,25 W. M. Simkins, \$0,50 J. Cates, \$1,25 G. H. Hilliard—(\$1,65) per W. Franklin; \$1,15 W. Franklin 212, \$0,50 S. Howard—(\$3) per S. Longbottom; for H. Y. Smith 216—(\$55) per W. W. Blair—(\$4) per T. Dungan; \$2,25 M. Singley 210, \$1 N. Singley 200, \$0,75 T. Dungan—(\$0,80) per J. Foreman; \$0,50 P. H. Rensimar, 30c J. Foreman—(\$3,50) per W. W. Blair; \$2 J. Hennefer 204, \$1,50 W. Townley 208—(\$200) gold, per T. J. Andrews—(\$0,50) per D. S. Holmes; for R. E. Bean.

Twenty-five cents each—J. W. Johnson, W. T. Curry, J. J. Kaster, J. W. Johnson, A. G. Weeks.

Thirty-five cents each—C. H. Myers, J. Batton.

Fifty cents each—A. Marchland, D. P. Congdon 199, S. Butts 200.

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Various sums—\$5 G. A. Smith 218; \$3,50 J. Heger 216; 5c M. E. Mefford; 45c P. B. Cain; \$1,25 J. Beard; \$1,85 J. B. Jarvis; \$2,50 R. L. Ware 218; \$2,80 N. W. Cooper 204; \$2,20 H. Tyler; \$3,25 O. Madison; \$5,50 I. L. Bear 204.

MARRIED.

At the residence of the bride's mother, near Council Bluffs, Iowa, February 13th, 1870, by Elder R. C. B. Elvin, R. M. ELVIN, of Nebraska City, to EMELINE A. HARTWELL.

DIED.

At Brookfield, Ohio, November 1st, 1869, ELIZABETH, daughter of John and Elizabeth MORGAN, aged 17 months.

At Woodriver, near Bethalto, Illinois, January 29th, 1870, of lung fever, MARY ELLEN RICHARDSON, aged seven years, three months and nineteen days.

She was a loved member of Bro. Wm. Owen's Sunday School class.

Punctuality is not a large sounding word, hence not a few of us are a little inclined to undervalue its importance; yet this is wrong, for to punctuality we owe, in a measure, our success in many an undertaking.

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LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. XVII.

PLANO, ILL., APRIL 1, 1870.

No. 7.

COUNCIL BLUFFS.

Mr. Editor:

The inconvenience and expense to which the members of the church in Council Bluffs City, Iowa, had for a long time been subject, in renting halls for worship, induced them to consider the propriety of making an effort to build a house of their own. Much had been said prior to November, 1868; but it was not until that time that any decisive steps were taken.

About the middle of the month, a special meeting was called. Knowing the object of that meeting, most of the members attended. The subject was presented, and an invitation given for all to present their views as an evidence of the wish of the members.

But little was said before a motion prevailed to build a house of worship, without a dissenting voice. It was decided to put up a frame building 24x50 feet. A building committee was appointed and empowered to act in the name of the church. The committee prepared a subscription list, headed as follows:

TO THE BRETHREN AND FRIENDS.

We, the undersigned, agree to give

WHOLE No. 199.

the several sums affixed to our names, for the purpose of erecting a house of worship, to be used and owned by the Church of Jesus Christ of Latter Day Saints; the cost of said building and lots not to exceed two thousand dollars; to be located within the corporate limits of Council Bluffs, Pottowatomie Co., Iowa.

This was first presented to the members for their signatures, with what amount they felt disposed to give, leaving them to be their own exactors.—After this, some of the citizens were waited upon; and, although many refused, a goodly number signed, some liberally, others not so liberally, while others promised aid as soon as we commenced to build. When Three Hundred Dollars were promised, and having faith that more would be forthcoming in due time, the committee secured a lot in a central location at a cost of Five Hundred Dollars.

By this time, cold weather had set in. The ground was frozen, which rendered grading difficult, but as it was necessary to grade some before the building could go up, and as some of the brethren could and did desire to labor in the winter season, whereas in the spring they would have to be laboring for

themselves, it became a matter of policy to do as much work as possible in the "winter of our discontent," therefore with pickaxes, shovels and spades, strong arms and willing hearts, the frozen ground was made to fly.

The grading being done the committee made arrangements, purchased, and put the lumber on the ground as quick as practicable; and with Jarius Putney as "master builder," and a goodly number of jack carpenters as assistants, the frame went up like magic. The cornice and inside work did not proceed quite so fast; yet, we held meetings there in May, and in June, 1869, we had it so far completed as to have it dedicated, since which time other improvements have been made.

As stated above, the length of the building is 50 feet, breadth 24, with a twelve foot ceiling. There are four windows on either side, a pair of large paneled doors in front, one common door on the back end, one side of the stand. To the bottom of the windows all round the house is wainscoted, above that, the walls and ceiling are plastered. The wood work inside has two coats of paint. The seats are plain but serviceable, with backs, stained and varnished. The stand is eight feet long, five wide; raised about ten inches above the floor. This raise may appear to some not sufficient, but when one is elevated thereon, he has a good view and seems not too high nor too low, for the congregation. It is, as Bro. David remarked, an easy house to speak in.

You will discover, Mr. Editor, that we had neither fashion, nor style; yet it is inviting enough for all classes, should they feel disposed to visit us; and we believe most of the brethren and sisters are well satisfied with their new house.

The total cost of lot and building is sixteen hundred and forty dollars. Our subscriptions have been as follows:

From Citizens of Council Bluffs,	\$280,00
" North Star Branch	11,00

From Crescent City Branch	-	18,00
" Union Branch (cash)	-	7,50
" " " (labor)	-	15,00
" North Pigeon (labor)	-	16,00
" Boomer (labor)	-	10,00
" Union Grove	-	1,00
Total	-	\$357,50

Near thirteen hundred dollars has to be paid by the members of Council Bluffs branch; which sum they have raised by subscription; proceeds from social parties; except three hundred dollars, which is our present indebtedness. Of this sum however, there remains seventy dollars on the list, promised, but not paid. A portion of this we look for; but the greater part we look upon as a bad debt; such things will happen even in church building. Yes sir, as of old, so in some instances now; some say they will work, but work not.

While we have met with some adverse winds, we have been enabled to take a tack about and our little bark has kept afloat, and we have got thus far towards completion. Great credit is due the majority of the saints for the noble part they have taken. The deed for the lots will be made to "Israel L. Rogers, Bishop of the Church of Jesus Christ of Latter Day Saints, and his successor in office, in trust for said church;" this is by the common consent of the church. It thereby becomes the *bona fide* property of the church, and we understand that no disposition can be made of said property, only by the direction of a General Conference, and that no such steps will be taken so long as there is a congregation, or any members of the church in Council Bluffs that want to use it.

The readers of the *Herald* will hereby learn our course of procedure, and our present financial condition, should you deem it worthy of a place therein; and should they have felt themselves slighted, in not being appealed to before, there is yet a chance to help us. If we get no more help, we hope in about

two years from the time we commenced to build, to have it clear of debt; if helped, sooner.

Your's &c.,

J. C.

[A Manuscript of 1833. Author unknown.]

THE GIFTS OF THE SPIRIT.

[Continued from page 165.]

KNOWLEDGE.

What is spiritual knowledge?

It is inspiration; which is the light or instruction given by the Spirit to the mind of man.

"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." Job xxxii. 8.

How is it received?

A man may be said to receive spiritual light when the Spirit enlightens his mind to see the errors in doctrine that himself or others may have embraced, and to perceive the truth when it is presented to him.

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and seal-eth their instruction." Job xxxiii. 14-16.

By the personal appearance of Christ;

By an audible voice,

By visions,

By the ministry of angels,

By dreams.

When man fell from God, the Spirit of God was grieved and departed from him, leaving him for a time in a state of darkness; but as the woman had received the promise that her seed should bruise the serpent's head, and that seed was Christ, which John says was the true light that lighteth every man that cometh into the world, thus showing that it was the design of the Almighty that every man should be enlightened by that true light, it became necessary that a measure of that Spirit should be restored to man. This he received

through the atonement of Jesus Christ in fulfillment of the promise made to the woman; and it is by the light of the Spirit of God that our spirits have any ability to choose between good and evil.

A good spirit brings spiritual light that we may choose what is good. An evil spirit brings darkness; and man by nature being in a fallen state returns to evil through that darkness, or for want of that spiritual light. Man fell from righteousness to iniquity and must have remained in darkness but for a measure of the Spirit which was restored to him. Hence we see at once our dependence on God for a measure of this Spirit, thereby making it possible that we might be saved. Through the light of this Spirit the sinner turns to God; receives the ordinances of baptism and the laying on of hands. Then it is the office of that same Spirit; namely, the second Comforter; to give him light and understanding to guide him into all truth and show him things to come.

"I have gotten a man from the Lord," that is, she had received a partial fulfillment of the promise, and she had now gotten a man to receive the Spirit of the Lord and thereby to bruise the serpent's head.

The serpent's head was partially bruised before the coming of Christ through the light and power of his Spirit, that man might render obedience through the light given him; and through that obedience should help to overthrow the kingdom or power of Satan.

Stephen withstood the spirit of the Devil in the Pharisees. See Acts vi. 10.

Paul overthrew the same spirit in the woman that followed them that had the spirit of divination. See Acts xvi. 16.

No doubt Eve was very sorrowful after the fall, when she experienced the change and thought of its effects on her posterity; hence her exclamation, in hopes that a measure of what she en-

joyed in Paradise might be restored.—I have gotten a man for the Lord to counteract the schemes of Satan and to bring back the happiness we had in Eden.

Satan was on the watch; and when the first man that was born of woman came into the world, he obtained so much influence over him as to induce him to kill the second;—but the third seed received the holy priesthood or power of God to overcome the power of Satan.

God gave this spirit in a great measure to Moses, Joshua and many others.

For what was it given?

It was one of the gifts given to confirm the evidence or testimony of the apostles to the truth of the gospel.

“Even as the testimony of Christ is confirmed in you.” 1 Cor. ii. 6.

By it was given prophecy and revelation; and all scripture came by inspiration of God. It was also given to confirm the faith of believers:

Light or instruction is sometimes given for spiritual or temporal salvation, either present or future.

The work of the light of the Spirit is to reprove; to remind the world of sin; “because they believe not on me.”

The Holy Spirit gives the light or power to the word by which reproof and conviction are produced;—this is the first operation of the true light. Of righteousness—“because I go to my Father, and ye see me no more.”

They were now about to lose the instructions of righteousness taught by Christ; but the Holy Spirit, or Comforter, was to enlighten their minds to receive the word and thus instruct them in righteousness, and remind them of a judgment to come.

The true light was to be with them even to the end, to point out to them a righteousness to be obtained through the light, or assistance of the Spirit, and to which they must attain or they could not inherit eternal life through the death of Christ; who, being righte-

ous was not judged, even they also must attain to righteousness to escape judgment. See 2 Tim. iii. 16, and John xvi. 8, taken in connection.

Spiritual knowledge is given by the personal appearance of Christ to St. Paul.

“And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.” Acts xxii. 10.

Spiritual knowledge is given by an audible voice.

“Then the Spirit said unto Philip, Go near and join thyself to this chariot.”—Acts viii. 29.

Spiritual knowledge is given by visions.

Peter received instructions respecting Cornelius in a vision. See Acts x. 20.

Visions are of two kinds; either open, or closed.

An open vision is when the prophet appointed by God receives answers and revelations from God:

A closed vision is when the prophet of God cannot obtain answers or revelations from God; but revelations are given to some of the minor prophets.

Spiritual knowledge is given by the ministry of angels. Cornelius

“Saw in a vision, evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.” Acts x. 3.

Spiritual knowledge is given by an angel from heaven.

“And the angel said unto him, [Peter], Gird thyself, and bind on thy sandals.”—Acts xii. 8.

Dreams are of three kinds; natural, heavenly, or diabolical.

A natural dream is a futile conception of the mind.

“For in the multitude of dreams and many words there are also divers vanities.” Eccl. v. 7.

A heavenly dream is one in which spiritual perception is given, and by which light and knowledge are obtained in a dream.

"God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore." 1 Kings iv. 29.

A diabolical dream.—"The diviners have seen a lie, and have told false dreams." Zech. x. 2.

They are given to mislead and sometimes produce a strong delusion; so that the mind becomes confirmed in error. This will not be the case with those who are lovers of the truth, and are willing to have their actions tried by the word of God.

"For whatsoever is not of faith [in God and in his word] is sin." Rom. xiv. 23.

There is another degree of knowledge that was given to the church in general, and is what the apostle John calls the true light that lighteth every man that cometh into the world; and by obeying its teachings men will be saved. This is before baptism. The other, which is the gift of the Spirit and is received after the laying on of hands, was given to confirm the faith of believers; and by it the church received revelations.

Who among the prophets and apostles possessed it to the greatest degree?

Moses. He had more revelations from God than any other man; except John, who was shown all that would befall the church in the last days.

FAITH.

What is spiritual faith?

It is the power by which God works. A peculiar impulse that came upon the apostles and prophets when any difficult matter was to be performed, which inwardly assured them that God's power would enable them to perform it.

How is it obtained?

It is a gift of the Spirit, and we only know it by its effects or fruits.

This kind of faith was, and is, given only to certain individuals, the first of whom we have any account, was Enoch.

This faith is preceded by some manifestations from God; by which it becomes very strong; and as Enoch no

doubt received many manifestations from God, his faith became so powerful that the earth could not hold him.

Adam lost this faith through disobedience. See Josh. x. 12; Isa. xxviii. 21; Hab. iii. 11.

Joshua knew by revelation that God had determined to destroy the Amorites; and the hail-stones which slew more than the children of Israel did with the sword, confirmed it, and also shewed him that this was the time; and being endowed with the wisdom of God similar to Moses, he could by that wisdom know that God would hear him; therefore he spake to the Lord, who permitted him to stop the sun upon Gibeon and the moon in the valley of Ajalon. This perhaps is the most striking example of the power of faith in man on record, this power being in exercise twenty-four hours. We see then

1st. It must be exercised for God's glory.

2nd. Manifestations from God precede it.

3rd. We must be sure that it is entirely agreeable to his will.

4th. That it is the right time.

5th. The person exercising this faith has sufficient wisdom to direct it.

By faith we understand that the worlds were framed, by the word of God, (see Heb. xi. 3), which shows that it is by faith that the Almighty works; and when a man performs a miracle he exercises a part of the same power that the Almighty did when he framed the earth. All things were made by Christ and without him was not any thing made that was made.— See John i. 3.

"The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John xiv. 12.

That Christ exercised almighty power, no one will doubt; and if his followers are to do greater works than he did they will exercise the same power that he did.

"So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel." 1 Sam'l. xii. 18.

Elijah had power from the Lord over the rain, so that it rained only according to his words. See 1 Kings xvii. 1.

He exercised this power three and a half years. It was given at particular times and on certain occasions to point out to the world that the person who possessed it was sent of God; and as mighty miracles in the name of Christ are the fruits of this faith, the world by those miracles would be convinced that this was the church of God, and the person performing it was a true follower of Christ.

THE GIFT OF HEALING

Is the power given by the Holy Spirit at particular times to cure diseases, and was promised to all that believe in Christ. See Mark xvi. 18.

How is it received?

It is received through that spiritual perception that brings faith, and therefore the strength of faith is in proportion to the spiritual perception on any one subject.

It was the intention of the Almighty that all the gifts of the Spirit should be in full exercise in the church of Christ; and as they were commanded to come out from the world and live holy lives, which would condemn the world, who would then persecute them, it became necessary that they should have the means of cure among themselves.—James exhorts them to confess their faults one to another, and to pray one for another that they may be healed. See James v. 16.

The prayer of faith shall save the sick, and the anointing with oil in the name of the Lord was not only to restore the body to health, but to obtain remission of sins and thus restore the sinner to the favor of God.

THE WORKING OF MIRACLES.

What is a miracle?

It is a supernatural work of faith performed by the power of God; or an effect produced in nature which is opposed to its laws, or such as its powers are inadequate to perform. It is a gift of the Spirit.

The believers can have faith to receive it, but they do not obtain it by faith.

We find that previous to the resurrection of Christ the apostles could not cast a devil out of a child. When they enquired of the Savior why they could not cast him out, he informed them that it was because of unbelief, and if they had faith as a grain of mustard seed nothing should be impossible unto them. See Matt. xvii. 20.

After the resurrection, Peter raised the dead; hence we suppose that his faith had become much stronger.

"And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Luke x. 17.

Had the seventy more faith than the twelve?

It was given as a supernatural proof to the world that this was the Church of Christ, and that Christ was the Son of God.

It appears to have ever been the sense of mankind that he who has a divine mission to effect some extraordinary purpose, can give a supernatural proof that he has received the extraordinary commission.

In view of this, God instructs Moses what to do when Pharaoh should speak unto him, saying, show a miracle. See Ex. vii. 9. Inasmuch as a miracle would convince the honest of heart that the church was possessed of supernatural power, they would be naturally led to enquire into its doctrines, and attend its teachings, and would by this means be convinced of the truth; and thus the church would continue to increase, and the losses that would occur

through persecution and death be made up.

PROPHECY.

What is prophecy?

It is the operation of the Holy Spirit on the minds of men by which they are moved to predict future events. See 2 Peter i. 21.

It was given for a sign to them that believe;—to foretell events that concerned the church, and to point out its state in different ages of the world; to show what would take place in the last days; also to point out the sufferings and death of certain believers; any calamities that were about to fall on the church,—and the heresies that would arise in the church. 2 Thess. ii. 3-12.

How is it received?

There are five, and perhaps six kinds of revelation, by which prophecy is received.

1st. By the personal appearance of Christ. Paul saw Christ. Acts xxii. 8.

2nd. By an audible voice, sometimes accompanied with emblematical appearances. Dan'l. v. 5.

3rd. By visions, which took place either in the night, (Acts xvi. 9), in ordinary sleep; or when the person was cast into a temporary trance by daylight; (Acts x. 10), or when about their ordinary business, (Acts ix. 10).

4th. By dreams.

5th. By the ministry of angels, they appearing in human bodies and performing certain miracles to accredit their mission. Judges vi. 11-21.

6th. By the powerful agency of the Spirit of God upon the mind, giving it a strong conception and supernatural persuasion of the truth of the things perceived by the understanding.

DISCERNING OF SPIRITS

Is that spiritual discernment, which would detect a false miracle, or a pretender to revelation.

It was given to preserve the church from the corruptions of Satan, whether in doctrine or professors. It is for

want of this gift that the faith once delivered to the saints was lost; its ordinances misunderstood and the thick darkness sent that covers the world.

It was one of the most important gifts received by the church.

The Apostle John warns the brethren not to believe every spirit, but to try them to see whether they be of God or not. 1 John iv. 1.

Many false prophets are going out into the world; and Paul instructs the church, that when any prophecy, one having this gift shall judge or try the spirit by which the prophecy was given.

By this gift Peter detected the hypocrisy of Ananias and Sapphira; also the iniquity in the heart of Simon. Acts viii. 21.

SPEAKING IN TONGUES

Is speaking in languages that the persons speaking have never learned.

It was given for a sign to them that believe not. 1 Cor. xiv. 22.

By it the gospel could be preached in all parts of the world and to all nations in their own language, and that too, more forcibly than it could have been by any person learning a different language than their mother tongue.

It was a manifestation of the presence of the Spirit, which would confirm and strengthen the faith of the believer, and by it was given spiritual instruction and exhortation.

INTERPRETATION OF TONGUES

Was given for the edification of the church by interpreting what had been spoken in tongues; also to confirm the testimony of the discerning of spirits.

As the Spirit of God is all good, and no evil; consequently nothing spoken in tongues by the Spirit could be evil; therefore should this gift be given by an evil spirit, the interpretation of tongues and the discerning of spirits would both agree and detect it, and their joint testimony would confirm the church that they were right.

CHRISTIAN GRACES.

A Series of Consecutive Articles:

BY ELDER T. W. SMITH.

VIRTUE.

[Continued from page 173.]

Intellectual strength is also to be attained. Under this head we include an understanding of countries, kingdoms, laws, sciences, arts, literature, and of every principle that can produce an enlightened mind.

Ignorance of everything else than that Joseph was a true prophet; the Book of Mormon an inspired record; and the first principles of the gospel, is inexcusable in a Latter Day Saint.

It may do for others to thank God that they are not "*educated* for the ministry," and that they have no "book larnin;" but for us it will never do. Such a position conflicts with the injunction "Get wisdom;" and the teaching of the Spirit through Joseph that the saints should be:

"Instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are, things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things * * * to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."—D. & C. lxxxv. 21.

That an acquaintance with Astronomy, Agriculture, Architecture, Botany, Chemistry, Entomology, Geology, Geography, the Law of Gravitation, History, Hydrography, Hygienic laws, Horticulture, Hierography, Ichthyology, Law, Magnetism, Manufacturing, Mechanics, Natural history, Oyrology, Pathology, Philology, Philosophy,

Physiology, Politics, Rhetoric, Stenography, Therapeutics, Topography, and a general acquaintance with the Signs of the times, passing events, and everything that can give wisdom and understanding, is included in the above exhortation of the Spirit, I suppose few will deny. Education therefore in every legitimate direction is required of us, especially of the Elders. When ignorance is bliss, it will be folly to be wise, but till then wisdom is to be desired more than gold; yea, more than fine gold.

The time may come when the Elders will come in contact with minds who will not content themselves with an appeal to the written word of God to settle controverted points, but will oppose the truth by science and philosophy; and by virtue of a multitude of learned phrases, and specious reasonings, will seek to darken counsel with words of worldly wisdom, and the common mass will not see the truth because of its very plainness. The people are getting posted in these matters, and random statements of an historic or scientific character, prejudice their minds against every Elder who makes them, no matter how honestly he may do so.

It may be urged that if we get learning we may depend on our own strength and not rely upon the aid of the Spirit. To this we reply; that there is no necessity for it. A man who clothes his words in correct and pleasing language, can just as much desire and pray for the Spirit to impress his teaching upon the hearer as the other. Furthermore, a man can feel just as proud of the gifts of the Spirit, and boast of them as well as another can boast of his intellectual attainments. If not, why the injunction that they should not boast of spiritual gifts?

God is to be thanked for giving one the favorable circumstances under which he received an education.

Paul is said to have been learned, yet he could say that it was by the

grace of God that he was what he was. His success as a preacher was not hindered by his learning.

Who, as a general thing, are the most successful laborers among us? Who are moulding the minds of our youth, the hope of Zion? Are they those (if there are such) who despise education—or those who are qualified to teach by an acquaintance with history, physical, political, natural and theological?

Physical strength is also a desirable and necessary attainment on the part of saints.

The order with us should be "a sound mind in a sound body."

The former day saints were exhorted to glorify God in their bodies and spirits, and were urged to present their "body a living sacrifice, holy and acceptable unto God," which was their reasonable sacrifice. It would have been highly offensive in the days of Moses for any to present to the Lord a sickly, weak and disabled offering. It was to be "without blemish and without spot," the purest and best of the flock. How can we offer an "acceptable" sacrifice of our bodies if they are unhealthy, impure, and defiled by poisonous drugs, narcotics, and stimulants, and deformed by the foolish and ridiculous fashions of the day? What more right, moral or physical, have I to chew or smoke tobacco, take snuff, drink rum; scald my throat and stomach with hot drinks; fill my blood with scrofulous humor by inordinate pork-eating, (the term *scrofu* meaning a sow), and thus make it unfit for the Master's use, than I would have to tread with unhallowed feet the Holy of Holies, or give the consecrated bread to dogs; or to use the consecrated oil to soften my boots, or add a gloss to my hair? That which is sanctified or set apart to the Lord's use, no man can use for unholy purposes with impunity. If I give my body in a covenant with God, as a sacrifice to him, I forever deprive myself of the right to

use it in any other way than that which will accomplish the object of the sacrifice; it is not mine.

A man could with as much propriety pour a portion of alcohol into the holy oil used to anoint Aaron's head, or put snuff into the bread of the sacrament, as to pour whiskey down his throat dedicated and consecrated to God; or snuff pulverized tobacco into the nose. Or swing a censer filled with burning segar stubbs and smoking and nauseating pipes, and offer the the sickening odor to God as sweet incense; as to make a censer of his nose, and dull his brain by the penetrating narcotic ethereal agency that steals its way through the several nerves that reach the brain, in the nose and mouth, and send a poisonous vapor into his lungs with every inhalation, vitiating the pure oxygenated air so necessary to proper blood-making action? I have not a right to squeeze my waist into an hour glass shape; or force my lungs out of their place, seriously impeding their action by the unnatural and unhealthy pressure of the lower ribs forced in by my attempt to improve the "human form divine." Neither should I attempt to coax an acquaintance with an inflammation of the brain, by piling upon the back of my head the attractive (?) chignon; and by the undue heat created in the region of self-esteem, cause that otherwise valuable and useful organ to change to an excessive self complacency, and a consequent "thank-God-I-am-better-than-other" — women.

Seriously, erring fellow mortals, if our bodies are to be the temples of the Holy Ghost, and if they belong to God; had we not better stop a moment and reflect, whether it is not our "reasonable service" or duty to present them as pure, as symmetrical, as beautiful as possible, and leave them remain as near perfect and adapted to God's uses and purposes as originally designed? If God will destroy a defiled temple, as

the apostle argueth, had we not better begin to purify ours?

Physical strength is closely related to physical beauty.

Beauty of the face is but a small part of physical loveliness. Well developed limbs; full, expanded chest; tireless muscles; graceful motion; free, elastic step; a perfect form, as God made it, claim our admiration more than a pretty face alone.

The aping of foreign and foolish fashions; the eat-and-chew-after, style of eating; the irregular seasons of eating; the late-retiring and late-rising; the novel-reading, inactive life of many, is creating a feeble race among Americans.

The present generation is said to be "weaker and wiser" than the preceding one; and the next, it is supposed, will be more so.

The "weaker" part of the sentiment we admit, but the "wiser" we hardly credit. They *are* weaker because they lack wisdom. To "know thyself" is a part, and a considerable portion too, of wisdom.

To be ignorant of the laws of anatomy and physiology, and of the laws of life; of health and cure, or hygien-therapeutics, is criminal in these days, when unnatural ways of living seem to be paths this fast age prefer to run in.

It is a false modesty, and a dangerous and uncalled for delicacy that forbids an early education in the laws and principles that govern human life. We should know how we are formed, and why we are thus formed. How to eat, drink, sleep; to keep well, and perform all the sacred duties required of us by the Being who placed us here.

Parents should know whether they have a right to bring into the world unhealthy or diseased offspring,—made so because of their own diseased organisms; thus entailing upon their offspring a hereditary, chronic disease, which will prematurely send them into their graves.

I have a right to pure food, pure air, and pure blood; and it matters not whether my days have not begun to be numbered or if they be rated by days, months, or years. I have the right to have them, and no one can righteously deprive me of them.

The golden rule, so called, that requires that as I would that others should do to me, I should do even so to them, is far more expansive in its meaning than in applying to political or pecuniary considerations merely. I must not inflict an injury on an unborn "image of God" by placing myself under conditions that make that injury inevitable. To the general claim of human nature we can say, Eat proper food.

We claim no right to decide for another, only to state, if need be, what food has by chemical analysis been demonstrated as unfit for food. What might be agreeable and health-giving food to me, might be exceedingly distasteful and positively injurious to another. Why so? Because the human family are not adapted to the use of any general or common diet, or because by reason of various circumstances, states or conditions, which the system has been subjected to, either personally or by ancestral influences, (the latter we most confidently believe), the only truly natural appetite can be found in the original pair, and their natural food can easily be ascertained.

Eat proper food. Let philosophical principles, reason and adaptation decide what is proper, not a capricious appetite.

Drink such liquid as the human system needs, and at such a time as is needed. Neither hot drinks, nor strong drinks, come under that head.

Sleep at the right time; dress reasonably, healthfully; exercise sufficiently; and avoid all poisons, whether breathed into, eat into, or drank into the system.

As a last item of vigor, strength or *virtue*, is that of strength of *character*.

Be original; be independent; do not believe a doctrine because your grandfather believed it unless it is reasonable and true as well as antiquated. Express your opinion freely; at all times charitably, and courteously. You have a right to your opinion as has any one else. Be resolute, and cling to your views till they are proven false; then yield them for something better. You may be called fickle-minded; but it is better to change the mind often, than to retain an error for fear of ridicule. Better be a weather-vane and point in different directions—for you can point at but one way at a time—than a dull, lifeless log half buried in the mud by the roadside. Add to your faith VIRTUE.

PLAIN THOUGHTS FOR THINKERS.

[Continued from page 133.]

Besides the "Complete and Effective Publishing Department for the Church" urged in my former article, and the question of "A Gathering," so ably set forth by Bro. Ebenezer Robinson in *Herald* No. 189, and agitated by a number of other brethren since, there are two other questions of vital importance to the church, which must, sooner or later, be considered, formally, by the body, and legislative enactment be had upon them, or the growth of the church be very much retarded. These are our Missionary Enterprise, and the nature and degrees of authority belonging to the several quorums of the church, considered in their relation to and bearing upon each other.

OUR MISSIONARY ENTERPRISE.

From our earliest inception of divine truth, we are anxious that the graciously imparted Spirit, which is to us a Comforter indeed, shall have free course and be glorified by the preaching of its truths and their acceptance among all people; and we think and say that

we ought to have an efficient ministry, who shall devote themselves fully and unreservedly to the great work of preaching the gospel and administering its laws, ordinances and blessings, in the church and to the world.

It seems to me, however, that we have not all looked at this subject in a practical manner. We remember the Lord's injunction, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest," and we obey it in letter, and some but not all in its spirit too. Some of us pray; Oh! yes. We pray fervently that "The house of the Lord may be fully established, the gospel be preached, and the printed word go forth to all nations."

Yes, we do more—we watch as well as pray. But how? We watch the men appointed to build the house; we pray for their success; but *do we* take hold of the stone, the trowel, the hammer, the chisel, or even a nail to drive, to help the workmen for whom we pray? We pray for the gospel to be preached, and earnestly desire Bro. Joseph's "Good Elders;" but do we take his advice, and strive to become good and efficient ourselves? I will give the result of some of my observations of men, of elders too, in their policy on this subject.

These elders, who are non-working, yet watching and praying elders, attend at the hour of worship—they are at their place as listeners, and they feel a degree of the Good Spirit, as the faithful, working elder's bursts of Spirit-eloquence enchain the attention of the audience; and if they would but retain the good influence they feel, they too would astonish even themselves; but, alas! as soon as they retire from the house of worship, another and an inferior spirit, the spirit of jealousy, knowing that he has before been a welcome, perhaps an invited guest, takes possession of them, and the good called forth is stifled, thwarted in its active remedial tendency.

Why is this? The answer need not be given; it will come in the form of conviction to the minds of many. These listening elders feel very well until they are accosted by some friend, as they leave the house of worship, who expresses his or her intense joy at the good words they have been listening too; instantly almost, a feeling of irritability is experienced, jealousy and perhaps envy is at work, and the result is, if nothing can, with at least some show of consistency, secretly be said against the elder's sermon, quiet inuendoes and insinuations are thrown out to dampen his influence. Should this working elder hear of these remarks, these inuendoes, these insinuations, unless he is a man either of more than extraordinary moral courage, or wonderful powers of self-reliance, he will hesitate, perhaps refuse, if solicited to speak again in that place. The men whom he would naturally expect to sustain him, are blocks in the wheel of *his* progress, as well as drags on the church. This is one hindrance to our ministerial efficiency, one preventative to the success of our missionary enterprise.

There is another class who are very nearly allied to the above; but they are workers, though not for the right in a right manner. Go with me and I will introduce you to them. We shall find them in solemn conclave. Sometimes they meet on the corner of the street, sometimes in an office, a house, a workshop, a warehouse, a barn; any place that will afford them an opportunity of engaging in their favorite pursuit will suit them.

Here they are in a workshop. Look around for a moment. Here are three men who would be busy at work, if those whom we have been seeking were not here to hinder them, and by their hindering rob them of their characteristic faithful application to business, and their employers of their services. But we will leave these workers to conduct their business as best they can

with the annoyances they are subjected so ungraciously to, while we join for the time being their annoyers.

They are conversing—oh, how earnestly! Why, they have actually got a Bible and a Book of Covenants. Surely they must be engaged in a good work with these sacred books. Listen! That was the name of the elder we heard descant so eloquently, and with such power of the Holy Ghost on Sunday last, and—what? Did we hear aright? We join the group and find we did. His sermon is on the tapis. His manner is objected to! His style did not please them. Hear their remarks.—“He felt pretty large?” “The saints seem to think so much of him, as though he was any better than the rest of us!” “The doctrine he preached was hardly correct, any way.” The last remark occasions a call for the books. They are turned over, leaf after leaf, and isolated sentences, and clauses of doubtful application are brought to bear against the absent elder, who, by the way, is busy at work, while this self-constituted court of enquiry is being held over him, entirely unconscious of its sitting, and is praising God in his heart for the liberty of the Spirit so graciously bestowed upon him on Sunday last, which he desires to see given to all his brethren in like manner.

These elders, good meaning men in the main, no doubt, little imagine themselves to be what they really are, or they would dissolve their court, and seek to become “diligent in business, serving the Lord.” Have they been to that elder whom they arraign without notifying him, to inform him of their objections? Oh! no; not one of them. Have they prayed for him, that, inasmuch as they deem him to be in error, the Lord would be pleased to enlighten his mind, and show him the truth? Ah! no; not one of them. They pretend to be opposed to error, and really believe they are opposed to

it; but they never visit with a heart of prayer those whom they deem to be in error,—never seek in meekness to reclaim the erring.

There is a class to which these elders belong; but I am afraid they would be almost angry with me, if I were to designate it; I will therefore merely describe the *character* of the class. Its members are very often idle, wasting time in gossip, or in such conclaves as we have found the brethren in at the workshop, that they ought to spend in making their families comfortable, their homes pleasant, their minds intellectual.—They are often vicious; and one of their leading vices is evil-speaking, another tattling, a third, and a distinguishing vice of the class, backbiting.

If these brethren would do as that good elder does, whom they met to condemn, they would avoid all irresponsible conclaves, take the word of God, and go in private before its Author, kneel and pray for wisdom to understand, apply and exemplify its truths, and spend that time in prayer and study which they have heretofore spent in idle, perhaps in vicious gossip.

Whenever I hear evil spoken of or about men, or read a letter in which another one is maligned, my better nature is pained, and my confidence is shaken in the speaker or writer, whatever his name or standing in the church may be, or however feasible and righteous-appearing his reason for evil-speaking may seem to him or to others to be.

I know good, effective, faithful men, who have performed duties of a trying nature, unhesitatingly, who have suffered irreparable loss for the cause of Christ, who were always in the front rank, spiritually, morally killed or rendered inefficient by the deadening influence of evil-speaking. This is another hindrance to our ministerial efficiency.

But while we see and deplore these absolute evils, we see also the absence of interest for the ministerial department,

an interest such as would manifest itself in a strong and continuous effort to support the laborers. The church needs a devoted, a spiritual ministry. But how shall ministers be devoted wholly to the service of the church, when the pressing demands of life are such that they are filled with trouble and with anxieties about supplies of food, clothing and firing for their wives and little ones at home?

If the church would have a spiritual ministry, provisions *must be made* for the temporal wants of that ministry, so that the minds of its members may not be harrassed and perplexed about the thousand and one cares incidental to temporal matters. If the church would have a ministry devoting its whole time to preaching and administering the gospel, the church *must provide* for the legitimate demands of the families of that ministry. The burden of the cross must be borne by all; for they who will not take up their cross, DENY THEMSELVES and follow Christ, cannot be rewarded with the disciples reward.

To listen to some of our good brothers and sisters, one would imagine they thought that the appointing or sustaining appointments of brethren to the ministry was synonymous with shifting *all* the burden of responsibility from their own shoulders to the shoulders of that ministry. If a brother so appointed is seen at home, at labor, or seeking employment, these good but thoughtless brothers or sisters are ready to remark "Why, brother —, you ought to be in the field." "How can I, when my family is unprovided for?" queries the brother. "Oh! you should trust them in the hands of the Lord—he will take care of them. Besides the church won't see them suffer. You just start on your mission, brother, and your family will be taken care of."

What more can the elder say? That a lesson on "Trusting in God" should be taught the elder by a local officer or

lay member, and he unwilling to try, is hurtful to his sense of being an example to the flock, and he goes, perhaps with tears, and not without misgivings. He commences labor; the Lord blesses him. He is successful. But at the very moment when he is flushed with holy joy at the triumph of truth, he receives a letter from home in which he reads:

"Brother —— who promised to see that I should not suffer, has not been to visit me since you left. I was without flour last week; but Sister A—— happened to be in and finding it out, sent me over some. I am out of firing, and the children are suffering from want of clothing. Three little children to care for; no one, excepting five times in the three months you have been gone, has sent me anything to eat or use. The load of wood I received the week after you left, Brother H—— kindly chopped enough of to last me three days—the rest of it, I haggled to peices in the best manner I could. Sister B—— sent me a five dollar bill, Brother H—— gave me two dollars and Sister D—— one dollar. The five dollars and the one dollar, I have heard from no less than three times, and it is thought that I am doing wonderfully well. The green ribbon I have had in my box the last two years, and which the labor of your own dear hands obtained for me, I trimmed my bonnet with—and would you think it? I have heard from two or three sources remarks of an unpleasant character about it. It is the first time in my life, I have written you a complaining letter; but my heart is full and my spirits broken down. I do not say, come home; but I shall be thankful when I can again have the assistance I need from the father of my children."

Of what effectiveness think you, Mr. *Herald*, would be the recipient of such a letter. Would his labors be as thorough, his face as cheerful, his preaching as spiritual, his administration as effective, his manner of address as inspiring as before? And if not, how ready with censure would many be. How hasty to ascribe to a wrong spirit, to change of purpose, to decline of interest in the work, to almost any but a right cause, the apathy and dullness of the dispirited, heart-stricken

elder, who receives condemnation where he *ought* to receive consolation. He bears for awhile; till unable to bear any longer, he returns to labor for his family, dejected, crest-fallen, weakened in faith in the church, in valor, in usefulness.

But is not this an overdrawn picture? No, friend *Herald*, no; would to God that it were. Its chief fault is that I have shaded too lightly, lest I might injure where I purpose merely to touch. This is another cause of our ministerial inefficiency.

That the church does not realize that such a state of things exists, I am satisfied;—that an effort would be put forth to *do something* if it did; I am equally satisfied; but

WHAT CAN BE DONE?

1st. If an elder is successful, let the other elders join him in praising God for his success, and in prayer that God will enlarge his sphere of usefulness. He will feel then that he is sustained by those whom he loves, and will become more effective still.

2d. If his success be attributable in any degree to such a line of argument, to such a manner of delivery, to an intense application to the sacred books from which he gathers his stores of wisdom, to his exceeding humility before God, or to any other source, in which others can emulate him, let them spend their leisure moments in efforts to equip themselves also, that as warriors for Christ, they may not go to battle without any weapon, but having their memory filled with the word of God, which is the sword of the Spirit, they may be effective also. The man who goes to battle without proper weapons, deserves to be unsuccessful.

3d. As with unequal capabilities and advantages all cannot be equally effective, let the successful ones guard against pride in their success, and the unsuccessful or but measurably successful ones, guard against charging

the successful with pride or self-conceit, when their exultant feeling, rightly understood, is one of joy in God for his gifts to them. And above all, let us each guard against those contemptible vices, called jealousy, envy, evil-surmising and evil-speaking; and be willing to work WHERE WE SHALL BE OF MOST ADVANTAGE to the cause of God.

4th. The ministry having become reconciled, let there be ample provisions made to support their families, and that this may not be neglected, cannot the missionary enterprise be made one of the special features of our approaching Annual Conference?

Something *must* be done to liberate our quorums of Apostles, our Seventies, and such other officers as can and will take missions, and this something should be fixed, definite, not left to depend upon that precarious and doubtful custom which makes it everybody's business to visit the widow and fatherless, sustain the ministry and poor, and nobody's in particular, except the Bishop's and his agents, and yet puts little or nothing into their hands to do it with.

"Without purse and scrip;" "without purse and scrip, brother!" Oh! yes; "without purse and scrip;" but WHO? If I read the law aright, it is the ministry that has to go without purse and scrip, and, thank God, we have quite a small regiment of faithful, zealous men, ready to do this. They ask nothing for themselves. But they have families, and their families cannot spare their earnings.

Are their families to go without purse and scrip? Has God required it? Is it right for a man to leave his family unless they are cared for? Because *he goes* without purse and scrip, shall *they remain* without necessaries? Assuredly not. And the brother who in his zeal leaves them uncared for, had better take heed, for "If any provide not for his own, and especially for

those of his own house, *he hath denied the faith, and is worse than an infidel.*"

As the Presiding Bishop has authorized the presidents of branches to act as agents for him, where there is no constituted bishop, and as provisions, clothing and firing, and many such things are used by the families of missionaries as well as by other families, why cannot these things which are often produced by, or which form staple articles of commerce with the saints, be furnished to the families of missionaries at market rates, the donor be credited on the tithing account, and the tithing account debited for the issue?

There are hundreds in the church who would be willing to donate their few cents, or their dollar, who cannot subscribe any great amount at once. Why not there be established a Missionary Fund throughout the branches?

"Oh! the saints are poor!" exclaims one. Yes, brother, they are poor. But I fail to see the philosophy of that faith which says to one of the Twelve, to a High Priest, to a Seventy, or to an Elder, who is poor also, "You ought to go on a mission," and does not say to him, we will provide your family with a certain support. If there be ten or fifty married men in a branch, and they average eight, ten, or twelve dollars per week for each family, by what rule of reckoning can the wife and children of a missionary live, pay rent, clothe and sustain her family on any less funds than the other members of the church in that place? By what rule of right, or with what show, even, of justice, is the wife, who sacrifices the associations and help of husband and father to herself and children, to become a dependent on either public or private charity, and her acts and words deemed the proper subjects for criticism, and perhaps, scandal?

Will not the General Conference of the church take up this matter; devise

[Continued on Page 209.]

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., April 1, 1870.

WHY NOT?

Forms and ceremonies are given to bless, not to gender unto strife. It is the willingness of the heart with which a person obeys the form presented, if the form be prescribed by law, and attend the ceremonies also prescribed by law.

The failure upon the part of many to yield an obedience to certain principles which they conceive to be of paramount importance, does not excuse any others from yielding the obedience which they conceive to be necessary. Nor will the neglect, or the refusal of the many to yield an obedience to any known rule of law, excuse those who acknowledge that rule, for not obeying.

Too much stress is laid by some upon some specific items of a form while they entirely ignore the remainder of the items in the same law.

Why there should be any distinction made between the various items of the same law, all referring to one and the same thing, is more than we can say, still it must be apparent to all, that directions given for the guidance of men in the field preaching the gospel, do not apply to men located and engaged in temporal pursuits. A failure to rightly discriminate and rightly apply what the saints are fond of terming "the law," has been a prolific source of trouble.

When will we learn to accept that which declares present duty?

We learn of another suggestion being made with reference to the movement in progress, which is this.

"Let Br. Joseph take the HERALD office there, (where?) and then let us rally round it."

We may just as well answer this question now as at any other time. Why, indeed? We think it would not be wisdom to move the HERALD office in its present weak condition any further from its base of supplies. If it lacks for sustenance now, how much more would it not lack when from two to three and four times the amount for transportation of supplies would have to be paid. Besides this, the office owns no building, owns no land, owns no *capital*,—and although it may be a very valuable auxiliary to an association of the kind proposed, it can neither own nor run such an institution. It may be permitted to take such portion of stock as it can pay for in its labor, if permitted to do so; but it certainly ought not to be made the nucleus of such an association.

Another consideration. It would cost some thousands of dollars to remove the office. These thousands the office has not, and it would be bad policy for an association which is intended to be the starting point for many of a like character, but of different men and located perhaps in different parts of the land, to expend these thousands to secure the office in its midst, when the office might prove of no practical benefit to the society, and might prove a positive embarrassment—

an elephant, for which the society had no use and which it could neither feed nor give away.

It may be enquired, how could the office prove an embarrassment? In one way if no other. It would be removed to a distance from direct mail facilities, as well as from means of quick transportation for supplies; there would not at first be proper means to supply the families of office employees with homes, as they would not have the means within themselves for this purpose. Again, it would be an open bid for others to rally, besides the noble good saints, who would come with their money to buy the land round about to speculate off the necessities of the saints,—we do not say that the saints would do this, for we believe the day is past when brothers will do thus, but there are hundreds who do not belong to the church who are watching every opportunity to turn the penny, and these would not hesitate to take advantage in this way.

From a consideration of these things, we do most sincerely believe that the locating of the press is and should be a secondary matter.

The press can be used as effectually at a remoter distance as at a center, and would in that condition be relieved from the objections spoken of.

When the time shall come that the interests of the various classes of mechanics and producers are represented by "United Orders," tanners by tanners, stone cutters and masons by masons and stone cutters, carpenters and builders by builders and carpenters, shoe makers by shoe makers, moulders

by moulders, machinists by machinists, farmers by farmers, each moved by righteous laws, and each seeking to build up the church while protecting and advancing the interests of each other, there may be some propriety in putting the publishing department into the hands of its proper representatives. Or if there should be a publishing department organized before, it will be just the same.

Let us strive to keep everything in its place, and have a place for everything.

QUERY COLUMN.

Q.—Please inform me through the *Herald* of the earliest age that a child may be admitted into the Church.

A.—Eight years is the age generally agreed upon on.

PLAIN THOUGHTS FOR THINKERS.

[*Concluded from Page 207.*]

and recommend some plan for general adoption by which a stated sum shall be guaranteed to every family from whom the husband and father is taken to fill a mission. If, as a rule, every woman were to be furnished with a regular stipend of so many dollars per week, as the church might deem proper, for herself, and so much per head for each child, making proper allowances for contingencies, there would be equality in the disbursement of funds, and another hindrance to our ministerial inefficiency would be removed.

The missionary is required to go "without purse and scrip,"—he should do so; but it is enough that *he* go trusting in his God for food and raiment, without *his family* being occasioned unnecessary suffering during

his absence. And there is a wide difference between his receiving a salary, and living in idleness, and *his family* having a regular stipend during his absence. The former is unjust, because it keeps one man an idle pensioner on the industry of others; the latter is just, because it first demands that he go and work, and then sustains the family while he is fulfilling the wish of the demanders. If the church call a man *from* home, it is the duty of the church to supply his home with such necessaries and proper comforts as he would have furnished it, had the church *not* sent him from it. Nothing is more manifestly just.

H. HOPEFUL.

Correspondence.

No. 299, Western Avenue,
ALLEGHENY CITY, Penn.,
March 4, 1870.

Bro. Joseph:

Not being able to inform you with any degree of certainty of the exact time of my departure from England, I avail myself, (after a couple of nights repose), of the earliest moment of my safe arrival at home. After a not unpleasant trip across the mighty deep, we made the voyage in about ten and a half days. The sea was very calm, and the wind blew in our favor, the first six days out, without any variation, and in less than thirteen days from the time of leaving England, I reached home in safety and in peace. I am pleased to record that the work of God respecting His Church and kingdom is beginning to brighten in its prospects in the British Isles.

The fact is now, to some extent, understood in that land, that it does not follow because a person claims to be a Latter Day Saint, they are therefore believers in the doctrine of polygamy. The ears of some

which had been previously closed can now be reached; all the papers of eminence throughout England, Scotland and Wales chronicle the movements in Utah, and it has had its effect, and I have no doubt will continue to operate, if followed up by the Church as the case opens itself, of this there cannot be any room to doubt. "Truth crushed to the earth will rise again. For God's eternal year sare hers."

Since Br. Briggs came away, I have twice visited the branches through Wales. Some of them are in an excellent condition. They expect to make a regular campaign during the summer months by preaching out of doors, to do as much as they can, as by this means they can obtain hundreds of hearers.—They are baptizing in several of the branches.

In consequence of physical indisposition, Br. Thomas E. Jenkins has resigned the presidency of the Welsh Mission, and I have appointed Br. John Seville to travel in Wales. With the understanding that the proceeds of the "Herald" in that region will be appropriated to his assistance, in the prosecution of that mission. Subjoined you will please find a list of names of subscribers, and the parties to whom they are to be directed.

Br. Thomas Taylor, (all honor to the name), of Birmingham, is the General Book Agent for the entire mission, to whom all moneys are directed to be paid. The presiding elders understand themselves as authorized agents for their several branches, and the moneys for *Heralds* are directed to be paid monthly to Br. Thomas Taylor, at Birmingham, who will also preside in England for the present. The moneys obtained for *Heralds* throughout England, will be disbursed agreeable to such instructions as you may give. Of the ten pounds left by Br. Briggs, seven pounds ten shillings was spent in publishing and mailing the *Restorer*, and three pounds balance will be available. It was used with the intention of forwarding the work in such a way that it is understood it will

be reimbursed, and paid to Br. Taylor. The last time I was in London, I baptized two. Br. Norton writes me that he has baptized six since. I also finished up some of Br. Briggs' labor in Birmingham. The seed he sowed, I reaped. May it go into the garner of God.

Twice during the winter I preached in the potteries. The branch at Hanley now numbers upwards of twenty members, twelve of whom have recently been baptized, with a good prospect of the extension of the work in that region.

I doubt not that many will hear the gospel of the kingdom in Staffordshire potteries this summer, as it is intended to labor out of doors in that region also.

By appointment, I met and spent parts of two days with an intelligent earnest man who had been to Utah, but who returned some years since discontented. The result of the interview was, that he said if anything was required to be done to further our cause in Liverpool which required a responsible party to aid in its accomplishment, he was at our service and command. I judge him to be a good speaker, a man of business habits and reliable. I gave him a general outline of our position and the ground of our faith, regarding the reorganization. He took notes, and said he should commence operations immediately, as Brigham's position was become a matter of serious doubt in the minds of many whom he was acquainted with. May heaven prosper him and all reapers of life's harvest.

As the Lord seems to be opening one effectual door for the preaching of the word in some parts of England, it seems to me desirable that one or more active, zealous men should be sent to England to travel and preach as the way may open unto them, one of whom should be sufficiently experienced to preside. They will find some good earnest men, who will co-operate with them in the work.

I suggest that the *Herald* moneys be appropriated for the purpose of sustaining

the English mission; the office to be reimbursed by special contributions for that object. I have much to say which I cannot write, but which I will communicate, if I can get to the Conference; but how that is to be effected, has yet to be manifest. Your Brother in the gospel of Christ,

JOSIAH ELLS:

UTAH, February 15, 1870.

Bro. Joseph:

On Saturday 5th, I returned to this place and preached on legal succession. Sunday, baptized three more into Ephraim branch. Preached in the evening on man. 7th. Baptized two more. 8th. Preached at Echo on celestial marriage; 9th, on legal succession; 10th, on first principles, and was joined by our beloved brother, W. W. Blair. 11th. Preached on the Book of Mormon. At Echo, an elder of Brigham's church gave out that he would reply to me on Sunday. I read D. & C. xci. 2, and challenged him before the congregation to meet me. This he refused to do; so on Sunday I went and took notes, and gave out that I would reply to him, next night, (yesterday). In the morning, after listening to a soul-cheering discourse by W. W. Blair, we repaired to the water, and I immersed ten more of the honest, making in all thirty-three members in this place. In the evening replied to Elder Alred, to a good congregation. This morning we expect to add a few more, then Bro. Blair, self, Bro. Winters and wife, go to Ogden, thence to Malad City conference. Bro. Blair sends kind regards; he thinks to leave here on the 5th of March for the east.

Prospects are bright all around. The gifts and blessings are with the saints in Utah. Many say they have not seen the like for twenty years.

Your brother in Christ,

E. C. BRAND.

THE following letter has been handed us by Bro. Alex. H. Smith for publication.

GOSHEN, U. T.

October 30, 1869.

Bro. Alex. H. Smith:

Your letter, with the "needful," in care of Bro. Wm. Wormwood are duly received, for which I feel thankful. He also shewed me the minutes of the Conference, with which I was well pleased. I understand that some thought afterwards that Bro. Broadbent was not duly respected in his office as Clerk of the District. I hope that it is out of misunderstanding on their own part, and not of prejudice.

I can again say that I am fast recovering my strength. It seems that you have the same suspicions of my afflictions as the friends of ancient Job had concerning his; that they came as a judgment for his sins against God, but I am candid to say, as he would, that I cannot find in myself any cause for such a judgment, for I cannot say that I ever did any thing with a view to injure any man or woman that are either living or dead, and I don't know of any cause why not God might give me the same character as he gave of Job of old.

As to accompanying Bro. Wormwood in his labors, I answer that I wish, if I could. I shall be on hand to do what assistance I can; but no man that knows my situation can reasonably expect that I can leave home, while here, for any length of time to do much good, being alone, four miles from the settlement, where so many kinds of Indians are lurking around, also miners that pass here on their way from the White Pine to the Southern mines; we have too many warnings, on the expense of others.

You wrote that you heard that I was manufacturing talismans and charms for the purpose of expelling evil spirits, and ask me, if it does not smack something of witchcraft. I must answer that I never tried to manufacture either, if I understand the terms, nor of the idols you speak about: nevertheless, men have their own

ways, gifts and talents of discerning evil spirits, to know the different kinds, and understand the different treatments or methods of casting them out. You know you met with devils that could not be cast out in the common way of administering. So did the disciples of Jesus Christ, when they asked him of a certain evil spirit, Why could *they* not cast him out? The answer was, that *that kind* could not be cast out except by *prayer and fasting*; teaching plainly that different kinds required different treatment to cast them out. What a desirable thing, therefore, is it to know all the different kinds of spirits that afflict mankind, and to understand the different ways of casting them out. I have known of evil spirits that possessed individuals in this territory that could not be cast out even by long fasting and prayers. Suppose then that some one could have expelled them without the least trouble. You would see then that "*knowledge is power.*" Would you say then, that such devils were cast out by Beelzebub, the prince of devils? What a profound folly! Jesus himself plainly showed the inconsistency of such a doctrine; devils will not be cast out by the prince of devils, much less by his imps which witches and wizards make use of to inflict afflictions upon mankind such as come under their power. But to know how to destroy witchcraft or expel annoying spirits is a good gift; "and every good and perfect gift" must come from above, from the Father of light, the great fountain of true knowledge and wisdom, with whom there is no variableness nor shadow of turning. Hence to do good, which way soever it may be, Bro. Alexander, cannot smack of witchcraft, which is performed by the devil and his imps only to afflict the unwary of the human race who do not watch against their cunning impositions, but it must be attributed to the merits of the atonement of Jesus Christ, which is the only fountain of blessings to us that I know of.

I presume that the tale you heard, of my manufacturing idols, &c., was manufactured in the same kind of foundry as the one that reported that Bro. Alexander was peddling whiskey back on the railroad, or that Bro. Joseph is a confirmed Spiritualist, &c. But I would rather correct that, and say that it was intended for my good, that I might have a chance to repent, and get rid of my affliction. You said if my affliction is a judgment, may my future walk be such as to merit a release from said judgment; but my doctrine is, that a man's future walk will never merit a release from a judgment for past sins, unless you mean by future walk confession and repentance. I think I know from what source such a tale proceeded. A drowning man evidently grasps at a straw. I am well warned to watch myself for some time, for that I am closely watched; well, let come what may, I can well bear it. I was told that I might as well sin against the Holy Ghost as to attempt an appeal from Bro. Blair's court. I only did it by his own advice. I don't know any difference between one man and another in Christ. I am not a man worshipper, more than I do manufacture idols, yet I acknowledge, and love to sustain legal authority, yet only in righteousness.

My best respects to Bro. David, Bro. Horlicks and son, Sister Thimblebie, and the saints that may enquire of my welfare. Please send this letter to the *Herald*, it might dispel prejudice from many an ignorant head. All success to you in your important labors. I subscribe myself as your co-laborer in the cause of Christ.

THOS. JOB.

GUILDFORD, Nodaway Co., Mo.,

February 6th, 1870.

Bro. Joseph:

Br. D. Fisher and myself located here last fall, and commenced to disseminate the word, and he and Br. C. Anderson commenced holding meetings in this

place, which are well attended. A considerable enquiry has arisen among the people after truth. And what we want now is for some of the brethren who have the time to call this way, and assist us to keep the car moving; for we feel our inability to declare the whole truth.

D. M. WILLIAMS.

COLDWATER, Mich.,

February, 1870.

Pres. Joseph Smith:

I wish to make an enquiry of you, or any other scientific man connected with the *Herald*, viz.: Is cider, the common juice of the apple, included or comprehended under the term "wine" as spoken of in the "Word of Wisdom?" If not, what in the world is the use of calling things by improper names? Why say, blackberry wine, raspberry wine, tomato wine, gooseberry wine, currant wine? If there is anything injurious in these different wines, why not say, or call them by the name blackberry *cider*, raspberry *cider*, currant *cider*, and thus destroy their deleterious and intoxicating effects? Some of the saints say that they can drink any amount of cider, and feel no ill effects or intoxication after it; but some others say that they cannot take a half glassful of it, without feeling some ill effects from it.

Worcester says that wine is "the fermented juice of certain fruits, resembling, in many respects, the wine obtained from grapes, but distinguished therefrom by naming the source whence it is derived; as ginger wine, gooseberry wine, currant wine," &c.

Cider, we are told, when it is *new*, is perfectly harmless; and it is said that the "Word of Wisdom" forbids only the *fermented* wines of different kinds.

I think the Covenants shew that *new* wine *only* should be used among the saints, and that *only* in their sacrament meetings.

"Wherefore, you shall partake of none, except it is made *new* among you." D. C. xxvi.

For any man to "drink wine or strong drink

among you [the saints] behold the same is not good, neither meet in the sight of your heavenly Father, only in assembling yourselves together to offer up your sacraments before him."—*Word of Wisdom*.

"Wine heightens indifference into love, love into jealousy, and jealousy into madness. It often turns the good natured man into an idiot, and the choleric into an assassin. It gives bitterness to resentment, it makes vanity insupportable, and displays every little spot of the soul in its utmost deformity.—*Addison*.

"But let us hear from the *Herald* on this question.
W. WATSON.

34 Charles Street,
ISLINGTON, London,
Feb'y 28, 1870.

Bro. Joseph:

I have no doubt that you and the saints will rejoice to hear of the good work of the Lord progressing in London; well, I thank God, that I have been the happy recipient of the truth, and also five more were baptized with me on Sunday, January 23rd, by Elder Norton, and we have been enjoying much of the Spirit of God ever since. Elder Norton, with the consent of the rest of the brethren, on the same day confirmed me, and also ordained me an elder in the True Church of Jesus Christ of Latter day Saints.

Oh how my heart has rejoiced ever since; for when we meet together we have the gifts and blessings of the Spirit manifested in our midst mightily; and though some of us have been in the Brighamite Church for many years,—never have we felt one-tenth of the power of God that we have during the last few weeks. I bless and praise the name of the Lord because we are having many of the Brighamites inquiring after the truth, and we have been able to form two branches in London, one called the First London or Limehouse Branch, which at present meets at the house of Br Bradshaw, who has been appointed to preside over that branch; and the Second London Branch—or Islington Branch—over which I have been appointed to preside.

Br. Norton has been appointed to preside over the London Conference of the True

Church of Jesus Christ of Latter Day Saints;—thank God for that. Our dear Brother at last sees some little fruits of his labor in London. He has worked hard and walked about a long time alone in the work,—but the day star is now arising with joy and peace to the souls of all who will listen and obey the blessed truths of the gospel. I feel, Brother, like trying with all my feeble powers to stir up the honest in heart to come forth and obey the gospel, and I will with the help of God try to bring my former friends and brethren, who are now in gross darkness to the light and knowledge of the true and everlasting gospel.

I thank God, I do know to-day, that Joseph the martyr was a Prophet, Seer, and Revelator from God to the people; and blessed be the God of Israel: I do also know that the blessing put upon his head shall be upon his posterity after him.

Dear Brother, if I and thousands more had only read our Book of Doctrine and Covenants, and Book of Mormon and Bible, we had not been deceived so long; but thank the great God and Father that at last I have found the truth, may I with the rest of my brethren and sisters be humble and watchful, and striving to do each other good is the sincere desire of your humble Brother.

GEORGE ROBINSON.

NEBRASKA CITY, NEB.,
February 3d, 1870.

Bro. John Scott:

The work is still prospering in this place. The colored congregation that used to meet in Kearney has become in a manner divided. Some are claiming Methodism and others Congregationalism. Their preacher called upon Bro. R. C. Elvin for advice, and he told them to get a place of worship, and try to get the congregation together, and perhaps some of the preachers would instruct them in the paths of grace. Of course they met and appointed

some of their number to wait upon Bro. R. C. Elvin, and request him to address them, which he did, last night and also last night one week ago. They prefer him to any of the sectarian preachers in town. Several colored people have of late attended our meetings quite regularly, and some one may, before a great while be called upon to administer the ordinance of Baptism. Let the "good work" roll on.

Our meetings are becoming quite numerous and interesting. I mean meetings of various kinds; sometimes we have six per week, viz; Monday evening, Elder's Council; Tuesday evening, Prayer meeting; Wednesday evening, Library meeting; Thursday evening, Young Men's Progressive Literary Association; Friday evening, Sisters Industrial Society.

You will see we are very busy. The Elders meet on Monday evening of every other week, the Branch Council, the alternate week. The sisters meet on Friday evening of every other week, the prayer meeting is held on the alternate Friday.

The railroad is now completed ten and a half miles. Yours in Christ,

PHINEAS TEMPEST.

NORTONVILLE, Contra Costa, Cal.,
February 7, 1870.

Bro. Joseph:

While I read the columns of the *Herald* I never see any account of this small branch of the Lord's vineyard, but as I think it may be somewhat interesting to some of the saints to hear that the Lord blesses us greatly with his heavenly Spirit, and bestowing his gifts and blessings upon us, I write to you. Four of the young saints have received the gift of tongues, and one the gift of prophecy, and the Lord is about to bless us still more, for the Spirit of God, does so declare when it rests on them.

It is good to follow good counsel, I have proved it so greatly; to God be the glory. I feel to rejoice that I obeyed the counsel

that Bro. Blair gave me before we parted, that was to leave off tobacco. I have done so this eight months, not drinking any sort of intoxicating drinks, though I had been used to them for thirty years, and the Lord has blessed me greatly with health. With the help of God, I intend to endure to the end. I bear testimony to this work, that I have received more of the Spirit of God since I have been baptized into the Reorganized Church than ever I did before. Yesterday was our Sabbath day of fasting, and the Lord dealt well with us, for we were called upon to lay hands on one of the sisters, and we were filled with the Spirit so that we could not speak right away, and she soon received the blessing. All the saints here can testify the same.—To my heavenly Father be the praise and glory.

Your's in the gospel of Christ.

THOMAS R. DAVIS.

PITTSBURGH, Penn.,

Feb. 9, 1870.

Bro. Joseph Smith:

Having a few moments of leisure time, I thought I would write to you, to let you know how the saints are getting along in Ohio and Western Virginia.

On the 4th of January I left home on a visit among the branches. First I visited Waynesburg, Ohio, found the saints all alive in the work; the first night I preached, there was a very good feeling. The second night we held a testimony meeting, and I assure you each heart was filled to overflowing. The testimony of the Spirit of God in tongues, interpretations of tongues, and prophecy. Each heart was made to rejoice. There were those present who had no connection with the saints, who were forced upon their feet and testified to their good feelings and stated they had a desire to unite with the church. After leaving there I went to Wheeling, and from there to Fair-View, where Br. Duell is laboring, I found the

work in a prospering condition. There was a very good feeling among the saints. Br. Duell spoke on Sabbath morning, and bore testimony to the work. In the afternoon, we held sacrament meeting, and the saints bore their testimony to the truth. The Lord poured His Holy Spirit upon us, which caused the saints to speak in other tongues, as the Spirit gave them utterance, in interpretations of tongues and revelations, which brought such a feeling of joy as the saints have not witnessed before for some time. In the evening the house was crowded, and a good feeling manifested. The following evening we held meeting again. Preaching, and also testimony by the saints. The house was filled; all could not find room to be seated. Previous to concluding the meeting, Br. Aaron Harris was ordained to the office of an elder, and Amos Dabbs to the office of teacher. There was a very good feeling present, and the promise of a good work being done. The following day, the branch officers assembled, and all lifted up their hearts with their voice in prayer, one after the other, and all seemed filled with the Spirit of God. We then attended to the ordinance of laying on of hands for the sick. One young man who was not a member of the church, was administered to; four days after, he was baptized. In this place like all other places, the saints express their desires to continue in the glorious cause. I did not find here any disposition among the saints for quarrelling or fault-finding; spoke well of the labors of Br. Duell. It is almost impossible to fill the appointments. We could do with half a dozen more faithful elders in this section of country. Since my return I learn by letter from Br. Duell, that he baptized seven from the 11th to the 21st of January, with a promise of more following very soon. In Pittsburgh the work does not seem at present to make much progress among the people. The saints as a general thing, I believe, are very desirous to redeem themselves, and pray for

the redemption of Zion. There appears to be an opening near Pittsburgh, under the care of Br. Peter Ray who is trying to live his religion; I pray God to bless his exertions, inasmuch as they are in righteousness. As regards myself, I have not been able to give that attention to traveling which I wish to give. Pecuniary means preventing me. I hope the Lord will prosper me in business, so that I may be able to travel more. I have a large family and am under heavy expenses. However I promise to do all I can, for I love the cause.

Yours truly in the covenant,

JOSEPH PARSONS.

N. B.—I forgot to state that in Ohio there is a great demand for preaching. Calls in almost every direction. Brother McDowell is doing his best; but he cannot travel.

J. P.

MISSION SAN JOSE, Cal.,

February 21, 1870.

Bro. Joseph Smith:

On page 83, current volume of the *Herald*, mention is made of the existence of a branch of the church at Mont Diablo, in this state. I infer that Bro. Thomas R. Davis must have thought that this branch was not reported. The branch *was* reported to our Conference as the *Nortonville Branch* numbering seventeen members, three had removed, (see *Herald* vol. 16, p. 348; for *elders read members*.)

Attention was drawn to this branch by Elder Orren Smith, in his letter of Oct. 23, 1869, (see *Herald* vol. 16, p. 310), in which he says, "There has been a branch of twenty members formed." The branch was organized by Bro. J. W. Gillen, the result of the labors of Bro. Orren Smith.

Respectfully, your brother in Christ,
PETER CANAVAN.

If there has been no temptation, there can be no merit; if there has been no struggle, there can be no victory.

Conferences.

SOUTHERN NEBRASKA District Conference; held in McLennan's Hall, Nebraska City, February 13, 14, 1870. Bro. J. W. Waldsmith, president; P. Tempest, clerk *pro tem*.

Feb. 13.—Preaching by Bros. James and Henry Kemp and the president.

Feb. 14.—The president exhorted the elders and members to renewed vigor in the great work of God, and to do all possible preaching in this district, as there were farmers living in the interior who have never heard the gospel.

Branch reports.—Nebraska City: 2 deacons, 2 teachers, 2 priests, 9 elders, 92 lay members. Total number last report, 101; baptized; 7; aggregate, 108; died 1; present strength, 107; scattered, 36; residence unknown, 1; children blessed, 2; died, 1; marriages solemnized, 2.—Robt. M. Elvin, president; Samuel R. Burgess, clerk.

Camp Creek: 48 members, including 7 elders, 2 priests, 1 teacher, 2 deacons, 1 disfellowshipped, 3 removed by letter; 5 children blessed; 3 deaths. John Jamieson, president; Oscar M. Evans, clerk.

Sunday School Report, Nebraska City.—Number of scholars last report, 40; admitted since, 11; aggregate, 51; died, 1; on the books at present, 50; number of officers, 7; entire strength, 57; average attendance, 38; verses recited, 1598; questions recited, 962; hymns, 5; number of books in library, 164. The school is in excellent condition, and is becoming more and more interesting to both teachers and scholars, and is an ornament to the branch. R. C. Elvin, superintendent; John Ritchie, clerk and librarian.

The following elders reported: R. C. Elvin, David A. Allen, John Jamieson, Jacob F. Jamieson, James Kemp, K. Johnson, James Thompson, Samuel Campbell sen., Eelki Jasper, Henry Kemp, P. C. Peterson and J. W. Waldsmith. Also, Priests P. Tempest and N. P. Nelson; and Teacher Thos. Kemp.

Robt. M. Elvin reported as follows:—"The major part of the saints are feeling well, and manifest an ardent desire to continue faithful and true. Our public meetings are well attended, and seem to have a very good influence and promise well. The male members have organized a debating school, and the sisters an 'Industrial Society.' All gives evidence

of good having been accomplished. We have also commenced to collect a library."

Resolved, That Bro. John Mathers be ordained to the office of an elder.

Bro. R. C. Elvin was sustained in his mission. Bro. James Thompson was sustained in his mission, Bro. P. C. Peterson to be associated with him.

Resolved, That Bro. Jacob F. Jamieson be assigned a mission to Peru and vicinity, and wherever opportunity offers.

Bro. Eelki Jasper then spoke of a settlement of his country people on the Des Moines River, Iowa, and wished them to hear the gospel. The following was therefore passed:

Resolved, That we recommend Bro. Eelki Jasper to the next General Conference for a mission to his countrymen in Marion county, Iowa, according to his own desire.

That James Kemp preach whenever called upon.

That we uphold and sustain the Elders' Council by our presence as often as we can.

That we uphold and sustain Joseph Smith, Wm. Marks as his Counsellor, and all the authorities of the Church in the legitimate pursuits of their several callings.

That we uphold and sustain J. W. Waldsmith as president, Robt. M. Elvin as clerk, and P. C. Peterson as treasurer of this District.

Adjourned to meet at this place at 11 a. m., May 1, 1870.

DES MOINES District Conference, held at Newton Branch, Iowa, February 6th, 1870. G. Walker, president; I. N. White, clerk, *pro tem*.

Officers present.—1 seventy; 10 elders; 5 priests; 2 teachers; and one deacon.

Branch reports.

Newton: 29 members; including 5 elders; 4 priests; 1 teacher; and one deacon; 4 baptized and 2 removed. J. H. Davis, president.

Independence: 18 members; including 3 elders; 1 teacher; 1 priest; and 2 baptized. Wm Nirk, president.

Des Moines: 16 members; including 2 elders; 1 teacher; 1 scattered, and 1 removed. R. Young, president.

Pleasant Grove: 11 members, including 1 elder; 1 priest; 1 teacher; 1 cut off; and 1 died. Wm. Smith, president.

Newton, Independence, and Pleasant Grove branches reported all members in good standing.

Des Moines branch reports one-half alive to the work, and the remainder in poor condition.

Resolved, That we sustain all the Presidents and their counsellors of the several branches in this district.

Resolved, That we sustain with our faith and prayers, Samuel Longbottom and G. Walker.

Resolved, That we uphold and sustain Pres. Joseph Smith and his Council.

Resolved, That we send G. Walker, as our delegate, to the annual conference.

Resolved, That Br. Longbottom act as Br. Walker's Counsellor, in the Presidency of this district.

In the afternoon sacrament was administered, and a testimony meeting held, in which the saints had cause to rejoice, by tongues, prophecies, and one open vision. In this vision Sister Baker saw an open door standing before her, the case-ment being of pure gold; and to use her own words, "the prettiest sight her eyes ever beheld."

Two children blessed. J. H. Davis, and G. Walker officiating. One Brother and one sister confirmed. Elders Nirks, Davis, Walker and Evans, officiating.

Preaching, at night by Nirks, Baker, and Walker.

Monday morning session, it was

Resolved, That the saints, in this place; have a Sunday school.

Speaking by several of the elders.

Resolved, That we adjourn, to meet again, in Des Moines, May 1st, 1870.

POTTAWOTTOMIE District Conference was held at Union Branch, February 26, 27, 1870. J. M. Putney, president; F. Harrison, clerk *pro tem*.

Officers present.—Seventies, 1; elders, 13; teachers, 1.

The following elders reported: A. Sharer, J. D. Craven, J. M. Putney; A. G. Weeks had baptized five.

Council Bluffs Branch reported: of the seventy, 1; elders, 14; priests, 1; teachers, 2; deacons, 1; non-official, 77; total, 95; received by baptism, 5; by letter, 1; removed, 6. James Caffal, president; F. Hansen, clerk.

Casey: elders, 3; non-official, 15; total, 18; added by baptism, 5. A. G. Weeks, president; J. S. Weeks, clerk.

Union: elders, 10; non-official, 30; total, 40; removed, 1, children blessed, 3. J. M. Putney, president; Erasmus Campbell, clerk.

Crescent City: seventies, 2; elders, 7; priests, 3; teachers, 1; non-official, 48; total, 61; added by baptism, 7; by vote, 1; by letter, 8; removed, 1. C. G. McIntosh, president; E. Haskins, clerk.

North Pigeon: seventies, 1; elders, 7; non-official, 14; total, 23; 1 died. Thos. Thomas, president; Wm. McKeown, clerk.

Reports of presidents of branches:—J. M. Putney, A. G. Weeks, C. G. McIntosh, J. Caffal and Thos. Thomas reported their branches in good condition. A. Sharer reported the Wheeler's Grove Branch as not being in a very good condition.

The following resolutions were adopted:

That A. Sharer and W. Fletcher take a mission to Wheeler's Grove and vicinity.

That A. G. Weeks be continued in his mission.

That C. G. McIntosh and D. Bib take a mission to Honey Creek and vicinity.

That we sustain all the spiritual authorities in righteousness.

That we reconsider the resolution passed at the conference held at the North Star Branch in August, 1867, preventing business being transacted not presented on Saturdays.

That the above resolution be repealed.

That we send J. M. Putney to the April Conference, to represent the Western Iowa District.

Preaching during the conference by J. Caffal, A. Sharer, and J. M. Putney.

Adjourned to meet at the North Pigeon Branch on the first Saturday in May, 1870.

Poetry.

[The following is the translation of an Italian poem, written by a young Roman girl not many years ago, and embodying a beautiful legend prevalent among the peasantry in Catholic countries.]

THE FLIGHT INTO EGYPT.

A BALLAD.

There's a story told of a gipsy who dwelt
In the land where the pyramids be;
And her robe was embroidered with stars, and her
belt

With devices, right wondrous to see;
And she lived in the days when our Lord was a child
On his mother's immaculate breast;
When he fled from his foes when to Egypt exiled,
He went down with St. Joseph, the blest.

This Egyptian held converse with magic, methinks,

And the future was given to her gaze;
 For an obelisk marked her abode, and a sphynx
 On her threshold kept vigil always.
 She was pensive and ever alone, nor was seen
 In the haunts of the dissolute crowd;
 But communed with the ghosts of the Pharaohs, I

ween,
 Or with visitors wrapped in a shroud.
 And there came an old man from the desert one day.
 With a maid on a mule, by that road:
 And a child on her bosom reclined—and the way
 Lot them straight to the gipsy's abode;
 And they seemed to have traveled a wearisome path.
 From their home, many, many a league—
 From a tyrant's pursuit, from an enemy's wrath,
 Spent with toil and overcome with fatigue.

And the gipsy came forth from her dwelling, and
 prayed

That the pilgrims would rest there a while,
 And she offered her couch, to that delicate maid,
 Who had come many, many a mile;
 And she fondled the babe with affection's caress,
 And she begged the old man would repose;
 Here the stranger, she said; ever finds free access,
 And the wanderer balm for his woes.

Then her guests from the glare of the noonday she
 led

To a seat in her grotto so cool;
 Where she spread them a banquet of fruits, and a
 shed,

With a manger was found for the mule;
 With the wine of the palm tree, with the date^s
 newly culled,

All the toil of the road she beguiled;
 And with song in a language mysterious, she lulled
 On her bosom the wayfaring child.

When the gipsy anon in her Ethiop hand
 Placed the infant's diminutive palm;
 O, 'twas fearful to see how the future she scanned
 Of the babe in his slumber so calm?
 Well she noted each mark and each furrow that
 crossed

O'er the tracings of destiny's line;
 "WHENCE CAME HE?" she cried, in astonishment lost,
 "FOR THIS CHILD IS OF LINEAGE DIVINE."

"From the village of Nazareth," Joseph replied,
 "Where we dwell in the land of the Jew;
 We have fled from a tyrant, whose garment is dyed
 In the gore of the children he slew;
 We were told to remain till an angel's command
 Should appoint us the hour to return;
 But till then we inhabit the foreigner's land;
 And in Egypt we make our sojourn."

"Then ye tarry with me," cried the gipsy, in joy;
 "And ye make of my dwelling your home;
 Many years have I prayed that the Israelite boy
 (Blessed hope of the Gentiles?) would come."
 And she kissed both the feet of the infant and knelt
 And adored him at once; then a smile
 Lit the face of his mother, who cheerfully dwelt
 With her host on the banks of the Nile.

Selections.

Preach the Gospel—"Feed My Sheep."

It has been announced through the press, that Dr Scott is about to return to San Francisco where he is to be installed as pastor of a church. Yes, Dr. Scott is coming back to San Francisco, and what is it that brings him back? In answer to an invitation from some of his old admirers in San Francisco, to come and preach to them again, he proposed to do so provided they would guarantee him \$5000 per annum in gold coin, payable quarterly, and pay all of the expenses of bringing his family, library and servants, from New York. The Doctor added, that if these terms were not acceded to, "he should take it for granted that the will of Providence was that he should not come;" We suppose that the terms proposed were complied with, otherwise the doctor would have stayed away, for it appears that according to Dr. Scott's ideas, the will of Providence depends entirely upon the will of the church committee in San Francisco. There are several preachers of the gospel in San Francisco who receive \$5,000 and \$6,000 per annum, besides a large sum in perquisites, and Henry Ward Beecher's salary has recently been raised from \$12,000 to \$25,000 per annum. The ideas that irresistibly rush through our unsanctified brain as we consider what impositions people submit to in the name of religion, would, if fully expressed, no doubt shock the delicate sensibilities of many of our Christian readers. But there are a few thoughts which we find it impossible to suppress when contemplating the machinery of christianity in 1870 as compared with christianity of eighteen hundred years ago. In the last chapter of St. John, we read that Jesus said to Peter, "Feed my sheep." He not only told Peter so once, but repeated the command three times. What reply did Peter make to this command? did he answer by saying; well, Jesus, I will tell you what I will do. I will feed your sheep for \$5,000 a year and expenses paid, and not a cent less. No, Peter did not say anything of the kind. That's the difference between Dr. Scott and Peter. Had Dr. Scott been in Peter's place, he would have insisted on entering into a written contract with Jesus right on the spot, for the amount of salary, or the

doctor would have told Jesus that it was the will of Providence that he should feed his own sheep. When Jesus sent out his apostles to preach the gospel to all nations, he told them to "take nothing for your journey, neither staves, nor scrip; neither bread, neither money; neither shoes, nor have two coats apiece." It will be seen by this, that the outfit and equipage of a preacher of the gospel in the early stages of christianity was not exactly what it is in these days of hypocritical extravagance. Salvation was then offered "without money and without price," while now it is an expensive article of commerce. Did any one ever stop to enquire what salary Jesus received per annum, for teaching the way to everlasting bliss, and whether he kept servants, fast horses, and gave champagne dinners, like some of the high toned preachers of the Nineteenth century! Does anybody know what salary Matthew, Luke, Mark, John, St. Paul and other early preachers, received for their labors in the promulgation of the gospel for which they suffered everything—including death! "Feed my sheep," says Jesus, "if you love me." Says the Scott's, Stone's, Stebbin's, and Scudder's, it depends on circumstances whether we feed your sheep. If you will pay \$5,000 or \$6,000 in gold coin quarterly, in advance, and furnish us a \$100,000 church, carpeted with the most costly Brussels carpet, and a \$10,000 organ, with other modern *etceteras* to correspond, we will feed your sheep after the most approved style. The fact is, there is little true christianity at the present day, and what passes for christianity to-day is as unlike that which Jesus and his apostles taught and practiced as is the religion of the Hot-tentots. It has become a matter of pomp and show, of forms, ceremonies and flummery. There is one clergyman in San Francisco who squanders more every year on fast horses, champaign, costly wines, and servants, than all of the worldly goods moneys and chattels, Jesus and his apostles had in their whole lives. Religion that is sold by the pound, yard or bushel, and if measured by dollars and cents, is not of divine origin, but is simply the invention of designing priests. If some of the millions of dollars which are thrown away in the support of costly churches and nabob pastors, were applied to the relief of the thousands of God's creatures who are starving and suffering for the necessaries of life under the very shadow of what is called Christian churches, it would come much nearer 'Feeding my sheep.' The pastor of a

fashionable and aristocratic church nowadays, is expected to be and is provided for in a manner suitable for a king, while thousands of people are permitted to suffer the pangs of hunger in most of the large cities of Europe and America. Ministers preach against the love of fashion and of this world's goods and still they and their families are giving the lie to their profession every day of their lives. A short time since, a "sociable" was held in the vestry of one of the fashionable churches in San Francisco, at which the eminent \$6,000 pastor and his wife were present, dressed in gorgeous style. The pastor's wife had been spending some time over the Bay in Alameda. She was asked whether she attended church in Alameda, she said, "she only went once, for they were so behind the times in the country that she could not bear to go to church—the preaching was behind the times." That's it in a nut-shell, and tells in a short and comprehensive manner, about the sum total of christianity in 1870. At \$4,000 a year, the preacher receives from \$25 to \$50 per hour for the time he actually devotes to his calling. If Jesus was to appear again upon the earth and preach the same doctrine and in the same simple and unostentatious manner that he did in Judea over eighteen hundred years ago, he wouldn't command the wages of a common Chinaman. The world wants more true religion and less style and hypocrisy. People have been trying to improve on the religion of Christ for centuries and the world has been continually getting worse, and it is about time that the simple and pure religion of the humble Nazarine should be taught and practiced a little more.—*San Mateo County Gazette.*

How Saints may Help the Devil.

There was a young minister once, preaching very earnestly, in a certain chapel, and he had to walk some four or five miles to his home, along a country road, after service. A young man who had been deeply impressed under the sermon, requested the privilege of walking with the minister, with an earnest hope that he might get an opportunity of telling his feelings to him and obtaining some word of guidance or comfort. Instead of that the young minister, all the way along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, and this young man

with him, and the whole evening was spent in frivolity and foolish talking. Some years after, when the minister had grown old, he was sent for to the bedside of a dying man. He hastened thither with a heart desirous to do good. He was requested to sit down at the bed-side, and the dying man looking at him and regarding him most closely said to him: Do you remember preaching in such and such a village, and on such an occasion? I do said the minister. I was one of your hearers said the man, and I was deeply impressed by the sermon. Thank God for that, said the minister. Stop! said the man, don't thank God until you have heard the whole story; you will have reason to alter your tone before I have done. The minister changed countenance, but he little guessed what would be the full extent of that man's testimony. Said he, Sir, do you remember after you had finished that earnest sermon, that I, with some others walked home with you? I was sincerely, desirous of being led in the right path that night, but I heard you speak in such a strain of levity, and with so much coarseness, too, that I went outside the house, while you were sitting down to your evening meal; I stamped my foot upon the ground; I said that you were a liar; that christianity was a falsehood; that if you could pretend to be so earnest about it in the pulpit, and then come down and talk like that, the whole thing must be a sham; and *I have been an infidel*, said he, *a confirmed infidel, from that day to this.* But I am not an infidel at this moment; I know better. I am dying and about to be damned, and at the bar of God I will lay my damnation to your charge. My blood is upon your head, and with a dreadful shriek, and one demoniacal glance at the trembling minister, he shut his eyes and died.

Oh, ye who profess to love Christ, be ye *minister* or *layman*, hath not Satan legions enough of devils to drown men's souls in perdition, without employing you? Let us be more careful of our conversation! Let not our words destroy men's souls. It is a fearful thing to go to the bar of God with the blood of souls upon our skirts. "Let our conversation be always with grace."

SIMPLE METHOD OF KEEPING GRAPES.—At a meeting of the Rhode Island Horticultural Society on Wednesday evening last, says the *Pawtucket Chronicle*, Mr. Robert Cushing of Pleasant View contributed sev-

eral varieties of grapes; and stated that he preserved grapes through the winter as late as April. He described his method of keeping them, for the benefit of the other members, as follows: He took an ordinary pine soap box, and nailed cleats around the inside, near the top, laying slats across from side to side, and then cut off the vine containing the bunches of grapes in as long pieces as would go into the box; these were then placed in the box and supported by the slats so as not to allow the grapes to touch the box or each other, and the cover put on loosely. By this method he had no difficulty in keeping grapes quite fresh all winter.

The Wailing of the Jews in Jerusalem.

The Jews in Jerusalem have purchased the right of the Turkish Government to assemble every Friday afternoon near one side of the Mosque of Omar, against a supposed portion of their ancient Temple, and their fallen city and faded glories.

Men, women and children there assemble, all coming with Bible in hand and dressed in their best suit. The men wear a kind of long dressing gown, made of broadcloth or merino, or calico, of various colors, having the edges trimmed with fur. Their hair is cut short behind the ears, but hangs in long curls in front. The better class of women are clothed in a white, loose dress and shawl.

As they approach the place of weeping they usually lean first, for a short time, with their heads against the wall, but soon begin to swing their bodies back and forth wringing their hands, while a priest or patriarch leads off in reading selections from the Prophet in the most wailing tones.

At certain periods all voices join in the cry, tears run down their faces, and they seem to be moved by the most agonizing sorrow. Old men and women were there with whitened locks and feeble steps, and they bowed and wept in deepest grief. Little children, too, were there, their eyes moistened and voices trembling as they joined in the heart-touching lamentations.

No looker-on can doubt but there is sincerity in this service. The Jews feel that Jehovah hears their cries and prayers, and according to prophecy, will restore to them, after long seasons of bitter wailings, their lost glories; gathering together all the scattered children of Israel, and hence-

forth permit them to live and die in the Holy City, and be buried among the graves of their fathers.

This practice is said to have continued from the twelfth century, and perhaps from an earlier period. By the Emperor Adrain the Jews were driven from the city. During the reign of Constantine they were allowed to approach only near enough to see it, but at length they succeeded in purchasing the privilege of entering it once a year to weep, and at present they are allowed this privilege every Friday.

Boiler Explosions.

It is estimated that there are 69,500 boilers in use in the United States, representing a power of over 3,000,000 horses, or of 17,000,000 men. These 69,500 boilers are distributed as follows: Locomotive, 9,000; steamboat, 10,500; stationary, 50,000. At a recent meeting of the Massachusetts Institute of Technology, a lecturer asserted that, according to experiment made by himself, all boiler explosions, except in the few cases which burst in the weakest places are caused by unequal expansion of the metal. It was stated that the greatest number of boiler explosions, especially on locomotives, occurs in this count between the 1st of September and the 1st of January, in the interval between summer and the time when the engineer supplies feed water heated by his waste steam, the cold feed water at the above season causing unequal expansion of the metal. In order to prevent this a device has been invented by which water is taken from the bottom of the boiler, and, by means of an automatic apparatus, furnished to the top. In this way feed water of the temperature of the steam is constantly supplied to the boiler, and unequal expansion is prevented.

Pain and pleasure, good and evil, come to us from unexpected sources. It is not there, where we have gathered up our brightest hopes, that the dawn of happiness breaks. It is not there, where we have glanced our eye in affright, that we find the deadliest gloom. What should this teach us? To bow to the great and only Source of Light, and live humbly and with confiding resignation.

It is a good sign in man to be capable of being ashamed.

Miscellaneous.

WANTED.—On Dec. 30th, 1869, a Post Office order was received from Jackson, California, but no advices as to by whom or for what purpose it was sent. The sender will please advise us as early as practicable.

JUST RECEIVED AND FOR SALE.

Five hundred Books of Mormon, price, best bound, \$1 50; common bound, \$1 30.

NEW TRACTS.

The Bible *versus* Polygamy. A 14 page tract, by Elder David H. Smith, \$1 90 per hundred; 30 cents per dozen; five cents a single copy.

THE NARROW WAY.

An 8 page tract, by Elder Isaac Sheen. This tract is a revised reprint of an article in HERALD volume i., on "The Gospel."

\$1 30 per hundred; 20 cents per dozen; four cents a single copy.

SPIRITUALISM.

A 20 page tract, by Elder Thomas W. Smith, \$3 00 per hundred; 40 cents per dozen; six cents a single copy.

Address of Elders.

David Griffith, No. 11 Glamorgan St., Aberaman, Nr. Aberdare, Wales.

Thomas E. Jenkins, No. 79 Victoria St., Dowlais, Wales.

Wm. H. Hazzledine, care of Geo. Bellamy, 1013, Buchanan Street, St. Louis, Missouri.

C. G. Lanphear, care of D. O. McArthur Milton, Santa Rosa County, Florida.

W. W. Blair, Sandwich, De Kalb Co. Ill. S. Maloney, Pleasant View, Cherokee Co., Kansas.

William H. Hazzledine, care of George Bellamy, 1013 Buchanan-st., St. Louis, Mo.

Thomas R. Davis, Nortonville, Contra Costa Co., California.

Geo. Hicklin, Gartside, St. Clair Co., Ill. Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Jason W. Briggs, Ellis, Hardin County, Iowa.

Zenos H. Gurley, Israel L. Rogers, E. Banta, Sandwich, De Kalb Co., Ill.
 E. C. Brand, Box 150, Salt Lake City.
 Samuel Powers, Box 278, Beloit, Wis.
 Reuben Newkirk, Lloyd, Richland Co., Wis.
 E. C. Briggs, Box 76, Joliett, Will Co., Ill.
 C. Derry, Manteno, Shelby Co., Iowa.
 W. H. Kelly, Northfield, Rice Co., Minn.
 Isaac N. Beebe, care of S. G. Mayo, Pollard Station, Escambia Co., Alabama.
 Benj. H. Ballowe, Johnsonville P. O., Humphrey's Co., Tennessee.
 Charles W. Lange, Viola, Richland Co., Wis.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between
 March 4th, to March 17th, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly received for, please advise us.

AGENTS.—(\$3,10) per Dr J Matthews; \$1,85 J Matthews 204, \$1,25 M O Matthews 204—(\$2) per S J Stone; \$1 S J Stone 204, \$1 N L Stone 204—(\$5) per J W Newberry; \$3 J W Newberry 219, \$2 P Stowars 208—(\$5) per Jos Brown 216—(\$1,50) per H C Smith for O Smith 204—(\$5) per W France; \$2 J Whitehouse 212, \$3 W France—(\$1,50) per E Woodward for T R Verge 209—(\$1) per M E Cadamy for A Rawlinson—(50c) per R Wright for R Young—(\$20) per W W Thomas; \$6 W W Thomas 241, \$3,50 B Phillips 221, \$3,50 M Evans 221, \$3,50 W Evans 221, \$3 E Jones 221, 50c D James—(\$1) per G H Hilliard; 50c J Spar, 50c G H Hilliard—(\$15,25) per T Dobson; \$1,50 W H Jordan 208, 75c J A Goff 222, \$1 R Ward 204, \$3 J B Hunt 216, \$3,50 A McCord 216, \$3,50 I Hansen 216, \$2 L Jackson 216—(\$3) per J Foreman

for W P Smith 221—(50c) per R C Elvin for J Seville 207—(\$2) per H Lytle; \$1,50 A Ballentyne 204, 50c H Lytle—(\$3,50) per J H Peters for L T Jenkins 221—(\$1,50) per W Marks for E Forney 209.

\$3,00 each.—W H Curwen 204, G N Pilgrim 220, A A Coates 226, N S Singley 216, E Vredenburg 216, H B Huffman 215, C Rockey 221, J Penfold 221, R Winters (2) to 204, A Stewart 218.

\$1,50 each—E Black 204, J R McIntyre 208, A A Coates, L F West.

\$1,00 each.—J Peck 204, J M Tousley 204, W A Moore 206, F Hansen 205, W Fisher 204, E Graybill 205, C E Brown.

50c each.—L Chittenden, A Fletcher jr., D H Mantle, J W Johnson, G Ostler, John Smith, Mass.; T Tirrell.

25c each.—M Peck, P Howard, J F McDowell, A Geer.

Various sums.—35c T R Williams, 15c W T Manning, \$5,25 J L Rust, 35c W H White, \$2,25 J Hawkins 210, \$3,25 M Avondet, 10c J B Odell, \$1,25 J Thornton 204, \$4,00 J L Rust 220, \$4,35 B F Miles, 35c J W Calkins, 10c A S Cochran, \$11,00 R A Marchant, \$4,50 M H Forscutt, \$2,00 J Brown 213, \$1,40 J J Wilson, \$6,00 G Hay (4) to 219.

SCRAPS.

There is a great difference between him who is ashamed before his own self and him who is only ashamed before others.

Virtue consists in doing our duty in the several relations we sustain, in respect to ourselves, to our fellow-men, and to God, as known from reason, conscience and revelation.

If you are affronted, it is better to pass it by in silence, or with a jest, than to endeavor revenge. If you can keep reason above passion, that, and watchfulness, will be your best defendent.

WORDS.—Words are little things, but they strike hard. We wield them so easily that we are apt to forget their hidden power. Fitly spoken, they fall like the sunshine, the dew, and drizzling rain; but when unfitly, like the frost, the hail, and the desolate tempest.

Envy cannot be hid. It accuses and judges without proof; it exaggerates defects; its conversation is filled with gall, exaggeration and injury. It stands out with obstinacy and with fury against striking merit. It is hasty, insensible and brutal.

THE TRUE
LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., APRIL 15, 1870.

No. 8

EXAMPLE AND PRECEPT.

Precept is good, efficient, indispensable; example is better; while example and precept combined, are superlatively best.

We believe, the true gospel of Christ; we have been baptized and confirmed in obedience to its injunctions; we profess to be the only chosen people of God, abiding in *all* his laws, keeping *all* his commandments, and living by *every word* that proceedeth out of his mouth. We firmly believe that to godliness belong temperance, cleanliness, brotherly-love, meekness, charity, patience, diligence in business, &c. We believe this, because God's true and holy word declares it; we *know* it, because when we see a brother or sister possessed of all these much-to-be-desired qualifications and virtues, we feel and realize him or her to be truly godly in life and conversation. Then if we know these things, happy are we if we do them.

Knowing the necessary requirements, do we strive daily and hourly to possess ourselves of them, by adding example to precept, by practicing what we teach?

We certainly do in most respects; but there are some things, some minor points as they appear to the beholder, that most of us fail to observe and do. Indeed, we are almost induced to believe that every one fails to come up to the very letter of the law. Have we not each of us our besetting sins? and are we certain that we have our own wills, our own perverse human nature, so completely under control that we do not yield to temptation in those things wherein we are most liable to err? If so, if we have completely gained the ascendancy over our foibles, and follies, and sinfulness; then we have gained a greater victory than any general the world ever knew! But this lesson of self-denial is not learned in a day, nor, perhaps, in a year.—Indeed it oftentimes takes a lifetime to learn and apply it; and many *never* learn it! Because it is a hard, self-denying task; requires an incessant, impartial, vigilant watch-care over ourselves, and an almost constant restriction of our natural, vicious, vain, careless or envious impulses! Let us examine ourselves and see if we possess all the requirements of pure godliness!

Temperance is one of its requirements; are we temperate in all things?

Intemperance, in the generally accepted meaning of the word, we need not mention, for no true Latter Day Saint would so far degrade himself as to become a drunkard; but there are other species of intemperance, far more common, and not unfrequently found among us. One of the filthiest, most useless and injurious vices of this class, is *the use of tobacco!*

Don't stop to comment now, Bro. Chewer, or Sister Smoker; don't stop to comment with impatience, and perhaps contempt plainly written on your face! Say nothing, please, and read on, for you know this is true as well as we; though it is not pleasant to hear it, we suppose! Have a little patience, pray; the subject shall be as lightly handled as the exigencies of the case will permit, for really this practice deprives us of another of the necessary requirements of true godliness—cleanliness. Are we clean, are we pure, when our lips are the receptacles of this vile narcotic? when our bodies are impregnated with it, and every one who approaches is compelled to inhale its peculiarly sickening odor? And are we pure, are we temperate, at least, when we are so attached to the use of this stimulating weed that we *can't do without it?* (or don't want to! which is perfectly true)?

God declares in the Word of Wisdom that tobacco "is not good for man." Why, then, cling to it with such unyielding pertinacity? It is not given by way of command, you say. Certainly not; but it is God's word, and we should live by every word of his. A word to the wise is sufficient, and the only truly wise are those who treasure up wisdom, especially God's wisdom, and abide by it.

Besides depriving us of temperance and cleanliness, the use of tobacco is a bad example to set before the young; for with them example leaves a deeper and more lasting impression than precept, however frequently it be repeated.

For instance, there is Bro. A——, a good, humble, zealous saint, peaceful, kind and gentle in his demeanor at all times, ever ready to confer a favor, constantly exhorting the brethren to be diligent, to be faithful,—but he is a confirmed chewer,—*can't do without his tobacco.* Now right here let me say the very idea is preposterous! Can't do without it, indeed! when it cannot be made a substitute for food, drink or raiment.—Where there is a will, there is almost invariably a way. But about Bro. A——. He is a kind, considerate husband, and a tender but firm father; his children are quiet and obedient. John, his eldest, is an unusually bright, intelligent boy of twelve, a member of the church, beloved by old and young. About six months ago his father found him out beside the straw-stack, rolling and retching, with a deadly pale face, and too weak to rise, thoroughly tobacco sick. His parents thought him sufficiently punished, and only warned him to touch no more tobacco, thinking it would be his last attempt. But no; in a short time he tried it again, this time with more success. His parents soon found it out, and reprimanded him severely. But even this did not avail. Quite often now his mother discovers a piece of a plug in his pocket, detects the nauseating scent in his breath, or in some other way notes evidence of its unwelcome presence. John has been punished severely in various ways, but all to no purpose. He ever meets his mother's rebukes with some such expression as this: "Father is a good man, and if it wasn't right he wouldn't use it; then why do you punish me for it?" Poor woman! what can she say or do? How can she refute the reasoning of the little logician? Brethren and sisters, is it right to punish a child for doing as we do? Emphatically, No! Yet how often, how very often is this done, not only in cases similar to the one I have just

mentioned, but in many others.

When Bro. B—— borrows a wagon, sled, or other article of another brother, breaks or damages it, and returns it to the owner unfit for use, does he betray brotherly love? Is he treating others as he would be treated? Yet such cases are not isolated!

When Bro. C—— agrees to furnish Sister D——, a poor widow, with a certain amount of wood or coal for a stipulated sum, delivers the fuel deficient a few feet or a few pounds, as he well knows, but he says nothing and receives the sum agreed upon, is he actuated by a feeling of brotherly love? What if she never knows it, and is none the poorer for that trifle, as Bro. C—— may think in self-justification; yet *he* is that much poorer in honesty and goodness! It is a very small thing, doubtless; but one who will knowingly defraud another of the worth of one dollar, will do the same in the matter of five dollars if certain he will never be discovered in his treachery.

Does love prompt Sister E—— to take offense at some unintentional slight, or fancied insult, to harbor malice and hatred in her heart toward the offender; and without betraying her feelings save by constraint or coldness of manner to Sister F——, the one who has unconsciously displeased her; to go to others unacquainted with the matter, and unconcerned in the affair, and there relate the story of her grievances with a much abused air, deprecating tone, and indignant eye? If this unwise Sister E—— speaks the truth, the whole truth, and nothing but the truth, is she following the laws of the church, is she treating her sister with true love? Has she forgotten that if we have aught against a brother or sister, to go to that brother or sister alone; if that does not satisfy, to take one or two and then seek satisfaction; in case this fails, to take the matter before the church, &c.;—but not unknown to the

offending party to repeat the story of a brother or sister's foibles or follies. Then if the tale be exaggerated, as is often the case, to huge dimensions, and passing from mouth to mouth, as it invariably does, it receives a different form and coloring, till at last, misconstrued, wilfully enlarged, and carelessly remodelled by various persons, it assumes the form of a startling accusation of gross immorality, impiety, or even crime; then, I ask, who is the aggressor, the instigator, the first and most at fault? Who but the first to repeat the story? one who though a Latter Day Saint (?) professing so much light and knowledge; promising, in going forward into the waters of baptism, to live as near as possible to the requirements and laws of the church, and the laws of God, to be godly in word and deed; promising often *in meeting* to try to live near to God, and expressing a desire to serve him faithfully unto the end? Notwithstanding all this, yet this same brother or sister is guilty of *tattling*, which is almost always accompanied by a spirit of malice, and quite commonly by dissimulation, exaggeration, or any other polite misnomer you may choose to use instead of the plain, straightforward term, FALSEHOOD!

Meekness is another element of true godliness. Bro. G—— ill treats his horse or cow. His wife gently remonstrates, and begs him to desist, whereupon he flies into a passion, and with boisterous words and angry gestures, he bids her go about her business; he is fully competent to conduct his affairs without her interference; and closes by telling her she needn't say any more about it, for he shall do as he pleases. Is this meekness? Is it keeping all the law?

Or perhaps Sister H—— is a little too fond of dress and display, which in itself is objectionable, often amounting to absolute sinfulness; and at all times, under all circumstances, unbecoming a

Latter Day Saint; and her husband in kindness and love, reproves her for her folly, as is his duty, telling her that besides being foolish and unbecoming in her profession, their means will not justify such extravagance. She will not listen to the voice of love and reason, but retorts in anger with high words, ending with many unjust denunciations and accusations of the husband she has had cause to love and respect, and relapses into a fit of passionate weeping, not in the least humbled or convinced of her error; only enraged at his penuriousness, as she terms it, and considering in her stubborn, blinded self-justification, that she is one of the worst abused wives in the world! Is Sister H—— possessed of a spirit of meekness? Surely not in this instance!

Then again we must have patience. Some are blessed with a goodly portion of this desirable qualification from childhood; while others seem scarcely to know, by experience, the true meaning of the word. Surely we should cultivate the virtues and graces we are most deficient in. If we are not naturally patient and forbearing we should be so from habit. Just look at Sister I——! She is a good, worthy, humble soul usually, but she is so liable to lose her patience, and with it her presence of mind. "Kate, you dirty little hog, you have poured the milk all down your clean apron!" and so Sister I—— grasps the frightened little three-year-old by the arm and shakes her roughly, and then administers three or four violent blows; dealing them promiscuously on face, head, back, or wherever her hand may chance to fall; finishing by placing the child in a chair in no very careful manner, and threatening further castigation unless she "hushes that crying right now!" All this because a little child, a mere baby, tipped a great, unwieldy bowl a little to one side and spilled some of the milk it contained! And *this* from a

loving and commonly very indulgent mother! Whose fault was it, that the milk was spilled on Kate's clean apron? Firstly, the mother's; for had she given the child a tin cup with a handle, or at least a smaller dish that the baby's hands could easily manage, the accident might have been avoided. And then to scold, punish and frighten the poor little thing for so slight an offence, and one so purely accidental, is, to say the least, impatient, ungodly, unmotherly! And I do protest most solemnly against the habit of striking children about the head, on the back, shoulders, or breast. It is unnecessary, improper, and often highly injurious; but still parents will do it, or, at least some of them, when they get angry or impatient with their children. And to punish a child severely and bid it to cease crying instantly, is another quite prevalent habit I have always disapproved. When you really hurt a child, cause physical pain, do be merciful and let him cry a little. Screaming and crying from anger or rebelliousness is quite another thing, and should be summarily dealt with. Fathers as well as mothers often lose their patience, and not uncommonly in their intercourse with their children, also. "Mary, get out of my light, or I'll knock you down! This is the second time I've told you not to stand between me and the lamp!" or "Lewis, you careless dog you, if I see you walking on anything like that again, I'll whip you till you can't see! Pick up that bonnet, and remember what I tell you, sir!" But the boy knows his father will not keep his promise; really he has no right to do so; and probably the offense is repeated day after day, accompanied by a similar threat and occasionally a rough, angry blow, till the child either exhibits a spirit of resentment and gives anger for anger, impatience for impatience, or settles into a state of sullen, stubborn indifference; in either, firm and sometimes severe measures must be adopted

to insure obedience on the part of the child; all because the father lost his patience and temper at the natural thoughtlessness of his boy. When, oh! when, will we learn the highly important lessons that example is better than precept, and that we must practice what we profess, *abide* in the doctrine of Christ or we are none of his!

Diligence is another requirement of the law. Diligent, industrious, enterprising and economical, we should be in our worldly affairs. If by slothfulness, carelessness or unthrifty habits we neglect our worldly duties, and thereby waste, destroy, or fail to provide the comforts and necessities of life, do we not misuse our families, and defraud them of their lawful rights?

"But if any provide not for his own, specially those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v. 8, Insp. Tr.

One virtue, the greatest and noblest of all, and one comprising all the other virtues and requirements, I will mention last. Charity, the true love of God. If we possess this heavenly attribute we cannot fail to be temperate, cleanly, filled with brotherly love, meek, patient, diligent, &c.

"If ye love me, you will keep my commandments."

Therefore if we have the true love of God in our hearts, we shall strive continually and earnestly to keep his commandments, and do his will, not as with a wearied step and languid air we pursue an irksome task, but cheerfully, gladly, willingly. Desiring with all our hearts to please him, and merit his smile of approbation,

"That we may come forth in the first resurrection, and feast at the supper of Jesus our Lord."

Now, brethren and sisters, I do not wish you to set me down as a fault-finder, "an accuser of the brethren." The pictures I have painted are not overdrawn—they are scenes from real life, and most of you, I think, know of

the existence of some of the above-mentioned discrepancies, among the saints. That such things do exist, one here, another there, and a third in some other place, many of us believe and know. But it was not to make bare to the numerous readers of the *Herald* the secret foibles and follies of my brethren and sisters, that I have made these statements. Far from it! Neither was I watching for evil when I noted these things; I merely jotted down in the memorandum of my heart the follies and weaknesses I saw in others at various times, that I might take warning thereby, and not fall into like error myself, in similar circumstances. I have noted these memoranda here, trusting that some one may also learn to note in the secret treasury of his heart this truth: that we can note errors down in our minds, that we avoid the same ourselves. There are different ways of watching; watching in this way may prove very beneficial to the watcher, if combined with watching and praying as we are exhorted.

O ye parents! watch yourselves that ye may ever set a godly example before your children. Imitation is so natural with the child, that unconsciously he follows the example set before him; especially if that example be a foolish or improper one. If you speak in loud, angry, threatening tones, he will also do so when out of temper; if you use vulgar, vain, or wicked words, he will also; and at times perhaps, when the flush of shame and self-condemnation will rise to your very brow! If you are impatient, boisterous, rude or ill-natured, your child will in a great degree follow your example. On the other hand, a calm, quiet demeanor, advice, reproof or punishment given in a kind, firm, and earnest manner, and a strict adherence to truth, will form a permanent impression on the mind of a child, will learn him to imitate you in such things. Do not promise a

child *anything*, not even a punishment, unless you intend to bestow the same, and you know he deserves it; and then *keep your word!* But be *very careful what you promise!* Do not promise something pleasant to hire a child to do as you wish, nor a punishment because you are angry; and then through forgetfulness, or some other cause, fail to keep your promise. Besides being wrong for you, it sets a bad example before your child, and teaches him the startling truth that his parents are guilty of—well, if not of deliberate falsehood, at least not keeping his or her word. The child is an instinctive reasoner, and has a quicker, keener insight of the human heart many times, than persons of mature age. Oh! then let us be careful, watchful and prayerful!

The infant mind like plastic clay,
With slightest touch we often mould;
A trifling word or act to-day,
May bring us future grief untold.

A noble mission God has given,
And woman must fulfil his plan
To plant the eternal truths of heaven
Within the infant heart of man.

By gentle precept this must be,
Combined with good example, too,
Agreeing most harmoniously;—
This is the course she should pursue.

PERLA WILD.

SATURDAY NIGHT MUSINGS.

BY ELDER JEROME RUBY.

“Let your light shine.”

Another wave rolled in from the ocean of time—another week's record sealed for His opening—another week's march toward the beautiful beyond—another Saturday night!

There are weary ones all over the land to-night, who are glad for the beautiful Sabbath of rest that follows so closely each Saturday night. The toils and hardships of the week have been cheerfully borne, for they that labor have been earning, to spend for the good and comfort of those who

share with them life's cares and joys.

There are aged ones, those whose locks have been whitened by the frosts of many winters, who are glad that another week has been snatched from time and given to the accumulated years of eternity; because they are thus brought nearer the fruition of their hopes, that are based on a well-spent life.

There are those, too, who have heavy trials, great crosses, strong temptations to bear and resist, who are glad that another week's striving here, has added to the triumphs *over there!* And there are many who are young, upon whom the sun of prosperity has just begun to shine, who are glad to be so much nearer the goal of their ambition.

How is it with us brethren and sisters? Are we, too, glad that 'tis Saturday night. The sky is over-cast with dark murky clouds; the wind sighs, and moans in fitful blasts, making us realize how great are the blessings we enjoy. The warm fire, the bright, cheerful light, from the lamp trimmed to our liking; the soft carpet under the feet, the cozy room—pictures on the walls, books, magazines, and last, though not least, the sympathy of warm hearts—the presence of those who give kind words, who are glad we are at home and not a wanderer in the outer darkness of this Saturday night, are all blessings from the All-father, for which we should feel very grateful and strive to be, what I hope we have been in the past, worthy.

The darkness now hanging over earth is dense and deep; so that the belated traveler is scarcely able to pursue his journey. He can barely discern the outlines of objects, while they are not sufficiently distinct to give him confidence to proceed. To advance is dangerous—remain he *must* not! In this condition, how great a blessing would be light; how true a friend he who would guide to a place of safety!

Brethren, there are many who are

wandering in spiritual darkness, more deep and dense than the darkness of this Saturday night! They desire light,—the glorious light of the gospel. They need some *friend*, who is familiar with the way, to point out the landmarks; to tell them something that will be a sure guide—a kind of “Star of Bethlehem”—for the end they seek is a Savior’s love and pardoning favor.

Said our Lord: “*Ye are the light of the world!*” How many are there, sitting in their comfortable homes to-night, perusing the columns of the *Herald*, who have let their light shine during the week for the benefit of those who are thus groping their way through spiritual darkness, and the mists that hang over, and around the road of life?

Having escaped the dangers hidden under the smooth surface of false theories; having eluded the tempting glare of false lights, and turned a deaf ear to the flattering cry, “Lo here” and “Lo there;” having escaped the rocks upon which others have stranded, who have attempted to build upon other foundations than that he has provided, have you forgotten that there are others exposed to danger? That there are thousands at sea who are unacquainted with the perils which surround them, and which threaten their destruction?

Some are drifting towards dangerous rocks; some have stranded upon hidden shoals, while others are “tossed to and fro,” their course uncertain, having no compass and the night is coming on! They realize that there is danger, and are straining their eyes in the hope of discerning some beacon light which shall guide to the harbor—the haven of rest.

Brethren and sisters, for *these* “let your *light shine*,” for they are they who are “carried about with every wind of doctrine;” they are they who need our kind offices—our guidance—the benefit of our better light. This is a duty

which belongs to every true Latter Day Saint, for thus do we shew forth our faith by works—“good works” which, when men see, they glorify our Father which is in heaven. It is meet that we follow the example of Jesus. He says in that beautiful prayer, recorded in John, 17th chapter:

“I have glorified thee on the earth.
* * * For I have given unto them *the words which thou gavest me.*”

To-night, do we thank him for the glorious words of promise which he has given us, and for bringing to our knowledge the divine truths of the gospel—the beautiful plan of salvation—the *sure faith* which is the “evidence” of the greater blessings in store for those who are faithful *doers* of the *work*; and which are kept for us until we shall be “called from labor to refreshment”—until the day of awards and recompenses—the resurrection of the just.

Shall we then withhold our aid from those who are seeking the treasures we have found? Shall we, miserable, hide away our talent, or shall we remember the admonition of our Savior—“Freely ye have received, freely give?”

Let every brother, every sister, answer, “We will choose the better part!” “Having anchored our barks safely within the harbor, we will let our light shine; a beacon to those who are struggling against adverse winds and counter currents.”

When I look out into the darkness of this night, my heart swells with gratitude to God for his mercies, and I breathe a prayer for those who know not “the way,” and “the life,” and the hope of the christian. On such a night as this those beautiful lines of Bro. David’s come with force to my mind:

“Thank the Lord for the plan he hath given,
That will render us pure as the child;
That will turn this cold earth in o’ heaven,
With his Spirit so holy and mild.
And the hope of a portion in Zion,
Shall cheer us till trials are o’er,

Let us anchor our barks in the centre,
And be safe from the rocks on the shore."

To those who are wandering in darkness, let me say, Do not despair. Trust in God; there is light for you, and the harbor is nigh. But there is but *one* entrance and the way is narrow. There are many pilots, crying, "Go here," or "Go there;" but beware of them, for all have not certificates from proper authority. Make yourselves familiar with your chart,—the Bible,—and you will be better prepared to detect any variation from the true course. Be watchful, be faithful and earnest, and you will discover light that will guide you safely into the haven of rest, where you will receive the recompense of reward for your striving, and where there will come to you, nor any that are his, another Saturday night.

**TAKE HEED LEST THAT DAY
OVERTAKE YOU AS A THIEF
IN THE NIGHT.**

"All the commandments which I command thee this day, shall ye observe to do, that ye may live and multiply, and go in and possess the land which the Lord sware to your fathers. And thou shalt remember all the ways the Lord thy God led thee forty years in the wilderness, to humble thee, and to prove thee, and to know what was in thy heart, whether thou wouldst keep his law or no." Deut. 8:1, 2.

From the above quotation we learn that the children of Israel could not go into and possess the "promised land," unless they observed to do all the commandments which the Lord had commanded them to observe and do. We also read in the Doctrine and Covenants that those who cannot keep a "celestial law" cannot abide a celestial glory, or receive an inheritance in a "celestial kingdom;" and also that the willingness to sacrifice all things is one of the immutable laws of Zion, or, in other words, the "kingdom of God;" and all who are not willing to make a sacrifice of

all things cannot inherit a celestial glory.

Baptism, by immersion, for the remission of sins, and the laying on of hands by a "priesthood having authority," is the law of adoption by which aliens to God become citizens of his kingdom. We being all by nature, through the transgression of our earthly father, Adam, (the consequences of whose acts we inherit), aliens and strangers, it follows, that all the sons and daughters of Adam, who have come to the years of accountability, must obey the law of adoption, if they wish to become citizens of the kingdom of our heavenly Father, whose king is Jesus Christ, the Son of the living God. After we become citizens of the kingdom we cannot sit down quietly in idleness, but must be co-workers with God in the redemption of the world. We must do all things God may command by the mouth of his "prophets," and live by every word that proceedeth out of the mouth of God.

Failing to do these things, in refusing to obey the prophet Moses, whom God had raised up as a leader and lawgiver, the children of Israel, as we are informed in the quotation at the head of this article, were not permitted for forty years to enter the promised land; but were for that number of years scourged and disciplined in the wilderness, to humble them, and prove them, and know what was in their heart, and to see if they would keep the "commandments of God;" and not till after the death of the "lawgiver" were they led by his successor into the promised land.

We learn by the Bible, Doctrine and Covenants, and Book of Mormon, that God is unchanging and without variableness or shadow of turning, and deals with his children always in the same manner. It is reasonable, therefore, to suppose that God will chasten his saints and prove his people in these last days, as in days of old, and in former years, and but few be left (of

the fathers) to receive an inheritance. In fact the saints have been chastened in Kirtland, in Missouri, in Illinois, forty years in the "wilderness of the people." They have been permitted to view the "promised land," but as yet have not received their inheritance in it, and cannot till they have been sufficiently proved to see whether they will keep the laws of God.

Composed as the church was in the beginning, of members gathered out of "Babylon," or out of all the various sects of Christendom, filled with the traditions and errors of the sectarian world, Zion could not be established and redeemed, till her people had been scourged, and purified, and taught to obey and rely implicitly on the commandments of God.

When the Saints are purified, Zion will be redeemed with judgment, and her people with righteousness.

Brethren and sisters in the everlasting covenant, the scriptures given by inspiration are for our instruction and reproof in righteousness. Let us give heed to them, and to those prophecies of scripture that are as a light shining in a dark place. They show us what is before us. They point the pathway in which we must all walk, if we expect to inherit the kingdom. Let us heed the signs of the times and take courage. *The forty years are past,* the prophet who gave the oracles of God to the saints in this dispensation has passed away from earth; he has sealed his testimony with his blood; the time has come, his successor is gathering up the strength of the Lord's house to redeem Zion. Let us, therefore, resolve to keep the laws of God, even to the consecration of all things we have, or are, to the work of the kingdom; for only by so doing can we inherit a celestial glory. And seeing we are compassed about by so great a cloud of witnesses, let us by faith and works go up and possess the kingdom and the greatness of the kingdom under

the whole heavens; for the kingdom will be given to the saints whenever they, by faithfulness, merit celestial redemption. The kingdom will not be given to another (Brighamite) people, for through the seed of Joseph all the nations of the earth shall be blessed;—therefore let us prove ourselves before God, that we are faithful and worthy—to our fellow men, that we are indeed the chosen people of God—to ourselves, that we may work out our salvation and gain a crown of glory that never fades. Let us restore the waste places, that the hearts of the fathers may be turned to the children, and the hearts of the children to the fathers, lest the earth be smitten with a curse. Arise for the redemption of the living! Arise for the redemption of our dead!

That Zion may come up from beneath;
That Zion may come down from above;
That the Lord redeem his people Israel
And gather all things in one,
And the heavens will smile upon Zion
And Zion be clothed with the glory of God.

Come, let us all go up with one heart and build the Lord's house in this generation, that the ordinances for the consecration of the priesthood may be given; the baptisms for the dead be again administered; the solemn assembly called in, and the glory of God again rest upon his people Israel. For this let us work and pray, till wickedness is destroyed, and the knowledge of God covers the earth as the waters do the great seas.

Lo the lion's left the thicket,
Up ye watchmen! be in haste;
The destroyer of the Gentiles
Soon will lay their cities waste.

Brethren and sisters, listen to one of the weakest of all who are called saints, and may God bless us all, is the prayer of your brother, OCCASIONAL.

None should despair, because God can help them; and none should presume, because God can cross them.

It is hard to personate and act a part long. Therefore if a man thinks it convenient to seem good, let him be so, indeed.

HEALING BY MAGNETISM.

BY ELDER E. STAFFORD.

Friend Herald:—A few days ago, while waiting at the Depot in Galesburg for the train to arrive for the departure of the cars for Quincy, a gentleman came through the cars and stopped opposite to the seat where your humble servant was seated, and accosted the gentleman that was seated with me, with the following, as near as my memory serves me :

"Captain, I have been to see for myself, a miracle that was performed on a certain lady residing in or near Knoxville,—as near as I can understand, she has not been able to walk for six years, and had not been out of bed for two years, and when I saw her, she could walk, and converse with us freely, and laughed all over, and was greatly rejoicing over the miraculous power that had been manifest."

The question was asked by the one seated, how it was done. The answer was, that a certain doctor (name forgotten) had cured her at the first trial by *magnetism*.

The train was about starting, and the first gentleman returned to another car from whence he came. The other gentleman then began to tell me of a mode of taking likenesses, which is new to me at least, never having heard of the like being done, in our day, before. It was as follows: that the aforesaid gentleman's wife had been to one of the eastern states, (Ohio, I think), and had there had her portrait taken by an artist, a Spiritualist, and that immediately behind her portrait, the portrait of her dead son appeared, who had been deceased for many years, and that the lady recognized him, and all who knew him at the time of his death, to whom the portrait was shown, readily recognized it as that of her son. The gentleman then said to me it looks strange, I do not know what to make of it. I

answered that it was not strange to me, nor unaccountable, that I understood from the scriptures, that good spirits had had the power and privilege of appearing to men, and likewise evil spirits had had the same power and privilege, and that we could not learn from the scriptures that this power and privilege was limited to any age, therefore we might expect the appearance of both in this age. As concerning the case of the portrait, I cited him to the "Witch of Endor," who had the power to produce a likeness of Samuel the prophet, that although it was said in scripture, that it was Samuel, yet when we consider that witches and wizards, necromancers and all of that stripe were denounced by the Lord through his prophets, and that they were warned against seeking to them lest they should bring the displeasure of the Almighty down upon their heads, (read Isa. viii. 19, and Lev. xx. 6), we can but acknowledge that a witch was not of God, but an emissary of the evil one, therefore her works would be evil, and instead of its being Samuel it was an evil spirit personating Samuel, for the Lord would not answer Saul, and if he would not answer Saul, I will leave you to think who it was that did answer him. This I cited as a precedent, that if an evil spirit could personate another in one age of the world, an evil spirit could likewise appear and personate another in any age of the world.

We will now consider the healing of the lady by magnetism. To us Latter Day Saints it is not strange, we are looking for such things, but we shrink from coming in contact with this power, and pray to our heavenly Father with fervency that we may be delivered from the power that wrought through the doctor to the healing of the lady in question. But, says one, if the lady received perfect health, it matters not by what power she was healed, and you cannot make me believe that the devil would do good.

That the adversary of mankind would do good, for the purpose of purely doing good, I am free to confess I do not believe, but that he will do good to deceive is another thing. It is written that he has the power to transform himself like unto an angel of light; and if so, he must try to personate an angel of light; and would not be apt while acting in that capacity, to do any thing that is an apparent evil, or it would thwart his designs, but he must ostensibly do good, or assume to do good in order to deceive and accomplish his object. Now in the case of the lady there is an apparent good done, but as I conceive, in order that he may secure the destruction of all who are cognizant of the fact, if he can.

But says one, how, pray? Well, the miracle performed will tend to strengthen them in their belief that they are in the right way to be saved, they believe that all miracles are from a good source, hence all that he has to do is to keep working miracles for them. It is written in the scriptures that there is no other name given under heaven but the name of Jesus, whereby man can be saved. This they deny! It follows then, if he can keep them denying the Lord that bought them, by working miracles, he will do so to keep them deceived.

We have the authority of the holy scriptures, that in the last days the *spirits of devils* will go about *working miracles* to deceive the nations.

"And he doeth great wonders so that he maketh fire come down from God out of heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."—Rev. xiii. 13, 14.

"And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the *spirits of devils working miracles*, which go forth unto the kings of the earth, and of the whole world, to gather them to

the battle of the great day of God Almighty." Rev. xvi. 13, 14.

But, says one, why do you pray to be delivered from a power that has done good in healing the lady, and performed such a mighty miracle?

We will proceed to tell you why animal magnetism we conclude to be of the evil one for various reasons, two of which are very apparent, in the case under consideration. In the first place the doctor did not profess to administer in the name of Jesus Christ. If he is like the rest of his brethren, they do not believe that Jesus Christ is the Savior of the world, but profess that they can save themselves independently of him, hence would not be apt to act in his name, and, says the Savior on a certain occasion, "he that is not for us, is against us, he that gathereth not with us, scattereth abroad." From this we conclude, that they who do not perform miracles in his name,—(or by the authority of Jesus Christ, name signifies authority)—are not for him but against him, hence are not of him, but of an antagonistical power.

In the second place, all the miracles performed anciently by the servants of God, were done without money and without price. James says:

"Is any sick among you? let him call for the Elders of the church: and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save [or heal] the sick." Jas. v. 14, 15.

Says Peter to the cripple at the beautiful gate:

"Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk."—Acts iii. 6.

Says the Savior unto the disciples, "Freely ye have received, freely give,"—"without money and without price." But in this case we have a doctor that expects to be richly paid for the miracle performed. He does not profess to be an Elder in the Church of Jesus Christ, therefore cannot be sent of him,

and does not act in the name of Jesus; and receives emolument for his services, three things which proclaim loudly against his being of God, hence the power that performed the miracle could not be of God, and if not of God, we are justified in praying to be delivered therefrom.

SCIENCE OF OLD.

When on my way to Minnesota last November, I attended a meeting where a Reverend gentleman of the Universalist faith, when speaking upon the immortality of the soul, gave me somewhat of a surprise in referring to the scriptures as the plan of salvation in, as near as I can recollect, the following terms:

“Mankind have grovelled long enough amongst the mould of departed ages to learn a plan whereby they may gain a crown hereafter and an immortal inheritance; it now behooves them to search out a new path which will better become the dignified aspirations of the age of progress in which we live, that binds the earth with lightning chains and sends the iron horse, with its mighty strides; o’er continent and through vale and mountain, assisted by the rushing steamship plowing the main with a giant’s energy. Let us seek the laws that govern the inhabitants of yonder distant orbs, and descry the plan pursued by them amidst their immortal bloom. Religion has been long enough averse to the development of science; arraying itself against its truths however so rational or sublime they may have been, yet notwithstanding its opposition science has progressed, and the mighty Copernicus has gained a name time can never erase, although the Sacred Book taught not those indisputable facts he, by his researches, discovered; let not science then gain the ascendancy of Theology, and when

truth presents itself let it have a triumphant march.”

The above remarks were made to a congregation that awaited the coming of Mr. Wilson, the champion Spiritualist, but as he failed to come, this gentleman by request occupied his place for the evening. Hence, we can see the master policy of the experienced sycophant, in endeavoring to crouch to the wishes of the assembled multitude and, as is too much the case all over the land, preach that which would tickle the public ear and thereby gain favor for himself.

His discourse was very much like aurated brass, looking most beautiful, leading us to imagine it pure gold until the *aqua fortis* of truth is applied, when its baser order is immediately discovered.

I expect about the time he had such mighty visions of the laws that govern the inhabitants of the stellar hosts and wishing his fellow man to seek them out, he in his mind’s eye viewed the glories of the SUMMER LAND, and saw departed spirits wing themselves from place to place amidst the *seven heavens* of Mr. Andrew Jackson Davis, (so beautifully described by the Prophet of Mecca in the Alkoran), where at the end of all sat—Love and Wisdom—Wisdom and Love having crowns immortal and governing the destinies of mortals here and immortal spirits yonder. (But, ah! Mohammed had a far sublimer and more rational view than that, of Allah’s glorious power, for by him love and wisdom were possessed as attributes, and not as self, he having the power of touch, for when he placed his hand upon the prophet’s form a chill ran through the marrow of his bones, followed by glowing warmth and happy buoyant feelings).

When listening to him the thought occurred to my mind, that this was strange reasoning from a man claiming to take the Bible as his guide. Of what advantage would it be to a pris-

oner in the state of Maine, to know the criminal law of California, were it ever so much more lenient upon his case than the laws of the state in which he resided? I answer; none! Nor, is it of advantage for a sinner here to cast aside the laws of earth and search, by Satan's power, the laws that govern the belted orbs of *Via Lactea* where he directs them for the *Summer Land*, another myth conjured in the minds of demons; and far more delusive than the Spanish *El Dorado*, an *ignus fatuus* that will lead thousands into a worse slough of despond than ever Bunyan's Christian sank in. Look and behold, world! While yet ye call *Excelsior*! See, ye accelerate in your downward course! and as the tide of human efforts has about reached its acme, by way of gaining knowledge amongst the wicked, now the end draws nigh. Aha! the superstructure tumbles to its base, the wave recedes, it sinks! It sinks! Down! Down it comes! and ancient superstition takes its place; the arts of ancient Egypt now return to harden the heart of another Pharaoh, to lead him to his final doom, and sink great Babylon in the Red Sea (sanguine) vide; Rev. xvi. 13, 14. Truly has it been said, "History repeats itself."

It has for many years been the prevalent idea in the world, that science has taken a mighty stride, by the way of advancement, and by some that it has advanced far ahead of Theology, which I now wish to show is a decidedly false position to take; although, of late, in fulfillment of Daniel's prophecy, many have run to and fro and knowledge has been increased; but with science as with Theology, men have perverted both and have now to come up to the original standard which, amongst the just in the millennium, will I expect, be surpassed. As a Ptolemy and others introduced a false theory of science to supercede a true; which a Copernicus and others were persecuted for restoring amongst a class of deluded

bigots and all terming themselves charitable, pious christians; and a poor Columbus mocked and called a dreamer for saying the earth was round, and that there was land west of the Azores; so a Constantine and others cast from them, as useless, the true and only science of Theology, which a Smith, amidst the fiery darts of the adversary, blew the coals of hatred in the fire against himself through again restoring, and, at last sealed his testimony with his blood.

"But," says one, "we have now learned the fact that Theology underwent just such a change as you describe, but you don't mean to say that science has also underwent a similar change."—Decidedly I do, and, just as plainly as we now see this would be Theology of the moderns, called by the name of Spiritualism, but should rather be called Demonology, so did Saint Paul see that what they tried to give the honorable title of Science in his day, was like this a mere burlesque upon the name, and therefore, as I would now advise all to avoid the former, he advised Timothy to keep from the latter in the following words: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of SCIENCE, *falsely so called*: which some professing have erred concerning the faith." 1 Tim. vi. 20, 21. Our worldly-wise will now refer us to where Joshua commanded the sun to stand still, and declare "The inspired writer should have better understood the science of Astronomy, and, according to its teachings, commanded the earth to stand instead of the sun."—Why do not our most proficient stargazers, when in more favorable positions for reflection than in the heat and excitement of battle, govern their language better and not tell us when the sun rises, but when our horizon turns toward him for they say he never rises? Methinks I hear those learned men of Paul's day telling them (like the mod-

erns do concerning Joshua) that, because the scriptures hold out the idea that the earth is not the central orb, religion must progress in the same ratio as science (*i. e.* backwards) thus, as Paul declared, "erring concerning the faith."

"Do you then," says another, "mean to say that the ancient prophets were aware of the fact that the earth revolves around the sun?" Such is the only conclusion I can come to when I find that Isaiah plainly gives us to understand that the earth has an orbit, hence must revolve around another body amongst the stars and, by taking this for a base of reasoning, they must have been acquainted with all the revolutions of the planets in the solar system, and were very apt to be acquainted with Kepler's laws and Newton's principia. "It is he that sitteth upon the CIRCLE of the earth, and the inhabitants are as grasshoppers." Isa. xl. 22. Upon the same course of reasoning as the above, they must have been aware of the shape of the earth and, if you turn to Isaiah xviii. 1, you will find he knew something of the Geography of the Western Hemisphere, the country beyond Ethiopia or Africa, which he describes as being in shape of a pair of wings, and the description given of the productions of the land of Joseph in Deut. xxxiii. will apply to no other country than America.

If science is making the giant strides our moderns would fain make us believe, why do they not immediately introduce a better mode of describing the constellations of fixed stars, and apply more appropriate names to them than that used at the writing of the Book of Job, some thirty-three centuries ago, in which book you will find the same names applied we now use?

"Canst thou bind the sweet influences of *Pleiades*, or loose the bands of Orion? (Cesil). Canst thou bring forth Mazzaroth (the twelve signs) in his season? or canst thou guide *Arcturus* with his sons? Job xxxviii. 31, 32.

Can our moderns temper copper and make edged tools out of it as the aboriginals of this continent could? And by the way, how came their division of time and Zodiac as found by Cortez in Mexico to correspond so well with that used by such an enlightened people as we are, they being ignorant barbarians in our eyes? How came they to call the constellation *Ursa Major* by the same name we do when there is no resemblance of a bear in its grouping?—Where are the glass manufacturers that can equal those specimens found at Pompeii in their workmanship? Can our architecture rival that of the ancients in durability and beauty, or in magnitude? And why do not our Sculptors excel those of old? All these are questions which are far more easily asked than answered, and therefore I had better desist, but I will say, the only superiority I can behold, upon close scrutiny, between the ancients and the moderns is, there are a vastly greater number of people now acquainted with them, and a few of the mechanical arts, &c., which we have not as yet discovered traces of from the (so termed) Dark ages, which have of late appeared by the aid of a Faust, Watts, Stevenson or Franklin, and I would not at all be surprised, were we able to see beyond Noah's day, thereby giving us a fair opportunity of judging the works of the Antediluvian age, we could safely say with Solomon, "There is nothing new under the sun."

R. G. E.

God's BEST GIFTS are those which he diffuses silently; and so it is with man's. The secret influence of a good man's example, and of a wise man's intelligence, which raises insensibly the hearts and minds of the circle and community in which they move, is worth more than any efforts of outward benevolence, though they might escape the notice of all except profound and judicious observers.

Shun the very appearance of evil.

MY THOUGHTS.

It is said some place, and by one that this church believes has the right to say, that the law of God is inexorable in its nature, and imperative in its demands. Such being the case, it must follow that it admits of no by-laws; and this may be one cause why the saints have failed in fulfilling the letter of the law.

There seems to be a disposition in man to bind his fellow man with by-laws and creeds, until we bind burdens upon their shoulders, that become grievous to be borne; hence arises a spirit of division, and the good that is sought for ends in disgust. Many times some few are benefitted, whilst others are the losers.

The law of God being unalterable, it follows that we must accept it just as it is; "for it must needs be that they are organized according to my laws—if otherwise they will be cut off." D. & C. li. 1. There is nothing more plain than that the church cannot stand upon any other than that of an organization according to the law; and to have that organization valid, it must be done through the Bishop, as he holds that authority. Many will say, "That has reference to the church in a gathered condition!" Read again.

"Behold this shall be an example unto my servant Edward Partridge in other places, in all churches." D. C. li. 5.

Then who can say that it applies to but one single place, as Zion, when it reads "all churches?"

I will now make a few applications of the law.

"Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." D. C. xlii. 7.

If a brother have two wives, then is he a transgressor. Again the law says:

"Thou shalt pay for that which thou shalt receive of thy brother." D. C. xli. 14.

If I refuse to pay my brother what I owe, I am also a transgressor, and per-

haps he becomes angry, and applies to the law for his just dues; can I say I know his claims are just, but let him wait until we go to Zion, and then I will pay? Who would say I was honest? No one; and likely enough the brethren would disfellowship me.

Again, same paragraph:

"And if thou obtainest more than that which would be for thy support, thou shalt give it into my store house."

Now suppose I gain one hundred dollars more than that which is for my support; according to the law, I am in debt to the Lord just one hundred dollars, and owe it to him just as much as though it was a debt contracted with a brother, and am held responsible to him for the payment of the same, then and there, whether in or out of Zion.

Brethren, a compliance with the law out of Zion, will lead us to Zion, and a non-compliance will keep us from Zion.

AN ELDER.

Seventies, Notice.

To the Seventies:

By resolution of General Conference, new licenses of the new series are authorized to be issued to all members of quorums; the members of the Seventies' Quorum will therefore please forward by mail their old licenses for renewal, and if the license does not state WHEN and WHERE and BY WHOM ordained, obtain these particulars, if practicable, and forward at once.

Brethren having lost their licenses, whose ordination and standing I may not be personally acquainted with, will please obtain the signature of the Branch or District President to their statement, that I may be justified before the quorum in granting new licenses.

A. M. WILSEY, President.

Receipts for Herald, and other matter are crowded out this issue, on account of the very extended report of the General Annual Conference which we furnish our readers.—ED.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., April 15, 1870.

NAMES, &c.

In the Book of Covenants there are several revelations, which are given to the church as examples for their guidance.

These revelations are professedly the commandments given to Enoch, and the names which are there given, with few exceptions, are evidently the names of men living in Enoch's time. Orson Pratt, and perhaps some others, in teaching these revelations, in order more fully to illustrate the principles, used the names as types, which was perhaps permissible. A difficulty has grown out of it, which has resulted in embarrassing the brethren in certain localities when defending the faith. This difficulty is, that the rumor that there was a secret organization in the church to which these names answered, has color from the interpretations. What we wish to state then is this, that when the order which is contemplated in those revelations is fully established, the persons holding the various positions therein provided, will fill the types given in those names; not that they shall of necessity be called by those names, but simply to correspond with the example.

There are no secret organizations in the church known to us. If members of the church belong to any, they are

the various secret orders existing in the world, not in the church.

The different Quorums of the church, when in a state of complete organization hold business sessions; but are organizations like unto corporative bodies of towns, cities, and church officers of other religious sects. It is therefore quite time that the notion of secret church societies was exploded.

Joseph Smith and others in the church may have answered to the names of Baurak Ale, Gazelam, &c., as types, general or specific, without subjecting the church to any charge of complicity in encouraging secret societies hostile to the laws of the land or of society.

In making this statement we speak only as to societies which it is charged are sanctioned and sustained by church law, and hereby declare that we know of none more secret in their character than the meetings of the various quorums of the church for council, at the Annual and Semi-Annual Conferences of the church.

In issuing the "Concordance and Reference Guide," the names of men in the church who occupied positions understood to be provided for in those revelations by the names therein given, are supposed to be substituted, to show the force and application of the example given.

We sincerely hope that this statement will be sufficient to relieve the church from the various imputations cast of fostering evil secret institutions.

One of the most harmonious and

successful conferences ever held by the church, has just closed its session.

A tolerably complete representation of the interests of the various missions was made; and every effort will be made to supply deficiencies.

Some very important steps were taken, which it is believed will result in very great good.

In connection with the minutes of the conference, which we print in full, we take pleasure in presenting the minutes of the session of the Utah District held April 6, 7, and 8. Also the London Conference. The hand of the God of Saints is plainly visible in the movements of these various sections.

Arrangements are now made to provide for giving more attention to requests for instruction in church discipline and government.

We are anticipating giving instructions on points of law from time to time as may be necessary.

WE request all brethren who may be in charge of districts or branches to avoid any arrogance or the undue exercise of personal authority. Govern more by reason and right than by personal authority.

QUERY COLUMN.

Query.—Is it right for a President of a Branch to teach the saints that it is impossible to live without sin, and that no one ever did?

Ans.—It is very questionable teach-

ing for any body, yet is only a matter of belief; and not a doctrine. No man should say "I am without sin;" and yet we are commanded to be holy.

Questions by David S. Holmes, of Buffalo Prairie, Ill.

Q.—Will the saints receive the same body in the resurrection that they lay in the grave?

A.—It is our opinion, now, that the body which will be given to the resurrected saints, will contain the essential properties of the body laid down, perfected as God alone has determined.—It is, and will be sufficient for us if we attain unto the resurrection of the just.

Q.—Who is the Shepherd and Stone of Israel, mentioned in Gen. xlix. 24?

A.—We do not know.

Q.—Is the 23rd verse of the 9th chapter of Romans, consistent with the agency of man in doing his part towards his salvation?

A.—We think so.

Correspondence.

BURNT CORN, Monroe Co., Ala.,
March 7, 1870.

Bro. Joseph:

The time has been long since I addressed the office. The saints here are gaining ground gradually. There has been some cold and indifferent about their welfare here and hereafter, but their chills have turned to fevers, and the branch is in a prospering condition at the present.

The condition of the saints throughout this district, as far as I have learned, is good. The most of the saints are firm and steadfast. There are a great many calls here for the truth. I fill all I can. There are calls in Conecuh County, on Cedar

Creek, and after my return from my appointment of two days in Butler County, I shall go to Cedar Creek, if permitted by the all ruling power.

Yours, heart and hand in the latter day work.
 GEORGE R. SCOGIN.

SODA SPRINGS, Idaho,
 February 8, 1870.

Bro. Joseph:

Inasmuch as I subscribe again for the continuance of that worthy paper, the *Herald*. I felt that a few lines to you would not be amiss, and very likely be welcome to you, inasmuch as I also have entered into the reorganized Church. We do not know each other according to the flesh, nevertheless I believe you feel glad over every soul, who enters into the new and everlasting covenant.

I embraced the gospel in the year 1856, under the administration of Brigham Young and his missionaries, and consequently was led from my native country (Switzerland) into the salt and barren land; but like many others was disappointed in my expectation, and my hopes were blasted. Instead of finding the servants of God and people of God, I found the opposite, and therefore I could not be one of them, or live with them.

I was afterward drawn into other trouble, and into other unclean waters, believing something else to be the work of God; but time did pass away, and the things predicted would not come to pass. In comparing the doctrines with the doctrines of Christ, I was led to find the difference, and to see that I was not in the Church of Christ, notwithstanding the great offerings I had to make, as my wife, and a child of 18 weeks of age were shot from the Brighamites with a cannon ball at South Weber, as we were sitting in our own room. The sight was horrible. The infant was torn from the ball to such a degree, that only one handful of it did remain, the rest of it was scattered all

over the dwelling room. This is one of the murderous acts of the Latter Day Saints (so they call themselves) in Utah Territory, under the leadership of "Brigham Young, the Lion of the Lord!" But I leave this in the hands of God, because He says: "Vengeance is mine and I will repay."

Never did I have such an idea or such a thought, as that I had to spend my best years in such a manner, live ten years in the valley of the rocky mountains, and not see or come to the people of God, not to labor for the cause of Zion, not help to build up the kingdom of God on the earth, nor bring the sound of glad tidings to the souls of men, to be so many years out of, or rather never in the right and true church of Christ, notwithstanding my heart did burn for the welfare, advancement and redemption of Zion or the pure in heart.

Notwithstanding all my troubles, I thank God for his mercies and goodness towards me through all my lifetime. I can see his overruling hand in all things, and that He remembers His children; that He has not forsaken me; but through one of His instruments, Brother Brand, has brought me a half year sooner to obey the truth, than I considered that I would, and I am not sorry for it, contrarywise, I thank God my Heavenly Father for His dealings with me. Yet at the same time I feel sorry that I could not see things as they are, for several years back. I could have been an instrument in the hand of God of bringing many souls to repentance, and to the knowledge of the truth; but I thank God that he opened my eyes at last and give me understanding.

I believe that a new era in life has dawned upon me, and if it be the will of the Father to use me as an instrument in His hand to bring souls unto Him, and help to labor in the vineyard of God for the last time, I am willing with my whole heart to do my best, and especially do I wish to carry the glad tidings of the

gospel to the inhabitants of my native country. I believe the harvest there is ripe, and many souls will embrace the gospel of Christ. My nearest kindred there wrote me from time to time to come back, but I answered them, that I would not like to come unless it was the will of the Father that I should come and preach the gospel. I know that I am a poor mortal creature, and that without the assistance of God, I am nothing; but I feel to trust in God to lead and guide me thro' the dark shades of life, and at the same time I ask him to sustain his people, and bring them triumphant to the end. Amen.

One thing more I have to write, that here at Soda Springs, we have a branch of seven members, and we are blest in our assemblies, and feel the Spirit of God to a considerable extent.

Your Brother in the gospel of Christ,
I. L. BEAR.

MACHIASPORT, Me.,

Feb. 14th, 1870.

Dear Herald:

Although we are comparative strangers, I am constrained to write a few lines, as one of the household of God, hoping soon to form an acquaintance which will prove a source of pleasure and edification. It is but a few months since I heard the gospel in its fullness, and yielded obedience.

For several years I had been striving to serve God according to the light received, and found reward in so doing; but never until now have I had the assurance of being a loyal citizen of the commonwealth of Israel, and one of the family of God, by the proper laws of adoption.

As yet I see no good or lawful reason for doubting this latter day work to be of God; but with so much indisputable evidence, I am being more and more confirmed in the faith, that the everlasting gospel, with all its gifts and blessings, has been restored to earth, even by the hands of an angel, through a prophet.

For a long time I had been persuaded that there were none here but "blind guides;" none who could point out the way of life, the entrance through the strait gate, or answer scripturally the great question of questions, "What shall I do to be saved?" though there be many anxious to know. I was led to make known my request unto God, earnestly entreating him to send to this place, a teacher of righteousness, who would preach the same gospel, in all points, which Paul declared. Though ignorant of the fact that God was calling and ordaining men now, and qualifying them by the Holy Ghost to preach, as Paul was qualified. God heard and answered, though not in the manner looked for, yet even more than I had asked, by sending our able and worthy brother, T. W. Smith, who declared the glad tidings of the kingdom, with the good news that God in these last days had spoken unto us by a living prophet; that by faith and obedience to the gospel, we might receive the gift of the Holy Ghost, by which the signs should follow the believer, as in former days. I could see no reason why the promise, "These signs shall follow them that believe," were not as valid now as that of salvation, both offered on the same terms. I was convinced also, that apostles and prophets were needed as much in the church to-day as in any age, that if any were called to preach the gospel, it must be those who taught *all* of the principles of the doctrine of Christ, I received the message with joy, and gladly yielded obedience at the hands of one whom I had reason to believe God had sent, and I was richly blessed, receiving peace and comfort of the Spirit, by which I may rejoice in the Lord always, and by the power of which I may overcome and obtain a right to eat of the tree of life. I know if I am diligent, and "add to faith virtue, and to virtue knowledge," &c., I shall not be unfruitful in the knowledge of the Lord, shall never fall, and have an abundant entrance into the everlasting kingdom.

Although I am counted as a fool by many, and deluded by others, yet in all this I can rejoice, esteeming the reproach of far greater riches than the friendship of the world, knowing full well that it is "enough that the disciple be as his master."

I am glad we have yet more of the word than that contained in the Bible; and while so many are saying, "We have enough bible," I thank God from my inmost soul that it is not in my heart to join in the cry, and thus fail of gaining the celestial glory.

I am alone in the faith here, not having the privilege of assembling with the saints, or of hearing the word preached by him who is sent. I need to be strong in the Lord to stand among those who, though not strictly enemies, are careful to obey the injunction, "Beware of false prophets," forgetful of the fact, that while there are false, there *may be* true ones also, "And base things of the world and things which are despised hath God chosen to bring to naught things that are." "Eyes they have, but they see not; ears, but they hear not," and like certain ones of old, they "seek a sign," not remembering that God will hide from the "wise and prudent." I am praying that the Father will send a servant to this people again; one apt to teach, gentle and patient, that such especially, as are walking humbly before him, may hear, believe and obey words whereby they may be saved in the celestial kingdom.

Brethren, let us be faithful, knowing "to whom much is given of him much will be required." Let us exhort one another daily, lest we be hardened through the deceitfulness of sin, and thus fail of entering the promised rest. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure."

Blessed hope of seeing him as he is and being like him! Is it not sufficient to incite us to purity of heart? "Purifieth himself"—the wish is ours. "Even as he is pure,"—a high standard. Shall we attain it, and stand in Zion when the Lord shall appear in his glory? "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." May we have grace to sow to the Spirit, that we may reap life everlasting; and let us not be weary in well doing, for the reaping time is near.

Yours in the gospel,

J. H. ENNIS.

MONTROSE, Lee Co., Iowa,

January 25, 1870.

We have some very good men amongst us, yet there are some that are seeking for the praise of men and are afraid of executing the law of God that they might not be esteemed among their brothers. I love the brethren, and I love the gospel of Christ.

Your brother in Christ,

ALEX. STRUTHERS.

Conferences.

ANNUAL CONFERENCE.

MINUTES OF THE ANNUAL CONFERENCE held at Plano, Ill., April 6-13, 1870.

PRESENT: Of the First Presidency: J. Smith and Wm. Marks, senior.

Of the Twelve: Josiah Ells, Z. H. Gurley, W. W. Blair, and E. C. Briggs.

Of the High Priests, Eighteen.

Of the Seventies, Seven.

Of the Elders, Fifty.

Conference organized by electing Bro. Joseph Smith, president; Bros. Henry A. Stebbins and William H. Garrett, clerks.

Opened by singing the 68rd hymn.

The president offered prayer to him who hath so mercifully dealt with his people in times past.

The minutes of the last Semi-Annual Conference were read and approved.

An address was delivered by the president concerning individual efforts for the spread of light, and for the advancement of the church. Liberty of thought and speech is granted to all. Yet no man, whatever may be his position, has the right to infringe on the laws of God or the church, or to institute his own opinions in opposition to the law, or with a general license that would tend to bear down others in their opinions or feelings. One of the evils that we labor under is the wide range of ideas and scattering of effects resulting from the hasty efforts put forth for the good of the body. Individual effort on every hand throughout the church rightly directed, will bring results to the whole body which shall be mighty indeed. As we are prepared to show that that which has brought so much reproach upon the cause has not proceeded from, nor been cherished by our organization, therefore the labor in California and Utah should, if possible, be more important than others, that the true cause of Christ may be faithfully and plainly presented to those who are in error. The Canada and Southern missions should be attended to, and the financial condition of church affairs should be placed upon a firmer basis, in order that the accomplishment of the work may be more surely and systematically done. He also suggested that a memorial be sent to Congress, in order to establish before the courts of justice the legal point of distinction between ourselves and the followers of Brigham Young. He did not do this that we may attain any honor or distinction before the people, for this would be contrary to the eternal truth stated by Christ, to the effect that God's people should always be out of favor with the world, but he presented the idea with the view to get the truth before those who do, or may desire to know the distinction. A still farther reason for it is that old Latter Day Saints need to be convinced that we are truly endeavoring to establish righteousness, and not laboring for self-aggrandizement. When this is done many that now hold aloof will come forth heart and hand to the salvation and redemption of Zion.

Resolved, That the evenings of this week, with the exception of a Saturday evening prayer meeting, be devoted to public preaching.

Adjourned to 1:30 p. m.

AFTERNOON SESSION.

Opened by singing, and prayer by Josiah Ells.

Br. Josiah Ells reported the English Mission, which two years ago was given to

Br. J. W. Briggs and himself. They had met some things which they were not prepared for, and found that during the long absence of Br. Briggs, more or less trouble and disorganization had taken place, and they at once went to work to set things right. Another difficulty was the reproach and evil coming through the agents and abominations of Brigham Young, making it hard to get a hearing, and for a time there seemed little prospect of the truth prevailing to any extent. They had endeavored with all diligence to show the apostacy, and the distinction between its followers and that of the true church. He was entirely prohibited by the emissaries of Brigham Young from having any chance of showing the contrast to their followers, but among the people of England, prejudice is removed, and it is known everywhere that polygamy is not a tenet of our faith. He had large audiences always, and the mission was far from being a failure, though present results may seem small. Faithful men should continue the mission.

Br. W. W. Blair gave an outline of the Utah and California mission, on which Br. Banta and himself had gone two years ago. Upon arriving in California affairs looked doubtful, but in six months a radical change had taken place; peace been restored, false doctrine eradicated, and many added to their numbers. The work in Idaho is progressing. That of Utah was in fine condition, with plenty of openings and facilities for preaching. In Salt Lake City and Ogden they had large congregations, and the Lord was truly with them. Many exclaimed that this was the doctrine they heard years ago. Hundreds became their friends, and in time will unite with us. He and Br. Brand had got a strong hold in Echo City. Thousands endorse us, but their business and social relations binds them till the right time comes. A person receiving our elders the second time is cut off, and the rule of tyranny brings fear, except to the bravest.

Their authorities stated that spiritual manifestations were not needed now, as they were gathered where the authority of the church was all that was needed. Many were waking to throw off the bondage, and a mighty effort should be made against iniquity. The work is encouraging, and there is manifold more work to be done than elders to do it. The people of Utah, intellectually, will compare favorably with any class of people upon the

earth, and though in bondage, are not the degraded people many supposed them to be.

Br. A. H. Smith reported his share in the same mission last year. Never before had he been so blessed as upon this mission. He and his Br. David had gone, trusting that God would preserve them, and it had been so. They had found a good welcome in Salt Lake City, and their cousins, John and Samuel, treated them as kindly as men could be treated. People wished them to preach in the Tabernacle, and they visited Brigham Young, and made the request for it, as agents of the Reorganized Church. Brigham wished him to take back what he had said two years ago, and put much abuse upon them that was very grievous, telling them that they were in no way guided by the Lord, but were actuated by the spirit of the devil. They were denied the Tabernacle, but by favor of the gentiles used Independence Hall. Had overflowing congregations, and though opposed by the ruling powers, yet all opposition worked the greater good, and they and the cause constantly gained ground, for the more the people were told to stay away the more they came. The people came to them by night, though warned not to communicate with, or harbor them. He felt that now was the time to strike, and that great efforts ought to be put forth to save that people.

The President read a letter of report from Br. E. C. Brand, of the Utah, Nevada and California mission.

Br. John H. Lake reported the Canada Mission in Connection with Br. Snively. They had labored and the Lord had blessed the word and work, and they had baptized twenty-three in various places, and held one hundred and twenty-three public meetings, and ordained a few of the priesthood.

Br. Isaac Sheen entered a motion of objection against receiving the report of Br. Lake, because of his having baptized and ordained John Shippy. Much discussion followed upon the subject, as to whether the acceptance of Br. Lake's report was in reality an act of the Conference, commending all his labors, or simply a reception of his report. Many brethren participated in the discussion of the point arising here, and many reasons were given to sustain each side of the question. The discussion was closed by calling the question, and it was moved and seconded that the motion of objection be acted upon,

which resulted in the rejection of the motion.

Resolved, That Br. Josiah Ells occupy the desk for preaching this evening.

EVENING SESSION.

Brs. Josiah Ells and H. J. Hudson in the stand. Preaching by Josiah Ells. Text, 2 Cor. 4: 1-4. Subject, the universal adaptability of the Gospel. Attendance large. Adjourned till 9 o'clock A. M. April 7th.

THURSDAY, APRIL 7TH.

MORNING SESSION.

Opened by singing and prayer, by Br. W. W. Blair. The minutes of yesterday's proceedings were read and accepted after a slight amendment.

The President suggested the consideration of the memorial spoken of yesterday, and also of the financial subject.

Br. M. H. Forscutt presented a resolution

That this Conference do appoint a committee of five to draft and present before this Conference shall adjourn, a memorial to Congress in which shall be embodied an epitome of our faith, and especially a setting forth of our views on government, Church polity, and polygamy.

Pres. Joseph Smith, Brs. W. W. Blair, Josiah Ells, A. H. Smith, and M. H. Forscutt were appointed as that committee.

A Committee on finance was proposed. The President stated the need of such a committee, there being such a diffusiveness of effort and labor. Those who go forth to preach need to have their families supported, and we have in some respects failed to do this, and thus crippled, to an extent, the efforts of some of our best laborers. A Committee should be appointed to present a plan for an effectual working and superintending of effort to supply the need.

Resolved, That this Conference do appoint a committee of six to prepare and present such resolutions to this Conference as in their judgment may be deemed practicable for the removing the financial disabilities now existing, and providing a plan whereby the families of missionaries may be supported, and means secured to conduct the work of the Lord.

Committee appointed were Bros. J. S. Patterson, T. W. Smith, H. J. Hudson, I. Sheen, Elijah Banta and J. M. Putney.

REPORTS OF MISSIONS.

Br. T. W. Smith reported the Eastern Mission taken three years ago. His fields of labor were in Michigan, Pennsylvania, Massachusetts, Maine, Rhode Island and Grand Manan. Had met some opposition, but had been successful in his efforts, by the help of the Lord. He has baptized one hundred and thirty-four members

and organized three branches during the time. There is still a great field in Maine and the rest of that country. He was devoted to the work, and willing to be sent wherever the Conference should appoint.

The President read a letter from Br. C. G. Lanphear, of the Southern Mission. Calls for preaching were many, and elders would meet with a hearty welcome.

Br. B. H. Ballowe reported by letter, from Tennessee.

The President stated that the chances for preaching in Alabama and Georgia were good, and that it was needful that the mission be prosecuted.

Br. W. H. Kelly reported the Minnesota Mission, to which he was appointed in October, 1867. At first had met with opposition and suspicion, but had baptized twenty and the Lord had blessed and been with him. For the past winter he had been with Br. Briggs, in Michigan. He desired to continue his efforts in the cause.

Br. H. A. Stebbins reported his labors in Southern Wisconsin and Northern Illinois. Had been greatly helped, and blessed in prosecuting his mission, and baptized thirteen during the past year.

Br. J. A. McIntosh was greatly assisted in his mission in Southern Illinois. Many favorable, and the field ought to be supplied. Baptized five.

Br. Charles Derry was greatly blessed in his labors in Western Iowa. In some places much investigation was being entered into, and there is a bright prospect of great good being done. Baptized eight.

Br. J. D. Bennett had been to Iowa, preached considerable, and removed much prejudice.

Br. M. H. Forscutt reported his local labors in and about Plano, and in assisting at two days' meetings. The prospect was never so bright as now, and many were wakening to search for the truth.

The President, as chairman of the Committee on Hymn Book, stated that the delay in the matter was caused by the press of other business, and the lack of suitable and sufficient type for the work. It is progressing as fast as possible at the present time.

Adjourned to 1 30 p. m.

AFTERNOON SESSION.

Prayer by Br. Josiah Ells.

The case of Br. Gordon E. Deuel was presented by the President, with some explanations concerning its present condition before the church.

It was moved and seconded:

That the matter under consideration concerning Bro. Deuel be deferred till the organization of the Elder's Quorum, and be referred to that Quorum for settlement.

Br. Sheen objected to the motion, and moved an indefinite postponement which was discussed, put to vote and lost.

A resolution was offered; that Br. G. E. Deuel's license be restored to him until a charge be preferred against him according to the law in B. of C. Sec. 42:22. Resolution was discussed, voted upon and lost.

The original motion referring the case to the Elder's Quorum, was then put to vote and carried.

DISTRICT REPORTS.

Massachusetts.—Represented by Br. T. W. Smith, and by letter from E. N. Webster, President; 5 Branches, 136 members, including 35 official. The work is taking a deep hold, and a good and abiding interest is being manifested.

Kewanee.—Represented by Br. J. S. Patterson, president; 12 Branches, 364 members; E. Stafford, Clerk.

Pottawattomie.—Represented by Br. J. M. Putney; 8 Branches, 401 members, including about 75 officials. 56 baptized the past year. In good condition, and Saints desirous of doing good and assisting the work.

Northern Illinois.—Represented by H. A. Stebbins; 11 Branches, 420 members. condition of affairs, good and improving. Joseph Smith, President; H. A. Stebbins, Clerk.

Southern Nebraska.—Reported by letter from R. M. Elvin, Clerk. 144 members. J. W. Waldsmith, President.

Galland's Grove.—Represented by Charles Derry; 300 members.

Little Sioux.—50 Branches, 310 members. Some Elders are active in the cause. Condition of Districts generally good and Branches mostly prospering.

Central Nebraska.—Represented by H. J. Hudson, President; 5 Branches, 176 members. Spiritual condition good; having had great improvement, and still improving.

Newton.—Represented by Br. Geo. Walker, President; Branches were scattered so far apart that good unity of labor had not been effected, yet the saints were improving spiritually.

Pittsfield.—Reported by letter from Br. T. Williamson, President; 5 Branches, 94 members. Not in a very prosperous condition, yet the Elders are desirous of knowing their duty and doing it.

Pittsburg.—Represented by Br. Josiah Ells; 6 Branches, 196 members. Joseph Parsons, President. General condition good. Official members have been quite faithful in their duties, and the people were not as prejudiced.

South Western Iowa.—Represented by Br. William Redfield, President; 188 members, all in good standing; 30 had been baptized in the past three months. 12 elders are laboring. Promises are bright, and Saints enjoying the gifts. Had never previously seen the powers of God so greatly manifested, as in the last six months. Had labored and toiled, and wished to do so, while life lasted.

St. Louis.—Represented by W. H. Hazeldine, pres.; C. Hall, clk. 25 branches, 664 members.

Br. E. C. Briggs reported the Michigan Mission, and the four Branches organized there. He had preached and discussed there for two years past, and the work was very encouraging. Quite an interest is manifested, and there are a greater number of openings for preaching.

BRANCH REPORTS.

Hopkins 81 members; Horace Church, president; O. B. Thomas, clerk. Coldwater, 23 members; Lawrence, 15 members; H. C. Smith, pres. Galien, 21 members; G. A. Blakeslee, pres. Total membership in four Michigan branches, 90.

Philadelphia,—by letter from N. H. Ditterline, president; 32 members. Branch in healthy condition, and the officers determined to do more in the cause.

Br. I. F. Scott, by letter, reported two Wisconsin branches. Freedom,—Sauk county, 10 members; Samuel Hackett, pres; J. B. Loomis, clerk. Sandusky,—10 members; John Lee, pres.

Hannibal Branch, Mo.—8 members; John Taylor, president; Alex. Grier, clerk.

Jackson Branch, Iowa,—6 members, Charles Sheen president.

Salt Lake City reported by letter from E. C. Brand. Salt Lake City,—77 members; Ogden, 29 members; Henifer, 50 members.

Resolved, That the report of each elder to-morrow occupy but ten minutes time.

Resolved, That the appointment of brethren to preach during this Conference be left with the President of the Conference.

The President appointed Br. W. H. Kelley for this evening. Adjourned to 7 1/2 p. m.

EVENING SESSION.

Preaching by Br. W. H. Kelley. Ad-

Journal to meet at ten a. m. April 8.

FRIDAY, APRIL 8TH.

MORNING SESSION.

Opened by singing; prayer by Br. E. C. Briggs.

Minutes of yesterday read, and approved.

Pres. Joseph Smith then read a letter from Br. Chas. Derry, presenting the resignation of his position in the quorum of the Twelve, feeling that he was not called of God to fill that position, requesting that he might be permitted to act as an Elder, and as such was willing to labor and do all he could for the good of the cause.

The President made some remarks, and suggested his resignation be accepted, bearing testimony to Br. Derry's fidelity, and his strong love of the Latter Day Work.

Br. Wm. W. Blair remarked, though against his own feelings, yet by reason of Br. Derry's conviction, he would move to accept his resignation. Carried.

Resolved, That Br. Derry be sustained in his former office of High Priest.

The President then made some remarks regarding the Latter Day work, which had received a severe blow in the death of Joseph and Hyrum Smith, and it had seemed to many that it would be the death of the church. The heretical doctrines taught by those professing to be saints were an added blow. Party after party arose claiming a definite right of some individual to be the leader of the church, and affairs of the church all devolved upon that individual, and thus the several quorums of the church were disregarded. In all the factions of the church the gathering was held to be a primary consideration, but I hold this to be incorrect, that it is a secondary object of our organization. The primary object anciently was to propagate the eternal truth, and to send the glad tidings to the ends of the earth. So far efforts to a complete organization of the quorums has been a failure, and the blame has been cast upon me. But brethren it does not lie here. When I came to the church in 1860, I did so recognizing the right of every individual belonging to the church. The power never has been in the hands of any one man, except Christ, and the constant prayer of my heart has been to merit the confidence of my brethren, and for wisdom to guide me aright. Ultimately the Latter Day Saint will learn this important truth, that God does not propose to turn the wheel upon the axis of any one man, and if I should attempt to lead this people

astray, there would be another raised up in my place. I do not hope for a complete organization of quorums this present term, but feel assured the time is not far distant when those who are to fill positions will be made known by God.

Question of school for education of young men, with a view to the ministry, offered at last General Conference, and referred to Semi-Annual Conference, and again to present conference, will be taken up this afternoon.

Resolved, Those speaking upon this question each occupy but ten minutes.

Adjourned till 1½ o'clock.

AFTERNOON SESSION.

Opened by singing, and prayer by Br. M. H. Forscutt.—Subject of school for education of young men, resumed.

The President, by request, gave an outline of what it was intended it should be. The necessity of the education of the young of the church is greatly felt; he himself was in favor of it. The chief arguments were: On one side it was declared that there was too much disregard of learning in the church, and in order to advance and be more effective in the ministry, we should begin to learn ourselves, not only in doctrine, but in history, and some of the sciences of the world. Elders have had cause to blush, because they could not expose the efforts of some, who put forth untruthful assertions. On the other hand, it was argued that the Spirit ought to qualify every man in the ministry, and give them ability for the work, and ought not to be educated with a view to ministry.

An amendment to original motion to strike out objected clauses, "young men," and "view to ministry," was offered.

Resolved, That the true policy of the church requires the establishment of a school for the purpose of educating the youth of the church under the management and rule of professors of our own faith.

After some discussion, a substitute was offered, striking out the word "professors" and inserting "persons" as it might not always be possible to obtain such. This was adopted and now reads:

Resolved, That the true policy of the church requires the establishment of a school, for the purpose of educating the youth of the church, under the management and control of persons of our own faith.

The Substitute as amended was then discussed at some length, and lost. The original Resolution was then taken up, and after some discussion, rejected.

A resolution was then presented and carried.

Resolved, That the School of the Prophets be organized at as early a time as practicable.

After some argument another resolution was offered, and it was

Resolved, That the School of the Prophets be organized with Joseph Smith as its President, at the close of this conference.

High Priests Quorum then reported following preamble, and resolutions, which were voted upon and passed in their order.

WHEREAS, Br. Stephen Richardson, has been received as a High Priest on his original standing, by a district conference, but not by a general conference, be it

Resolved, That this conference does hereby recognize his official standing.

Resolved, That all Presidents of Quorums, and Counsellors to Presidents of Quorums, be set apart to their offices by ordination.

Resolved, That Joseph Parsons be set apart as Counsellor to the President of the High Priests' Quorum.

The following recommendations of the High Priests Quorum were presented and voted upon, and it was

Resolved, That Elder Henry J. Hudson be ordained to the office of a High Priest.

Resolved, That Wm. Redfield be ordained to the office of a High Priest.

The President then appointed Bro. T. W. Smith to preach this evening; Bro. J. M. Putney to assist. Adjourned to 7 30 p. m.

EVENING SESSION.

Preaching by Br. T. W. Smith, to a very large and attentive congregation. Adjourned to 10 o'clock to-morrow morning.

SATURDAY APRIL 9.

MORNING SESSION.

After singing, prayer was offered by the President.

The minutes of yesterday's proceedings were read and approved.

The President read a letter from Ralph S. Young, of Chain Lake, Minn., who desires that himself and wife should be received into the Reorganization on their original baptism.

The motion was made that they be received, and that his standing as an elder be acknowledged. After some discussion the motion was carried.

Resolved, That the President appoint the committee to audit the Bishop's account.

The President appointed John Chisnall, Wm. Hazzledine and Elijah Banta.

The Clerk of the Quorum of Seventy read the names of those whose position and condition is not known to the authorities of the quorum, desiring that the Conference should make known any facts that they may have concerning these members.

The President held the view that the quorum should present the names of those in good standing, that they may receive their licenses, while those not considered

as such, should have their cases examined into.

Resolved, That the President of the Quorum of Seventy examine into the condition of members of the quorum regarding their taking missions, and report this afternoon.

Resolved, That the Elder's Quorum report through their President the names of those who may take missions or be admitted into the Quorum of Seventy.

A motion was made to set apart and ordain the President of the Quorum of Elders and his counsellors. Motion was deferred until after the next meeting of that quorum takes place.

The High Priest's quorum presented the names of J. S. Patterson, J. M. Putney, and C. G. McIntosh for acceptance and ordination into the High Priest's Quorum.

By reason of the refusal of the first two names to accept the office, and the ability and conditions of the last to labor more effectually as a seventy, the resolutions were not adopted.

Resolved, That the law does not make it necessary for High Priests to preside over branches, although they have the right to preside when chosen by the branch.

The President stated that any officer of the Melchisedec Priesthood may be chosen to preside over a Branch, District, or Conference, though it may not be his prerogative right. High Priests preside by virtue of prerogative,—Seventies by virtue of privilege. It was clear to the President that a High Priest, or Seventy, had a right to preside when called, and the privilege given to him by the people. It is sometimes a question of prerogative and sometimes of privilege. He read an extract from the history of Joseph Smith in *Times and Seasons*, which reads:

"A High Priest is a member of the same Melchisedec Priesthood with the Presidency but not of the same power or authority in the church. The Seventies are also members of the same Priesthood, and are a sort of traveling council or priesthood, and may preside over a church or churches, until a High Priest can be had. The Seventies are to be taken from the Quorum of Elders, and are not to be High Priests. They are subject to the direction and dictation of the Twelve who have the keys to the ministry."

Resolved, That the report of the committee on finance be the next business in order.

Adjourned till 2 p. m.

AFTERNOON SESSION.

Singing; prayer by Br. John Sutton.

Committee on Finance then reported. Report accepted and committee discharged.

It was then

Resolved, That we examine the report item by item.

On "the Bishopric," was then considered. After some discussion, an amendment was offered, to strike out the words "names of persons given to," but failed for want of a second. A substitute was offered, to read

Resolved, That the Bishop shall publish in the *Herald*, quarterly, an exhibit of all church moneys coming into his hands, with the names of parties paying the same, (unless otherwise ordered), also, a quarterly exhibit of all moneys disbursed, to whom or for what purpose,—except the names of the poor. which was adopted. It was then

Resolved, That Zion's Hope Missionary Aid Society be next article considered.

Br. Josiah Ells made some explanatory remarks concerning the manner in which the cause would be benefited thereby, and the aid that would be given the traveling ministry, as the result of its adoption.

After some discussion an amendment on first clause was offered and read.

Resolved, That each member of the Church who is at all able be requested to aid this purpose by contributions as God may have prospered him.

This was voted upon and lost. After considerable debate the original resolution was presented and rejected.

Conference then adjourned till 7.30 p. m.

EVENING SESSION

was devoted to a testimonial meeting. Br. E. C. Briggs took charge of the same.

In this meeting the Lord manifested his mercy towards his people, and the Spirit "ran from heart to heart like oil from vessel to vessel," strengthening and confirming the hope of the saints. The gift of prophecy was given, testifying that many sheaves would be gathered in unto the honest laborer this year.

Adjourned till 10½ o'clock to-morrow morning.

SUNDAY, APRIL 10th.

MORNING SESSION.

Preaching by President Joseph Smith; Br. Josiah Ells assisting. Text, 1 Peter iii. 15.

Adjourned till 2 o'clock p. m.

AFTERNOON SESSION

Was enjoyed as a Sacrament and testimonial meeting. Bros. W. W. Blair, and Alex. H. Smith conducting the exercises. Sacrament was administered by Bros. Wilsey, Landers, Stebbins, Hartwell, Putney, and Warnock. The Saints were blessed with the gift of tongues and interpretation; and were made to rejoice in the manifestations of the Holy Spirit. Adjourned till 7 30 p. m.

After adjournment the Saints repaired to the water, where four precious souls were inducted into the kingdom by baptism, by Br. Mark H. Forscutt.

EVENING SESSION.

Preaching by Br. W. W. Blair. President Joseph Smith assisting. Those who were baptized between sessions were confirmed by Bro. W. W. Blair and M. H.

Forscutt. One child was blessed.

Adjourned till 9 o'clock to-morrow morning.

MONDAY, APRIL 11.

MORNING SESSION.

Singing, and prayer by Br. Isaac Sheen. Minutes of the 9th and 10th inst. read, and amended in case of Br. C. G. McIntosh, whose name had been recommended by High Priest's Quorum for ordination to office of a High Priest, and had been rejected on account of not being present, to read, "That he could labor more effectually in the Quorum of Seventies to which he belongs."

Report of St. Louis District represented by W. H. Hazzeldine, president, was presented, received by mail since reports of other districts. 25 Branches, 664 members. Chas. Hall, clerk.

Petition of the brethren of Sub-district No. 3. of St. Louis District, asking this conference to create them a district, was then read, and it was

Resolved, That the question of erecting sub-district No. 3 of St. Louis district into a district, be referred back for settlement to St. Louis District.

Report of Committee on Finance was then resumed and each item examined. Board of Publication and Stock certificates came up first, and disposed of as follows :

Resolved, That the officers of the board be composed of a President, (who shall be the President of the Church), a Secretary, and a Treasurer, who shall give suitable bonds for the faithful performance of his duties, such as shall be agreed upon by the board.

Resolved, That said board have the management of the publication interests of the church, and shall publish quarterly a statement of the financial condition of said board.

Resolved, That the board be incorporated according to the laws of the State of Illinois as the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

Resolved, That the Board of Publication issue certificates of indebtedness in amounts of from five to fifty dollars each, said certificates to be redeemable within five years from date of issue, and none to be payable in less than one year, after which time said certificates to draw legal rate of interest of the State in which said certificate may be issued; and be it further

Resolved, That all holders of said certificates as issued by the Board of Publication may at their option after the term of one year from date, take up publications issued by said Board to the amount in full of their certificates.

Resolved, That an immediate contribution of one dollar per head be asked by the board, of such as can possibly give it, and that all Presidents, whether of districts or branches, bring this before their respective charges as early as possible.

Pending its discussion conference adjourned till 2 o'clock p. m.

AFTERNOON SESSION.

Singing and prayer.

Report of Committee on Finance continued.

The report as a whole was then presented for consideration and adopted.

A resolution was then presented :

Resolved, That the baptism and ordination of John Shippy was unlawful, he not having made proper restitution to parties that he had injured, and for which he was excommunicated.

A motion to refer it to a committee of three, rejected. Considerable discussion followed. A motion prevailed to defer it till to-morrow morning.

Resolved, That the name of Br. John H. Lake be dropped from the recommendation to this conference, for ordination as one of the Counsellors to the President of the Elder's Quorum, in accordance with the suggestion of the President that the quorums be not fully organized at present.

A motion was presented and prevailed that ordinations be attended to now, and it was

Resolved, That Br. Elijah Banta be set apart by this Conference as President of the First Quorum of Elders, and Br. John S. Patterson as his counsellor.

The following ordinations were then attended to :

Br. Joseph Parsons to Counsellor to President of High Priests' Quorum. To High Priests' Quorum : Brs. Wm. Redfield and H. J. Hudson. Br. Elijah Banta to President of Elders' Quorum. J. S. Patterson to the office of Counsellor to Pres. of Elders' Quorum.

Adjourned till 7.30 p. m.

EVENING SESSION.

Preaching by Br. Mark H. Forscutt, from 1st Cor. xv. 1, 2, assisted by the President.

Adjourned till 9 a. m. to-morrow.

TUESDAY, APRIL 12TH.

MORNING SESSION.

Opened by singing; prayer by Br. John S. Patterson.

Minutes of yesterday's proceedings read and corrected.

First business in order was original motion.

Resolved, That baptism and ordination of John Shippy was unlawful.

Br. W. W. Blair offered a substitute.

Resolved, That this conference regard the late baptism and ordination of John Shippy as unwise and untimely, though not strictly illegal, and that we hereby demand of him that he make, in person, or by letter, full confession, and reparation, so far as he can, to the injured parties, and that he do not officiate as a minister, until further action be had in his case by a general conference.

Considerable discussion ensued, when question was finally submitted to vote and carried.

The report of the committee appointed to audit Bishop's account was next presented, and upon vote accepted, and committee discharged.

We the Committee to audit the Bishop's accounts, report that we find he has received church funds, in

all, for the past year \$693.74
and paid away, \$737.50

leaving bal. in his favor of \$43.76

B. BANTA, *Chairman*.
JOHN CHISNALL,
Wm. H. HAZZLEDINE.

Report was then put to vote and adopted.

Bishop I. L. Rogers made some remarks stating his willingness to tithe himself, and offered if the church would accept it, he would give the church all it was indebted to him, some \$4,097.26, placing it on his books as his tithing, and square the account with the church; and said as God should prosper him, he would tithe himself each year; knew the work was true, and desired to see it roll on. It was then

Resolved, That inasmuch as the church, in account with Bishop I. L. Rogers, is found indebted to him for moneys advanced to aid the publishing department to publish the New Translation, Doctrine and Covenants, and for other purposes, to the amount of \$4,097.26, and that he now offers the same to the church as tithing.

Therefore, be it further

Resolved, That the church accept the proffer, and that he be authorized to enter the same in its proper place on the tithing books.

The report of the committee on memorial was presented, which was accepted, and committee discharged.

An amendment was offered, to read,

Resolved, That the memorial be so amended as to express the fact, that as early as 1853, the Reorganization did reaffirm the Bible, Book of Mormon, and the Book of Doctrine and Covenants, as containing the law to, and rule of faith and practice to the church.

After considerable discussion it was carried.

The memorial as amended was then adopted.

Resolved, That Brs. Joseph Smith, Chas. Derry, and Isaac Sheen be appointed a committee to amend the memorial according to tenor and spirit of amendment, and carry it through.

Resolved, That this Conference accept Samuel H. Gurley, and Catharine his wife, as members of the Church.

Resolved, That, whereas, the High Priests Quorum is now sufficiently organized to do quorum business, this Conference does hereby recognize said organization.

Resolved, That all presidents and clerks of quorums be authorized to issue licenses to the members of their respective quorums, and that the President and Clerk of Conference be authorized to issue licenses to the general officers of the church.

Resolved, That there be appointed a Secretary of the Church of J. C. of L. D. S., whose duty it shall be to sign all documents authorized by general provisions of General Conference, to sign licenses and certificates issued by the First Presidency, and to perform any and all other duties coming properly within the province of an organized government.

Resolved, That Mark H. Forscutt be that secretary.

Petition of Butternut Grove and Jackson Branches, referred to the Kewanee District for settlement.

Resolved, That this Conference does hereby recognize the organization of the Elder's Quorum.

Resolved, That the President of the Church be

heroby authorized to publish and distribute the memorial as he may deem best.

Resolved, That we consider J. H. Donnellon unworthy of a place in the quorum of Elders, he having abandoned the cause, and denied the faith when the interests of the same were intrusted to him in debate; and we hereby move, that he be cut off from the Church of Jesus Christ of L. D. S.

Pending discussion Conference adjourned till 1:30 p. m.

AFTERNOON SESSION.

Opened by singing, and prayer by Br. A. M. Wilsey.

Case of J. H. Donnellon was then resumed, and finally referred to the Plano Branch for adjudication.

The question of uniting the String Prairie and Nauvoo Districts was next considered, and it was

Resolved, That they be united, to be known as the String Prairie and Nauvoo District.

Report of Elder's Quorum, in case of G. E. Deuel, called for and motion made

That his license be restored to him on grounds that he did make confession and was forgiven.

An amendment offered.

Resolved, That the license of G. E. Deuel be restored to him, by his making confession to this Conference. Lost.

Original motion put to vote, and rejected.

The petition of Br. H. S. Dille was next presented, asking this Conference to release him from the office of an Elder, for reasons that he had not the evidence that God had called him to preach, and his circumstances and health would not permit of his acting in the capacity of an Elder. A resolution from the Elder's Quorum recommending that he be released was presented; discussion ensued, and the President stated as his view, that no man holding either Priesthood, could break his covenant with God, or be released from either Priesthood, until released by the Great Arbitor of the law. Upon being put to vote, it was rejected.

A resolution was then presented.

Resolved, That, whereas, there is now a Secretary of the church, whose duty it is to sign Licenses and public documents, we reconsider the vote passed, authorizing the issuing and signing of Licenses.

Resolved, That the resolution on the issuing and signing of licenses be amended by the striking out of the latter clause the words "Clerk of the Conference," and substituting therefor "Secretary of the Church."

Resolved, That the President of the Elders' Quorum be requested to report to this Conference the result of their investigations in the case of Br. Gordon E. Deuel, to them referred.

The president of the elder's quorum gave report of this decision in this quorum, in case of Br. G. E. Deuel, that they found him unworthy to represent the interests of the church, and retained the action of Br. Josiah Ellis, in retaining his license.

The report of the Janesville, Wis.,

branch received, and

Resolved, That Br. Franklin P. Scarcliffe be ordained an Elder.

The subject of missions was then taken up and discussed,

Resolved, That Brs. Jason W. Briggs and Josiah Ells be released from English mission.

Resolved, That Brs. W. W. Blair, Alex. H. Smith, and David H. Smith be released from Utah and Pacific Slope mission.

Resolved, That Br. T. W. Smith be released from Eastern mission.

Resolved, That Brs. John H. Lake, and Joseph Snively be released from Canada mission.

Resolved, That Br. Joseph Snively return to Canada, and if circumstances will permit, that Br. John H. Lake return and take charge of the mission.

Resolved, That Br. Archibald M. Wilsey take a mission to eastern part of Iowa, and along the Mississippi river; and the President furnish him a traveling companion, if practicable.

Resolved, That Br. T. W. Smith labor under direction of President of the Church.

Resolved, That Brs. W. H. Kelly and Robert Eccles be associated, and labor in Minnesota, Wisconsin, and Iowa.

Resolved, That Brs. A. H. and D. H. Smith labor in, and take charge of Utah mission.

By request of the President, it was
Lost, owing to objection of Alex. H. Smith.

Resolved, That Brs. A. H. and D. H. Smith labor under the direction of First Presidency.

Bro. W. W. Blair was appointed by the President to take charge of the Utah and Pacific Slope Mission. Sustained by vote.

The President then appointed Br. A. H. Smith to the Utah Mission, in connection with Bro. W. W. Blair.

The President appointed Br. Josiah Ells to take charge of the Eastern mission; including Pennsylvania, West Virginia and part of Ohio. Sustained by vote, and he be empowered to employ all means necessary.

Bro. E. C. Briggs continued in his mission in Michigan, Indiana, Ohio and Canada.

Br. Z. H. Gurley appointed to labor in Illinois, Wisconsin, and Southern Iowa.

Resolved, That Br. Charles Derry labor in Western Iowa, Kansas, Nebraska and Missouri.

Resolved, That Br. John A. McIntosh labor under direction of First Presidency.

Resolved, That Br. Joseph Parsons labor around Pittsburgh and vicinity.

Resolved, That Br. John Landers labor under direction of First Presidency.

Resolved, That the President supply the English mission with ministry, as soon as practicable.

Resolved, That Br. George M. Rush be sustained in his mission in Scotland.

Resolved, That the officers of the church, who are sustained in the work in England, be sustained in their mission by the Church Authorities.

Resolved, That Br. C. G. Lanphear be sustained with his co-laborers in the Southern mission.

Resolved, That the recognized ministry in the Pacific mission, be sustained.

Resolved, That Br. George Montague be released from his mission to West Virginia, given him at last October conference.

Resolved, That Br. B. H. Ballowe be released from his mission in Tennessee.

Resolved, That Br. Henry A. Stobbins be continued in his mission to Wisconsin, and that he labor in Illinois, as the Spirit may direct.

Resolved, That Br. E. M. White labor under direction of Br. E. C. Briggs.

Resolved, That Br. Alfred White labor in Des Moines District, and labor in connection with Br. George Walker, and under his direction.

Resolved, That Br. John D. Bennett labor under the direction of Br. J. S. Patterson, while in his district, or in Western Illinois, or Eastern Iowa.

A resolution was offered that Br. Elijah Banta be associated with Bro. W. W. Blair: Lost.

Resolved, that Br. Jesse L. Adams be requested to labor as a Seventy.

Resolved, that Br. Samuel Ackerly be requested to labor in the neighborhood of Prairie Du Chien, as his circumstances will admit.

Resolved, that Br. B. F. Springer labor in Kansas and Western Missouri.

Resolved, that Br. J. T. Phillips labor under direction of Br. W. H. Hazzledine.

Resolved, that Br. Elijah Banta labor under direction of the First Presidency for three or four months.

Resolved, that Br. Jas. P. Dillen labor under direction of Br. Z. H. Gurley.

Resolved, that Br. James Wagner be sustained, and labor under direction of Br. Josiah Ells.

Resolved, that missions which were appointed last fall, and which shall not be specially released by this Conference, be sustained.

Resolved, that Brs. Samuel Powers, Jason W. Briggs and Reuben Newkirk, be earnestly requested to take the field.

Resolved, That Br. E. Jasper be released from his mission to Holland.

Adjourned till 7 o'clock p. m.

EVENING SESSION.

Singing, and prayer by Br. W. H. Kelly.

Inquiry made respecting the translation in the concordance to Book of Doctrine and Covenants, of Ahasdah as Newel K. Whitney, &c. Where did the authority come from for those assertions, and can they be proved?

It was stated that there was something of the kind came forth in some of Orson Pratt's works.

Br. I. Sheen stated that it was generally understood in the church that those names were names of persons living in Enoch's day, and that the names were used as types by men in the church.

The President of High Priests' Quorum reported, and it was

Resolved, that his report be adopted.

Resolved, that Br. Gordon E. Deuel be allowed to make a confession to this Conference, if he so desires.

Resolved, that next sitting of Semi Annual Conference, be at, or near Council Bluffs.

Resolved, that this Conference change the time of the sitting of Semi Annual Conference, from 6th of October to 15th September.

Br. Joseph Smith was sustained as President of the Church, Br. Wm. Marks as his Counsellor, Br. I. L. Rogers as Bishop, Br. Jason W. Briggs as President of the Quorum of Twelve, Br. Zenos H. Gurley, as a member of that Quorum, Br. W. W. Blair as a member of that Quorum,

Br. Josiah Ells as a member of that Quorum. Br. E. C. Briggs as a member of that Quorum, Br. Samuel Powers as a member of that quorum, Br. Reuben Newkirk as a member of that quorum.

Br. Isaac Sheen was sustained as President of High Priest's Quorum, with Joseph Parsons as his Counsellor. Br. A. M. Wilsey was sustained as President of the First Quorum of the Seventies, Br. C. G. Lanphear as a president of quorum of Seventies. Br. Elijah Banta was sustained as president of First Quorum of Elders, and Br. John S. Patterson as his counsellor.

Resolved, to sustain all the Spiritual Authorities in righteousness.

The President then made some remarks, instructing Elders when organizing Branches to ordain in the Aaronic Priesthood, instead of the Melchisedec; by all means do not multiply Elders in a Branch. An organization can be effected with a Teacher and Priest, as officers. Hitherto there has been a disregard of the lesser Priesthood, and men have been ordained Elders right at the start. By all means, do not ordain Elders, *unless the Spirit so direct*.

Resolved, that Brs. I. L. Rogers, I. Sheen, J. W. Briggs, and E. Banta, be associated together with the President, as a Board of Publication.

Resolved, that it be made discretionary with the President, whether he will restore the license of Br. G. E. Deuel to him.

Br. G. E. Deuel then made confession before the Conference, acknowledging his faults and follies, asking forgiveness for the same, and desired to retain his standing before God, in the church.

Resolved, That Br. G. E. Deuel be forgiven.

Resolved, that if the license be returned to Br. G. E. Deuel, he labor under direction of the First Presidency.

Resolved, that all Branches of the Church should have all the names of their members on the General Church Record, and that all the District Conferences should attend to this duty in connection with the Branches.

Br. Franklin P. Scarecliffe was then ordained to the office of Elder. Bro. Ells, Gurvey, and Blair, of the Twelve, officiating.

Resolved, That this Conference recognize the movement being made in the order of Enoch as a good one.

Adjourned till 9 A. M. to-morrow.

WEDNESDAY, APRIL 13TH.

MORNING SESSION.

Opened with prayer.

Resolved, That Br. Joseph Smith be sustained as Editor of the *Herald* and *Zion's Hope*.

Resolved, that Br. Mark H. Forscutt be sustained as Assistant Editor.

Resolved, that a vote of thanks be tendered the Clerks, for a faithful performance of their duties.

Resolved, that a vote of thanks be tendered the saints of Plano and their friends for their kindness and hospitality.

Resolved, That we reconsider the resolution regarding the establishment of the School of the Prophets.

Discussion followed; and upon the President stating that he was not prepared to enter in upon the duties at present, and did not wish to take upon him duties that he was not prepared to fill, it was

Resolved, to reject the resolution providing for such establishment of the School of the Prophets, at the close of Conference.

The President then made a few remarks relative to the prospect before us, stating he was greatly encouraged. "The Elders are occupying a higher position spiritually, and there is an increase of spiritual power among them; and I would instruct the elders to make it their special forte to preach Christ and his mission. I apprehend if this course is pursued, there will be a greater increase in the church, and if there is any question asked you, that is not clear to your mind, tell them frankly, 'I don't know.' This is better than to attempt a subterfuge, which you may have to meet at some future time, and which will militate against the church."

Conference then adjourned to meet at Council Bluffs, September 15th, 1870.

Throughout the entire session, the Spirit and peace of God the Father, and our Lord Jesus Christ, prevailed. The brethren discussed, calmly, all questions, and did not take it as an offence if a brother held different opinions to them. The weather was remarkably clear and beautiful, from the commencement of Conference to the hour of adjournment, and we were greatly blessed and strengthened, and our faith increased.

JOSEPH SMITH, *President*.

HENRY A. STEBBINS, } Clerks.
WM. H. GARRETT, }

Utah Conference.

At the District Semi-annual Conference, held in Independence Hall, Salt Lake City, April 6th, 7th and 8th, 1870,

Morning Session organized by appointing Elder Worwood, President; Elder Liez, Clerk; Jesse Broadbent, reporter.

Meeting opened in the usual way. Instructive remarks given by the president.

Representation of official members present: 19 Elders, 2 Priests, 2 Teachers, 2 Deacons.

BRANCH REPORTS.

Malad Branch, consisting of 83 members, including 11 Elders, 4 Priests, 1 Deacon, 16 scattered, 25 Baptized, 2 received by letter, 6 children blessed, 1 dis-

fellowshipped. John Lewis, Pres.; John Van der Wood, clerk.

Salt Lake City Branch, consisting of 77 members, including 12 Elders, 1 Priest, 2 Teachers, 2 Deacons; 8 removed, 8 received, 8 scattered, 37 Baptized, 4 children blessed. Jesse Broadbent, president; Matthew Twells, clerk.

Ephraim Branch, consisting of 45 members, including 8 Elders, 3 Priests, 2 Teachers, 2 Deacons; 47 Baptized, 2 removed, 3 children blessed. Wm. C. Owen, pres., Wm. Deuel, clerk.

Ogden Branch, consisting of 29 members, including 8 elders, 1 Priest, 1 Teacher; 29 Baptized, 11 children blessed. John Harris, Pres.; Wm. A. Holt, Clerk.

Resolved, That E. C. Brand be invited to take part in the business of this Conference.

Resolved, That Bros. Drannan and Clark act as Deacons for this conference.

Resolved, That a committee be appointed to see to the entertainment of visitors, and that Bros. Liez, Foreman and Twells, be that committee.

REPORT OF ELDERS.

The following reported: Elders Brand, Broadbent, Larsen, Job.

AFTERNOON SESSION.

Reports continued. Elders Holt, Wad-del, Franklin, Rasmussen, Wilson, Skerry, Worwood, and Leiz reported in person, Elder Nicholas, by letter.

Resolved, That the subdivision of the Utah District be changed to meet the wants of the increase of the work, and the addition to our numbers, in officers, Branches and members.

Resolved, That Malad Valley, Marsh Valley, Soda Springs, Cache Valley, Bear Lake Valley, and all extending South to Bear River, be known as the Malad Sub-District.

Resolved, That Ogden and surroundings including Weber Valley, extending South to Weber River, be known as the Weber Sub-District.

Resolved, That Salt Lake and Davis counties including the Western settlements, extending North, beyond Kay's Ward, and South to the point of the mountain, be known as Salt Lake Sub-District.

Resolved, That all south of the Point of the mountain, be known as the South Sub-District.

Resolved, That this Conference appoint a Church Recorder for the Utah District,

and that Br. Thomas Leiz be the recorder.

Resolved, That we sustain the efforts of the presiding Bishop and Associates to establish the First Order of Enoch for the gathering of the Saints in one in temporal things, by our faith, prayers, and by our taking shares.

Resolved, That Elders Franklin, Morse, and Foreman be a committee, to investigate the standing of elders, and hear complaints, and report the same to the Conference.

Br. Worwood tendered his resignation as Pres. of the Utah District, when it was

Resolved, That we accept his resignation, and tender him a vote of thanks for his past services.

That we sustain Elder Nicholas as Pres. of the Malad Sub-district.

That we sustain Elder Larsen, Pres. of the Weber Sub-district.

That we sustain Elder J. Foreman as Pres. of the Salt Lake Sub-district.

That we sustain Elder Worwood as Pres. of the South Sub-district.

That all the elders of this Conference labor as their circumstances may permit, under the direction of the District President.

EVENING SESSION.

Discourse by Elder Franklin on the blessings of the gospel, followed by E. C. Brand, in a few remarks on Adam worship.

MORNING SESSION, APRIL 7.

Resolved, That we choose a president for the Utah District.

That Elder Brand be President of the Utah District, and that we sustain him by our faith and prayers.

That we sustain Joseph Smith, son of the Martyr, as President of the Church of Jesus Christ of Latter Day Saints, Prophet, Seer, Revelator and Translator; his Counselor, the Twelve, and the priesthood, in righteousness.

That the Investigating Committee report. On giving their report, it was

Resolved, That Elder Kerry, of Provo, be silenced, and that the President of the South Sub-district be instructed to appoint a Court of Elders to cite him to trial.

AFTERNOON SESSION.

The sacrament was administered and time occupied by the saints in prayer and testimony. The Spirit of God was profusely poured out, in tongues, interpretations and prophecies, given in great power and demonstration of the Spirit. Such a display of the power of God was never before known in Utah; this was the testi-

mony of many of the saints who have lived here over twenty years.

EVENING SESSION.

The former part of the evening was occupied by Elder Andrew Larsen preaching a discourse in the Danish language. The latter part of the time by Elder E. C. Brand on the rejection of the church, and the fallacy of calling this salt and barren land "Zion."

MORNING SESSION, APRIL 8.

Resolved, That Brothers Edgington and Drannan be ordained to the office of Elder.

Resolved, That Bro's. Justus Morse, Wm. Worwood, Peter Brown, Wm. Edgington, and Br. Drannan, receive licenses.

Resolved, That we continue to pray for the prosperity of those who have kindly permitted us to meet in this hall, and for the welfare of all who favor the truth, and for the conversion of all who oppose it.

Resolved, That we tender a vote of thanks to those who have extended hospitality to the visitors, and acted as deacons.

Elder Thos. Job gave a discourse on the Agency of Man, and Latter Day Apostacy.

AFTERNOON SESSION.

Time occupied in testimony and prayer. Gifts made manifest as in the afternoon before. The hall was well filled.

Resolved, That we adjourn to meet in Conference in the Old Tabernacle, Salt Lake City, on the 28th day of Sept., 1870, at 10 a. m.

London, (England), Conference.

MINUTES of a Conference of the C. of J. C. of L. D. S., held in the Temperance Hall, 19 Church street, Upper street, Islington, March 13, 1870.

Elder Charles Douglas Norton was chosen to preside, and Elder George Robinson to act as clerk.

The President then laid the business of the conference before the brethren; spoke of the onward progress of the work in London, the first London branch being formed on the 8th day of April, 1866, under the presidency of J. W. Lewis.

For a long time the work seemed to progress but very slowly, but the Lord had greatly blessed him under all those difficulties; and his faith had never been shaken in the knowledge that this was the Church and the Kingdom of God, and he exhorted the presidents of the two London branches to be faithful, and the Lord

would indeed bless their labors and crown them with success.

OFFICERS PRESENT.

Five elders; one teacher; one deacon. Elder Bradshaw, President of the Limehouse, or first London Branch, reported the condition of his field of labor, thirteen members in the branch, including three elders and one deacon. He could say that the saints were in good standing with the exception of three or four, who he hoped to be able to stir up to diligence. A great spirit of inquiry had arisen among the people, and some of the Brighamites were beginning to ask for the truth once delivered to the saints. A great time of rejoicing was at hand, and many souls would be brought to obey the gospel truths, and the work would roll on and prosper, and we should be the happy instruments in God's hand to bring this about; if we were faithful to our covenants.

Elder George Robinson, the president of the Islington, or second London branch, reported his branch ten members, including two elders and one deacon, all in good standing, and felt to say Amen to all that had been spoken by his brethren.

The number of members in the conference at present is twenty-three, including six elders, one teacher and two deacons; two have died, and one has been cut off; total twenty-six.

Resolved, That Br. John Owen, of Cheswick, be ordained a priest.

Br. John Owen was then ordained a priest, under the hands of Elder George Robinson and the brethren present.

Resolved, That we uphold and sustain Br. Joseph Smith as Prophet and Seer of the C. of J. C. of L. D. S., and all the authorities of the church in righteousness.

Resolved, That Br. Robinson send a report of this, our first conference, to Br. Joseph, and in doing so, to remind the brethren who may have friends in this country, that we shall be glad to see any of them, especially those of the household of faith.

After good addresses from Eld's. Barnes, Rooke, and Priest Owen, the conference was brought to a close, and many went home rejoicing that the Lord had blessed his people with such an outpouring of his Spirit.

Bro. Thos. W. Smith's Post Office address will be "Herald Office," Plano, Kendall Co., Illinois, until further notice.

THE TRUE
LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., MAY 1, 1870.

No. 9.

CONFESSION.

That nothing defiled or unclean can enter the courts of heaven, is admitted by all who admit the existence of God and heaven. That all men are sinners is of equally popular acceptance. We are aware that there are self-righteous Pharisees in the world, as well now as there were in the meridian of time; but the most straight-backed, when cross questioned, will claim to be good as compared with their neighbors, not in the superlative or absolute sense of the word. It therefore follows, unless a soul becomes cleansed—obtains remission of sins—where God and Christ are, it cannot come.

There is a diversity in sin as well as in the means of remission: 1. Original or inherited sin. 2. Of which there are many degrees, actual or personal sins committed by unregenerated souls before being identified with the church and people of God. 3. Sins committed after being born again, or in other words, after voluntarily renouncing sins, and covenanting with Almighty God henceforth to live to him.

The first of these sins was incurred without active rebellion on our part,

as also its consequences—death—the loss of the body and banishment from the presence of God.

"As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22.

That which is forfeited through Adam's fall, without our demerit, will be restored through the atonement of the second Adam—Christ—without our merit; the resurrection will be as universal as has been death; saint and sinner, great and small; so surely as Christ arose from the tomb and ascended on high, so surely will they be resurrected.

The second class of sins being voluntary on man's part, require a voluntary and earnest effort on his part in order to obtain a remission of them. He must repent of them, confess them, and be baptized in the name of the Father, and of the Son, and of the Holy Ghost, in order to secure a remission of them; and nothing short of such voluntary, earnest and full action will suffice. In Matt. iii. 6, we are informed that the multitudes came to John, "and were baptized of him in Jordan, confessing their sins."

Faith in Almighty God, as also in his Son Jesus Christ, is indispensably

necessary to an efficacious baptism in their names.

"With the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. x. 10.

The same thing was recognized on the day of Pentecost, and is spread all over the New Testament.

The third class of sins, or those committed after conversion, is numerous, and will as effectually bar the way to heaven as any other, except they are expunged. A foreigner breaking the law, is punished; nor does the act of taking out papers of citizenship—swearing allegiance and fidelity to the government—justify him in treason or mitigate his punishment. So it is with those who become adopted into the kingdom of God. As aliens, their transgressions of God's law calls for vengeance; as citizens and children, their sins are none the less repulsive to the Father.

How to obtain forgiveness of sins committed after being received as citizens of the kingdom of God, is a question of vital importance and, we believe, may with profit be briefly discussed.

Let us say, in the first place, that the faith which (for many years) was practiced by the Church of Jesus Christ of Latter Day Saints is THE FAITH, being that which was inculcated by the All-wise Teacher himself.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; and if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. xviii. 15-17.

The Church of Jesus Christ of Latter Day Saints has taught that a member being overtaken in sin, of which none but Almighty God has any

knowledge, such member should confess the sin to God alone, praying earnestly for his forgiveness; and that after due contrition, prayer and penance, and experiencing an unquestionable sense of reconciliation with God, the sacrament of the Lord's supper might then be partaken of for the remission of the sin; just as a Paul and a Cornelius were acknowledged of God and subsequently baptized for the remission of their sins.

It is further taught that a brother having sinned against another brother, (or any other person), or to the knowledge of any mortal, that such brother should confess his sin; first, to the person or persons sinned against, and also those whom he knew to be cognizant of the sin; and at the same time supplicate their forgiveness and prayers; second, to the Almighty, against whom all sins are committed; and that after he felt himself reconciled with his brethren and his God, he might then commune.

She further taught that sins publicly committed, or committed to the knowledge of the public, should be publicly confessed; contrition, prayer, and the answer of a good conscience being indispensable prerequisites to the holy communion.

For ten or fifteen years past, the doctrine of re-baptism has been taught by many, and thousands of honest souls have been led into error through the presumption of would-be-wise ones, who have taken upon themselves to alter and re-model the gospel plan to suit their own foolish notions. But amongst the thousands whom we have known to submit to this man-instituted baptism, we never heard one person acknowledge to being benefitted thereby; but, on the contrary, have frequently had our ears saluted with, "I never felt just right after I was rebaptized, not as I did before," and many other similar expressions. And well they might not feel as on a former occasion. Their

first baptism was a holy sacrament, instituted by the Judge of all the earth for the remission of sins and salvation of souls; the rebaptism was a perversion, instituted by ignorant, presuming men, and could never receive the seal of the Holy Ghost. It has led to doubts and confusion in individual minds; to disputes and trouble in council and other meetings. It has led from knowledge to suspicion, from faith to skepticism, from the church to the world, from God to the ranks of the evil one.

It is without foundation in scripture or tradition. If a man is to be re-baptized as often as he sins, many would scarcely be dry after one immersion before they would need to return to the water again. Some think rebaptism to be needed only after great sins. But if the magnitude of the sin is to be taken into consideration, the remission of the greater ones being through baptism, and that of the lesser ones by some simpler or more easy method, we think that in very many cases, a very nice discrimination would be called for, and that serious mistakes might not unfrequently be made to the no small detriment of the penitent.

Others, again, assert re-baptism to be necessary only after an expulsion from the church. This class of re-baptists are not slow in quoting scripture. They will refer you to Acts xix., where Paul re-baptizes the Ephesians. But let us remind our readers that the apostle did not re-baptize for sins committed since a former baptism but he baptized them in the name of the Lord Jesus, altogether ignoring their former immersion as being illegal and no baptism at all. Again, they refer us to 1 Cor. v., where the Apostle Paul commands the church, when duly assembled, to turn the wicked person over to the buffetings of Satan "for the destruction of the flesh," and that such a person, being "turned out of the church," must, if he wished to come in again, come in through the door of baptism. We think

that a closer examination of this passage would lead to a different conclusion. The Apostle certainly orders them to "deliver such an one over to Satan for the destruction of the flesh;" but mark what follows: "That the spirit may be saved in the day of the Lord Jesus." What! saved outside of the church? That would be dangerous ground to take; and yet there is nothing said about being re-baptized into it. The same apostle, (1 Tim. v. 24), speaks of some men's sins going before them (the men) to judgment; and of other men following after *their sins to judgment.* To us, it appears that the Apostle did not wish the wicked Corinthian to be expelled from the church, but that he might be excluded from the congregation of the righteous—from the communion; that he might do penance—bring his sins to judgment before he himself should stand before the judgment seat of God; that he might be *saved in the church*, and not out of it, in the day of the Lord Jesus. That this is the true reading of this scripture, we think is very conclusive, from reading the second chapter of 2 Cor., where the Apostle authorizes the receiving again into fellowship the penitent, "lest, perhaps, such a one should be swallowed up of over much grief." We may here notice that Paul tells the Corinthians to "*forgive him,*" and not *re-baptize him.*

But a last effort is made to substantiate re-baptism by quoting Rev. ii. 5. "Repent, and do the first works." In quoting this passage, it is common to add the words "over again." But these words not being in the text in any version known to us, we let it suffice to take the text as it is written. It is urged that "first works" means baptism. In parrying this, thought-to-be formidable argument of the Re-baptists, we might remind them that an argument based upon the APOCRAPHA could scarcely be deemed a lawful weapon in a SCRIPTURAL controversy.

Expulsion - or denial of communion

Without making use of the doubts which do and always have existed as to the authorship and inspiration of this book, let us for a few moments look at the text itself. The *works* of a convert are, First, Faith in Almighty God; his Son Jesus Christ; in the plan presented, as being THE GOSPEL PLAN, and in the calling and authority of the minister setting forth the gospel. Second, Repentance—contrition for sins with a firm resolve to reform, and penance, or restitution as far as possible for wrongs committed against whomsoever; and Third, Baptism. Some add a fourth, namely, laying on of hands of the presbyteries; but in this sacrament, we can see no WORKS. It is a mere passive ceremony, requiring but little time, and is in no way mortifying to the flesh or pride of a person, as is experienced in penance, or in baptism. Looking at THE WORKS in this light, baptism seems to be about the *last* instead of the *first*. Certainly it is the last in routine, and if any one thing be of less importance than another, baptism is least in importance. "Without FAITH it is impossible to please God." Many have received the Holy Ghost before being baptized; but who ever knew a person to receive the Holy Ghost before contrition and penance, even though such person had submitted to both baptism and the laying on of hands? No one! No such thing ever yet transpired. Thousands have had evidence that they pleased God before they were baptized; witness Cornelius. Thousands have been baptized without pleasing God, and have remained in their sins, because they did not repent; witness Simon; although the word expressly declares that "Simon believed also and was baptized." Why was he not born again? Because he had not repented.

As for the length of time occupied in the three works, faith, repentance and baptism, the last certainly, in the

majority of cases, occupies the least. Hence we come to the conclusion that baptism is the reverse of the *first*,—it is the last.

If the Apocrypha be what many claim it to be, and the text in question means anything, it means, come back to your first faith, first love, first untiring devotion. Confess your sins one to another; pray earnestly; make restitution to those whom you have injured, as far as you are able. This construction agrees with reason, scripture, and history; and we venture to affirm that no man was ever twice legally and efficaciously baptized. (Baptisms for the dead not being considered.)

That baptism is not a repeatable ordinance, we call to witness both the Romish and Baptist churches, (they being the oldest christian churches in existence). Neither of these churches do or ever have practiced re-baptism.

In asserting that re-baptism for sins committed after being converted and identified with the church, is not of Christ, and has no foundation in reason, scripture or history; we are aware that some who have hurriedly perused ecclesiastical history, may say that we have many instances on record of christians being re-baptized, even in the early days of christianity. True, we have many instances of persons being converted over from one faction of the church to another; in which cases baptism was administered; not for sins committed since their former baptism, but because each faction of the church regarded itself as being THE CHURCH, and all others as heretics, without authority to administer in the ordinances of God's house. The cases met with in history are like the one recorded in Acts, where the legality of the former baptism was doubtful. In fact, we might say that Simon the Sorcerer, although having believed and having been baptized, was not a member of the church. His baptism not being preceded by re-

But you have not shown that
 Did you see it? You are

penance, was inefficacious—was no baptism; therefore, should he ever have experienced contrition and genuine *repentance*, it would have been necessary for him to be *baptized* before he could have received a remission of his sins and been numbered with the people of God.

That the early christians understood baptism as we do, we think is evidenced in the writings of Tertulian, in the second century:

“The laver of baptism is the seal of faith, which faith begins from penitence. We are not washed in order that we may cease from sinning, but because we have ceased. A *second* penitence is opened to us in the porch of the church.”*

We may here remark that the early christians did not indulge much in excommunication, but like the church at Corinth, suspended the fellowship of those who committed gross sins. They were forbidden not only communion, but a seat in the congregation; and if they still clung to the church, they were required to pray, and mortify themselves—do penance—on the steps and in the porch of the church, confessing their sins and beseeching their brethren to pray for them, that God would blot out their sins, and heal their grief-stricken and sin-stained souls; and in a longer or shorter time were admitted to communion. (Without rebaptism). Cyprian A. D. 250, speaking of some who had denied the faith to save their lives, says:

“They had not ceased to perform the act of penance during three years together, though they fell not by their own will but by necessity.”†

Again, the Council of Elvira, A. D. 313, in its 32d canon declares:

“If any one shall pass from the Catholic Church to heresy, and shall again return, penance shall not be denied to him, forasmuch as he acknowledges his sin. Let him therefore perform penance for ten years. After ten years, he ought to be admitted to communion.”†

* History of Confessions, by Bishop Hopkins.

† *Ibid.* † *Ibid.*

Not a word any where about re-baptism. Look wherever we may, it is all, faith, penance and baptism, before conversion; and all, confession, penance and communion, after conversion.

Lest we become tedious we will here drop the question of re-baptism, and speak of the third means of remission of sins—confession, penance and communion.

How shall we obtain a remission of sins committed after baptism? The answer we have already given, but we will insert the answer of St. James:

“Confess your faults one to another, and pray one for another, that ye may be healed.”

Some of the Jewish customs were changed in the days of Christ and the apostles, while others remained as they were. Let us see if we can trace confession to divine origin.

We know that the Jews circumcised their children at eight days old, a practice not inculcated by the Savior; but “He took them up in his arms, put his hands upon them, and blessed them;” and we know that circumcision nowhere obtains among christians; and that the Church of Jesus Christ of Latter Day Saints blesses little children in imitation of “the children’s friend.”

We know that the Jews worshipped Almighty God on the Sabbath, and that the crucified Redeemer arose from the tomb on the first day of the week—the day after the Sabbath; and we know that christians to this day, in honor of the resurrection of the Lord Jesus, keep holy the first day of the week.

We know that the Jews kept the feast of the passover, and that christians ceased to do so, but kept the feast of the Lord’s supper.

When the Jews came to the feast they brought with them each a calf, or dove, &c., for a sin-offering, and confessed their sins in the temple. Some would bring their sin-offering to the altar, to atone for their sins, and would

trust to their confession and the sprinkling of blood as all-sufficient, regarding the acknowledgment and restitution to their injured brethren or neighbors as beneath them, and uncalled for. This erroneous idea, Jesus corrected.

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23, 24.

We need not multiply quotations and arguments to show that this practice of confession and atonement was continued in the christian church, with this difference: the christians brought not the blood of bullocks to the altar, but they confessed before the altar on which was offered the emblems of the broken body and shed blood of the "Lamb slain from before the foundation of the world."

But the lesson which Jesus gave to the Jews, needed to be repeated to the christians: some came to the altar, trusting to the sacrifice alone, to atone for their sins, and consequently, received not absolution; but on the contrary, condemnation.

Baptism will not effect a remission of sins, unless it be preceded by a proper confession and contrition; nor will the absolution of the church, and the sacrament of the Lord's supper cleanse the soul, unless confession, and restitution, (as far as practicable), and a genuine contrition precede it.

"Whosoever shall eat of this bread, and drink of this cup unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. xi. 27.

The apostle then goes on to state that because of not properly EXAMINING themselves, before partaking of this blessed sacrament, many were sick, and some fell asleep—died.

We are of opinion that many presume too much on the absolution of the church. Cases have occurred where a member has sinned during the week,

and on Sunday has confessed, been forgiven and communed; on the following week, fallen into the same sin, and on Sunday confessed, &c., as before. True, the Savior said,

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." John xx. 23. See also Matt. xvi. 19, and xviii. 18; also 1 Cor. v. 4.

Yet, we ought to remember that man, as man, can but forgive sins against himself. Those who forgive sins against heaven, must do it in the name and by the authority of the Son of God; and we should be careful not to trifle with a name and power so much above us. We may not use the name of Jesus for that which he does not approve of. If we do any thing in the name of Jesus which he does not sanction, it were far better left undone. A General commanding, authorizes his Adjutant to use his name in all things proper, but should the Adjutant use the commander's name to court marshal an officer, release or execute a criminal, or any other important transaction, without first obtaining the mind of the commander to that effect, he would be regarded as an impertinent fellow, and cashiered. Nor may we presume to use the sacred name of Jesus, only as a knowledge of God's law justifies us, and the Holy Ghost within us sanctifies the deed.

We have already alluded to the transgressor and his suspension from communion, recorded in 1 Cor. v., and of his being again received into fellowship,

"Lest perhaps such an one should be swallowed up with over much sorrow."—2 Cor. ii. 7.

It appears from this record that a manifestation of contrition and confession was not sufficient to at once admit the brother to fellowship. There seems to have been a period of penance—punishment—prayer, humiliation and mortification. All these seem to be required

to constitute a good confession, such as will entitle a transgressor to absolution and the communion. That the church in the early ages so understood it, we have already adduced quotations to show.

How far the present custom of the Church of Jesus Christ of Latter Day Saints in respect to confession and rebaptism is from the TRUTH, we will not say. All we wish is to throw out a few hints, in order to waken up, and call the attention of the priesthood and General Conference to a consideration of the subject.

THE MODE OF CONFESSION.

In this, like most other religious questions, there is much diversity of opinion, as well as practice. The Episcopal church, patterning after the Jewish, confesses publicly: "O, Lord, we have left undone those things we ought to have done, and done those things we ought not to have done," &c., a confession with which we are all familiar. That this style of ritual confession has obtained in the synagogue for thousands of years, there is but little reason to doubt. There is another church which objects to this mode of confession; namely, the Roman Catholic. She objects to public confession on two grounds; first, that public confessions are always vague and partial, never minute and full; and that such confessions are an abomination unto the Lord. Second, that it is useless to confess unto those having no power to absolve; and that this power is invested, only, in the priesthood, not in the laity. Hence she compels her members to confess privately to the priest, every minor as well as mortal sin. The priest believing himself to represent the divine Master, repeats,— "I absolve thee," &c.

The Roman Catholic church also declares this confession to be a SACRAMENT, without which no man can be saved.

A sacrament is defined as "an outward and visible sign of an inward and invisible grace." We will not discuss the definition, nor whether private confession is a sacrament; but will simply ask, was it established by Jesus—the author of our salvation?

We have already stated that public confession was the custom of the Jews. Did Jesus change it? If he did not, who has the right or power to? Let us examine the New Testament on this subject. We have already referred to Matt. xviii. 18, to the teachings of the Savior, which are in keeping with the Jewish custom. We have also referred to St. James: "Confess your faults one to another, and pray one for another, that you may be healed," which does not sound much like private confession. How could they be aware of each other's burdens and sins, if all confessions were secret? Again, 1 Tim. v. 20:

"Them that sin, rebuke publicly, before all, that others also may fear."

This does not sound like private confession and secrecy. But why linger with the servants when the MASTER has given us a plain example. In the parable of the Pharisee and the Publican, does not Jesus tell us that the Publican, "standing afar off smote upon his breast, saying, 'God be merciful to me a sinner?'" and that "this man went down to his house justified?"—No private confession; no priest's "I absolve thee." His sins were against Almighty God, confessed in the house of God, before the altar, and in the presence of the congregation, to him who reads the heart. How much this sounds like the sweet singer of Israel:

"I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." Ps. xxxii.

Some objector may say that the account of the Publican, is but a parable. True, it is a parable; but JESUS gave it for our instruction; and it is a volume in itself on the subject of confession.

But why dwell longer on this question? The Church of Rome does not claim that the Son of God, while sojourning in the flesh, established *private* confession. Eusebius, Bishop of Cesarea, A. D. 325, makes use of these words:

"It is good to confess to the Lord, moreover it is meet that we utter our confessions not to men, but to God, who searches the hearts."*

Basil, who succeeded Eusebius, writes in the same strain. I have already quoted, Tertulian, Cyprian, and the Council of Elvira, which quotations clearly show that *private* confession was not in the church in the first four centuries, and that public confession and penance was. To these testimonies we may add that of St. Ambrose, in the fourth century, who declares that penance should be performed publicly, as Tertulian had said two hundred years before.†

The secret of the matter is this, as some of the Fathers declare, public confession was found to be irksome.—Even the poor did not like to confess standing in the midst of the congregation, with all eyes upon them as in a theatre. How humiliating it must have been when nobles and emperors were received into the church! Still we have the best authority for saying that before Pope Leo's time, private confession was not in the Church of Rome; not even to spare the pride of kings.

It will be remembered that the celibacy of the clergy was enforced in the fourth century; and that some cautionary steps needed to be taken. Yet private confession, with secrecy, with the present form, "I absolve thee," &c., was never fully established until the fourth Lateran Council, in the thirteenth century.‡

We might multiply quotations and arguments; but we think sufficient has been adduced to satisfy any Bible

reader of the necessity of confession, and that such should be public.

As to "I absolve thee," or "The church (by show of hands) forgives the brother," we have but little to say, further than this: when Jesus forgave the sins of the "man sick of the *palsy*," "He arose and departed to his house." When Peter forgave the sins of the cripple at the gate, "he stood, and walked, and entered with them into the temple; walking, and leaping, and praising God."

St. Paul indicates to the Corinthians that the reason of their not being healed, was because their sins were not forgiven.

As to who has, or who has not the power to forgive sins, we leave each one to judge for him or herself. Suffice it to say, that, Jesus, the apostles, the elders, and the churches forgave sins anciently, and when they did so, the absolved sinner received a certificate of the same, in the shape of restoration to health, and the answer of a good conscience.

RECAPITULATION.

There are three classes of sin: original; actual sins committed before being born again—identified with the church; and sins into which the *children of God* sometimes fall.

There are three means of remission of sins: first, and that from which the other two derive their efficacy, "without the shedding of blood there is no remission," the sacrifice of the Son of God upon the cross; second, baptism—"being buried with Christ in the likeness of his death,"—or, "planted together," &c. third, the sacrifice of the Lord's Supper: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the *remission of sins*." Matt. xxvi. also 1 Cor. xi.

There is no remission unless preceded by confession and a genuine repent-

* History of Confessions, by Bishop Hopkins.

† *Ibid.* ‡ *Ibid.*

Sins - means of remission

ance—such baptisms are a solemn mockery. There is no remission in the Lord's Supper, unless it be preceded by confession, contrition, and penance. Such communing is sacrilege.

That these hints will be accompanied by the blessing of Almighty God, and will bring some to think who have thought but little heretofore, and thereby result in the good of souls, is the aim and sincere prayer of X.

CHRISTIAN GRACES.

A series of consecutive articles.

BY ELDER T. W. SMITH.

KNOWLEDGE.

Knowledge is said to be perception, comprehension or understanding of facts, truths, principles &c., and is the result of experience and the effect of demonstration, and as such differs materially from *faith*, which is the effect of testimony.

Such must have been the apostle's idea when he said "add to your faith—knowledge.

We may illustrate the difference thus; a grain of corn is planted in the ground, for the purpose that (with the blessing of God) an ear of corn may be produced. Is it planted in faith or in knowledge? Not in the latter, only so far as the mere act of depositing the grain in the ground is concerned. Beyond this, knowledge does not extend, its germination, growth, development, and fruitfulness are all the subject of faith. It is not *known* that it will germinate, or if it should, that it will grow into a stalk and produce an ear of ripe corn. When it does germinate and sprout and protrude through the ground, we do not have *faith* that it *will* germinate &c., but we know that it has, and thus on in the various stages of development. Faith is absorbed in knowledge, and that which once existed as desire and expectation, and as a thing hoped for

furnishing the ground work of faith, now presents food for knowledge, is now known as an established fact.

It is said that, "And this is life eternal, that they might now see thee, the only true God, and Jesus Christ whom thou hast sent." Or we might say that the knowledge of God and his Son Jesus Christ secures eternal life, upon the ground that this knowledge is produced by that power or energy that is the source of eternal life. In other words, the knowledge of the character, personality, attributes, designs, and purposes of God the Lord Jesus Christ, is conveyed to the human mind by the Spirit of God; which Spirit gives eternal life to as many as retain its possession—or as Paul saith,

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

The condition of those thus resurrected, is set forth in the testimony of Christ in this wise,

"Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection."

So being in an immortal, or undying condition, they will partake, of course, of eternal life.

This knowledge is not, nor can it be possessed by every one; but is a peculiar favor bestowed upon those who have undergone certain conditions of mind, or have become in possession of that power or demonstration which alone can give it, through an obedience to the laws of the celestial kingdom—or who have become the children of God through submission to the laws of adoption set forth in the gospel of Christ, even by faith, repentance, and baptism for remission of sins. As a consequence this knowledge is a blessing not generally enjoyed, inasmuch as the conditions requisite to its bestowment are not generally obeyed. It is a

gift from God, and is received through the Spirit; and as it is affirmed in the word of God that the "world cannot receive" that Spirit, because "It seeth him not, neither knoweth him." And as it is a reward of obedience, then they who are in the world—or in other words, who do not obey, cannot *know* God and Jesus Christ whom he has sent. That faith, or, more properly speaking, belief in the existence of God, and that Jesus Christ is his Son and the Savior of the world, can be had, irrespective of condition of character, for all men who hear the testimony in favor of these truths can believe them, and the fact that hundreds of thousands in the world do believe these and other facts with a strong degree of assurance or confidence, who yet are transgressors of the law, and sinners, through a failure to do that which they admit is justly required of them, is proof sufficient that it is possible for faith, (albeit it may be a dead one), to be held by others than those who obey God. If mere belief in these and other principles of the gospel would ensure eternal life, then we may say, that millions will secure it—whereas the declaration of Christ is that "Strait is the gate and narrow is the way which leadeth to life, and few there be that find it."

Those who find the strait gate, and who walk in the narrow way, obtain that divine power that communicates the knowledge whereof we speak.

The testimony of the scriptures on the point that knowledge of God, and of Christ, and of truth divine in general, is obtained from or through the Spirit of God, is abundant. We quote, "No man can say that Jesus is the Lord but by the Holy Ghost." Not that no man can give utterance to the word by mechanical or physical effort, for the veriest infidel or atheist who ever lived, or the most sin stained being on earth, can *say* that he is Lord although he may not believe it; but, we

would understand the apostle to mean that no man can say this understandingly, or with knowledge; for it is a matter of especial enlightenment of the mind, and of especial revelation from heaven; hence, when Peter was asked "But whom say ye that I am," and replying, "Thou art the Christ the Son of the living God," he is answered, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It will be observed that his knowledge of the fact was not produced by any faith that he received through the testimony of men—or by flesh and blood, and therefore was not the result of any *teaching* that he had received from man, even if it was the repeating of the testimony of those who knew themselves, even such as had seen and conversed with God and his Son Jesus Christ. Nay it was a matter of personal understanding by divine revelation. God made known to him the truth,—revealed the fact. Because of being the recipient of this knowledge, Peter is accounted "Blessed."

Saith Christ,

"And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and they to whom the Son will reveal himself; they shall see the Father also."

Paul inquires, "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, except he has the Spirit of God." Further it is declared by the Savior, of the Spirit, that "It shall guide you into all truth." And again, "All things that the father hath are mine; therefore said I, that he shall take of mine and show it unto you."

We argue from these propositions that knowledge of divine and unrevealed truth is obtained by especial or divine revelation, or is given by the Holy Spirit; hence the necessity of

the presence, and in the fullest possible degree of that Spirit.

The term "all truth," in the foregoing quotation, evidently refers to truth that cannot be understood without divine revelation. It cannot apply to truth in general—to truth in political economy, or in the various sciences, and arts of the world, or of passing events for the reason that a state of absolute mental darkness would exist in the world—for reasoning as heretofore that but few, comparatively receive the power or principle that bestows this knowledge—hence the large proportion or majority of mankind being unworthy of that power, and therefore failing to receive it, are utterly unable to know any truth, and as whatever is demonstrated or proven to exist is truth, the world would know nothing; and would in mental capacity have but little advantage over the brute creation. An immense amount of truth of varied, and of valuable character is held by the nations of the earth, and of course by some in a greater degree than others.

The query arises, From whence is this knowledge obtained, if not from heaven direct? The answer is, by study, by research, by investigation, by experimenting.

It would seem that as "knowledge" of a special or divine character is a "gift" of God, and is a part of the reward the obedient child of God receives through the Spirit, and as our apostle calls upon the saints to "add * * knowledge" to their "faith" and "virtue," that this knowledge is something that they are to possess as distinct from the other, and hence must be obtained by some other method, or by the common means employed by the world. As it is a divine injunction to obtain knowledge, a condition of ignorance of the character of governments, the arts and sciences, the customs and manners of nations, the laws that regulate the growth and

development of the members of the vegetable kingdom; the nature, character and uses of the animal kingdom, and among many other understandable things—and an exceedingly important one—is that of "man's own self," the laws that govern his being, their uses and abuses, so that he may know how to glorify God in his "body" as well as in his spirit, we repeat, an ignorance of these things is reprehensible, if the knowledge of them is within reach. When ignorance is bliss it will be "folly to be wise," but not till then.

Man's circumstances differ, their opportunities are various, and a knowledge of many things is not attainable by many, but there are some who can get knowledge of many useful things, who are wasting the opportunities therefor in needless sleep, or in idleness, or by reading vain and unprofitable romances, and thus filling the mind with chaff, which should be stored with the golden grains of useful learning. Any means that can be devised by which our opportunities or advantages for information upon the various important and instructive subjects that are held among the children of men, can be improved or enlarged, can be improved or enlarged, should receive our sympathy and co-operation; and no effort that is legitimate, which is put forth for the advancement of the saints in learning and wisdom should be discouraged or opposed by us. For, as a people, we should not be behind others in useful knowledge, as we profess to stand head and shoulders above them in knowledge of divine things, and in enjoyment of special blessings.

"By wisdom the world cannot find out God," it is true, but having found out God, through belief and obedience of the truth, we should get wisdom and understanding of such things as God has given for our pleasure and profit.

Wisdom and knowledge are supposed

by some to be synonymous terms, and to be used interchangeably; but this position we scarcely can conceive to be correct. Knowledge consists in having a stock of judicious and proper ideas and notions of things. Wisdom consists in reducing these to practice in conducting any affair with ingenuity and skill. Knowledge is an understanding of general rules. Wisdom is a drawing of conclusions from these rules, in order to particular uses.

A man may have a perfect knowledge of the scriptures,—may have it all stored away in his memory, yet lack the skill of “rightly dividing the word of truth,” or of applying its lessons on peculiar or particular occasions. He may have a general idea, or a knowledge that steam is generated in the boiler of a locomotive, and that by the steam the machinery is driven; but may lack skill to generate that steam properly, and know not how to regulate the machinery, or to run the engine. He may know that canvas is used, brushes employed, and colors also, and may be able to discriminate between the various colors; yet have not skill or wisdom enough to paint a portrait. Wisdom includes knowledge, as the lesser is included in the greater.

Solomon says that “fools hate knowledge.” A class will call upon the Lord, but he will not answer, because “they hated knowledge.” “Wise men lay up knowledge.” God said, through Hosea, “My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee.” Paul exhorted Timothy to “study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” An understanding of the word of God—its historical and prophetic truths, the laws contained therein, is demanded of the servants of God to-day. As they are to teach the law, the principles of the gospel, the covenants and church articles, it is

necessary that they should be known or understood. They are also to have a knowledge of countries, of kingdoms, of laws in general, of things on the earth and in the earth, and under the earth. They are to prepare themselves by learning, by knowledge to successfully and intelligently defend the truth at all times,—to be wise servants.

FREEDOM OF THOUGHT.

There was a time when every doctrine found in the printed works of the Church, or uttered by those holding the priesthood was received implicitly. No one thought of questioning the truth or falsity of them; in fact, it was deemed a sure sign of apostacy; and the questioner was solemnly cautioned to beware how he criticised the doctrines of his superior.

Thank God that time has forever past away—a new era has dawned upon the church—an era of liberty of thought, of speech, of conscience and of action; and now the merest babe in the church may question the writings or teachings of any man, be his position what it may, if those teachings grate upon the ears of his understanding. This babe may cite him to the law and the testimony, and if found wanting when weighed by these divine balances, he is at liberty to reject his teachings without any fear of being marked as an apostate. Those who have trembled under the terrible, pointed finger of the proscriptionist, can rejoice that that finger has lost its power in the church; and that in the place of fear, it only excites a feeling of pity for the narrow minded bigot and would-be tyrant.

In the *Herald* for January 1st, 1870, I find an article on faith, from the pen of E. Stafford, in which he assumes “that faith is the great governing and ruling principle, whether in the heavens or upon the earth,” and asks “does any

one doubt this?" I confess myself a doubter with respect to the first part of his assumption.

That faith is the ruling principle in man, I admit, but cannot admit that it governs the *Omniscient God*.

Faith is essential to the happiness and well-being of man; because he is a dependent being:

All beings whose knowledge is not infinite are dependent upon some higher being for the light, and truth, and blessings they enjoy; and while there are many blessings conferred irrespective of their faith, there are some great, and glorious privileges that cannot be obtained, only through faith in the being who has them to bestow.

Faith may be said to be that operation of the mind, by which a person accepts, as true, any communication made to them, when the mind perceives no reason to doubt the same.

Paul says, "Faith cometh by hearing." Neither the writer of the article referred to, nor the friends of his theory, make any distinction between the nature of the faith in God, or the faith in man; or to avoid misunderstanding, Deity's faith or man's faith, except, that Deity's faith is independent in himself.

If Paul be correct in saying that "faith comes by hearing," the faith of Deity and the faith of man being of like nature, then it follows that God's faith is dependent upon the same operation; and if so, there must have been some one else to teach him, for it would be absurd to suppose that he taught himself; and hence the theory is false, that faith dwells in God independently. To this theory the prophet answers, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?"

"With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?"—Isaiah 40: 13, 14.

Again he answers:

"Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary? *There is no searching of his understanding.*"—Isaiah 40: 28.

The psalmist says, "His knowledge is infinite."

Moroni, in his seventh chapter, says, "God knows all things being from everlasting to everlasting." Alma speaks of "God's foreknowledge of all things."

King Benjamin tells his people to "believe that God has all wisdom and power, both in heaven and on earth."

John says, "God knoweth all things."

James declares that "Known unto God are all his works from the beginning of the world."

Isaiah says, "He declares the end from the beginning."

From the above scriptures we learn that *Omniscience*, or infinite knowledge, is one of the attributes of God. Seeing that this is true, if Paul is correct in saying that "faith cometh by hearing," then faith is no attribute of God, for he is God above all, from everlasting to everlasting, which would not be true if he were dependent upon an instructor; or if there was a time when he did not know all things.

The prophet Alma says:

"If a man knoweth a thing he hath no cause to believe it, for he knoweth it." Alma xvi.

If this be true with respect to man, is it not equally true with any other intelligent being? Consequently, as God knoweth all things, he does not believe. He is not dependent on faith.

Again the same writer says "faith is not a perfect knowledge of things."—If Alma be correct, then, according to the theory advanced in the article referred to, there was a time when Deity did not have a perfect knowledge, but was dependent on faith; and as, according to Alma, there is a wide difference between faith and knowledge,

so there must have been a *radical change* wrought in his mind when he progressed from the condition of faith to the higher condition of knowledge.

"He was first a *mere believer*; but in process of time *experience* gave him knowledge."

It might be easy to believe this, had not God declared, "I am God, and I *change not*." That "With him is no variableness, not even the shadow of turning," that "his course is one eternal round."—Yes, it might be easy to believe the writer's theory, if Deity had not declared himself God, "from everlasting to everlasting." Since he has so declared himself, and since the infinity of knowledge was necessary to constitute him God, we cannot believe that there was a time when he was devoid of any principle of knowledge; and, consequently, dependent upon faith for the accomplishment of his eternal purposes. No! His power and godhead *are eternal*. Rom. i. 20.

To say that God did not know that he could create the world, is to say that God is not a perfect being; and at the best, would be reducing his operations to a mere experiment, and would give the lie to all the revelations he has made of himself; yet this is what the writer's theory does say, if Alma is correct in saying that faith is not a perfect knowledge.

In noticing the quotation made by the writer from Heb. xi., I find he punctuates it a little different from what the inspired translator does. He puts the comma after the word faith, in order to give it the following sense, "We understand that through faith the worlds were framed" &c.; but the inspired translator does not put a comma only after the word God, which would hardly express the brother's view, but would make the sense thus, "We understand through faith, that the worlds were framed by the word of God." (Not by faith.)

After illustrating his theory by the

operations of faith in man, he contradicts it by saying:

"So we may reason that when God created the worlds, he not only had in view their mere creation, but *comprehended* the end from the beginning."

If he "*comprehended the end from the beginning*," he *knew it all*, and was not dependent upon faith; either then, or at any future time to create, govern, or sustain worlds. He says, Paul "commences by shewing that all the worlds, the creations of Almighty God, were framed by the faith which was in him." Paul, on the contrary, distinctly says, "Through faith we understand the worlds *were framed by the word of God*;" and to this all the prophets bear witness.

In the revelation given to Moses, God declares, "By the power of my word have I created them." Again in Gen. i. 8, "And this I did by the power of my word."

"Lift up your eyes on high, and behold who created these things, that bringeth out their host by number. He calleth all by name by the greatness of his might, for he is strong in power." Isa. xl. 26.

"Ah Lord God! behold thou hast made the heaven and the earth by *thy great power* and stretched out arm, and there is nothing too hard for thee." Jer. xxxii. 17.

"He hath made the earth by *his power*, he hath established the world by *his wisdom*, and hath stretched out the heavens by *his understanding*." Jer. li. 15.

While there are abundant testimonies that God not only knew all things, but creates and governs all things by his word, his power, his wisdom and his understanding or knowledge, there is not a solitary passage in all the revelations, ancient or modern, that says he ever did, or does now, work by faith, either in the heavens or on the earth; but they do declare that "he worketh by *power according to the faith of the children of men*." Moroni x.

The Apostle is showing the nature of faith, and that by it "the elders obtained a good report," and that through it they had arrived at an understanding

of some of his works. He also shows the blessings this faith brought to those ancient worthies.

Let us ask, What declaration would be most likely to beget that abiding faith in their minds? The statement that God works by faith, or was dependant upon faith for the accomplishment of his purposes; or the affirmation that by his eternal foreknowledge of all things he created all things by the word of his power? The former statement would convey the idea to their minds, that he *only believed* he could create worlds, and that his knowledge must depend upon his future experiments. My opinion is that such understanding would not be likely to beget faith in their minds. I should reason, that from this statement it was evident that all the operations of God were mere experiments and that he was dependent upon his experiments for his knowledge, at least the knowledge that he could create worlds; and if he was dependent upon faith in all his operations, then the plan of salvation was only an experiment, hence it was uncertain whether he could save the worlds he had made or not. The affirmation that his knowledge is *infinite*, comprehending the end from the beginning, and that the worlds were the result of his eternal knowledge, would be calculated to inspire them with faith; and that such is his declaration, let the following scriptures bear witness:

"Behold, I am the Lord God Almighty, and endless is my name." Rev. to Moses.

"Thus saith the Lord God, that created the heavens, God himself that formed the earth and made it, he hath established it and created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else. * * * A just God and a savior, there is none beside me." "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." Isa. xlv.

Shall we take isolated scripture when the whole of the revelations of God are

positive and emphatic declarations, (not of his faith), but of his power, his knowledge, his wisdom; in fact, his eternal power and Godhead.

When he said, 'Let there be light,' he did not speak with the trembling voice of faith; but in the majestic tones of infinite knowledge and omnipotence. He did not believe,—he knew that the dark pall of night would roll back. He knew that light would penetrate the gloom and spread its effulgent rays throughout the realms of space. When he said "Look unto me and be ye saved all ye ends of the earth." He did not believe, he knew that he was able to save unto the uttermost all that come unto him. He did not tell them that their salvation should be the result of his faith; but of his omnipotence, omniscience, goodness, love and mercy, when they believed in him. To return to the article in question. The writer says, that our view of the matter "would make understanding come by faith," and says that this is a false assumption.

We answer; a degree of understanding, or power to comprehend, is given to every intelligent being, and that there are many things a man will learn without any faith on the subject; but with regard to the things of God, as of his nature and attributes we can know nothing, except by revelation. These revelations inform our minds and beget faith in us; that God exists; that he is good, kind, all-wise, truthful, omnipotent, omniscient, immutable, and that his mercy endureth forever. By hearing those truths our minds are prepared to learn more of him and of his works, and we find it written, "If any man lack wisdom let him ask of God who giveth to all men liberally,"—we seek in faith, and through faith we acquire a further understanding of the work of God. Hence, the truth of Paul's statement, "Through faith we understand the worlds were framed by

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L. D. S. Herald.

JOSEPH SMITH, EDITOR.

Plano, Ill., May 1, 1870.

SACRAMENT.

Perhaps a few suggestions and plain teaching respecting this ordinance, may not be amiss, during the divided opinions of the many who have superficially thought upon it.

The time of its observance should be as often as once each month, it may be as often as once each week. It should be in the afternoon, toward evening.

The emblems should be prepared before hand, and should be good, sweet bread, and the pure wine of the grape, if wine is used. When wine is used, it should be made by the saints, of the pure juice of the grape. Water, or water poured upon raisins and then expressed may be used in the place of wine, when wine can not be had.

The saints should gather together in the spirit of solemnity, and should avoid rudeness and laughter either going to or coming from the meeting. They should go in peace and pray for its continuance. They should forgive trespasses; and pray for forgiveness.

The manner of procedure should be on this wise.—The elder or the priest should break the bread provided into as many fragments as he may in his judgment deem necessary for all; he should then kneel, the saints kneeling if practicable, and ask a blessing upon the bread as given in the Doctrine and

Covenants. After all have eaten, the elder or the priest should ask if any have been missed in passing the bread. He should then pour the wine, (if wine be used), or the water into the cups prepared, and kneeling with the saints, as before in blessing the bread, ask a blessing on the wine, or water.

If the congregation be small the elder or priest may pass the emblems to the saints; if the congregation be large, or wisdom indicate, two or more should be chosen to present the emblems to the saints.

The person or persons, for two may act, officiating in blessing the emblems, should require the persons who are to present the emblems, to partake first, after which the persons who carry the emblems to the saints should present them to the officiating officers and then take them and present them personally to every member of the church present.

No person should officiate in the act of blessing the emblems, or in the presenting them to the congregation, who is not willing and in condition of mind and body to partake.

The person officiating should see that all the bread broken should be eaten; and the persons passing the emblems should not permit unbaptized persons, nor members of the church against whom charges are made for which they are to be tried, to partake if they know them. After the wine is passed, the elder or priest should ascertain if any have been missed. If all have partaken, then he should in a few words of exhortation request the saints to speak of the goodness of God, bear testimony to the work, or exercise other

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gifts as they may be led by the Spirit. In doing this, he should occupy but little time. If the saints be numerous, and the officer in charge of the meeting should occupy much time, it has a tendency to destroy the tone of the meeting and to render it dull and spiritless.

The saints while improving the opportunity of the meeting, should remember that it is better to be devoted and brief, speaking clearly and distinctly; and when one is speaking, or praying, let all the rest be silent; watchful and prayerful.

The elder or priest in charge should be careful that two do not speak at once; and to avoid confusion, when two rise at once, he should call the one by name who rose first, and the other should sit down; when the first is done speaking he should then call the other by name, that he or she might be permitted to speak.

The sacrament should not be administered in a dirty room, nor should the saints meet to partake of the emblems in filthy places. They should also be clean in person, having washed their bodies in pure water that they may show forth the purity of their intentions and their hopes.

The hands of the persons breaking the bread and pouring the wine should be clean, so should the hands of those who bear it to the saints.

If the forgoing rules be generally observed, there will need be no contention as to the materials used, nor as to the manner of its administration. A pure heart is the most essential ingredient in the whole matter.

The administration of the sacrament comprehends the breaking the bread, pouring the wine, blessing the bread, blessing the wine; passing or presenting the emblems, and the partaking thereof.

These all constitute the sacrament of "The Lord's Supper," an ordinance of the Church.

We bespeak a careful reading of the article entitled "Confession," in this issue. We have never seen a more thoroughly direct argument than is there presented. We give it cheerful endorsement; and recommend to the saints for study. Tis a word fitly spoken.

FREEDOM OF THOUGHT.

[Continued from page 271.]

the word of God." As our faith increases our understanding increases; and as our understanding increases our faith increases, until it is swallowed up in the great sea of divine knowledge. Thus all the excellencies and virtues of man tend to increase and brighten each other; and the "helps" given will continue to increase and brighten, until we have attained to the perfect state, "and when that which is perfect is come then that which is in part [faith among the rest of the helps] shall be done away."—1 Cor. 1st chapter.

Bro. S. assumes "that God did not see the matter out of which the worlds were created," and jumps to the conclusion that the work must have been done by faith. The apostle does not say "that God did not see the matter," but simply says, "that things which are seen were not made of things which do appear." I do not believe that God ever worked in the dark, any more than

I believe he made the worlds out of nothing.

It is because I believe in the revelations God has been pleased to make of himself, that I am enabled to repose all faith and confidence in him; that I am willing to sacrifice, (if sacrifice it may be called), my time, talents, the pleasures and joys of home and home associations—and meet with and bear the contempt, hatred and abuse of the world, waiting until I have finished my work, for the reward promised by him whose power to fulfill cometh not by the faith he has in himself, but by his eternal knowledge. Did I believe that he was dependent upon faith in his operations, I could not repose that implicit confidence in his promises; my energies would be crippled; his power to save would be a matter of uncertainty in my mind, and hence I should be unqualified to become a recipient of his salvation; because implicit faith in him is the great condition of eternal life. Moreover, If God is dependent on faith, either in himself or in some other being, he would be a progressive being; but a progressive being cannot be a perfect being. For “faith is not a perfect knowledge,” and the advance from faith to knowledge is progression. If there was a time when he had not a perfect knowledge, at that time he was not God; but the writer’s theory not only represents him as an imperfect being in the beginning, but that he is not perfect to day, for he says “faith is the great governing and ruling principle whether in the heaven or upon the earth;” but, as we have shown, his assumption is opposed to all the revelations that God has given in ancient and in modern times.

Faith is the foundation of all righteousness in men, but it is not so in God.—Man is a dependent being, hence the necessity of faith.—Man is dependent upon the principle of righteousness for salvation—but God’s safety is in no danger. He is perfectly holy, just and

true,—there never was a time when he had to become so—he was just such a being from eternity to all eternity. To say that faith was the foundation of righteousness in him, would be to say that there was a time when he was ignorant of righteousness and had to learn it through faith, for “faith is not a perfect knowledge.”

It is very easy to understand that faith is the foundation of all righteousness in man—but it is not easy to believe that there was a time when God was ignorant of the principles of righteousness; and consequently a time when he was not holy, just and true. No, this grates upon our understanding—it is opposed to the character God has revealed,—hence we are justified in rejecting the theory, whether it be found in the “Article on Faith,” or in the *True Latter Day Saints’ Herald*.

Other criticisms might be made upon this article but I forbear, believing the writer to be as honest in his views, as I am in mine.

PILGRIM.

Correspondence.

NEPHI CITY, Utah,

February 25, 1870.

Editor Herald:

I have lately returned from a preaching tour through Juab, Sevier and San Pete counties. It was a tour without preaching, I assure you, for it is a day of warning and not of many words. When I asked for a meeting place I was told the house was engaged, unless I had some play or theatrical performance; while upon telling them I was a “Josephite” elder, I was immediately told that all the public houses were engaged for a week, though I had not yet asked for that information.

Br. Holt has just returned from a preaching tour in the most southern parts of Utah, having met with success like unto

myself, no one seeming to care enough about the truth to listen. Polygamy and the Cullom bill are all the rage here. The people say polygamy is true, even if there was no God. Such is Brighamite Mormonism! Pharaoh is holding his "rod" over the people, while the "rod of iron" is not cared for.

Your brother in the gospel,
WILLIAM WORWOOD.

BOSTON HIGHLANDS, Mass.,
February 22, 1870.

President Joseph Smith :

In this District, in many respects, there is much to encourage, while there are some things that could be bettered, and others decidedly wrong. Upon the whole, I think that we can find room for encouragement and hope of a bright future.

Br. Thos. W. Smith has labored well and nobly amongst us, and has been the means, under God, of bringing many souls to Christ, who I trust will stand faithful to the coming day, and enter into that rest prepared for the saints.

There is needed in this eastern land a man of enlarged and liberal mind, with much wisdom to set in order the house of God, ready to meet those of other faiths with a kind heart and open hand, inviting them by the love of Christ to come in and partake of the blessing of the fulness of the everlasting gospel.

In closing, I wish to bear my testimony to this work. Thirty-five years ago, when but a boy, I first heard the gospel in all its fulness. I was convinced of its truth, and though young, defended it against all who spoke against the work. I was alone, yet not alone, for oftentimes I felt the presence of Him who careth for his children. I did not obey the gospel then, for my parents thought me deceived. I remember, O how well, when alone reading in the Prophet Daniel, all at once the Spirit of the Lord came upon me, and my whole soul was filled with joy unspeakable, and light and

knowledge flowed into my mind, and the prophesyings I was reading were opened to me, and I beheld their meaning and their connection with what John the Revelator saw, and I gave glory to God. I could not help it, so great was my happiness. *I bear my testimony, the BIBLE is true!*

Again, while reading in the Book of Mormon, in Alma's writings, the same Holy Spirit came upon and filled me to overflowing, the same joy and intelligence, and again I gave glory to God in the highest. *I bear my testimony that the Book of MORMON is true.*

Again, while reading the Book of Covenants, I think it was where it says, "After your testimony shall come the testimony of thunders, of lightnings, of earthquakes, of fire and pestilence." The same feeling came upon me again; my soul was full of love. *I bear my testimony, the Book of COVENANTS is true.*

May the Lord bless the Israel of God, is my prayer. Amen.

Your brother in Christ,
E. N. WEBSTER.

ST. LOUIS, Missouri,
March 1, 1870.

Bro. Joseph:

Not having much to do in my business, and being earnestly solicited by Br. John Sutton, who had an appointment out on the south-west branch of the Pacific Railroad, I accompanied him. He and myself filled two appointments in the vicinity Moselle, a little town about forty-nine miles from St. Louis, in Franklin county, this state. We labored in this neighborhood until the 25th of February, and the people turned out well.

On the 26th we took train for Cuba, Crawford county, ninety and one half miles from St. Louis. Mr. W. C. Evans had obtained for our use the Temperance Hall, I think the largest finished room in town, and had made one appointment

for us, at three o'clock in the afternoon, so as not to conflict with other meetings in town. To our surprise the hall was filled. We preached to them from this scripture:

"For other foundation can no man lay than that which is laid, which is Christ." 1 Cor. iii. 11.

The good Spirit was with us, and we had much liberty, and at the close, the congregation manifested a desire to hear us again. We appointed another meeting for seven o'clock in the evening. The congregation was still larger than before.

Our stay in Cuba was only forty-eight hours, but it seemed as though it had been a month. Mr. James Evans and his brother, W. C. Evans, before spoken of, together with the Post Master, behaved nobly to us. May the Lord bless them for their kindness, and gather them into his fold, is the sincere prayer of

Your brother in the covenant of peace,
CHARLES HALL.

SALT LAKE CITY,

February 14, 1870.

Bro. Joseph:

Many things are working in our favor just now, and we are looking forward to see the work in this city take a longer stride than it has ever done yet. The people are begining to think for themselves, and not only to think but to act. I have had seven years' experience in this place, and I have been a very close observer of the movements in this city, and the change looks to me to be wonderful and great. I think I can see the hand of the Lord in all this turning and overturning.

I remain your co-laborer in the gospel of Christ,
JESSE BROADBENT.

HERALD OFFICE, PLANO, Illinois,
April 19, 1870.

Dear Herald:

I understand that several persons have forwarded subscriptions to you for the *Restorer*, published in England. We wish to inform them that, for the present, its publication is discontinued.

Those persons who wish to obtain the publications of the *Herald* Office, who reside in the British Isles, can forward their orders to this office, at the same time notifying Br. Thomas Taylor, No. 10, Haden St., Balsall Heath, Birmingham—and to him they will forward their payments for books so ordered.

JOSIAH ELLS.

LITTLE SIOUX, Harrison Co., Iowa,
January 17, 1870.

Pres. Joseph Smith:

Having just returned from Utah, where I have been spending the summer, I have thought it might be interesting to many of your readers to learn something of the movements in that quarter.

I feel that God is doing, or commencing to do, a great work in that country.

There are thousands in the Valley who have given up home and friends and all that was dear to them on earth, for their religion; and who have most conscientiously adopted what is known as "celestial marriage" or "polygamy," urged upon them by their leaders; for this is the leading topic upon which they talk and preach. The late October conference was mostly taken up with it. Their regular set discourses were delivered on the seventh, eighth and ninth, by Elders Orson Pratt, George A. Smith and George Q. Cannon, and lastly by the President on the tenth; and an army of the old, tried, veteran elders were detailed to the States to sustain this—what name shall I give it—I will call it by that name which God has been pleased to give it, by the mouth of Jacob his servant, in the Book of Mormon, page 118, "abomination," "iniquity," "grosser crime" than that of pride, oppressing the poor, &c. If abominable in the sight of God in principle, could it by any means become otherwise?

In the combined efforts of these great men, they make some strange statements, which I am bold to say cannot be sustained

by scripture, either in the Old or New Testament. I will quote a few, so that your readers may examine for themselves. In Orson Pratt's discourse, in the presence of seven or eight thousand people, Oct. 7th, he says :

"According to the good old Book which we call the Bible, when God saw proper to call out Abraham from all the heathen nations, and made him a great man in the world, he saw proper also to make him a polygamist, and approbated him in taking unto himself more wives than one."

As the speaker here refers to the good old book called the Bible, as his authority, I have a right to say that the above statement is not, nor can it be sustained by that book.

What is to be thought of a man in his position making such a statement? Was it not meant intentionally to mislead a confiding people? He does not stop here. He says :

"And supposing the members of this church had undertaken to vary from that law given in 1831, to love their one wife with all hearts and to cleave to none other, they would have come under the curse and condemnation of God's holy law."

I enquire when and where this law was repealed. If not repealed, all those in polygamy stand condemned under the curse of God's holy law, Elder Pratt among the rest; and his crime is still greater in attempting to mislead the confiding and ignorant.

The above are but two out of a number of the same character. The whole effort is one of false statements, special pleading and sophistry.

Passing from Elder Pratt, let us examine a few of George A. Smith's statements, as he is the First Counsellor of President Young. What he says would undoubtedly be taken for law and gospel, and never questioned. He says :

"The Savior denounced adultery, fornication, lust and divorce."

If divorce is equally denounced with the above, By what authority is it now practiced in Utah? He further says :

"We find in the Book of Revelations, written to the seven churches of Asia, the Evangelist denouncing adultery, fornication, and all manner of iniquities and abominations, of which these churches were guilty."

And he then enquires, "Anything against

a plurality of wives?" And answers, "No, not a syllable." Let us see how far the gentleman's statements are true. The Révelator rebukes one for having forsaken her first love, and become lukewarm; another of having partaken of or practiced the doctrine of Balaam; another had allowed that woman Jezebel to reign over her; another had partaken of the doctrine of the Nicolaitanes; "which thing," says God, "I hate." If the doctrine here referred to was not polygamy, perhaps the gentleman would be kind enough to tell us what it was. History says it was a community or plurality of wives. Think you that this man, this holy man, occupying the second position in the polygamist church, did not know this when he made this statement?

He quoted from Isaiah, where he says :

"Seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach."

This he tried to apply to the saints in Utah; but any one reading the fourth and fifth chapters of Isaiah, will perceive that it was intended by the God of heaven to apply to Jerusalem. I do however, admit that it represents truly the condition of the Polygamists in Utah: particularly the women. They are mostly required to support and clothe themselves, and in many instances are a source of revenue to their lords, doing the most menial service, herding stock, taking in washing, and all manner of drudgery; raising families without the advantage of education; often far removed from settlements or civilization; and the youths that are thus raised are, as might not be unexpected, rude, uncouth, vulgar, and, mostly very profane. If this is what is termed raising up seed unto the Lord it is no great improvement; besides I am most credibly informed that for the number of women engaged in polygamy, there are fewer children in numbers for each woman, than to those under the other system. I am informed that in the city of Salt Lake one man in high standing, has seven

women, all fine, healthy looking girls, when sealed to him, that never have borne children. If being barren is the reproach they seek to have removed, they will be compelled to change their husbands. This is often done. Divorce can be obtained for the slightest cause, particularly if the young lady is good looking, for there are others ready to take them and run the risk of committing adultery.

This same speaker referred to John the Baptist. He says, "He was even so bold as to rebuke the king upon his throne to his face for adultery," and then says, "Did he say any thing against plurality of wives? No it can't be found."

If reproving Herod for having married his brother Philip's wife was not plurality, pray tell us what it was; and for this John lost his head. See Mark vi.

Let us pass on to Elder George Q. Cannon, another of the apostles and Editor of the *Deseret News*, the church organ. He says:

"God revealed that straight and narrow way to Abraham, and taught him how he could enter therein." "He taught him the principle of plurality of wives." "Abraham practiced it, and bequeathed it to his children, as a principle which they were to practice."

Having carefully examined the scriptures upon this subject, we are astonished to see men holding such high positions in the church, thus committing themselves, and making statements directly the reverse to scripture. Sarah made Abraham a polygamist, and God commanded him to put her (Hagar) away; and thus ended polygamy with Abraham. There is no scripture to show that Isaac ever entered into it.

Here we have the statement of three of the most prominent men of the Brighamite Church, all taking false ground to sustain a most unholy and abominable system, that God hates, and who are so bold as to say that God will protect and sustain them in it.

It would make my letter too lengthy, or I would refer to its first introduction by the descendants of Cain, and show that it

was never practiced until after the flood but in that branch; but enough. It stands condemned by the Bible, the Book of Mormon, and by the Book of Doctrine and Covenants, and lastly by its fruit. It is truly an abomination. May the time speedily come when it shall be renounced by all good men.

I would just remark that the Brighamite Church is quite destitute of the manifestations of the Spirit, so freely given and highly enjoyed in the first organization of the church; and they generally make use of the old arguments presented by the sectarian world, that they were merely given for the establishment of christianity after which they were to be taken away. This has been so often refuted that I will not stop to argue the question. If the church, as organized by the apostles, consisted in its officers, apostles, prophets, &c., what should constitute that church now?

Respectfully yours in the everlasting covenant,
M. C. NICKERSON.

LISBON, Michigan,

February 28, 1870.

Editor Herald:

I flatter myself that a voice from this part of Michigan will not be uninteresting to you, where the dry husks of bigotry and orthodox superstition have been dealt out to the people so abundantly from four different denominations, until a spiritual dearth has deluged our country, and the masses have turned away in disgust from a place where they sought for the bread of eternal life and found it not.

Just as starvation seemed staring us in the face, we heard of Elders Briggs and Kelley. To them we sent the Macedonian cry, to which they heartily responded. For two weeks they have been presenting to a large and intelligent audience, a soul-cheering doctrine, and the people have received it as such. They handled portions of scripture that our ministers pass over, and made it so beautifully clear to

our minds, that the Bible is, to many, a new book.

This is the first time we ever listened to Latter Day Saints, and we pray God it may not be the last.

They left with our heart-felt prayers, that God in his goodness would enable them to go forth in the world, leaving steps like angels' traces, that mankind may follow in.

Mrs. A. HAWKINS.

188 HOLLOWAY ROAD,
London, England.

Bro. Joseph:

I was the first to embrace the gospel here, and wandered through this city, like Diogenes, with a lantern to seek for honest men. When I found them they were like angels' visits, few and far between. We at last began to baptize some good, and others *not* very good, and nearly all very poor, and consequently the hall rents, bills, and other expenses, fell upon a small portion of the willing. We have met privately together, and partook of bread and wine, and the Spirit has whispered that the day was at hand when something was to be done by the Lord in London. This was what we felt when we spoke one to another. We did not know how, but such it was. About two weeks ago an elder of the Brighamite *dis*-order came to my house, and said that they had agreed for a hall to lecture in, and before they closed they wanted a promise from *me* that I would be their preacher. This I readily agreed to, but to teach the Book of Mormon and the Book of Covenants, "not only to say but to do them," and at this the agreement was closed. So on the 16th of January I went and blessed one child, and on Sunday, 23d, baptized six, and after confirmation ordained one to the office of an elder, and one to that of deacon for our new meeting place. I also married one couple.

There is here an old elder by the name of Andrews, who has been to the Salt

Land, and has seen your excellent brother, has come away in disgust, to whom I gave several tracts, and this last week I have visited some families, and find the tracts have been distributed. Their sound has gone forth.

I am pleased to say that we have two meeting places in London, but they are several miles apart; nevertheless we find that as the distance is not too great for the saints, it is the same with the Lord. Last Sunday evening, February 6, the Lord, through a brother, spake in prophecy.

We organized the saints into a branch, to be called the Second London Branch (Islington). The meeting place of this branch is 19 Church St., Upper St., Islington, London.

The First London Branch meets at Bro. Bradshaw's house, No. 6 Edward St., Salmon's Lane, Limehouse, London.

CHARLES D. NORTON.

NEBRASKA CITY, Neb.

March 27, 1870.

Pres. Joseph Smith:

Bro. Thos. J. Smith is with us to-day. He is on his way to Northwestern Missouri, to spend three or four months in preaching the glad news of the gospel of salvation.

A better feeling is manifested here at the present, and we hope that it will grow until the full power due to every saint is obtained.

ROBERT M. ELVIN.

WELLSVILLE, Montgomery Co., Mo.,
March 18, 1870.

Bro. Joseph:

I wish the Conference could appoint some one to labor in this vicinity. I will give him a home and help him as much as I can. I have four school houses open and ready for preaching.

Your servant in the everlasting gospel.
JOHN T. PHILLIPS.

BUCKLAND, Allamakee Co., Iowa,
March 22, 1870.

Bro. Joseph:

I feel it my duty to let the brethren know what I am doing in this wicked and cold part of Iowa. I am at work for God with my one talent all I can. The Lord has blessed and added thereto, for which I feel to praise his holy name. Prejudice has been great here against the church, on account of the name given by the world, "Mormon;" yet the truth is gaining and triumphing over error in this place by the help of the *Herald*, with what little I can preach. Through God's blessing there are four more convinced of the truth of the gospel, and are ready to obey. We want an Elder to come and set things in order, for I am old and feeble in body. If there is an Elder coming to Prairie Du Chien, tell him to come over in Iowa, on Yellow River, fifteen miles from Prairie Du Chien, to Allamakee Co., and call on me.

DAVID McGOON.

PROVO CITY, Utah,
February 14, 1870.

Bro. Joseph:

Will you please to publish through the *Herald*, that Isaac Reese, of Provo City, Utah Territory, wishes to know of the whereabouts of James Edwards, the son of Richard Edwards, of Blaenau and Crom-Celyn Iron Works, Monmouthshire, South Wales. Br. Edwards is a member of the Reorganized Church.

ISAAC REESE.

INLAND, Cedar Co., Iowa,
March 28, 1870.

Bro. Joseph:

I respond to the call, and step forward as one who has left off the use of tobacco. I realize it to be debasing to a true man; especially to a Latter Day Saint. After yielding myself a willing slave for nearly twenty years, I have, after several unsuccessful trials, in the strength

of God, broken the iron chain that bound me; and for a year have been a *free man*. God help me to continue so. Who comes next?
E. M. WILDERMUTH.

SUTTON'S STATION P. O.,
Robertson Co., Texas,
March 7, 1870.

Editor Herald:

My desire is to be a Latter Day Saint. How can I be unless an elder would come, and raise up a church here? I believe a church could be organized here. I would do all I could to help a good preacher; furnish a house for him to preach in; feed and clothe him. Nothing I have is too dear to me to help the cause of Christ. May God so order it that we may have a preacher soon in our midst. It must be pure and undefiled religion, such as I have never seen.

LOUISA T. JENKINS.

MODALE, Harrison Co., Iowa,
March 14, 1870.

Bro. Joseph Smith:

I have ever been true to the first principles of the gospel since 1831; but I have never had a chance to unite with the New Organization. I am now fifty-six years old, and desire to belong to the church. I wish you would send an elder here. I think there is great need of one here.

Yours truly, MARY A. BARNES.

Extracts from Letters.

NATHANIEL MILLER, of Chillicothe, Ill., writes:—"I have been preaching three miles from Chillicothe, at a place called Coal Hollow, and the result is that Br. Bronson, from Princeville, is coming to organize a branch."

Br. D. S. Holmes, of Millersburgh, Ill.,

writes:—"The work is moving onward slowly. We baptize some every month, and the Lord is confirming his word with signs following the believer. Br. Z. H. Gurley's labor has resulted in much good for the cause of Christ."

Conferences.

STRING PRAIRIE Conference, held at Montrose, Iowa, March 5, 6, 1870.

F. Reynolds, pres.; B. F. Durfee, clerk. Number of officers present: seventies, 2; elders, 13; priest, 1; teachers, 2; deacons, 2.

Reports of branches.—Keokuk: Total membership, 43. B. F. Durfee, pres.; O. F. Hughes, clerk.

Farmington: Total membership, 30. F. Reynolds, pres. and clerk.

Croton: Total membership, 14. James McKiernon, pres.; Patrick McKiernon, clerk.

R. Lambert, Wm. Anderson, T. Parish, S. Tripp, Thos. Revel, E. Benedict, T. Lambert, S. Alcott, A. Struthers and F. Reynolds reported.

Resolved, That Wm. Anderson be requested to labor in the vicinity of Montrose, and also visit the branches of this District as much as possible, and report at the next conference.

That we approve of the proposition put forth by "Hopeful" in the *Herald* of March 1, 1870.

That we uphold and sustain all of the spiritual authorities of the church in righteousness.

That all the elders be requested to labor as much as circumstances will permit, and report at the next conference.

That Br. F. Reynolds be appointed by the conference to report the condition of the District at the General Conference.

That this Conference adjourn to meet at String Prairie, the first Saturday and Sunday in June, 1870.

PITTSBURG District Conference, held in Pittsburg, Pa., March 5, 6, 1870. Josiah Ells, pres. *pro tem.*; I. N. Cooper, Clerk.

Officers present: of the twelve, 1; high priests, 2; elders, 8; priests, 4; deacon, 1.

Minutes of last conference read and accepted.

The President, in speaking concerning

priesthood and calling, stated that the only authority in heaven and earth, is the law of God; and that when we are governed by that, we are the kingdom of God; that the only reason for the rejection of the Latter Day Saints was on account of their not having been willing to be so governed.

Pittsburg branch, reported by S. A. Lathrop. 2 high priests, 4 elders, 4 priests, 1 deacon, 66 members—total 77.

Waynesburg: reported by Jas. McDowell, clerk. 1 elder, 8 members; 1 removed.

Fairview: 24 members, including 2 elders, 1 priest, 1 teacher; all in good standing. Aaron Harris ordained an elder, by Jos. Parsons and G. E. Deuel; Robt. Davis ordained a priest by G. E. Deuel and A. Harris; Amos Dobbs ordained teacher by G. Deuel and Jos. Parsons.

Brookfield: reported by Wm. Lewis, clerk. 5 elders, 1 priest; total, 40. Four removed since last report.

Church Hill: Reported by W. D. Williams, pres. and clerk. 10 members, including 2 elders.

Buckeye: reported by Jas. Wagner. 4 admitted; 15 total. Prospects good; 15 or 18 promised. Jas. Craig ordained priest.

Resolved, That Jas. Wagner be continued in his mission to Malad, Smith Township, Belmont Co., Ohio.

That Br. Rea labor with Br. Collins in their district, and Br. Hulnes in conjunction with them, as heretofore.

That Mrs. Wilbraham and Jones be associated in Mansfield District.

That Br. Josiah Ells be our representative to the General Conference.

That Sr. Jas. Wagner be authorized to select a suitable room for herself, and that the rent thereof be paid from the Traveling Elder's Fund.

Adjourned to meet in the Buckeye Branch, Smith Township, Belmont Co., Ohio.

LITTLE SIOUX District Quarterly Conference, held at Bigler's Grove, Harrison Co., Iowa, March 5, 6, 1870. Elder Hugh Lytle, pres., Donald Maule, clerk.

Officers present: 3 high priests, 1 of the seventy, 10 elders, 1 teacher.

Minutes of last conference read and approved.

The following was presented and adopted:

WHEREAS Br. J. M. Adams and others, to the number of seventeen, have given their names to be organized into a branch of the Church of Jesus Christ of Latter

Day Saints, be it therefore

Resolved, That they are hereby solicited to participate in the business of this Conference.

Elders Jones, Isaac Ellison, C. Downs, J. M. Adams, Br. Chaydeayne, Br. Carico, Br. Johnson and D. Savage reported.

Br. Carrol had baptized one in Bigler's Grove and blessed seven children.

Resolved, That Br. Adams and others be organized into a branch.

H. Lytle has preached a good deal within the last three months, and found the branches of his district, generally speaking, in a flourishing condition, with but very few exceptions

Branch reports.—Union Grove: Branch report for March, 1870 rejected, on account of its not having been accepted by the branch.

Morning Star: report rejected, it not having been accepted by the branch.

Twelve Mile Grove Branch, as reorganized March, 1870, numbers 13 members, including one of the seventy, one elder. Geo. Mefford, pres.; N. Lindsey, clerk.

Other branches not reported.

Resolved, That Br. H. Haliday organize a branch in Six Mile Grove, on the first Sunday in April, 1870.

The following was then presented and adopted:

WHEREAS, at a former sitting of the Quarterly District Conference, it was "Resolved that the presidents of the several branches in this District call frequent elders' councils in their respective branches," and whereas the said resolution, by some of said presidents, has been disregarded, it is hereby

Resolved, That it be made the duty of the priesthood of each branch to call said councils, for discussing all questions of the doctrine of Christ, or of church government.

On motion the president appointed Elder J. M. Adams to organize the contemplated branch in the vicinity of Magnolia, with the privilege of calling an elder to assist him.

Resolved, That we sustain all the authorities of the church in righteousness, by our faith and prayers.

That Br. Phineas Cadwell be ordained an elder.

Ordained under the hands of Br. H. Lytle and Br. J. M. Adams.

Elder C. Down was appointed to the south part of the county, and Asa Walden to Monona Co. Elders P. Stevenson, J. M. Adams, H. Lytle and J. Chadeayne, to

each preach all they can. Elders Barton Parker and Wilson Sellers to continue their missions in the southern part of the county.

On motion the President of this Conference was requested to appoint a committee of three to settle an appeal case in the Union Branch. Appellant, Jud. Smith. Isaac Ellison, Geo. Mefford and Colby were appointed said committee.

Resolved, That Br. J. C. Crabb preach all he can, in the Raglan Branch, till next quarterly conference.

Preaching by the president, and Elders Jones, Downs and Adams.

Adjourned to meet in the Raglan Branch on the first Saturday and Sunday in June, 1870.

PITTSFIELD District Quarterly Conference held at Elkhorn, Brown Co., Ill., February 12, 13, 1870. Thos. Williamson, president; W. Curry, clerk.

Minutes of last conference read and approved.

Seven official members present.

Branch reports.—Pittsfield: 22 members, 3 elders, 1 priest, (1 appointed teacher). T. Williamson, president; John Miller, clerk.

Lamoine: 26 members, 2 elders, 2 priests, 1 teacher; 2 children blessed. 5 cut off; W. Curry, president and clerk.

Quincy branch, visited by L. W. Babbitt, and reported in good standing.

Elkhorn: 17 members, 1 high priest, 1 elder, 1 deacon. L. W. Babbitt, president; L. L. Babbitt, clerk.

The following elders reported, and reports accepted: L. W. Babbitt, Thos. Williamson, J. Goodale, L. L. Babbitt, C. Mills and D. Weatherbee. The latter had baptized one, and opened two new places for preaching. Priest Wm. Curry reported also.

Financial reports of branches called for. Pittsfield branch reported six dollars and thirty seven cents in the treasurer's hands.

Preaching by J. Goodale, showing from the Doctrine and Covenants that there was as much evidence to prove that Joseph the Martyr was a prophet of God, as that any former prophet was.

Resolved, That all elders holding licenses present them to the next quarterly conference, and receive new ones.

That each branch do all they can for the support of Bro. Darius Weatherbee.

That the president of the District report in person or by writing, the standing and condition of the Pittsfield District, to the

next Annual Conference.

That T. Williamson preside over the district for the next three months.

That the president call an elders' council before the next quarterly conference.

That we hold our next conference at Pittsfield, on the 7th and 8th of May, 1870, and on the evening previous to the 7th, an elders' council meeting.

That we rescind the resolution passed at the last November conference in relation to J. M. Lisenby.

Preaching at 11 a. m. on Sunday, by C. Mills, and in the afternoon by T. Williamson. In the evening an elders' council was called to devise means whereby the work in which we are engaged might be more effectually carried on. Much good instruction was given, and all seemed to enjoy themselves.

Conference adjourned.

NORTH KANSAS District Conference held at Tarkeo Branch, Holt Co., Mo., March 5, 6, 1870. D. H. Bays, president; Chas. Herzing, clerk.

Minutes of last conference read and approved.

Reports of branches.—Atchison: 24 members, 5 elders, 1 priest, 1 teacher. Baptized 6 since last report; 2 children blessed; 1 cut off; 1 died. D. Williams, president; G. Thomas, clerk.

Tarkeo: 12 members, including 2 elders, 3 priests, 1 teacher. Walter Brownlee, president and clerk.

Wolf River Branch not reported.

Elders Walter Brownlee, Thomas Willey, Louis Anderson and Charles Herzing reported. Bro. Benj. Brackenbury, of White Cloud, reports that a good work can be done at that place,—believes a branch will be organized there this summer.

Committee on finance continued till next conference.

Sunday, preaching by D. H. Bays, on the divine calling of Joseph Smith the Martyr, one child blessed; in the evening, on the future inheritance of the saints. After meeting, three precious souls declared their intention to unite with the church.

Ordination of Benjamin Brackenbury to the office of an elder, by D. H. Bays and Charles Herzing.

Two days' meetings will be held at the following places: April 2, 3, at Oregon, Holt Co., Mo.; April 16, 17, at White Cloud, Doniphan Co., Kan.; April 30 and May 1, at Atchison, Atchison Co., Kan.; May 14, 15, Wolf River, Doniphan Co.,

Kan.; May 28, 29, at the Tarkeo Branch.

Adjourned to meet in the Wolf River Branch, June 4, at 2 o'clock p. m.

Kewanee District Conference held at Kewanee, Ill., March 11, 12, 13, 1870. Elder J. S. Patterson called to the chair; Elder Thomas France chosen clerk.

Victoria branch: total number, 15. Has a Sunday School numbering 15 scholars. C. C. Reynolds, president; Giles Cook, clerk.

Wilton: total 14. L. P. Russell, president; E. Wildermuth, clerk.

Galva, reported by Elder Geo. W. Shute. Numbers 17. James Lord, president.

Buffalo Prairie: reported by Teacher Ezra Bryant. Total number, 106. John F. Adams, president; Ezra Bryant, clerk.

Kewanee: total number, 74. Has a Sunday school numbering 82 scholars. Elder John Chisnall reported the branch as in good working order, and as having made good progress under the presidency of Elder James Hart, his predecessor in office; that the saints were united in their labor of good works; that the sisters organized themselves into a "Mite Society," meeting one day each week, for the purpose of sewing and knitting; their object, the advancement of their Master's cause. J. Chisnall, president; Thos. France, clerk.

Coal Hollow Branch, organized by Elders Phineas and H. C. Bronson, reported 6 members. Nathaniel Miller, president.

Resolved, That the president, as he visits the various branches, shall appoint two days' meetings.

High Priest Phineas Bronson reported by letter. Elders H. C. Bronson and Giles Cook reported by letter.

Met in the evening for prayer. The gifts of the gospel were manifested, and the saints were made to rejoice, humbly thanking God for his great condescension.

Sunday morning.—Princeville Branch reported by Elder H. C. Bronson. Total number, 18. Rufus Benjamin, president and clerk.

Afternoon.—The question of dividing the district was discussed. The reason urged by the mover was the large extent of territory which it embraces. After considerable discussion, it was finally

Resolved, That we, in conference assembled, request all the branches comprising this district to send delegates to the next quarterly conference, to consider the propriety of dividing the district.

Elder Amos W. Bronson, residing in

Wisconsin, writing to the president of the district, stated his labors, and his desires still to labor in advancing the cause of God, and requesting his license to be renewed, whereupon the said labors and request being laid before the conference, his request was granted.

The president next read the Bishop's Circular on the "Order of Enoch."

Resolved, That we sustain Bro. J. S. Patterson, President of the District, by our faith, prayers and means.

That Bro. J. S. Patterson be appointed delegate to the Annual Conference.

That when this Conference adjourn, it does so to meet at Buffalo Prairie on the first Friday in June, 1870.

That Bro. H. C. Bronson labor in this district as his circumstances will allow.

Elders J. E. Adams and C. C. Reynolds sent in written reports of their labors, which were accepted. Elders T. Whitehouse and Thomas Charles reported.

Resolved, That we sustain all the authorities of the church in righteousness, by our faith, prayers and means.

That we sustain the Bishop in the effort he is making, looking to the establishing of the "Order of Enoch."

The St. Davids Branch numbers, total 32. T. R. G. Williams, president; N. Edwards, clerk.

Evening.—Had a very interesting time, a continual flow of that peaceful, calm and harmonious feeling, consequent upon an attendance of the Holy Spirit.

Sunday Morning.—Elders Isaac Larew and Jesse L. Adams preached. Subject—Second Coming of Christ.

Afternoon.—Preaching by Elder H. C. Bronson. He was followed by Elder John Chisnall, with a few appropriate remarks, fitting the occasion and subject..

Evening.—Elders Wm. Gould and J. S. Patterson preached. Subject—Book of Mormon. The congregation listened attentively. Good order prevailed throughout the entire conference.

Seek the good of other men, but be not in bondage to their faces or fancies; for that is but facility or softness, which taketh the mind prisoner. Neither give thou Æsop's cock a gem, who would be better pleased if he had a barleycorn.

Obeys that which is ordained, be faithful in the discharge of your duties of employment, do everything in your power to render your self universally useful as possible.

Original Poetry.

WE ARE WAITING.

TUNE.—"We are coming blessed Savior."

We are waiting for the Savior,
To hear that gentle voice;
When he comes to "reign forever"
His saints will then rejoice.

CHORUS.—We are waiting for the Savior,
To hear his gentle voice.

We are waiting for the Savior;
And the glorious happy band,
That are with the Lamb forever,
And on "mount Zion stand."
We are waiting for the Savior,
And the glorious happy band.

As we're waiting for the Savior;
We obey his "Prophet's Voice,"
And unto Zion gather,
The people of his choice.
As we're waiting for the Savior,
We obey his "Prophet's Voice."

As we're waiting for the Savior,
The Temple we will rear;
A glorious mansion ever
His peoples' hearts to cheer.
As we're waiting for the Savior,
His Temple we will rear.

"We're waiting for the Savior,"
To welcome "Zion's King;"
In the "Glorious Land," forever,
His praises we will sing.
"We are waiting for the Savior,"
To welcome "Zion's King."

We are waiting for the Savior;
Soon to "Zion" he will come,
And will reign with us forever
In our "glorious" happy home.
We are waiting for the Savior,
Soon to Zion he will come.

OCCASIONAL.

The difference between pride and vanity consists in this, that the former is an extravagant opinion of our own worthiness; the latter is an inordinate desire that others should share that opinion.

Characters and qualities opposed to the gospel of Jesus Christ, will gradually lose their lustre, and cease to attract admiration or excite sympathy.

Rather be thrown into a fiery furnace than bring any one to public shame.

Miscellaneous.

FIRST UNITED ORDER OF ENOCH.

BY THOMAS FRANCE.

Hail! lovely cause; offspring of heaven,
By holy inspiration given;
Thine infancy demands our care;
We, in return, thy blessings share;
When unity gives thee her strength,
Who then can measure arms in length,
Encircling us with Zion's laws;—
Then hail to Enoch's ancient cause.
Thy future seen, I do rejoice;
For thee I'll make a sacrifice;
For by thine aid shall Joseph's race
Be gathered home and truly blest.
See the poor prodigals return—
Thousands from their salt land sojourn;
Saints, shall they find with us a home;
Prepare the way, make them welcome.
We'll plant the vine, the fig tree too;
Milk, honey, wine flowing anew.

While viewing of this cause of late,
Thinking of old Missouri State;
Her grand old woods; her grain and flowers;
Her mountains full of precious ores;
A land so choice o'er other lands,
Waits honest hearts and willing hands.
Saints, in this cause united stand,
And God will give to us this land.
Though some saints think all the cause needs
Is laws to suit our own made creeds;
But, not so hard to make good laws,
As honest men, true to the cause.
Now, saints, leave off your "ifs" and "buts,"
United say, "It shall be done"
We'll build a temple for the Lord;
But we must be of one accord.
'Tis from the soil that we must live,
And make the hills their tribute give.
We'll build the shop, the furnace too;
And melt the ore and make the plow;
This cause shall grow, and still endure;
Its power be felt from shore to shore,
Till saints in joy each other meet
And worship at the Savior's feet.

KEWANEE, Henry Co., Ill.

Bro. E. Banta:

I rejoice in the hope and prospect that this united order gives to us. I shall endeavor to put a share in at its organization; and as fast as I can command my little means I shall use it in the new order.

Don't be discouraged, brethren, a good cause has always quite a struggle at birth, before it can live in this world.

I can say that if the saints will take right hold of this thing, that with one tenth of the labor that may be done by us here, as has been done by the saints in Salt Lake, we can be the greatest power in the west. May the Lord bless and prosper all who put forth their hands to help this cause. Yours truly,

THOMAS FRANCE.

THE RESTORER!—In consequence of the return and release of Apostles Jason W. Briggs and Josiah Ells from the British Mission, and the lack of funds, the *Restorer*, for the present at least, will be discontinued. Those having forwarded funds for the *Restorer* can have the balance due them returned from this office, or applied on any of our publications.

THE Saints of Nebraska City, Neb., have leased Bradley's Hall, opposite the Seymour House, and are fitting it up, and will hold all their meetings in it after April 1st.

Sunday School at 9½ o'clock a. m. R. C. Elvin, Superintendent. Scandinavian meeting at 11 o'clock, a. m.; preaching in the Danish language. Fellowship meeting at 2½ p. m.; R. M. Elvin, Presiding Elder. Preaching at 6½ p. m.

REJOICING.—Bro. Morgan Jones and Maria Jones his wife, desire to let their friends in the States know, through the medium of the *Herald*, that they are rejoicing in the truth. E. C. BRAND.

UTAH, March 23, 1870.

Notice the Two-days' meeting to be held in the N. E. Kansas District.

"All Things Common."

I have no sympathy with the "all things common" system at present, unless it is in measure embodied in a co-operative plan. The fact is we want capital and labor brought into harmonious connection and active operation, and the best plan is that which will use both to the best advantage of both parties. Let factories, mills of all sorts be built, and manufactories of different characters. Let them be built and run upon co-operative principles; let all parties furnish capital and let all work, receiving a just return for their respective labors.

In the east, weavers and spinners have co-operative societies. Say one hundred weavers meet and organize, with president, secretary and treasurer, and select a purchasing committee for three months, who also could be a distributing committee. The weavers hand in a list of articles needed for the next month, about ten days before pay-day. The committee go to Boston, or Providence, or New York, and buy what these lists call for in the

aggregate—thus, each weaver might want one barrel of flour, or one hundred barrels in the aggregate, two thousand pounds sugar, one hundred and fifty gallons kerosene, &c. At pay-day the committee distribute to each one their lot, and this generally consumes all. Sometimes extra barrels of flour might be bought if prices were tending upward. Three per cent is allowed by each toward expenses. As this is generally more than enough, the accumulated balance is divided. Say \$25 apiece is the expense of the one hundred—or \$2500. Or, \$75 for expenses, \$50 may cover it. The saving on dealers' profits is considerable; but even if the three per cent just covers expenses, they save then from five to ten per cent. But \$40 per family would be an average expense per month.

THOMAS.

MARRIED.

At Newton, Jasper Co., Iowa, March 5, 1870, at the residence of Br. John H. Davis, and by the same, BARNEY AMOS to Sr. DINAH NEWBOLD.

DIED.

At Casey, Iowa, March 24, 1870, MARY J. WEEKS, aged 36 years, 10 months and 6 days.

At Willow Creek, Montana, Feb. 8, 1870, Sr. JANE POWELL, aged 56 years.

On Clear Creek, near Carson City, Nevada, March 4, 1870, Bro. JOHN L., son of Emanuel and Anna PENROD, aged 9 years, 4 months, and 26 days.

Death caused by eating wild parsnep:

At Mason's Grove, Iowa, Jan. 4, 1870, Sister TESTIMONY JONES, in the 38th year of her age.

Our sister manifested her faith in the gospel but a short time before her death.

At Mason's Grove, Iowa, March 1, 1870, after a lingering illness, which she bore with christian patience and meekness, Sister ANGELINE GOFF, in the 43d year of her age. Services by Eld. T. Dobson.

Some one has beautifully said: "The water that flows from a spring does not congeal in winter, and those sentiments of friendship which flow from the heart cannot be frozen in adversity."

Do but the half of what you can, and you will be surprised at the result of your diligence.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between

March 17 to April 26, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly received for, please advise us.

AGENTS.—(\$2,50) per R M Elvin; 50c Ritchie and Burgess 204, \$1,50 C Headland 204, 50c A Tempest—(\$1) per J D Bennett for J Bradley—(50c) per J Gilbert. (\$8,10) per D H Bays; \$3,50 A Sears 222, \$1 J D Price 204, 50c A Brownlee, \$3,10 D H Bays—(\$4) per Wm Hopkins; 50c M Clapp, 50c A Miller, 50c W H Hopkins, 50c D Hopkins, 50c E Hopkins, 50c C Hopkins, \$1 W Hopkins 206—(50c) per R M Dungan for A Winfield—(\$3,50) per D M Gamet for J Johnson 220—(\$5,10) per Jos Foreman—(\$20) per E Penrod—(\$37,10) per T R Davis—(50c) per M H Forscutt for Mrs P Howard—(10c) per T W Smith for A J Dow—(\$15,50) per H Halliday; \$3 H Halliday 216, \$3 R Leythem 216, \$3 J Bullard 216, \$3 J Hall 216, \$1,50 R Shackleton 204, \$2 W Handy 208—(\$14,50) per Wm Lewis; \$14 W Lewis for 8 copies to 204, 50c G Moore—(\$3) per C G Lanpbear; \$2 A Kennedy, \$1 W M Morgan—(\$1,25) per R G Eccles for H Olmstead 193—(\$4) per C N Brown; \$2 C N Brown 204, \$2 H E Yerrington 204. (50 c.) per W W Blair; 50c W. Deuel—(\$18,80) per G R Scoggin; \$3 G R Scoggin 224, \$3,50 M F Loveless 223, \$3 E Brooks 223, \$3 D A McCall 223, 50c E A Brooks, 50c S A Booker, 50c C Tucker \$4,80 W B Booker—(\$1) per Wm Redfield; 50c for H Thornton, 50c A Whiting—(\$11,20) per J H Lake; \$5,35 J Traxlar 225, \$3,85 J Hooks 222, \$1,50 R Gawley 210, 50c C Gilbert 203—(\$6,62) per J Ells; \$4 G M Rush, \$2,62 W Williams—(\$3) per J S Snively; for A Vickery—(\$3,35) per D McGoon; \$1 D McGoon 214, \$1,25 E Clements 206

\$1 G E Ross—(50c) per R C Elvin—(50c) per D Gregory; 50c L Faunce—(\$15) per J Houton; \$15 S E Russel—(\$9,67) per G Hicklin; \$4,67 G Hicklin, \$5 W Grice—(\$12) per S Rowley; \$2 W Harson 214, \$10 M Houton—(\$5) per W France; 75c J Boswell 204, \$1,50 T Entivistle 209, 50c C Kidgel, \$2,25 W France—(\$10 per J M Adams; \$3 P Cadwell 216, \$3 S Mahoney 216, \$3 G Blackner 216, 50c E Adams, 50c A Adams—(\$1) per S S Wilcox; 50c M Scantlon, 50c H Jones—(\$3) per E N Webster; \$3 M J McIntire 222—(87c) per W France—(\$1,50) per A W Noble; \$1,50 D A Frampton 210—(\$7) per G Hilliard; \$2 W Rosson 216, 50c J Rosson, 50c C Keeton, \$4 G Hilliard—(\$2) per S Butler; \$1,50 L Rogers 210, 50c A Rogers (50c) per T P Green; 50c N Patterson—(\$1,10) per L Cook; 50c D A Cook, 50c S A Larew, 10c L Cook—(\$15) per J Foster; \$1,75 W C Owen 204, \$1,75 J Bond 204, \$3,50 P L Thomas 216, \$1,75 W Deuel 204, \$1,50 S Foster 204, \$4,75 J Foster 204—(\$3) per F Scarcliffe; \$3 W Woodstock 222—(\$5) per T J Farrar; \$3 S A Daughheteo 222, \$2 T J Farrar—(\$1,50 per D M Gamett; \$1,50 D Jones—(\$3,50) per R Warnock; \$3,50 M Warnock 224—(\$7) per W W Blair; \$7 J E Foster—(\$1,25) per E C Brand; \$1,25 H Hershey—(50c) per S Ackerly; 50c W O Neil—(50c) per W Marks; 50c E Forney—(\$4,46 gold) per W Hopkins; \$2,50 R R Dana 226, 50c J Riddle, \$1,46 W Hopkins—(\$34,30 gold) per T J Andrews; \$13 J Hagar, \$5,88 T J Andrews, \$10,92 C Shepherd, \$3 M Clements 223, \$1,50 J Ruffley 211—50c per V White; 50c D O Trout—\$2,50 per A P Morris; \$2 A P Morris, 50c C J Comming—\$1,50 per A Emery; \$1,50 D U Spinning 210.

\$5 each.—J Ellis, J T Harris 217, L D Rogers 208, R A Younger 210, H E Criswell 222, A Christian.

\$4 each.—E Stafford 166, A W Moffit, G Hatt 218.

\$3,00 each.—A Lawrence 220, A Goldsmith 220, J Craig 222, C Christensen 222, J X Davis 220, J J Kaster 226, W Redfield 216, E Emery 223, R W Kendall 222, J W Mather 211, West Buffalo—name unknown, M Peil 220, L Gammet 227, O P Dunham 224, J Stevenson 222, B F Boydston 227, J J Billings 222.

\$2,50 each.—W Brittain, D McGoon 206, R Otis, J Van der Wood.

\$2,00 each.—E Robinson 204, J Brown, S Tripp 214, J Taylor, (Mo.) W Helmer

217, N Rummel 211, A K Anderson 212, A Goldsmith, F Grady 212, Mrs D Howard 218, T Ames 210, S Bourguoin 220, M Lewis 208, F Izatt 203, C M Brown, W Hall 218, C R Keeler.

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\$1,00 each.—E. M. Wildermuth 208, W G Sterrett 204, D Smith 206, M M Fox, G Reese, D Amos, M Galley 208, N H Ditterline, C C Reynolds 203, K Smith, S Smith 204, J Lakeman, H C Bronson 193, T N Fields, H Tyler.

50c each.—E A Liles, M A Glidden, S N Brown, H Bemis, G Small, J. Scarcliffe, A Smith, J Steadman, A Perkins, S Weaver, T Ames.

35c each.—J A Ferguson, J Chisnall.

25c each.—L Little, M Newman, M Galley, E E Binstead.

10c each.—M R Scott, J Sellers.

Various sums.—\$10,00 A. Guinand 216, 60c J D Jones, \$1,12 R T Nichols 200, 15c J Phillips (Utah), \$4,00 E Stafford 166, \$2,25 A J Ames 213, 25c Gomer Rees, \$2,60 S Perks 204, \$2,20 H Tyler, 75c A J Cowden 204, 35c J T McDowell, 10c J W Johnson, \$1,25 N Lovell, 15c J W Calkins, \$6,00 J D Ellis, \$5,60 M Avondet, \$1,75 E N Webster, 75c J T Patten 204, \$25 H & E Wagner, \$3,50 T Thomasson 228, \$13 L Darveau 224, \$12 J Wilsey, \$3,70 J Sutton, \$1,40 J Stuart, \$2,30 S Matthews 214, \$1,25 H Hayer 210, \$1,12 W T Kyte, \$4,75 Mrs P Howard 224, \$3,58 E M White 216, \$15 M Plumtree, \$3,10 G Corless 224, 65c S Pemberton 203, 90c P S Lee, \$3,50 R Mathers 222, 60c J Brown, 15c J F McDowell, \$10 J Andrews, 45c J Smith, Mass., \$5,50 J N Hawkins 210, \$40 G Bellamy.

Seventh Day Adventists Annual Meeting.

An annual meeting of the Seventh day Adventists has been held at Battle Creek, Mich. The General Conference has representatives from fifteen of the United States and from Switzerland. The statistical reports show that there are nearly 200 organized churches belonging to the denomination and \$20,000 per year pledged to the missionary work of the cause. Each member pledges two cents per week on each \$100 of his property, which would amount to about one-tenth of the average

income from property invested. Those who have no property, but possess good muscles and ability to earn, pledge a weekly donation, according to their ability. As this leads to equality in raising means, the treasuries are always equal to the drafts made upon them, and as these people use no tobacco and indulge in no unnecessary luxuries, the burden is hardly felt. By means of this system their preachers are supported without appeals to the public, and the contribution box is to them unknown, while levees and "socials," with their grab bags and other "innocent" schemes, are not resorted to for the furtherance of the Gospel by them.—*Chicago Republican.*

Be always resigned and contented under the dispensations of Providence.

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The "One Baptism," 18 pages, \$2.60 per hundred, 35 cents per dozen, or 5 cents each.

Fulness of the Atonement, Mountain of the Lord's House, Spaulding Story of the Book of Mormon Contradicted, 16 pages each, \$2 per 100, single copies 5c.

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Every child in Israel should be supplied with the HOPE. It is designed specially to qualify them for the great future, in which we anticipate their performing so important a part.

THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Reorganized Church of Jesus Christ of Latter Day Saints, and edited by JOSEPH SMITH.

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THE TRUE
LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., MAY 15, 1876.

No. 10.

TO THE SAINTS.

The 1st of September has been settled upon by those who are more directly moving in the matter, for the completion of the organization of the proposed order. The reasons for this appointment are these. As much time will be gained by organization and location made in the early fall, as in mid-summer. Many who have made up their minds to take shares will then be better able to make definite calculations for paying in; and many not able now, may then be in circumstances to take one or more shares.

It is earnestly urged upon all who are interested in the success of the enterprise, that they now prepare to pay the first installment of their shares, or the whole if they so desire, to the Bishop, Israel L. Rogers, by the first of September next. The Bishop will receipt for all moneys so paid to him, and will transfer the several amounts to the Treasurer of the company as soon as he shall be appointed and qualified.

As soon as the organization shall be completed, the Directors will at once enter upon the discharge of their duties, and assume the management of the af-

fairs of the company. These Directors are to be elected by the share-holders annually, by ballot. The first Board of Directors is formed by the Commissioners who are named in the articles of incorporation; it is therefore necessary that so many of the share-holders as practicable should assemble at the Semi-Annual Conference at Council Bluffs, Iowa, Sept. 15, 1870, to appoint from among themselves these seven Commissioners; for, to a very great extent, the subsequent success of the enterprise will depend upon their integrity and business tact.

There are already twenty-eight thousand dollars pledged by good men to the capital stock; but it will be far better that there should be one hundred thousand taken by Sept. 1st than any less sum. If this amount be not reached there should not be less than fifty thousand. We hope the saints will come out liberally, and manifest their appreciation of the benefit to accrue to the church from the effort being made. Besides, if there is a large amount to expend for land at the outset, it will forestall the attempts of others to buy land near by to speculate in.

It is very desirable that the agents, and subscribers where there are no

agents, shall be prompt in the transmitting of names of subscribers, the amounts subscribed, places of residence, and the amounts paid in; together with the moneys for, which receipts will be given. Moneys should be remitted by Express, or Draft on Chicago or New York; drafts are preferable.

In no case will less than one third of the amount subscribed be received as payment of installment; but one-third, two-thirds or all of it may be paid.

When the Commissioners shall be selected, a committee will be appointed to locate and purchase. When this is done the church will be made acquainted through the *Herald*, with what has been done.

We feel assured that the committee will be directed in the search for a location by that Spirit which has charge of the affairs of God's people; for this, the prayers and the exercise of the faith of the saints are desired.

As there can be no stock taken after the organization of the company except they shall make provision therefor, it is quite desirable that all make the effort to take shares now, a vote of the share-holders will be necessary for an increase of stock, which vote must be called and notice thereof given by the Board of Directors. The reason why no increase of stock can be made except by vote of the stockholders, is that it is so fixed by statutory provision; is, in fact, "the law of the land."

No share-holder will be permitted to draw out his or her stock; either in land or money; but shares will at all times be transferable.

As the incorporation and the conducting of the affairs of the company are to be under the provisions of the law of the land; and the officers are to be guided in their administration by the law of righteousness, and are entitled to the direction of the Spirit, and are subject to instant removal and perpetual disgrace if found unworthy of trust, the saints may readily understand

that they need be under no apprehension of loss. They can and ought therefore to support the movement liberally, that a step toward the redemption of Zion may be taken, and taken now.

[Signed]
Bishop, ISRAEL L. ROGERS,
AND OTHERS.

LETTER AND REPLY.

[WE publish the following correspondence, a letter and the answer thereto, at the request of Br. D. H. Bays; by whom they were sent to the HERALD office. There is no offence intended, and we trust that none will be taken by the writer of the first letter.]—ED.

INDEPENDENCE, Missouri,
November 23, 1869.

Elder D. H. Bays:

Yours of the 16th inst. is before me, and I read it with interest. You say that "pure and unadulterated truth" is all you want—and you say, "may the Lord help us to get it." But you are anxious that I should state the difference of opinion between us, so as to compare notes in writing. Well, I would do so willingly, but you say you are going to Ray County sometime during the ensuing month, and if I will give you special directions, you will visit me, and at least call and see me, and then have opportunity to "compare notes." Well, I prefer that course in that visit. I feel sure that you will not regret a visit with me.

I joined the church on the 29th day of August, 1831, was baptized by Hyrum Smith, and, on the 24th, was ordained an Elder, by the spirit of prophecy and revelation. So the elders present testified. It was about ten miles west of Independence, among the Colesville Branch, who had just moved

to the land of Zion, and a special conference of some fifteen elders when I was set apart to the ministry. I remained with the church until August, 1836, although sometimes much tried because of the conduct of her leading authorities. But when I saw them go into *drunkenness* and into ruinous speculation, pride and folly, I peaceably withdrew from them; merely writing back to them "it was because I had lost confidence in the HEADS of the church." I have never operated with Joseph Smith or his party from that day to this!! As to Brigham-ism, Young Joseph-ism, or G. Hedrick-ism, I have no use for either of them. Nay, verily!!

But, say you, "Do tell what you believe." Well, I believe in the "church of Christ." But have no use for the name of L. D. Saints in any of its parties or factions. I believe David Whitmer was legally and properly appointed and ordained on the 8th day of July, 1834, by Joseph Smith, in a kind of general assembly of all his camp followers, and all the ministerial authorities in the land of Zion, met together three miles west of Liberty, Clay Co., Mo., and that he holds that authority sacred to-day. You say, "Why then does he not come forward to lead the people?" I answer, When Moses was legally appointed of God to go and lead Israel, he presented himself; but his life was sought, he fled and was away forty years, while Israel suffered all manner of hardships. At any time when David would have taken the presidency of the church of "Latter Day Saints," and gone with them, he would have lost his power to do good, and establish the true "church of Christ" on earth. You may think this strange reasoning—nevertheless it is true. I do not believe in plurality of Gods or women; in baptism for the dead; in two priesthoods in the gospel church. Not I; and many other things which you are bound to believe, if you go with young

Joseph. I tell you I am well posted as to beliefs and doctrine of men and devils. And I am not going any of them. Be sure to come and see me. I live near the Square, in Independence. But be sure to answer as soon as you can.

Yours in the love of pure truth.

W. E. McLELLAN.

LAFAYETTE, Doniphan Co., Kan.,
December 10, 1869.

Br. W. E. McLellan:

Your favor of Nov. 23 is at hand, and its contents duly considered; and as I shall, in all human probability, be disappointed in visiting you as early as I anticipated, I take the liberty to "compare notes" with you a little while this evening.

I thank you for the information you furnished me, respecting your former relations with the church. According to the dates, as given in your letter, you were a member of the church for a period of five years; during which time you held the office of an elder, having been ordained to that office by the "spirit of prophecy and revelation."

Query.—Why should an elder to whom God revealed his will, (D. & C., sec. lxvi.), after having remained in the "church of Christ" for the space of five years, "peaceably withdraw" from it?

After reciting some complaints against the "HEADS of the church," you say:

"I have never operated with Joseph Smith or party from that day to this!!"

I am frank to confess my inability to see the consistency in admitting the organization of 1830 to be the church of Christ," with one breath, and with the next affirm it to be nothing more than "Joseph Smith's party."

As to the "isms" you refer to, I will just say that we do not propose to be "led" by any man save the man Christ Jesus; and to be governed by no law but that of God; and by this law, my dear brother, we most assuredly do

expect to be governed. Therefore, we hold it to be a rule from which none may depart, that every man who attains to any position in the church of God must be governed by the laws of Christ. Again you say:

"I believe in the 'church of Christ;' but have no use for the name of L. D. Saints in any of its parties or factions."

You seem seriously to object to the phrase "Latter Day Saints" being appended to the name of the church. Where any legal grounds for this trifling objection can be found, I am at a loss to know. I am unacquainted with any law forbidding, either directly or indirectly, the use of that term; but, to the contrary, I do find authority for its use; for Joseph Smith, and I may with propriety say *all* the spiritual authorities of the church, in its early and prosperous days, in confirming all baptized believers by the laying on of hands, confirmed them members of the "Church of Jesus Christ of *Latter Day Saints*."

If the church which was organized April 6, 1830, and continued to flourish till its rejection in 1841, was not the *church of Christ*, I shall be happy to have you inform me where that church *has been* for so long a time, and *where it is to-day*.

In telling me what you *believe*, you further state as follows:

"I believe that David Whitmer was legally and properly appointed and ordained on the 8th day of July, 1834, by Joseph Smith, in a kind of general assembly of all his 'camp followers,' * * * and he holds that authority sacred to day."

By this you admit:

1st. That Joseph Smith possessed authority to ordain others to offices of sacred trust in the church of Christ, up to July, 1834; and

2d. That the body over which he presided, at that time, was acknowledged of God to be his church; otherwise the ordination of David Whitmer, referred to above, would be illegal, and all his official acts null and void.

With these facts before us, let us proceed to seek for "pure and unadulterated truth."

The body over which the "choice seer" was called to preside, being acknowledged to be the "church of Christ" in 1834, to peaceably withdraw from that body in 1836, is to openly declare that we have no fellowship or communion with the "body of Christ."

While I admire your candor and apparent zeal for the cause you espouse, the love of the truth—"pure unadulterated truth"—compels me to say that there is too much ambiguity in your statement relative to the ordination of David Whitmer, to satisfy the intelligent, enquiring mind; for you do not say to *what* he was appointed, or to *what office* he was ordained. If you mean to be understood that he was appointed to take the *presidency* of the church, by what *authority* was he so appointed, and *when* was he to assume the responsibilities thus conferred? If you claim that he was ordained to the *Melchisedec* priesthood and PRESIDENCY thereof, I respectfully ask, *by virtue of what LAW* was he so ordained? God has given a law by which the church is to be governed; and you will therefore pardon my boldness in asking you to point me to the law governing in the above named appointment and ordination.

In a revelation on church government, given June 1829, respecting ordinations, we find the following:

"Every president of the high priesthood, (or presiding elder), bishop, high counselor and high priest, is to be ordained by the direction of a high council, or general conference." D. & C. xvii.17.

The law thus provides that the "president of the high priesthood" is to be ordained by direction of a *high council* or *general conference*; and according to your statement, as above quoted, David Whitmer was ordained in "a kind of general assembly of all" Joseph's "camp followers," which was in *open violation* to the law above

quoted. At that time there were in the church both high councils and general conferences; and it is clear that if the Lord designed setting apart David Whitmer to the presidency of the high priesthood of the church, he would not, in 1834, depart from a law which he revealed in 1829, but five years previous.

If David Whitmer was, as you seem to claim, ordained to the presidency of the high priesthood, he has surely committed a great error, to say the least, in not acting upon that appointment, and promptly taking his place as president of the church, and thereby becoming instrumental in redeeming many from the fatal errors into which they have ignorantly gone. For as you say, the "leading authorities" or "*heads of the church*" had gone "*into darkness, and then into ruinous speculations, pride and folly.*" If there was ever a time for the newly appointed head to act, it was surely *then*. In view of this, I do most earnestly ask, "*Why does he not come forward*" and take the place to which you say God has appointed him?

You will pardon me when I say that your answer to the above query is not what might be expected from a man of your experience and ability; for you cannot, it appears to me, fail to see at a glance that there is no analogy between the appointment, calling and ordination of Moses, and that claimed by you for David Whitmer; for Moses was the man of whom God *first* made choice, not only to redeem Israel from bondage, but through whom he might *reveal his law* for the government of the house of Jacob; whereas, the latter, if called at all, could only be called to preside over the church organized through the instrumentality of Joseph, the *first*, or "choice seer" of this dispensation, and to "*teach those revelations which you have received, and shall receive through him whom I have appointed.*" D. C. xliii. 2.

Besides this, when Moses "fled" because his life was sought, he had not yet been called; but to the contrary. By reading Exodus iii. 10 and its counterpart in Acts vii. 30, 34, we find that he was not called till he had dwelt in the land of Midian, where he fled from Egypt, forty years. And when the Lord God said unto him, "Come now therefore, and I will send thee unto Pharaoh, that thou mayst bring forth my people, the children of Israel, out of Egypt," he did not remain idle for a period of forty years, while his brethren were groaning under the burdens imposed upon them by remorseless taskmasters, and what was still worse, drinking deeply of the cup of iniquity, until their sins had become almost as crimson; but after having been "legally appointed, and ordained," under the hands of Jethro, he left his father-in-law's flocks, and went about his Master's business. So with every other servant of God, and so it *should* have been with David Whitmer, had he been called of God to preside over his church.

That your statement respecting David Whitmer's taking the presidency of the "church of Latter Day Saints," and that such a course would have rendered him unable to do good, and establish the true church of Christ on earth, is "strange reasoning," for, to my mind, this does not furnish an excuse sufficient to justify so long and continued silence in one called to a position so important, and fraught with such eternal consequences.

After having duly and dispassionately considered this matter, I am led to conclude that I am either lamentably ignorant of the law of God, or Br. David Whitmer has never been "legally and properly appointed and ordained," to the presidency of the high priesthood of the church. If the former can be shown, I am open to conviction.

As neither time nor space will per-

mit me to examine each point which you do *not* believe, I shall content myself by noticing one, and that is, that you do not believe in "two priesthoods in the gospel church." Though you may not have given this matter due thought, it is an unquestionable conclusion that a denial of this principle is virtually and substantially a denial of the whole latter day work. If it is a fact that God recognizes but *one* priesthood in his church, the very foundation of the great work of the last days is a "base delusion," in the most extended sense of that term; for you are well aware that before the organization of the church, in 1830, Joseph Smith and Oliver Cowdery, by the direct command of God, ordained each other first to the *Aaronic* priesthood, and afterwards to the "higher, or *Melchizedek* priesthood." Then pray tell me why the Lord thus commanded them if he recognizes but *one* priesthood?

Again, in a revelation given in 1834, (the year in which you acknowledge Joseph's authority good), we find the following:

"There are *in the church* two priesthoods, namely: the Melchizedek and the Aaronic, including the Levitical priesthood.

"Of necessity, there are presidents, or presiding offices, growing out of, or from among those who are ordained to the several offices in these two priesthoods."—B. of C. civ. 1, 11.

In sec. 83, par. 6, of B. of C., given Jan. 10, 1832, the Lord says that,

"Whoso is faithful unto the obtaining these *two* priesthoods of which I have spoken, (sec. xvii. 8, 12), and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron, and the seed of Abraham, and the church and kingdom and the elect of God; and also all they who receive this priesthood [as established] receiveth me, saith the Lord, for he that receiveth my servants [bearing the two priesthoods above named] receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom."

But all this is meaningless, the Lord knowing not of what he was speaking, if there is to be *but one* priesthood in the church.

Hoping that a close and prayerful consideration of the subject under investigation may prove to our mutual benefit, as well as to that of all interested in the great and glorious work of the last days, I have the pleasure to remain, Respectfully Yours, in the bonds of the gospel truth.

DAVIS H. BAYS.

LETTER FROM A PILGRIM.

DEAR HERALD:—Since it is your duty to carry the news of the progress of God's kingdom to cheer the hearts of its citizens; and as you never attempt to run without tidings, and are dependent upon your correspondents for those tidings, I feel like contributing my mite for your columns.

The first official act of the Pilgrim in the year of grace 1870, was to administer the sacred marriage covenant to two fond hearts buoyant with the flow of life and love; I confess they blushed a little, but it was the blush of innocence and well became the happy pair; God bless their union and may they never regret the nuptial bond.

The next day I broke the bread of life in Salem branch, to a large and eager audience. The saints here are alive and consequently appreciate their privileges.

From thence I went to Harlan, attended a Baptist missionary meeting, rather a dry affair—tried to enliven it by bearing my testimony to the gospel Jesus committed to his apostles,—assured them that God approved of every proper effort put forth with an eye single to the glory of God for the spread of truth; but it was "The truth, the whole truth and nothing but the truth," that He wanted us to carry.

For he said, "Teaching them to observe all things whatsoever I have commanded you;" hence we must be careful to carry the gospel to the sons of men.—Many undoubtedly were trying to do good—but as the small rays of light always preceded the great body—so the uninspired efforts of men, or the light the christian world was trying to disseminate among the heathen, inasmuch as they confined themselves to the truths they knew, prepared the way for the effulgent light of the gospel of Jesus Christ.

The reverend face seemed rather clouded; and some of his members sat uneasily on their seats, while most turned round to see what babler it was that had accepted the general invitation of the minister to "speak for Christ."

Their appreciation of our humble response was visible in the fact that they would not allow us the use of the house to speak in on the Wednesday evening following. Perhaps they did not want too much light, their optics were rather tender, and who knows but the full light of the sun of righteousness might have blinded them worse; and I am sure that would have been a pity. "If the blind lead the blind they will fall into the ditch together," said one far wiser than I.

I preached the two following nights; the first, in brother Swain's house, to a crowded and attentive audience; the second night in the school house, the night being stormy only a few were present. On Thursday night had a social meeting at Br. Chatburn's. The saints here too, enjoy their religion because they try to live according to its rules.

Friday, a very cold day, traveled home, about twenty-two miles; when at home I felt the consequences of my journey through the extreme cold.

On the Sabbath I preached in Shelbyville, to five grown people and some children—too cold for more to turn out.

Perhaps they thought it was a poor preach; and I am sure I thought it was a poor congregation, but I did my duty.

On the 11th of January I went to Mason's Grove, and on the 12th preached to a goodly number of greatly interested people.

On the 13th Elder Dobson and myself went to Glidden, the saints in Deloit giving us means to pay our fare by the cars forty miles. We preached at Glidden. There has never been preaching here before by our people.—Elder Dobson preached on the second night—the Methodist minister kindly giving way for us. Br. Dobson was blest, and did good work for his Divine Master. While here we were kindly entertained by Mr. and Mrs. Glidden, relatives of Mr. Huntley. The lady is believing the work, is a fine, intelligent woman; she made a great many intelligent enquiries, and seemed satisfied with the answers.

From thence we went to Coon River, where I had been once before, as reported in my last pilgrimage. We were gladly welcomed. Here I saw the *Herald* containing Gallands Grove conference minutes, which made Elder Derry to say that when here before, "We were well received with one exception." This last clause was an error—the clerk misunderstood him.—Elder Derry made no exception in his report.

We held six meetings, and baptized two dear souls into the kingdom of God. The first was a young lady eighteen years of age; she said she could not stay away any longer. It was truly a delightful scene, to see one so young and beautiful leave her gay companions and give herself to God. The other was a married lady, constrained not by passionate appeals to her feelings, but constrained by the truth and love of God to follow her Savior into the waters of baptism to fulfill all righteousness. Others are believing and will obey.—

They boldly avow the truths of God to all with whom they converse. There are now five members at this place.

On Saturday, January 22nd, a Mr. Saulsbury, who believes the truth, kindly carried us in his sleigh to Cottonwood school house, twelve miles above, and introduced us to his sister and brother-in-law, Mr. and Mrs. Thompson. We were treated kindly, and preached at night. The notice was brief and the audience small in consequence. The next morning being Sunday we preached to a goodly audience and then went to Lake City, four miles distant, and preached to a large congregation, although they had barely an hour's notice. At the close an old gentleman who claimed to be acquainted with the coming forth of the Book of Mormon, having lived within fifty miles of the place, came up to me and said, "Sir, do you mean to say that the sick can be healed by the laying on of hands?" I assured him that when that ordinance was administered in faith, and the patient not appointed unto death at that time, that blessing would follow. He replied, "It is not so, old mother Broadstreet tried it, and she failed every time!" Of course I observed a respectful silence before so profound an argument, and left him to chuckle over his victory.

We went from thence to Camp Creek, and preached to a crowded audience, who seemed to listen with eager attention to the word of life. The next night a crowded house awaited us, and God abundantly blessed us. The minds of many were convinced of the truth, and thus acknowledged it. They desired us with tearful eyes to remember them in our prayers. I do, and so will your readers I trust, dear *Herald*.

On Wednesday we returned to Lake City and preached twice more, to a house so full that some had to stand during service. God was with us, as he had been all through. The people were astonished. They acknowledged

they had never heard such truths before. The old man spoken of above, came forward at the close and with tears in his eyes said, "I want to tell you before you go that I am disappointed and pleased. I did not expect to hear these things; but I have learned more truth to-night than I ever learned in my life before. I wish you were going to preach here every night, I would love to hear you." I told him to give God the glory.

The next day we preached at the Cottonwood again, when three dear souls gave in their names to enter into covenant with God; and the next morning I led them down into the waters of baptism, and we confirmed them, having a refreshing time from the presence of the Lord.

In seeing the women leading the way in every instance on this trip, I was forcibly reminded of the fact that women were the first to seek their risen Redeemer, when He burst the barriers of the tomb; and here again women filled with the same earnest anxious love, are the first to seek the face of their redeeming Lord, and enter into covenant with him to love and serve him all their days. May God keep their feet in the way of life forever.

THE OPPOSITE GOSPEL.

A Discourse delivered by Elder THOMAS JOB, in the Utah District General Conference, at Independence Hall, Salt Lake City, April 8, 1870. Reported by Eld. Jesse Broadbent.

BRETHREN, SISTERS, AND FRIENDS: I am called upon by our beloved president to deliver a brief address to you this morning. I do not feel very strong, but by the assistance of your prayers and good attention, I hope I shall be enabled to bring something out that will tend to your edification.

The pure principles of the gospel of our Lord Jesus Christ have been preach-

ed to you, by Br. Franklin, in great simplicity and with power. I have heard it said, that to everything there is an opposition; I wondered whether the gospel of Jesus Christ had its opposite! On contemplating, sure enough it has its opposite; there is a pretended plan of salvation right antagonistic to that revealed through the only begotten Son of God. I thought, as it is but fair that you should hear both sides of the question, I would direct your attention to the principles of this opposite gospel. In order to get at the object in the right way, I shall go back a little distance, even to the period about which the foundation of the world was laid.

We are informed that God the Father, in his infinite love and wisdom, had formed a decree that the world in contemplation should be inhabited by man, and that the man should be created in a state of innocency, but of probation; perfect as to condition, but not perfect in knowledge. He had also foreseen that some great intelligence would come upon this earth to tempt man to transgress the commandment which the Lord his God had given him to observe as a proof of his faithful acknowledgment; that the man would be induced to break the commandment of God, fall from his state of innocency, be estranged from his Maker, and become carnal, sensual, and devilish. It seems, further, that God, of his infinite wisdom, love, and mercy, had decreed that man should be redeemed from his state of alienation, to a state of allegiance, and favor with God; but as to through whom, by what means, and in what manner such a great enterprise was to be effected, seems to have been the business of a conference, and that the whole hosts of heaven were to have a voice in it. The subject being now brought before the council, a proposition was made by the Presiding Father, "Who will go for us? Who shall undertake such a great

undertaking, the redemption of mankind?" Said one, "Here am I, send me." "Here am I," said another, "send me." "Very well; what are your plans? and on what conditions will you go?" Now, to avoid mistakes, I shall read my text.

"And I, the Lord God, spake unto Moses, saying, That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning. And he came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father, thy will be done, and the glory be thine for ever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan; yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice." Gen. iii. 1-5, *Insp. Trans.*

Now here are the two plans laid before the council. The first proposed to redeem all mankind, on condition of becoming the Son of God, and that God would give him his power, and crown him with his own honor, offered security for the accomplishment of the enormous enterprise, "*and surely I will do it;*" very plausibly! Said the second, "I shall cause my gospel to be preached unto all nations; 'he that believeth and is baptized shall be saved;' and, Father, thy will be done; to man his agency; but the honor be thine, the power be thine, and the glory be thine forever!" What discussions might have taken place with regard to the question I am not informed, though Br. Brand says we were all there. But the final decision we have, for God said, "I will send the last." The vote was in behalf of the Only

Begotten, by a majority of two-thirds of the crowd. And Satan got angry, rebelled against God, and was jealous of the Only Begotten, and sought to destroy the agency of man. The consequence may be learned from the text. The Father, by the power of his Only Begotten, caused that he should be cast down, and "he became Satan; yea, the devil, the father of all lies." I doubt not but that the one of these two great intelligences was just as honest as the other when they first proposed their plans, was of just as good intention; I want to be charitable as well as patient. Neither does it seem that it was then known to either who the tempter would be, more than it was known to the disciples of Jesus Christ who would become his traitor when he said to them that one of them should betray him.

Satan now became qualified to be the tempter, even the Diabolos; and by his beguilings the man was tempted to disregard the commandment of God, even to eat of the fruit of the forbidden tree, and was cast out of the garden of Eden, even from the presence of the Lord his God. But, man was to be redeemed; the decree of the Almighty must have been fulfilled on his behalf; the Lord felt after him, and called after him from the way of paradise, "but they saw him not; for they were shut out from his presence. And he gave unto them commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord." But Adam knew not why did he offer sacrifices unto the Lord, only that the Lord commanded him, until an angel appeared unto Adam, and taught him the principles of the gospel of the Son of God, saying, "This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth; wherefore, thou shalt do all that thou doest, in the name of the Son. And thou shalt repent, and call upon God in the name of the Son

for evermore. And in that day, the Holy Ghost fell upon Adam, which beareth record of the Father and the Son." So Adam and Eve believed the gospel of Jesus Christ, obeyed its ordinances, received its blessings, taught its principles to their sons and to their daughters, and sought to establish the church of Christ on earth. Satan now thinking that this was going rather too far, sought to put a stop to the work, came among the children of Adam, saying, "I am also a son of God," and as to the gospel in which they were taught, he commanded them, saying, "Believe it not;" it is of no more worth than a pile of rye-straw ashes.

Whenever the church of Christ is established on the earth, and the gospel preached for a testimony to the nations, the devil never fails to come amongst the saints and present the opposite, professing to be himself a Savior, "a son of God," and persuading them to believe it not. He organizes his own church and sets it up in opposition to the Church of Christ. He appoints his deputy or representative, a son of perdition to preside over it, giving him authority to call upon whom he will to preach to the saints the doctrines of devils; so the great plan is forced onward of saving all in the kingdom of glory.

When Jesus Christ revealed his gospel, and organized his church in these the latter days, through the ministration of our martyred prophet; when the voice of the old turtle began to be heard in the land, the devil soon came out of his hiding place, thought it was time for him to make a move, his enemies were in the field; so the Lord thought fit to warn the Latter Day Saints of his evil intention, when he commanded them, saying, "Contend against no church, save it be the church of the devil." In the Book of Nephi, chap. xii., the Lord tells us of the church of Moses, and the churches of men; and the way for us to distinguish them is by the works upon which they

are built; that *His* church is built upon his gospel, but there be some that are built upon the works of men, and the devil's church on the works of the devil, on the plan of the devil; and the doctrines of devils are taught in the same.

Now, what is the object of the devil in establishing his church in our midst? Salvation, of course; and that to all. "Give me thy power, give me thine honor, and you shall see what I can do. I shall save all; I shall surely do it, 'and not one of them shall be lost.'" The great object of the devil now is to destroy the agency of man, especially the covenant sons and daughters of God, to deprive them of their own free will, bringing them down to a level with the brute beasts, in fact, to be his tools, to do as they are told and dare ask no questions, neither the why nor the wherefore, and he pledges security to save all mankind. The object of the devil being known, and the means used to accomplish the design, that is, by lying, deceiving, blinding, and leading them captive at his will.

Now this is the effort of the devil with all the dignitaries of his church and kingdom. What do we hear from the mouth of his great deputy, his representative here on earth? Why! the very same principles as attributed to the devil in the text.

"The only safe way for you, covenant people, to secure, and work out your salvation, is to do as you are told, and ask no questions, neither the why nor the wherefore; and if you do so, I shall redeem you all that one soul shall not be lost; and surely I shall do it. My soul for your soul if you don't be saved."

The devil revolted, and rebelled against God, because his plan was not accepted, and because the Father did not give him his honor, and because the despised Messiah had his plan accepted in preference to his own. The devil thought that his plan was the best, and he still persists in it, in hope that from this probation he will be able

to levy forces enough to whip out, not only earth, but the hosts of heaven before him; his promise is that they shall pass the angels and the gods, and clear the road to their exaltation and glory in *all things*. "I shall establish my throne in the midst of heaven, I shall exalt myself above the Almighty." It is said that for his pride Lucifer fell from heaven, and that the Lord hates the proud from away off. Well, such is the spirit that is imbibed by all of his faithful warriors. What kind of language we hear from his chief vicegerent here on earth, the very same language the devil used against God.

"I shall set my throne in the midst of the United States, I shall be exalted above the President; by the year 1860, I shall be president over them all, and I shall lead them captive at my will. I shall have power to call on whom I will to fill all the important offices through the states and territories. Me and my family shall fill the states of Illinois and Missouri. My next shall have the next choice. We shall take Philadelphia, Washington, New York and Boston, and all my faithful followers shall preside over states and govern territories, counties, districts, according as I shall dictate. We shall send their men all across lots, saving only their wives and their daughters. Neither shall we stop at that, the stone from the mountains will roll still further. It shall crush before it principalities, kingdoms and empires. Their crowned heads shall bow before me. I shall sway my sceptre from pole to pole." Such are the great swelling words of vanity by which the devil's deputy seeks to blind, deceive, and beguile the Latter Day Saints, to lead them down to a state of brutality, to destroy their agency, and bind them in slavery at his will. "Presumptuous are they, self-willed, they despise government." O yes, they must themselves govern all; "they are not afraid to speak evil of dignities;" not a bit.

What are the honorable members of Congress? What the President and his Cabinet? Nothing but a pack of drunkards and whoremongers! What is our beloved President, Joseph? Why, "an infidel, a gambler, a lawyer, and a confirmed Spiritualist." What is said of his honored mother? "She is the blackest liar this side of hell. We are not afraid to curse all such dignities."

The next step to brutality which many of the Latter Day Saints have trodden is idolatry, by taking which they are brought down from being adopted sons and daughters of the living God, to a state parallel with the heathen and the barbarians. What is the great effort of Satan? Let me first ask, What is the first and great commandment of God? and the great effort of Satan is to hold an opposite stand. "Thou shalt have no other gods before me." Thou shalt worship the Lord thy God, and love him with all thine heart, with all thy soul, and with all thy strength; this is the first and great commandment. Says the devil, worship thou any thing but the God of heaven. Says his deputy, Adam is our Father and our God, and the only God with whom we have to do. Say his dupes, Brigham is our God and father; if we will please serve and worship him, we shall be entitled to a ticket to pass clear the celestial gate. But says the devil, "Any thing but the true and living God, and you will be safe in my hands; and unless you become idolators, to worship the creature instead of the Creator, you shall never have a kingdom, power, nor a high office in all my great domain." When Satan saw Jesus Christ on this earth, knowing that the intention was to accomplish the final redemption of this globe, and that Jesus was to be the King of this earth, so that the greatness of the kingdom be given to the saints of the Most High, he thought they might better compromise; he came to him, and said, Here are they laying before thee, all

the kingdoms of the earth and their glory. The cheapest way for thee to get them is to take my terms, and receive them from my hands. "All these things I give unto thee, if thou wilt fall down and *worship me.*" On what terms could Joseph Smith or David, obtain the power and the glory of the Salt Land's celestial kingdom? On just the same terms. "If you will come in the right way, if you will let me anoint you, and let me ordain you;" in a word, "If you will fall down and *worship me.*" These are the terms. Otherwise, as long as water runs or grass grows, you shall never lead *this church* of Latter Day Saints. We read in the Book of Mormon that the devil of all devils rejoices in idolaters. O yes they are a great step in advance to a state of ferocity; they are on a level with the wild barbarians.

But there is one stage still lower than barbarism, to which Satan endeavors to bring the Latter Day Saints. One step lower than idolatry, which many of you Latter Day Saints have already trodden; a step that sinks you from the state of barbarism, even to a level with the brute beasts; and that step is *polygamy.*

Now, says the devil, or, I may say, his representative, for I will make no distinction as they are both one, preaching the same gospel. "This is the celestial law, and he that receiveth this law shall receive his password to the celestial kingdom, and him that receiveth it not shall be damned; and this is a very important law for you to observe. No matter much about other laws if you received your sealings, you can profane the sabbath, curse, and blaspheme the God of heaven, get drunk, steal, and commit adultery; all except the shedding of innocent blood, and that is a thing pretty hard to get at."

Now, my respectable congregation, this is the final step of your degradation, to your deprivation of your

agency; a principle that brings you to a final state, where you can be led at the devil's will. "Unless you will get wives you cannot be saved, you cannot get kingdoms, you cannot get glory, and before you can get wives, you must obey the law of *consecration*, and you must receive your great endowments. You must stand before the altar and swear over it by your throats, by your hearts, and by your bowels, that you will sustain me in all things, resign your agency, do as you are told, and ask no questions, and be led captive at *my will*." "Then violate your covenants if you dare to! I shall deprive you of your farms, of your houses, of your orchards, of your flocks, of your herds, of your wives, and of your children. Of yourselves I shall make eunuchs, and you shall become my slaves, and if you dare to lift up a heel, I shall unsheath my bowie knife"— ["and send you to hell across lots," from the congregation.] You know how the brute beast is treated, the horse, the ox, the mule or the donkey. It must do as it is told, and it asks no questions, neither the whys nor the wherefores; it has the harness on, and tightened up around; it has the bridle in its mouth, the bit on its tongue, the collar on its neck, and the whip on its back. So are the Latter Day Saints treated in this Territory who are led at the devil's will unto this bondage of sin and corruption, as many of you are experienced and sorrowful witnesses. You are deprived of your liberty, deprived of your agency, of your speech, and of the press, deprived of your *all*. That is the stage to which the devil has been laboring to bring you; the state of the brute, where he can lariat you, collar you, and bridle you, then lead you captives at *his will*.

Now, in closing, I shall address you, O ye elders of the Church of Jesus Christ of Latter Day Saints. What is our duty in this great contest. The Lord says to the Latter Day Saint;

"contend against no church save it be the church of the devil;" but when we find *that*, our duty is to *contend*. Jesus says that there are churches of men, built upon the works of men, teach the doctrines of men, and are called by men's names; such as the Armenians, Lutherans, Calvinists, or Wesleyans; but contend not against them. They do no harm, and they have done much good. They have Sunday schools, their Bible, missionary and tract societies; they have their academies, colleges, and universities; they civilize and moralize the world; they pave the way to the true and everlasting gospel. Let us preach it unto them with simplicity and power, and let us be at peace with them all. But contend against the church of the devil. Put on the whole armor of God. Arm yourselves with the sword of the Spirit. Keep it close by you. Keep it bright and shining, that you may effectually use it. It is the chief weapon in this warfare. Neither the devil nor his imps can stand in its presence. They fly off like grasshoppers from its glittering sparks. Let us stand then and contend, and *fight like tigers*. Amen.

EVIL SPEAKING; A DREAM.

"Try and care not about it, sister; they have reproached me, but I endeavor to think nothing about it."

Those words were part of a dream that I had this morning, July 22, 1869, just before day-break. The lady I addressed them to, and who appeared in my dream to be very sad, has for two or three years past, suffered much because of her unflinching determination to uphold a party, and principles, which the majority of her friends in this neighborhood have been, and still are opposed to. It seemed in my dream that we were all met on a public occa-

sion, the Prophet was present, and was about to address us. We had a large fine building where the saints had from time to time assembled; but, that, though very large, would not be sufficient for the immense crowd coming; consequently quite a large addition was made to the edifice. Such an improvement, and such a prospect, after so long a depression, produced a great rejoicing among the saints; a joy of which all seemed to partake except sister ———, well, I'll not tell her name, for though I believe her to be honest, as I know her to have done much good, and was not long since as cheerful as all good saints are when the love of God is shed abroad in their hearts, and was careful, but not troubled, for she took delight in laboring hard to make others happy; but because she could not see as others saw, and was open enough to own it; some, who had frequently eaten at her table, and in other respects shared her bountifulness, had allowed themselves to be carried away with her calumniators.

It appeared in my dream that it was this evil speaking about her, that had embittered her every morsel, and turned to sadness her every drop of joy; and I felt that I could have done any or every thing in my power, in righteousness, to have restored her to the same cheerful, loving and lovely looking sister she used to be; but I suppress her name because I hate flattery; though I believe her worthy of more commendation than I can find language to express.

On awakening I began to reflect on the sinfulness of "evil speaking."—"Take heed to yourselves," said Jesus, "that ye offend not one of these little ones who believe in me; for it were better that a millstone were fastened about any man's neck, and he was cast into the sea, than he should offend *one* of the *least* of these *little ones*."

What can be a much greater offense than to blast the reputation of any

person? "A good name is rather to be chosen than great riches." To lose a good name is a greater loss than the loss of great riches. Would it be a great offense to rob an individual of a thousand dollars? The law would regard it as such; and yet, very few would regard that amount to be great riches. To destroy any one's reputation, is a greater offense than to rob them of a thousand dollars! And do those whisperers, backbiters, talebearers, or evil speakers, reflect that every time they blast any one's character, they commit a crime greater than the robbery or theft of a thousand dollars? And if the party or individual against whom this offense is committed, though not the prophet, or an apostle, or a high priest, or an elder; but simply a believer in Jesus,—one of the little ones,—nay, one of the least of the little ones who believe; I ask, do they reflect that it would be better to have found themselves at the bottom of the sea, with a millstone fastened round their necks, before they had been permitted to commit so grievous an offense against such who are to the Lord as the apple of his eye? Nay, they do not reflect! Neither do they know what spirit they are of. A little reflection would fill them with horror. What, incense heaven in order to gratify a sordid appetite for cant! Risk the wrath of the Lord because the devil suggests to your mind his hatred to brother or sister so and so! But admitting an objection here; those persons are far from being what they ought to, which is equivalent to saying they are not perfect.

Are you perfect? No! Then why expect perfection in others, as long as you find it not in yourself? Are they not believers? Have they not been baptized on a profession of their faith and repentance? Do they not profess to be sincere? You cannot affirm they are hypocrites? Yet there is a great deal of mystery about them you say.—

Remember the word of the Lord, "Take heed that ye despise not one of these little ones." Be sure you do not judge your brother. Take heed that you do not condemn the love of God for lust. Take heed that you condemn not for want of zeal those who are minding their own business. Examine yourself, test the spirit you have. Is it the spirit that said, "Neither do I condemn thee, go and sin no more?" Remember that the Spirit of Christ leads all who possess it to fulfill the law of Christ, as surely as the spirit of the devil leads to break or disregard his law.

Now the Lord Jesus Christ has positively enjoined on the Latter Day Saints, as he did the former day saints. That "*If thou hast aught against thy brother, thou shalt go and tell him his fault between him and thee alone.*"—Mark, *alone!* Why, alone? It may be the brother or sister can prove themselves innocent; and if not, you give them an opportunity to repent, without its being farther known. If you hearken to the spirit of the devil and go and tell some one else of it, you not only attempt the destruction of that brother or sister's reputation; but should he or she become reckless in consequence of your blasting their characters, you will have to be answerable for their souls; and then you will learn what the Savior meant when he spoke about being cast into the sea with a millstone about your neck.

HENRICUS.

VIRTUE!

BY H. N. SNIVELY.

Virtue is the foundation of honor and esteem, and the source of all beauty, order, and happiness in nature. It is what confers value on all the other endowments and qualities of a reasonable being. It reaches through all the

periods and circumstances of our life. Many of the endowments and talents we now possess, and of which we are too apt to be proud, will cease entirely with the present state; but this will be our ornament and dignity in every future state to which we may be removed.

Beauty and wit will die, learning will vanish away, and all the arts of life be soon forgot; but virtue will remain forever. This unites us to the whole rational creation, and fits us for conversing with any order of superior natures, and for a place in any part of God's works. Superior beings of all ranks are bound by it no less than ourselves,—it has the same authority in all worlds that it has in this,—'tis the law of the whole universe,—it stands first in the Deity;—its original is his nature, and it is the very object that makes him lovely. Such is the importance of virtue.

Of what consequence, therefore, is it that we practice it! There is no argument, or motive, which is at all fitted to influence a reasonable mind, which does not call us to this. One virtuous disposition of soul is of more value than all the treasures of the world. If you are wise then, study virtue and holiness. Remember that nothing but virtue and holiness will enter the celestial kingdom of our God. Remember, that this alone is honor, glory, wealth and happiness. Secure this, and you secure everything; lose this, and all is lost.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear; prepare ye, prepare ye for that which is to come, for the Lord is nigh.

The weak things of the world shall come forth and break down the mighty and strong ones.

The house that does not open to the poor shall open to the physician.

Let the honor of thy neighbor be to thee like thine own.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSIS'T EDITOR.

Plano, Ill., May 15, 1870.

WHO SHALL ENDURE?

If man's endurance is to be measured only by the degree of apparent prosperity that he may enjoy, rather than by his continuance in well doing under adverse circumstances, there are but few who will endure unto the end and be saved.

This thought was brought forcibly to the mind of the writer, a few days since, while perusing a letter in which the following question occurred:

"Are the same bodies that are laid in the tomb, resurrected?"

The amount of labor and thought which has been expended in an attempt to elucidate this question is incalculable; and the fact that the question is again asked, shows that it is not yet solved.

Upon this, and questions of a kindred nature, arise very many of the controversies which result in division; when, if, instead of permitting controversy to arise upon the manner of the resurrection the question were considered, is the knowledge necessary to my salvation? a better condition of spiritual life might be attained unto.

If no more has been revealed than we have seen, the question, whether the particles composing the body at death are the same that are raised in the resurrection, can not be answered

by us. Nor does it follow, that an avowal of a belief in a literal resurrection, entails upon the believer an endless controversy as to how the resurrection shall occur; whether the identical dust in all its relations as laid down in the grave is collected and compounded to form the body given at the resurrection; whether there are separate conditions of procreation and non-procreation after the resurrection, or whether there shall be differences between the changed and the resurrected.

We are scarcely at liberty to deny that there has been a case, or cases, of a resurrection from the grave. If there has ever been one, it is clear that there may be another; and if any have risen from the dead then many may yet rise. The resurrection of one having been accomplished, reveals the general fact that the dead may rise; it also reveals to us that the power of Christ was the power of that resurrection, and the promise is, that the power of the resurrection yet future shall be the power of Christ. These considerations are not affected, neither to prove nor disprove the great fact of the resurrection, by starting the question "with what bodies do they come forth?" any more than the fact of baptism having been commanded, is affected by a belief or disbelief that it was and is for the remission of sins.

We cannot see how the usefulness, or the happiness of a man is affected, if he believe that the resurrection of the body is assured, by a failure to know whether the particles composing his body, which is laid in the grave at the end of three score years and ten, are

to be those of which the body is formed, in shape and feature as when the spirit left the body at death; or whether it is an entirely new formation without reference to the mouldering clay or having any semblance to the body which was laid down; or whether it will be like the body laid down in substance and in the form and feature of that body when in its highest and best estate of physical development.

If a man plant a kernel of corn, he does not expect after the decay of that corn to receive from the perfected stalk the same identical kernel which he deposited in the soil; yet he knows full well that, if the natural processes by which the growth of that corn is perfected have not been disturbed, an analyzation of the corn grown will give him the same proportions of starch, gluten, and other substances of which the kernel planted was composed. Nor is this looked upon as strange, however incomprehensible may be the processes by which the corn is quickened, grown and ripened; and none can tell the manner of that quickening.

Many have failed to continue in the doctrine of Christ for the reason, that they could not comprehend the power nor the processes of the resurrection. Why plant the corn, when we can not comprehend the power of its quickening, nor the processes of its growth. It is equally as logical for a man to say, "I will sow no more wheat because I can not comprehend the causes of its growth," as it is for him to say "I will not believe in the resurrection of the dead, because I can not comprehend the power by which it is wrought, nor

the conditions governing the bodies of the resurrected."

The Bible teaches the general fact of the resurrection; the Book of Mormon bears the doctrine of the resurrection upon its pages; the revelations of God in the Doctrine and Covenants contain the promise of the resurrection from the dead.

In stating then our belief in the resurrection from the dead, we do but announce a belief in that which seems to be well attested. If we go beyond this and say that such and such ideas connected with the doctrine, are true or false, we are challenged for our proof. We shall therefore be content with saying that *it is our opinion*, that the body which shall rise from the grave in the first resurrection, will be a body given by God through wise provisions of his general law alike in form, feature, and component parts, in point of physical development, to the conditions unto which the body that was laid in the tomb would have attained under the most proper circumstances for development.

We have not the slightest intention to try to *force* this opinion upon any one, nor have we any idea that it will be accepted as final with any; in fact, we rather think that it will create a greater inquiry; but so let it, "he that abideth shall endure and be saved."

QUERY COLUMN.

Query.—If a man marries, and his first wife dies, and he marry the sister of his first wife, is such a marriage

lawful? and is such a person entitled to baptism in the above condition, and if already in the church should he be fellowshipped?

Ans.—We see no reason to object to such marriage if the parties be willing. Such person, if repentant of sin, should receive baptism and fellowship.

Q.—If members of a branch who are aware that they are going to remove, and do not notify the branch authorities of it, nor apply for a certificate of removal, is not a branch justified in reporting them to the Conference as removed without letter; and do they not by such a course lose their membership in the branch?

A.—Members removing should take letters. If they take none they are still members of the branch, and should be reported. They may be reported as removing without letter, if the branch so decide. There is a column in the new statistical reports, which will now soon be ready, for the reporting of such members.

Q.—Are the same bodies that are laid in the tomb, resurrected?

A.—See 1 Cor. 15th chapter; also Ezek 37th chapter.

Q.—Is it right or proper that a branch President should have a Counsellor.

A.—It is not provided for in the law.

Q.—Does the 20th section of the Doctrine and Covenants pertain to those that were in the old organization, or those of other churches?

A.—Those of other churches.

Q.—Have branch officers the right to deal with the members of their branch; and if on trial they find suffi-

cient cause for expulsion from the church, have they the power to cut them off from the church; and if not, to what source should they apply?

A.—Officers of branch have a right to try members for transgressions. If they find the parties guilty, they certify their guilt to the branch, which then votes the punishment, expulsion or otherwise.

Q.—Do you consider it a sin for first cousins to marry together?

A.—It may not be sinful; but it is considered to be very improper.

It is held by many to be productive of great mental injury to the offspring of such marriages. We certainly should advise against such marriages.

Correspondence.

STARFIELD, Missouri,

March 26, 1870.

Bro. Mark:

You must not think that I have forgotten you, or that I have ceased to care for the great work in which we are engaged, merely because I do not write oftener. Such a thought would be an evil thought concerning Br. Lee; for there are not many days pass over my head but what I think of him who offered me as a living sacrifice unto God, and I can assure you that since that time I have not had time to repent of the offering, for it takes all my time to serve him whom I then made a covenant to obey. Since that time I have changed locality, and as a natural consequence, I find a change of scenery, and also a different class of people to deal with. There is one thing the people do not differ much in however, and that is in a spirit of persecution, though the method of carrying it on may differ.

In Utah I was called a Josephite, and that, with the majority of the people, signified then every thing mean, low, and contemptible; but their belief did not make it so. If it had have done we would have been in a bad fix.

Here I am called a follower of "Old Joe Smith," or commonly "the Mormon preacher;" and this too, in the estimation of some, is worse than almost any other name. When I first arived in Clinton Co., the people came from all directions to our camp to see a Mormon, "a real live Mormon." They saw me, and they told me that I was welcome to live among them, "providing I would not talk Mormonism, for the people here knew all about old Joe, and the Mormons, and they positively would not let a Mormon live here and preach among them." I told them to keep the old wooden bottomed bushels from over my light, or they would get the bottoms burned out by it, as sure as I was a Mormon preacher. They found out my determination, and since that time I have leveled the battery of truth against the mighty wall called prejudice; and the dust and dirt of the old wall has flown in every direction. Sometimes I would feel the effects of it, but that only made me look out the sharper for the next blast, until now I can go through and receive invitations from every direction, saying, "Come and preach to us." Since I last wrote to you, I have been holding meetings, in company with Br. R. A. Marchant, in St. Joseph, in a school house two and a half miles west of St Joseph, and in Osborn, DeKalb Co., and also in a camp not far distant, to preach to those who are making ties for the railroad.

You may ask, "Do you do anything else?" Why, yes, I labor with my hands for the support of my family, that I may not be a burden to any one; and yet I am but an unprofitable servant. Give my respects to Br. Joseph, I remain as ever,

Your brother in the gospel covenant,

J. S. LEE.

TINNEY'S GROVE, Ray Co, Mo.,

April 1, 1870.

Bro. Joseph:

As I have been numbered with the saints, I hope that I will be able to do my part in the cause that we are engaged in, and I will try at this time to answer Br. C. W. Lange's letter, in *Herald* Feb. 1st, on page 85.

Jerusalem will be built up and inhabited before the millenium. We notice in the 12th chapter of Zechariah that Jerusalem will be a cup of trembling unto the people, when they see her besieged. We notice also, that Gog is to gather his army against Jerusalem, for the purpose of taking gold, and silver, and other prey, and when they are at the point to overcome the Jews, and lay waste their country, behold! the Lord's fury comes up in his face,—a mighty earthquake is the result, insomuch that the fishes of the sea, and the fowls of the air, and all creeping things, and all men upon the face of the earth, shall fall to the ground, and every man's sword shall be turned against his neighbor, and God will smite them with an overflowing rain, and with great hailstones, fire and brimstone, and this for the purpose of magnifying himself in the eyes of many nations, that they may know he is the Lord.

In the 38th and 39th chapters of Ezekiel, we learn that they are to fall on the open fields, all of the army of Gog, and Israel will go forth and gather the weapons of war, and they will burn them seven years; and they are to rob those that rob them, and are to bury Gog and all his multitude, which will take seven months.

Now let us notice the 19th chapter of St. John's Revelations. We see the sacrifice of the army of Gog; the fowls of the air are called to eat the flesh of kings, and of captains, and the flesh of mighty men, and of horses.

Zechariah, in the 14th chapter, says the Lord will gather all nations against Jerusalem to battle, and the houses will be robbed and half of the city be taken; at

that time the Lord will set his feet on the Mount of Olives, and the Mount of Olives will open, one half will fall to the south, the other half north, forming a great valley into which the Jews will flee for protection from their enemies, like they did from the earthquake in the days of Uzziah, king of Judah. Then the Lord will come and all his saints with him.

The Jews will then see their Redeemer coming in power to their deliverance, in the very time that they are in the greatest trouble; then they will see the wounds in his hands, and feet, and side, and they will know that they did pierce him; then they will mourn for him as one mourneth for his only son, and it will be a time of great mourning; all the families are to mourn apart, even their wives are to mourn apart; but there will be an end to their mourning, for their Lord will forgive them all their iniquities, and he will cleanse them from all their uncleanness, and Jerusalem will be a holy city from that time henceforth.

W. C. KINYON.

FRANKTOWN, Nevada,

April 9, 1870.

Bro. Joseph Smith:

The cause of truth seems to be gaining strength with us here in Nevada; slowly but surely. When we have meetings we have some of the best and most intelligent men and women in the country to come to hear us; and what few we do get to unite in covenant with us are generally of that class. We held our regular, and a special conference at Carson City this spring. The Elders all took missions to preach in different parts of the district, and two of them (Bros. Hawes and Hawkins) volunteered their services to travel and preach throughout the district. I have been trying to preach some myself and shall continue to try as long as God gives me strength to do it.

Your brother in the cause of truth.

P. J. FARRAR.

NEBRASKA CITY, Nebraska,

March 3, 1870.

Bro. Joseph:

I have a long time desired to write you a little of my short experience. About seven years ago, I ignorantly disliked the name of "Mormonism," (though I desired to live a Christian), when a good neighbor promised me on his honor, that I should, if contrite, receive a knowledge for myself, that this Latter Day Church was truly the church of Christ; that I was accepted of him; and that the power and gifts of the Holy Spirit, according to the promise, attended the true believers now as anciently.

I believed, and on obeying God in the ordinance of baptism and observing to do my duty, as it is revealed in the written word of God, all honor and praise to God, I received as promised, and by satisfactory evidences and by realities. Not only was I healed of what was thought to be an incurable disease, but I saw others healed, and received invaluable gifts. "Words cannot tell the bliss we can share."

JOHN CRADDOCK.

JACOBSTOWN, Burlington Co., N. J.,
March 21, 1870.

Bro. Joseph:

Ever since I came on here, circumstances beyond my control have confined me to this section of country, where bitter prejudice prevails against every one bearing the name of Latter Day Saint, on account of the alleged conduct of some of the elders belonging to the old church, some twenty odd years ago. I have been doing all that I could to overcome this prejudice, by lending the *Heralds*, and other publications, wherever I could find persons willing to read them.

I feel a great need of some good tracts, such as the "Voice of the Good Shepherd," "Newness of life," "John Wesley on the Spiritual Gifts," pamphlets on polygamy, &c.; but I am too poor at

present to send for them, and I know the church is not in a condition to do much in the way of gratuitous distributions. I expect to shift my quarters this spring, and I hope I shall find a place where I can accomplish more good. There are a few individuals in this section who have expressed their intention to be baptized soon. One is waiting, in hopes of his wife going with him, and others for something else. Some I think are kept back by the hatred and contempt with which we are looked upon.

Those persons who have been reading the *Herald* speak very favorably of it, and can find no fault with our doctrines, but some appear to be afraid that polygamy will again creep into the church.

I think I have overcome some of the prejudices, and I hope that much good will eventually be done in this section of country. I have not been able thus far to travel much, on account of having to provide for my family, and many of the good people (?) hereabout, will not give me work, but rather exert all their influence against me, on account of my religion. They can say nothing against my private character, and even the Baptist minister in this place, has said he believed me to be an honest, industrious, upright man, and a good citizen. But then, you know, I am a "Mormon."

I sometimes feel a pressure, as if surrounded by legions of evil spirits, wishing to crush me, but the Lord has thus far sustained me. The infirmities of age are creeping upon me by degrees, and my health is not very good, but still I feel a strong desire to do all the good I can for the cause of Zion, and I wish to be upheld and sustained by the prayers and faith of the brethren. I hope when I write again, to be able to send you a more favorable report of my labors, and, I hope a few subscribers for the *Herald* and *Zion's Hope*.

With a great desire for your prosperity, and for the prosperity of Zion, I remain
SAMUEL M. REEVE.

UNIONSBURGH, Harrison Co., Iowa,
March 21, 1870.

Bro. Joseph :

I must tell you how the work of the Lord is prospering in this part of the vineyard. We were set off from the Union Grove Branch, on account of the distance we had to go to meeting, and Br. Derry came on the 28th of December last and organized a branch here, known as the Salem Branch of the Church of Jesus Christ of Latter Day Saints. We number about forty members. We have preaching every other Sunday, sacrament every two weeks, and prayer meetings on Sunday and Wednesday evenings, and I must say the Lord does abundantly bless us with his Holy Spirit, and with the gifts of the gospel, with tongues and interpretation, and prophesy, and also the gift of healing; and the Lord has given us great and precious promises, if we will live in the discharge of our duty. There are a great many young members in our branch, and I must say that both old and young are striving to live their religion, and to show their faith by their works. Our meetings are well attended, and a spirit of inquiry seems to be among the people; and I pray God that we may not be weary in well-doing; but live as saints of God, and prove ourselves worthy of those blessings God has to bestow.

Yours in the bonds of the gospel,
HENRY HALLIDAY.

HYDE PARK, Cache Co., U. T.,
April 6, 1870.

Bro. Joseph :

Bro. Metcalf and myself are laboring to preach the word, being determined to spread the gospel in this valley. The authorities are very much opposed to the truth, using their influence to stop its progress; but God is with us in our endeavors to sow the seed. We have distributed a great amount of tracts, preaching privately when we have an opportunity,

and we confidently expect a large addition to the church the coming summer. We have baptized two, Bro. Iverson and wife. Bro. Iverson is from Denmark, and is calculated to labor amongst the Danish people here. We meet together to worship (though not organized) and the Lord confirms the word with signs following. The spirit of ignorance, superstition and bondage, is leaving many of the people of Utah, preparatory to the light of the gospel shining into the hearts of the honest, and if the elders are faithful and diligent, thrusting in their sickles with all their might, we may expect a great harvest in Utah. We had a time of great rejoicing in conference at Malad; the gifts of tongues, interpretation, and prophecy, were poured out upon the saints in a greater degree than I had witnessed before. Bro. Brand is laboring with great zeal.

HENRY BAKE.

BERTRAM, Iowa,
May 5, 1870.

Rev. Joseph Smith, Jun.

This is to let you and your readers know that my father, Wm. Berry, died Sept. 7, 1869, at the age of 91 years, 6 months and 15 days, at his residence in Henry county, Iowa.

He was a member of the Church of Jesus Christ of Latter Day Saints for many years, and died in the faith. A few moments before his death he told those around him that he was very happy, and wanted to die. He said: "I know that my Redeemer liveth; and he will raise me up from the dead at the last day, and I shall reign with him in his kingdom. Weep not for me. I have suffered longer than three score years and ten, but I soon shall suffer no more forever. Tell my brethren that I died in the faith of the gospel. Tell them to be faithful a little while longer, and that it will not be long until they shall hear the voice of their Master, saying, Come ye blessed of my Father, inherit the

kingdom prepared for you from the foundation of the world. They that sleep in Jesus will God bring with him. The dead in Christ shall rise first. Blessed are the meek, for they shall inherit the earth.—Farewell, wife and children, brethren and friends, may God help you to live so that you may have a part in the first resurrection, of eternal life, over which the second death has no power. We shall soon meet again."

Written by H. A. BERRY.

SALT LAKE CITY, U. T.,
April 23, 1870.

Bro. Joseph:

They set fire to the house of Bro. Philips at Hennifer, last week; discovered in time to put out the fire. The week before, they broke a chair over the head of Bro. Metcalf, at Cache Valley. Please let their light shine in the *Herald*, that the honest in Utah may see the force of the arguments used to maintain their faith by their own party. Bro. Silver, of the Godbe party, has had his windows, both in his store and private house broken.

Yours in Christ,
E. C. BRAND.

BIRMINGHAM, England,
March, 17, 1870.

Bro. Joseph:

I write you thinking you would like to hear how the work is progressing in this part of the Lord's vineyard. I am thankful to say it is improving considerably, so far as the saints are concerned.—We are having some good meetings, and the Lord is making manifest his Spirit among us, and promising to multiply blessings upon our heads if we will but be faithful and energetic before him, and keep his commandments; which by the help of his Holy Spirit we will endeavor to do.—The work is not only reviving in Birmingham, but from what I hear, in other parts also; in London, Wales, Staffordshire, and

wherever our worthy brethren Briggs and Ells, who have just left us, have sown the good seed. I must here say a word in their behalf. We feel to thank them for the untiring labor they bestowed upon us.

THOMAS TAYLOR.

Extracts from Letters.

Br. Geo. Thomas, of Atchison, Kansas, writes:—"We are getting along very well here. Since the last report we have baptized ten, and we expect to baptize a few more soon. Our branch contains thirty-one at the present time. We have the privilege of preaching in a school house about seven miles from Atchison."

Br. A. W. Moffatt, of Nine Eagles, Decatur Co., Iowa, March 28th, writes:—"Decatur District is in a better condition so far as unity among the saints is concerned, than it has been. Several new places have opened for preaching."

Br. L. B. Scott, of Willmington, Will Co., Ill., April 3rd, writes:—"I was residing in Indiana last spring when the conference was held at Coldwater, Mich., and was holding meetings in company with Bro. Prettyman. Continued holding meetings till autumn, then moved to Will Co., Ill. I was called to go back to Indiana.—I had the privilege of baptizing three good honest souls. Started from home the 3rd of February, and arrived in Stark Co., Ind., on the 5th. Commenced meetings on the 6th of April. On the 13th baptized Br. John W. Beavlehammer, and Sr. Almada D. Beavlehammer; and on the 17th Br. Peter Shanks, for which let God be praised. I was gone from home eighteen days, held fifteen or sixteen meetings."

Br. Henry Goodcell, Jr., of San Bernardino, Cal., March 29th, writes:—"I write a few lines to inform you of the progress

of the work in this region. Br. James W. Gillen arrived here on the 14th of December last, and left for the Pacific Slope Conference yesterday morning.

On the 1st of March a discussion or debate took place between Br. Gillen and an 'elder' of the Campbellite church, named B. F. Standifer, and continued five evenings. Br. Gillen was the victor, and most of the people saw it. On March 20th Br. Gillen baptized seventeen; on the 21st, sixteen; on the 24th, eleven; on the 27th, four; making in all forty-eight new members; and many more are deeply interested."

Br. D. H. Smith writes from Nauvoo, Ill., May 1st, as follows:—"We opened the campaign to-day, quite a meeting; every one well pleased, so far as I can judge."

Br. J. S. Lee, of Starfield, Clinton Co., Mo., April 15th, writes:—"I have just returned from Tinney's Grove. I went down in company with Br. R. A. Marchant, to hold a two days' meeting. There is a change in the presidency of the branch since it was organized. J. W. Johnson resigned, and Br. Elbert W. Cato was chosen to fill the vacancy. There has been five added to the branch since our last conference by baptism, and ten by letter, making a total of twenty-three members."

A Kentucky farmer recommends that wool-raisers pasture their sheep with cattle as an effectual preventive of ravages by dogs. He has followed this practice for many years, and has never lost a single member of the flock by dogs or wolves, while his neighbors have been constant sufferers. The sheep when attacked by dogs, run directly to the cattle for protection, and the latter soon, rid the field of their persecutors.

The triumphs of truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their highest lustre from the number of saved, not of the slain.

Conferences.

Pacific Slope Mission Conference.

Conference convened April 6, 1870, by choosing Elder Thomas Dungan as President; Elder J. W. Gillen and Elder D. P. Young as Vice Presidents; Peter Canavan as Clerk.

Elder Thomas Dungan addressed the congregation, exhorting all to depend on God for assistance on the present occasion.

Call for elders' reports:—

Elder J. W. Gillen: Since last conference labored in Dry Creek, baptized one; labored in Petaluma District, baptized three; from there went to San Bernardino, but on account of the small pox raging, could not get a congregation. After the epidemic abated, obtained a hearing. Held a discussion with a reverend of the day, after which Elder Gillen baptized fifty-three, five of which were rebaptisms. Baptized in all since last conference, fifty-seven. Is willing to continue in the field.

Elder J. C. Clapp: Circumstances compelled him to go out of his district. He labored in Br. G. Adams' district, and baptized three. Labored in his own field since that time. Is willing to continue in the field.

Elder G. Adams: Visited San Luis Obispo and, in company with Br. Joseph Outhouse, labored there, and met some opposition. Returned home and labored in Salinas City and Santa Cruz, with what result time will tell. The work in the vicinity of Watsonville is not in a very flattering condition.

Elder G. Adams stated that Sr. Luntzforth wished to unite with the church on her former baptism.

Elder Hiram Falk: Went forward, according to his appointment, to Sacramento and Marysville. Labored about Marysville and baptized ten. More inquiring. The Lord is doing his own work. Organized a branch of the church, called Butte Creek Branch. D. M. Williams, president.

Elder D. Crawley: Has labored every Sabbath; this being the only time he had to devote, aside from the cares of his family. The Lord has blessed his labors. There is great excitement in his section of country. Has baptized three, and believes many more will embrace the truth. Distributed tracts; these have done more good in preaching than himself.

Elder Peter Canavan: Has not been

able to frame a report on account of some of the branches neglecting to send in their report to this Conference.

The following elders also reported:—Harvey Green, James Mercer, R. R. Dana, G. P. Slayton, Earl Marshall, D. S. Mills, D. P. Young, and Joseph Brown.

Priest F. C. Waranky has done all he could in preaching to those who would hear. Desires to be sent on a mission.

Resolved, That we sustain Br. Joseph Outhouse in his labors.

Adjourned to meet at 2 p. m.

AFTERNOON SESSION.

Met pursuant to adjournment.

More elders arriving, the following elders reported: G. Oman, Josiah Butterfield, Joel Edmonds, Richard Amer and David Phillips.

NEVADA DISTRICT.—Virginia City: 13 members, including 2 elders; 3 children blessed. Peter B. Cain, pres.; Levi Atkinson, clerk.

Carson City: 27 members, including 4 elders, 1 teacher; 4 received by vote; 2 removed; 4 residence unknown; 1 died. Thomas Millard, pres.; Wm. A. Penrod, clerk.

Genoa: 15 members, 2 elders, 1 priest, 1 teacher; 2 baptized. A. B. Johns, pres.; J. Walker, clerk.

Mottville: 14 members, 4 elders, 1 priest.

Franktown: 25 members, 4 elders, 1 priest, 1 teacher, 1 deacon; 1 received by letter; 2 removed; 1 residence unknown; 3 baptized since last report. Stephen Woods, pres. and clerk.

Empire: 7 members, 3 elders; 1 received by vote; 1 died; 3 baptized. R. A. Winn, pres.; Wm. Baxter, clerk.

UTAH TERRITORY.—Salt Lake City: 74 members, 11 elders, 1 priest, 2 teachers, 2 deacons; 35 baptized; 1 received by letter; 8 removed; 8 scattered; 4 children blessed. Jesse Broadbent, pres.; Matthew Twells, clerk.

Henifer Branch, (Weber), 47 members.

OREGON DISTRICT.—No report.

SAN BERNARDINO DISTRICT.—No report.

Watsonville: 42 members, 4 elders, 1 priest, 1 teacher; 3 baptized since last report.

BRANCH REPORTS.—Alameda Creek: 61 members, 1 of the seventy, 8 elders, 1 priest, 2 teachers, 1 deacon; 3 baptized; 1 received by letter; 5 removed. Earl Marshall, pres.; Peter Canavan, clerk.

Stockton: 50 members, 4 elders, 3 priests, 2 teachers, 1 deacon; 12 scattered; 2 added by baptism; 2 by letter. Richard Amer, pres.; Henry P. Robbins, clerk.

Petaluma: 38 members, 3 elders, 1 priest, 1 deacon; 3 baptized; 1 disfellowshipped; 4 cut off. Jacob Adamson, pres. and clerk.

San Francisco: 34 members, 7 elders, 2 priests, 3 deacons; 6 baptized; 5 received; 1 ordained priest. John Roberts, pres.; Wm. Hart, clerk.

Sacramento: 48 members, 7 elders, 3 priests, 1 deacon; 1 child blessed. Aaron Garlick, pres.; Isaac Richardson, clerk.

Centreville: (verbal report by Elder D. Crawley): 18 members, 2 elders, 1 priest, 1 teacher.

Approximate report of San Bernardino Branch by Elder J. W. Gillen: (verbal): 270 members, 11 elders; 48 added since last conference.

Humbolt: as last reported.

Mont Diablo: 15 members, 2 elders; 2 baptized since last report. Thomas R. Davis pres.; Henry V. Moore, clerk.

Members of the priesthood present: 1 high priest, 1 of the seventy, 20 elders, 5 priests, 1 deacon.

Resolved, That we receive Sr. Luntzforth on her former baptism.

Child blessed: Andrew Holland, son of A. H. and Annie Anderson, blessed by Elders J. W. Gillen and Thos. Dungan.

Adjourned, to meet at 7 in the evening.

EVENING SESSION.

Preaching by Elder Richard Amer, from Matt. vi. 33. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Followed by Elder Crawley.

MORNING SESSION, APRIL 7.

Elder John Roberts, Elder Cornelius Bagnall, and Priest John R. Cook reported.

On a call for those elders who were ready to take missions from this Conference, the following responded: Elders H. Falk, H. Green, and J. C. Clapp. Those who were willing to devote their time as circumstances may permit, were Elders C. Bagnall, G. Oman, J. Edmonds, D. Crawley, G. Adams, J. Butterfield, J. Mercer, R. Amer, R. R. Dana, E. Marshall, J. Roberts, G. P. Slayton; Priests F. C. Waranky, N. Stam, J. R. Cook.

Resolved, That we appoint Brs. T. J. Andrews and Wm. Hopkins to act as agents for the First United Order of Enoch, to solicit stock and do business in the name of the company in California.

AFTERNOON SESSION.

Branch reports.—Butte Creek: 22 members, 3 elders, 1 priest. D. M. Williams, pres.

Oroville: 16 members, 1 elder; 1 marriage. Levi Thomas, pres.

Resolved, That Elder Glaud Rodger continue to labor in Humboldt county.

That Elder J. W. Gillen return to San Bernardino, and labor for a short time; also take a mission some time during the summer.

That Elder H. Green be continued in the presidency of the San Francisco District.

That Elder J. C. Clapp labor in the Petaluma District, with permission to visit Los Angeles.

That as Elder H. Falk is desirous of returning east, this Conference recommend him as a faithful and zealous laborer in the cause of Christ; and that we appreciate his labors in California for the last six years.

That Elder George Adams be continued in charge of the Watsonville District, and labor as his circumstances may permit.

That Elder D. S. Mills labor in the San Francisco District as his circumstances may permit.

That Elder D. Crawley be sustained in the section of country in which he resides.

That Elder Jacob Adamson continue to take the lead of affairs in his immediate vicinity, subject to higher authorities.

That Elder Cornelius Bagnall be continued in his present field of labor.

That traveling elders take one of the lesser priesthood with them, if opportunity offers, to aid them in their several missions.

That all elders belonging to the Pacific Slope mission report themselves, either in person or by letter, to the Semi-Annual conference of the Pacific Slope mission, of October 6, 1870, and give an account of their labors.

EVENING SESSION.—Preaching by Elder J. W. Gillen. Subject, the gospel.

MORNING SESSION, APRIL 9.

Resolved, That this Conference request the elders who have not taken missions to labor to the extent of their ability, subject to the direction of the president of their district.

The following preamble and resolution were on motion adopted:

WHEREAS we deem it necessary, in the absence of Brs. W. W. Blair and A. H. Smith, Presidents of this mission, to choose some one to preside in their absence, until other appointment be made by the General Conference; therefore, be it

Resolved, That Elder T. Dungan preside over the Pacific Slope Mission of the C. of J. C. of L. D. S., until the arrival of those appointed by the General Conference.

That we sustain Elder G. W. Sparks as President of the San Bernardino District.

That we sustain Elder E. Penrod as President of the Nevada District.

That we sustain Br. Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints.

That we sustain Br. Wm. Marks as Counsellor to President Joseph Smith.

That we sustain Israel L. Rogers as Bishop of the Church of Jesus Christ of Latter Day Saints.

That we sustain the Quorum of the Twelve.

That we sustain all the other quorums in righteousness.

That we sustain Br. T. J. Andrews as Book Agent.

That we sustain Peter Canavan as Recorder of the Pacific Slope Mission.

Remainder of the session devoted to testimony.

AFTERNOON SESSION.—*Resolved*, That we withdraw the hand of fellowship from Elder Wm. Hall.

Administration of the healing ordinance.

Resolved, That Br. F. C. Waranky be permitted, and is recommended by this Conference, to labor as his circumstances may permit.

Children blessed.—Sarah, daughter of D. and Sarah Crawley; Jesse, son of John and Annie Young; Eli, son of Harvey and Amelia Elmer; Frederick, son of D. S. and Sarah Mills. Elders Thos. Dungan, J. W. Gillen and D. P. Young officiating.

Confirmations.—Geo. W. Harlen, Isaac L. Baker, Abraham K. P. Baker, Erastus B. Walker; Elders Thos. Dungan, D. P. Young, and J. C. Clapp officiating.

Sacrament and testimony.

EVENING SESSION.—Preaching by Elder J. C. Clapp.

MORNING SESSION, APRIL 9.

Resolved, That Br. Marcus W. Lowell take charge of affairs in Calistoga and vicinity.

Prayer and testimony.

AFTERNOON SESSION.—*Confirmations:*—Sarah M. Bastian, Mary Jane Holmes, Mary Louisa Holmes, Phoebe Cornelia Holmes, Sarah Irene Holmes, Hannah Ellen Holmes; Elders Dungan, Gillen, Green, Young, Clapp and Falk officiating. After confirmation the meeting was opened for prayer and testimony.

Resolved, That we tender a vote of thanks to the brethren, sisters and friends of this place for their kindness in administering to the wants of those coming to Conference.

That we adjourn to meet again on the 6th day of October, 1870, at Stockton.

Minutes read and approved.

CARSON CITY Conference met at 10 a. m., March 12, 1870. E. Penrod presiding; J. Hawkins, clerk. Opened by singing and prayer. The time was occupied by prayer and testimony.

In the afternoon the following branches reported:

Virginia City: Organized Oct. 10, 1869, by E. Penrod, consisting of 7 members, including 2 elders; 6 received by baptism; 3 children blessed; total 13. Peter B. Cain, pres.; Levi Atkinson, clerk.

Carson City: 27 members, including 4 elders, 1 teacher; 4 received by vote; 20 removed; 4 residence unknown; 1 died. Thos. Millard, pres.; W. A. Penrod, clerk.

Mottville: 14 members, including 4 elders, 1 priest; 3 removed by letter; 2 baptized. D. R. Jones, pres.; J. Hawkins, clerk.

Genoa: Organized Dec. 5, 1869, by E. Penrod. 15 members, including 2 elders, 1 priest, 1 teacher; 2 baptized. A. B. Johns, pres.; John Walker, clerk.

Franktown: 25 members, including 4 elders, 1 priest, 1 teacher, 1 deacon; 1 received by letter; 2 removed; 1 residence unknown; 3 baptized. Stephen Woods, pres. and clerk.

Empire: 7 members, including 3 elders; 1 received by vote; 1 died; 3 baptized. R. A. Winn, pres.; Wm. Baxter, clerk.

Elders' reports.—P. B. Cain, P. J. Farrar, D. K. Winter, T. Millard, S. Woods, J. F. Clingback, E. T. Williams, R. A. Winn, E. Cassity, E. Penrod, J. Hawkins, D. E. Jones. Priests W. C. Sides, J. Bowden, E. Trimmer; Teacher Wm. A. Penrod, and Deacon A. E. Carlsen also reported.

Representation present: 12 elders, 3 priests, 1 teacher, 1 deacon.

Licences were issued to the following elders: Geo. Smith, John Twaddle, S. Woods, P. J. Farrar, A. B. Johns, E. Cassity, J. Hawkins, D. I. Jones, E. T. Williams, J. F. Clingback, E. Penrod, D. K. Winters, T. Millard, D. Davis, Levi Atkinson, R. A. Winn. Licenses were also issued to Priests E. Trimmer, Wm. C. Sides, J. Bowden; Teacher Wm. A. Penrod, and Deacon A. Carlsen.

In the evening Levi Atkinson was ordained an elder, by S. Woods, D. K. Winters and E. T. Williams.

Resolved, That we sustain Br. Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints. Also all the

spiritual authorities of the church in righteousness.

That we sustain Br. E. Penrod as President of this District, by our faith and prayers.

Missions being called, the following brethren offered to preach as circumstances would permit. Their fields of labor were assigned as follows: Brs. J. Hawkins and D. R. Jones at Mottville, Fairview, Trimmer's and Newton's Station. S. Woods, P. J. Farrar and Wm. C. Sides, at Mill Station, Truckee Meadows, and all intervening places. T. Millard and D. K. Winters at Carson, Genoa, Mottville and Fairview. Geo. Smith and A. B. Johns at Virginia City, Dayton, Empire, Carson and Genoa. Levi Atkinson and E. T. Williams in Virginia, as time will permit. P. B. Cain and R. A. Winn in Empire and Carson.

Resolved, That Br. E. Penrod labor in all the before mentioned missions as circumstances may require.

Met at 8 o'clock in the morning for prayer meeting. Preaching at 10 o'clock, as per adjournment.

Resolved, That Br. John Hawkins be our authorized agent for collecting all moneys pertaining to this District; and that he give bonds for the faithful discharge of his duties, and that a book be kept in which all accounts with members shall appear, for what purpose and by whom paid, and to whom forwarded.

Resolved, That we believe that the First United Order of Enoch is that in which the saints are to become temporally blessed, and as such, we will sustain it with our faith and means.

That we sustain Brs. A. H. and D. H. Smith in their mission to the Pacific states, and will welcome them in our midst.

Preaching by Brs. Hawkins, Woods, and A. B. Johns.

In the afternoon an excellent spirit prevailed throughout the meeting, and the hearts of the saints were comforted and made glad.

Preaching in the evening by Br. A. B. Johns.

Special Conference met at Br. E. Penrod's, at 2 o'clock, March 26, 1870. Br. E. Penrod chosen president.

Austin Branch reported 25 members, including 2 elders, 1 priest, 1 teacher, 1 deacon. Albert Hawes, pres.; Nathan Caple, clerk.

Br. Hawes reported as an elder of the Austin Branch, organized January 1, 1870, by E. C. Brand. Br. Hawes stated that

he had been laboring to the best of his ability, and some are seeking the truth. They have good congregations, and the work is prospering.

Representation present: 15 elders, 1 priest, 1 teacher.

Br. Albert Hawes volunteered for a mission.

Resolved, That we sustain Br. A. Hawes with our faith, means and prayers, to travel through all the branches, and to hunt up new fields of labor in this District.

Br. E. Penrod resigned his office as Book Agent. Accepted.

Br. J. Hawkins was chosen by vote as Book Agent for this District, and was requested to travel with Br. Hawes, as a co-laborer throughout the District.

Resolved, That the presidents of branches recommend the raising of a fund as oblations to be given on sacrament days, to be controlled by vote of the branch.

That Br. Baxter labor in connection with Brs. Cain and Winn; also, that Br. Cassity labor in Carson and Genoa, with Brs. Millard and Winters.

Adjourned to meet in Carson City, June 11, 1870, at 10 o'clock a. m.

DENNISPORT District Conference was held in Dennisport, Mass., March 12-14, 1870. Elias N. Webster, pres.; John Smith and Walter B. Fiske, clerks.

Minutes of the last conference read and accepted.

Official members present: elders, 9; priests, 4; teachers, 2.

Reports of branches.—Fall River: 51 members, including 4 elders, 3 priests, 1 teacher, 1 deacon; 2 cut off; 1 child blessed; 1 marriage, since last report. John Smith, pres.; John Gilbert, clerk. Sabbath school: average attendance, 23; verses recited from Jan. 1 to March 6, 396; subscribers for *Zion's Hope*, 12. John Gilbert, supt.

Providence: 19 members, including 6 elders, 1 priest, 1 teacher, 1 deacon Wm. Pond, pres., priest and clerk.

Boston: 16 members, including 3 elders, 1 priest, 1 teacher, 1 deacon; 4 cut off, since last reported. George C. Smith, pres.; Edgar Woodward, clerk.

Dennisport: 50 members, including 7 elders, 2 priests, 1 teacher, 1 deacon. Ebenezer Joy, pres.; Shubael S. Howes, clerk.

Voted that our branch reports be the report of this District to the General Conference, April 6, 1870, and that it be

presented by Thomas W. Smith, President of the Eastern Mission.

Elders reports: in person, Albert Cowden, Joshua E. Howes, John Smith, Walter B. Fiske, Elias N. Webster, Loring E. Howes, Nathan Eldredge, Ebenezer Joy, Thomas F. Eldredge; by letter, Jesse W. Nichols, George C. Smith, John Gilbert, Cyriel E. Brown.

Missions continued: Elders A. Cowden and J. E. Howes to Brewster, Mass. Elder W. B. Fiske, to Central Falls, R. I. Elder L. E. Howes, on the waters in this District.

Released from missions: Elder J. W. Nichols, at his own request. Elder E. N. Webster, in consequence of being President of the District. Elder T. F. Eldredge, at his own request. Elder J. Gilbert, in consequence of his time being devoted to the sabbath school.

Missions appointed: Elder T. F. Eldredge to Chatham and Harwich, Mass.

A recommendation voted by the Providence Branch, that Wm. Pond be ordained to the office of an elder was presented. Voted that he be ordained. Preaching by J. Smith and W. Pond.

Preaching in the morning, by Elders W. Fiske and E. N. Webster; and in the afternoon by E. Woodward and J. Smith. Prayer and testimony meeting in the evening, during which Br. W. Pond was ordained an Elder, by Brs. E. N. Webster, A. Cowden, and J. Smith. A child was blessed, and sacrament was administered.

March 14.—Elder W. Pond was appointed to labor under the direction of the President of the District.

Licenses were granted to Elder W. Pond and Priest James Eldredge.

Voted that the licenses of priests, teachers and deacons be renewed, and of the "new series."

Adjourned for testimony meeting. The Lord moved in our midst by his Spirit, and displayed his goodness and power through the gifts of the gospel, and to his name be the praise, Amen. Administration to the sick. Collection for Conference expenses, \$11.08.

Voted that our next conference be held in Fall River, commencing Saturday, July 16, 1870.

The following resolutions were unanimously adopted:

That we sustain Joseph Smith as President and Prophet of the Church of J. C. of L. D. S., and all its spiritual authorities in righteousness; T. W. Smith as President of the Eastern Mission; E. N. Webster as President, and J. Smith as Clerk

of the Massachussets District.

That our thanks are hereby tendered to the saints in Dennisport for their hospitality and kindness in ministering to our wants during Conference.

The President spoke upon the duty of the saints to subscribe for the "Herald" and "Zion's Hope," and thus help to support the Publishing Department, after which the following resolution was passed:

That we believe it to be the duty of the saints in this District to subscribe for the church publications, and to use their influence to obtain subscribers for them.

In the evening there was liberty given to the congregation to select a speaker; and by vote Elder J. Smith was chosen, who preached on the first principles of the gospel.

QUARTERLY Conference held at Willow Creek, Montana, Feb. 26, 27, 1870. John E. Rees, president, M. M. Fox and James Thomas, clerks.

Gallatin branch reports 32 members; including 7 elders, 1 deacon; 2 received by letter, and 1 baptized since last report. John H. Thomas, president and clerk.

Willow Creek branch reports 34 members, including 4 elders, 1 priest, 1 teacher; 1 added by baptism, and 4 by vote. One death. R. C. Moore, president and clerk.

Resolved, That we sustain Br. Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints, and William Marks as his First Counsellor, and all the constituted authorities as far as organized, in all righteousness.

Elders reported:—Alex. Williams, Jas. Bamber, Ezra Depue, Jas. Thomas, John E. Rees, Wm. Powell, R. C. Moore, Melvin Ross, John H. Thomas, and Isaac Ross.

Resolved, That we accept their report.

Resolved, That the elders of this district extend their labors as far as circumstances permit, and according to the direction of the Holy Spirit.

Resolved, That all elders, priests, teachers, and deacons, have their licenses renewed upon handing in their old licenses, and certificates of ordination.

Preaching in the evening by elders Powell and Melvin Ross, followed by the president, John E. Rees.

Adjourned to meet to-morrow at 10 o'clock.

Sunday morning.—Elder Alex. Williams addressed the congregation to the edifying of all present, followed by R. C. Moore, on the fulfilling of prophecy.

In the afternoon the Lord's Supper was

administered by Elders R. C. Moore and John H. Thomas. A fellowship meeting was then held.

In the evening Elder John H. Thomas was called to address the congregation, followed by James Thomas and James Bamber, all bearing testimony of the wonderful works of God, and exhorting the saints to give diligent attention to the strict requirements of the unchangeable God.

Resolved, That we sustain Br. John E. Rees as our district president, and M. M. Fox as clerk, by our faith and prayers.

Adjourned to meet at Gallatin branch, on the last Saturday and Sunday in May, 1870.

DECATUR District Conference was held in Little River Branch, Iowa, March 19, 20, 1870. A. W. Moffatt chosen to preside; George Braby, clerk.

Official members present: high priests, 1; elders, 3; teachers, 2; deacons, 1; Elders Geo. Morey and A. W. Moffatt reported.

Preaching by H. P. George Morey, followed by A. W. Moffatt and Geo. Hall.

On motion H. C. Hall was chosen as District Clerk.

Resolved, That we sustain all the spiritual authorities of the church in righteousness.

Adjourned to the last Saturday in May, 1870.

We clip the following from the Chicago *Tribune* of the 10th inst., "The excess of males over females in the different countries of the world has recently been the subject of investigation. In the United States, in 1850, in a total white population of 19,553,068, there was an excess of 499,786; in a total free colored population of 434,449, there was an excess of 17,047 females over males; and in a total slave population of 3,203,313, there was an excess of 755 males. In 1860, in a total white population of 27,003,314, there was an excess of 735,544 males; in a free colored population of 487,996, there was an excess of 19,996 females; and in a slave population of 3,953,760, an excess of 11,490 males. In New York city, at present, it is asserted that there are 11,000 more males than females, while there are 132,000 more females of a marriageable age than males of that class. In Great Britain, on the other hand, there is an excess of 700,000 females over males; and in France, Austria, Spain, Italy, and Prussia, with a population of 138,000,000, there are 1,074,000 more females than males.

Original Poetry.

A VISION OF LOVE.

My spirit pined upon a land
Made barren by the frown of God.
No shady forest was at hand,
No quiet dell with grassy sod;
But all of verdure that I saw
Was fostered by the hand of art;—
Methought should that hand once withdraw,
How soon the scant life would depart.
A far, unfertile hills upheaving
Their naked outlines to the sight,
Adown their sides, like tears in grieving,
Clear streams flowed from the mountain height.
Those stilly heights that rear their mighty forms
Far in the ambient air, holding their pines
Shrouded in clouds, obscured in dismal storms,
Scarred with the elements, and worn in deep ravines.

My soul seemed like those mountains, hung with grief,
Beclouded with the mists of doubt and care,
Weary with life's fierce storms, and sought relief
In that sure source of help, the voice of prayer.
When silent, as a beam of light
Breaks through the vapors round the light,
Making the mountain's forehead bright,
Through all my being burst a ray,
Sweeping the gathered clouds away
Before its luster, fold on fold;
This scene unto my mind unrolled.

I saw a dark uncertain place,—
A murky stream ran through the same,—
While fluttering on a little space,
A little snow-white insect came,
On feeble wing it wavered near,—
A flying spark, a dancing beam,—
As to anticipate my fear,
It fell into the chilling stream.
Alas! thought I, weak, transient thing,
Thy life is quenched in hopeless death;
Better thou hadst not lived at all,
Than thus to lose thy passing breath.

Suddenly—on the bank I saw,
Divinely tall, a noble form;
His broad, high brow, without a flaw,
His smile was beaming kindly warm.
Around him fell with slumbrous fold
A flowing robe, as clean as snow.
A crown of gems his kingship told,
Trembling with lustrous crystal glow.
He stooped and with a stately hand
Drew the small insect from the wave,
Exclaiming—"He who gave thy life
Hath power that tiny life to save."

I mused awhile upon the deed—
A King, so small a cause to heed!
Then I essayed to learn His name;
He vanished ere He spoke the same.

I stood within a sterile vale, where wandered
No stream to give the faded grasses life,
On the chaotic rocks climbing, I pondered
O'er the mystery with which God's work is rife.
Along the valley came, together banded,
A herd of mountain sheep, weak and forlorn;
With short, quick sobs, their starved forms expanded,
Their coats, their hoofs, were with the sharp rocks worn.
They dug among the stones to find stray grasses,
Gnawing the bark upon an old dead bough;
For there was drouth in all the mountain passes,
And they were famishing with hunger now,

Anon, from out a crevice leaped a stranger,
 A stately mountain ram, with fleece of snow,
 He gave a call, and every weary ranger,
 Straight after him with eagerness did go.
 He led them through precarious, craggy byways,
 Wide valos of saline, ashy barren soil;
 They followed o'er lofty, rifted highways,
 Through devious paths their utmost skill would
 foil.
 They followed to a vale where, softly sleeping,
 A lucid lake in laughing sunshine lay,
 Adown whose banks, the meadows verdant keeping,
 Full many a stream made music on its way.
 Oh! to behold them drink the pleasant water;
 Oh! to behold them grasp the tender grass:
 Wide-spreading oaks were there, affording shelter,
 Reflected in the lakes pellucid glass.
 I turned to see the one who led them thither,
 Change marvelous! it was the noble King!
 Smiling, He passed from sight I knew not whither,
 But much I pondered o'er the gracious thing.

I saw a saint of God dwelling on earth below,
 Displaying in his life much righteous beauty;
 Who diligently sought true principle to know,
 Striving to walk the perfect line of duty.
 Compassed with trials sore, besieged about with hate,
 Because his life in good his kind exceeded.
 And I beheld this King viewing his servant's fate,
 Each grievous wrong, each hurt was duly heeded.
 As you have seen a mountain girt with awful storms,
 Worn with their ceaseless strife, scarred with
 their thunder,
 Rearing with steadfast strength against their wrath
 its storm,

Bearing aloft its brow a mighty wonder,—
 So stood this faithful saint, amid the storms of sin,
 So high in moral altitude and grandeur,
 Though scornful prejudice, and slander pen'd him in,
 Obscured his fame, he only grew the stronger.
 His King smiled on him, gave him strength to stand,
 At last there dawned a day, (oh! tragic story!)
 This saint's foes took his life with cruel wicked
 hands,

The King bent down and bore him to a land of
 glory.
 I saw them pass together from the sin-stained earth,
 And all my being sang with exultation;
 The blessings showered on this saint e'en from his
 birth,
 Were far exceeded by this last salvation.

Yet still methought, He has the dower,
 The riches He can give;
 Well may He save whose mighty power
 Can raise the dead to live.
 He only bends a little way,
 Nor shares the care and pain,
 Were death with pangs the price to pay,
 Would He be gracious then?

Again behold this King,—but softly now,
 A shadow rests upon his glorious brow;
 He lays aside the shining Kingly crown,
 Throwing the scepter of His power down;
 Doffing his snowy robes of majesty,
 Walking with men, clad in humility,
 With hands spread out to heal them; with a mind
 Full of all truth to teach them, gentle, kind,
 Unbending toward evil. O! I thought,
 That He unto such contact should be brought.
 Their vileness and their roughness sore will mar
 His purity and beauty; better far
 Betake him to his high and holy home,
 Where naught impure or evil e'er may come.
 So I besought him; but his face grew bright,
 "For them and you," he said. Oh! piteous sight!

I saw Him bought and sold, and with a kiss betrayed,
 Covered with accusations, borne to die;
 With cruel mockings, and with wrath displayed,
 By those who in their night of death passed by;

Nailed to the cross between two thieves, He gave
 His life in agony our souls to save.
 This proof of love surpassing all before,—
 Close up the vision, I would see no more.

Yet one more scene unto my sight was shown,
 When the sad tragedy on earth was o'er;
 I saw Him high exalted to a throne,
 In majesty, more glorious than before.
 Around Him clothed in purity and light,
 Were myriads of angels, strong and fair;
 Whose homes were temples, whose surpassing high
 Seemed floating tranquilly in thrilling air,
 Through whose wide arcades swept deep melody,
 Rolling afar on vibrant wings of sound
 O'er blooming fields, or tall embowering tree,
 And strange phenomena that girt them round;
 Prismatic rainbows over floods of light,
 Stupendous glories unto man unknown,
 Colors that never shine for mortal sight,
 Delights that only are in glimpses shown,
 Schools where the depths of wisdom's wealth is
 taught,
 Powers our puny minds have never felt,
 Undying works by stainless fingers wrought,
 Beauty that all my being seemed to melt.
 Unlawful were it to unfold the scene
 To eyes impure with love of lower earth;
 The best of all, the never-failing stream
 Of God's great love forever flowing forth,
 Thrilling the whole wide throng with nameless bliss
 Unspeakable in world so low as this.
 My soul unable to behold such glory long
 Awoke, and lo! the vision of God's love was gone!

Miscellaneous.

NOTICE.—All presiding elders of districts
 are hereby requested to send the names
 of elders travelling, and presidents of
 branches in their districts, that their
 names may be enrolled upon the record of
 the Elders' Quorum. Presiding elders of
 branches, and elders whose names are
 already enrolled, will also please send us
 the names of resident elders.

Please don't send any names unless you
 are prepared to vouch for the integrity of
 the persons whose names are sent.

E. BANTA, PRES. OF QUORUM.

R. WARNOCK, Secretary,

Box 50, Plano, Ill.

ERRATUM.—In Br. Josiah Ells' report at
 Annual Conference he is made to say that
 he had large audiences, always. This is
 not correct. He said that the elders in
 Wales had almost always large audiences,
 not that he had them.

MARRIED.

At the residence of the bride's father, in Sandwich, De Kalb Co., Ills., May 10, 1870, by Elder E. Banta, Br. DAVID H. SMITH to Sr. CLARA C. HARTSHORN.

DIED.

At Plano, Ill., May 4th, 1870, of Consumption, Sister LOVINIA DEAM, daughter of Sister Elizabeth Hendrickson by her first husband, Bro. Henry Deam, aged 23 years, 7 months, 29 days.

Our young sister died full in the triumph of the faith. She was baptized a few months previously by Elder Forscutt, whom she sent for when dying, and who at her request, expressed before her death, preached her funeral sermon. She requested him to tell those who had obeyed the gospel to be faithful, and those who had not to do so, for it is true. At her request, "How firm a foundation" was sung over her in her dying hours, and she exclaimed, while a sweet smile rested upon her features, "Oh God! I am going to that happy place where every thing looks nice. Oh, my God! the breath is leaving me. Oh God! take thou me as quick as thou can, 'tis all I ask."

At Glenwood, Mills Co., Iowa, March 21, 1870, of enlargement of the liver, Elder WARREN WALLING, aged 56 years and 4 months.

Br. Walling presided over the Salt Lake City Branch for one year; but emigrated to Iowa in 1869. The faithful man rests from his labors.

In Philadelphia, Pa., March 7, 1870, Elder PHILIP W. EWING, aged 24 years, 5 months, and 14 days.

Some remarks were made by Elder T. W. Smith on the occasion of the funeral. Discourse preached by Elder N. H. Ditterline, on the 20th of March, to a very large and interested congregation. Br. Philip was well known and universally beloved.

Died at her home, in Sonora, Hancock Co., Ill., February 8, 1870, of typhoid pneumonia, CYNTHA A., wife of John H. Lambert, aged 21 years, 7 months, and 15 days.

She died firm in the faith of the Lord Jesus Christ.

At Navarino, N. Y., March 5, 1870, Sr. POLLY A. CUMMINGS, aged 68 years.

In the death of Sr. Cummings, a large circle of relations and friends were called to mourn. Her faith was an active, living principle, carried out in good works, by relieving the wants of the needy, visiting the sick, given to hospitality. Of indomitable perseverance and energy, she would give herself no rest while there was any suffering that she could relieve, or wants that she could supply. Sweet be her rest.

At Atchison, Kan., April 19, 1870, of scarlet fever, EMMA, daughter of David Williams, aged 9 months, and 9 days.

At Nebraska City, Neb., March 30, 1870, of numb palsy, Sr. SARAH WADKINS, aged 57 years, 4 months, 18 days.

At Bertram, Henry Co., Iowa, Sept. 7th, 1869, Br. WILLIAM BERRY, aged 91 years, 6 months, and 15 days.

RECEIPTS

Of ALL monoyes received for Church purposes at Herald Office, between
April 26 to May 9, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid or in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

AGENTS.—(\$2) per J S Patterson; M E Duncan 215—(\$1,50) per C N Brown; J McKenzie 210—(\$2) per G H Hilliard; W Thatcher 218—(\$13) per J Chisnall; \$1 T Wicks, \$1 W France, \$1 J Chisnall, \$1 E Chisnall, \$1 T France, \$1 A France, \$1 J S Patterson, \$1 J Allen, \$1 M A Allen, \$1 T Charles, \$1 T Davies, \$1 A E Davies, \$1 J Robinson sen.—(\$1) per I Cramer; 50c I Cramer 212, 50c A W Bronson 203—(\$9,50) per J Hougas; \$5,50 D Hougas, \$4 T Hougas 226—(\$14,75) per J Foreman; \$1,50 M Bradfield 204, \$1,50 P N Rensimar 204, \$1,50 T Leiz 204, \$1,50 R Can 204, \$1,50 K Frees 204, \$1,50 E Morse 204, \$1,50 W Edgington 204, \$1,50 J Browning 204, \$1,50 M H Seaman 204, 75c E Warburton 206, 50c J Foreman—(\$2,50) per R M Elvin; \$1 P C Peterson 204, \$1,50 T Kemp 204—(\$7,50) per H Church; \$1,50 H Church 200, \$3 N Smith 216, \$3 S I Smith 216—(\$3,50) per J C Clapp; M A Meeder 224—(\$35,50) per J Hawkins; \$20 E Mott, \$5 J Saunders, \$5 D R Jones, \$2,50 M Gilman, \$1,50 E Trimmer, \$1,50 J Hawkins—(\$11,10) per M E Cadamy; \$1,10 M E Cadamy, \$10 Mrs. Horseman—(50c) A White; S E Blakesley—(50c) per A J Cato; W C Kinyon—(\$25) per A White; W Nirks.
\$5 each—E Anderson 222, Mrs L-Smith, W W Jones 216.
\$3,50 each—J Askins 224, W Pendleton 230.
\$3 each—J Mercer 216, H Hart 222, C Vredenburgh 223, H E Crosby.
\$2 each—J X Allen, P Bronson 216, G Erwin 222, L Atkinson, J Lawson 199, C N Brown.

\$1,50 each—W Hartshorn 212, J Gallup 204.

\$1 each—S M Hurd, J E Foster, G Yates 208, W McBurney 208, L Walling 208 R Lyle 206, M Brown 210.

Various sums—20c M Galley, 15c J Johnson, 50c C Mills, 25c J C Foss, 50c A Snider, \$2,55 T Ames, \$7 E Rolland, \$2,05 E McMillen, \$2,50 G N Pilgrim, \$40 M Avondet.

Address of Elders.

Henry A. Stebbins, Box 301, Janesville, Wisconsin.

E. Banta, Sandwich, Ill.

Charles N. Brown, No. 12, Ford St., Providence, R. I.

N. H. Ditterline, No. 1220 Darien St., Philadelphia, Pa.

Josiah Ells, No. 299 Western Avenue, Alleghany City, Pa.

Robt. Warnock, Clerk of Elders' Quorum, Box 50, Plano, Ill., care *Herald* Office.

E. C. Brand, Box 150, Salt Lake City.

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Inspired Translation by Joseph the Martyr.

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Every child in Israel should be supplied with the HOPE. It is designed specially to qualify them for the great future, in which we anticipate their performing so important a part.

THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Reorganized Church of Jesus Christ of Latter Day Saints, and edited by JOSEPH SMITH.

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THE TRUE
LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., JUNE 1, 1870.

No. 11.

MEMORIAL TO CONGRESS

FROM A

*Committee of the Reorganized Church of Jesus
Christ of Latter Day Saints,*

ON THE

CLAIMS AND FAITH OF THE CHURCH.

*To their Excellencies, the President and
Vice-President, and the Hon. Senate and
House of Representatives of the United States,
in Congress Assembled:*

Having learned that counter influences are at work to prevent or thwart the action proposed by Congress to remedy evils existing in the Territory of Utah, and knowing that a claim to be "The Church of Jesus Christ of Latter Day Saints" has been made by a large portion of the inhabitants of Utah Territory, and by other religious bodies than that which your memorialists represent, by whom doctrines are held and practiced which are at variance with the proper usages of civilized nations, and opposed to the law of our common country; and that these doctrines are claimed by those who practice them to be made binding upon them, as Latter Day Saints, by the revelations governing said church, we, your memorialists,

would respectfully call your attention to the following

STATEMENT OF FACTS:

1. The Church of Jesus Christ of Latter Day Saints was organized on the 6th day of April, 1830, and was subsequently represented by its ministry and by the establishment of churches in many of the States, the Canadas, and Europe, under the ecclesiastical presidency of Joseph Smith, until June 27th, 1844, when he and his brother Hyrum were killed at Carthage, Ills.

2. At the time of the organizing of the church, and at all subsequent time prior to the dispersion of its members from Nauvoo, the church was simply an Ecclesiasticism; and, as such, could confer no privileges before the law not contained in the provisions of the law; nor authorize as a tenet that which was forbidden by the law of the State where the church might exist, or in contravention of the constitutional basis on which the church was built,—the word of God.

3. Under the presidency of Joseph Smith, the church became a corporate body, and adopted as a constitution or form of church government and discipline, the Scriptures, the Book of Mormon and Book of Doctrine and Coven-

ants. The Bible and Book of Mormon have ever been the foundation on which the church has rested its faith, and there has been added to them the Book of Doctrine and Covenants, first published in the year 1835, and republished in 1845; the former edition during the presidential term of Joseph Smith, the latter edition under the *regime* of Brigham Young, as "President of the Twelve." This book, the "Book of Doctrine and Covenants," was, on the 17th day of August, 1835, presented to each and all the quorums of officers belonging to the church, separately, and acted upon by them; it was also presented to the Church in General Assembly, and was adopted unanimously. It then became a part of the law of the church, and the church became bound by its provisions, equally as by those of the Bible and Book of Mormon.—The doctrines and law of the church so established must ever remain the basis of its government; the endorsement of them an endorsement of the church, the departure from or denial of them a departure from or denial of the church.

4. We would respectfully urge our conviction that there can be no true Church of Jesus Christ of Latter Day Saints excepting that which is based on the law of the church, and that the observance of the law is not only the contradistinctive feature of the church, but of every individual member thereof. That we may not present an unsupported statement on so important a point, we most respectfully call attention to the following quotations from the Book of Covenants, which we submit as evidence:

Sec. 42, par. 5, (Old Edition Sec. 13.)—*"The Elders, Priests and Teachers of THIS CHURCH shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the FULNESS OF THE GOSPEL, and they shall observe the covenants and church articles to do them, and these shall be their teachings."*

Sec. 42, par. 21, (Old Edition Sec. 13.)

"Every person who belongeth to this Church of Christ shall observe to keep all the commandments and covenants of the church."

5. Having, we trust, set forth sufficiently clearly the binding character of the church, state and national law upon whoever may claim to be "The Church of Jesus Christ of Latter Day Saints," your memorialists would beg permission to refer to the following items of church law found in the Bible, Book of Mormon and Doctrine and Covenants, touching matters in which there is a direct antagonism between the church your memorialists represent and the church in Utah with which the government is at issue, and presenting the actual law on those points which are in disputation;—and more especially upon the duties and privileges of the marriage relation:

BIBLE.

Mal. ii. 14, 15. "Yet, ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one?—Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth."

Matt. xix. 4-6. "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

1 Cor. vii. 2. "Nevertheless, to avoid fornication, let every man have his own wife, and every woman have her own husband."

BOOK OF MORMON.

Jacob ii. 6. "Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man among you have save it be ONE WIFE; and concubines he shall have none."

DOCTRINE AND COVENANTS.

Sec. 42, par. 7, (Old Ed. Sec. 13.) "Thou shalt love thy wife with all thy heart, and

shall cleave unto her and *none else*; and he that looketh upon a woman to lust after her, *shall deny the faith.*"

Sec. 49, par. 3, (Old. Ed. Sec. 65.) "And again, I say unto you, that whose forbid-deth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is *lawful* that he should have *one wife*, and they *twain* shall be one flesh."

6. Again, and to conclude our direct evidence upon this point from the church law, we submit the following extract from the article on marriage, in which the minister officiating is required first to ascertain if there be any legal objections, and on becoming satisfied that there are none, the law thus instructs—"He shall say, calling each by their names: 'You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves **WHOLLY FOR EACH OTHER AND FROM ALL OTHERS during your lives.**' And when they have answered 'Yes,' he shall pronounce them 'husband and wife,' in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him."

7. The claim put forth by the advocates of polygamy that a subsequent revelation authorizes the practice of polygamy, is rendered invalid by the law of the church in Book of Covenants sec. 27, par. 4, (old ed. sec. 51), which reads: "Neither shall anything be appointed unto any of this church *contrary to the church covenants*, for all things must be done in order and by *common consent* in the church."

8. That *polygamy* could not become a tenet of the church while the church existed in the several states of the union, is plainly indicated by a clause of the law governing the church from an early day, which reads: "Let no man break the laws of the land; for he that keepeth the laws of God hath no need to break the laws of the land." Book of Covenants, sec. 58, par. 5, (old ed. sec. 18).

9. In a careful examination of the publications of the gospel church from its earliest existence to the present time, your memorialists have not found one single clause authorizing, justifying, or even permitting polygamy. The New Testament; the Book of Mormon; the Book of Covenants; the standard works of the Latter Day Saints' church; the periodicals of the church, embracing the *Evening and Morning Star*, the *Messenger and Advocate*, the *Gospel Reflector*, the *Nauvoo Neighbor*, the *Times and Seasons*, published in America; and the *Millennial Star*, published in England, are all silent on the question of polygamy, except wherein they refer to it historically, or to condemn either impliedly or directly its practice. The Scriptures are opposed to it, and the works published in the church of Latter Day Saints most unqualifiedly condemn it. Not even the body that now practices and teaches polygamy made any public profession of it till the year 1851, and not officially to the outside world before 1852.

10. Four months before the death of Joseph Smith, and *seven months after polygamists date the receiving of a revelation which they assert came through him, authorizing polygamy*, this same Joseph Smith published in the *Times & Seasons* a notice of the *excommunication of a man* for "*preaching polygamy and other false and corrupt doctrines* in the county of Lapeer, state of Michigan." in the following terse language: "This is to notify him and the church in general that he has been *cut off from the church* for HIS INIQUITY, and he is further notified to appear at the special conference on the 6th of April next to answer to these charges."

(Signed)

JOSEPH SMITH, } *Presidents*
HYRUM SMITH, } *of said Church.*

This expulsion, we submit, could not have taken place had polygamy been made a church tenet *seven months previously.*

11. In addition to this, Mr. John Taylor, now one of the apostles of the polygamic doctrine, in a public discussion held in Boulogne, France, July 11th, 1850, impliedly denied the doctrine of polygamy and condemned it in the following language: "We are accused here of polygamy, and actions *the most indelicate, obscene and disgusting*, such than none but a corrupt and depraved heart could have contrived." (Taylor's Discussion, p. 8.)

12. We, your memorialists, would therefore submit for the consideration of Congress in its action on the Utah question, and in its legislation on the question of the right of Congress to interfere with polygamy as being a part of the faith of the Church of Jesus Christ of Latter Day Saints:—

1st. That the law of the church found in the Bible, the Book of Mormon, and the Book of Covenants, books accepted by the polygamists themselves, expressly *forbids to one man more than one living wife*.

2nd. That the law contained in those books is the constitution of the church; that no law can obtain in the church in contravention thereof, and that therefore the pretended revelation on polygamy is illegal and of no force.

3rd. That in the "Remonstrance" presented to Congress from the polygamists of Utah, dated March 31st, 1870, the non-publication of this pretended revelation till the year 1852 is admitted in the following language:

"Eighteen years ago, and ten years before the passage of the anti-polygamy act of 1862, one of our leading men, Elder Orson Pratt, was expressly deputed and sent to Washington to publish and lecture on the principles of plural marriage as practiced by us. * * * For ten years before the passage of the act of 1862, the principle was widely preached throughout the union and the world, and was universally known and recognized as the principle of our holy faith."

4th. That the plea of polygamy not being at variance with the law of the

land because not expressly in violation of any law on the statute book of the Territory of Utah, is not admissable, for this reason, the polygamic revelation claims to have been given in 1843, when the church as a body was in Illinois, in which state bigamy, or polygamy, was then, as now, *a crime*.

5th. That polygamy, being a crime against the law of the State of Illinois, could not have been authorized by revelation from Him whom polygamists themselves affirm gave the revelation found in Book of Covenants sec. 58, par. 5, (old ed. sec. 18), which declares, "Let no man break the law of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be."

6th. That the pretended revelation on polygamy was not published till 1852, is strong presumptive evidence that it was not in existence; but even if it were, it would still be of no force in the church, as it contravenes revelations previously given to and accepted by the church, and is therefore precluded from becoming a church tenet by that clause of the church law before quoted, which declares, "Neither shall any thing be appointed unto any of this church contrary to the church covenants."

13. It is known throughout the nation, and in many parts of the old world, that there is an influential and rapidly growing organization of Latter Day Saints, separate and distinct from, and in this matter of polygamy, in church polity, and in the relations of the church to the government, entirely dissimilar and opposed to that which the Cullom Bill requires Congress to legislate upon.

14. This organization, known as the "Reorganized Church of Jesus Christ of Latter Day Saints," is now being represented in Conference at Plano, Ill., by delegates and visitors from many of the eastern, southern and western states,

from the Pacific states, the Territories, including Utah, and Great Britain.—Your memorialists are a committee appointed by this Conference, and as such, would respectfully present to their Excellencies, the President and Vice-President of the United States, and to each of the Honorable Members of the Senate and House of Representatives in Congress assembled, our views on the questions herein set forth, and accompany them with an abstract of the Faith of the true Church of Jesus Christ of Latter Day Saints in relation to governments and laws in general as published in 1835 and in 1845, and affirmed by the Reorganized Church at as early a date as 1853 and again in 1864; which faith, as so affirmed, is based upon the Bible, Book of Mormon and Doctrine and Covenants:

FAITH OF THE CHURCH ON GOVERNMENTS
AND LAWS IN GENERAL.

1. We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them, for the good and safety of society.

2. We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

3. We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people, (if a republic), or the will of the sovereign.

4. We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, *unless their religious opinions prompt them to infringe upon the rights and liberties of others*; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; *that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.*

5. We believe that all men are bound

to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that *all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest.* at the same time, however, holding sacred the freedom of conscience.

6. We believe that every man should be honored in his station; rulers and magistrates, as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; *human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man,* and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker.

7. We believe that rulers, states and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their *religious* belief; but we do not believe that they have a right, in justice, to deprive citizens of this privilege, or proscribe them in their opinions, so long as a regard and reverence is shown to the laws—*such religious opinions do not justify sedition nor conspiracy.*

8. We believe that the commission of crime should be punished according to the nature of the offense; that murder, treason, robbery, theft and the breach of the general peace, in all respects, *should be punished according to their criminality and their tendency to evil among men,* by the laws of that government in which the offense is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders, against good laws, to punishment.

9. *We do not believe it just to mingle religious influence with civil government,* whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

10. We believe that all religious societies, have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies, provided that such dealings be for fellowship and good standing; but we do not

believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or put them in jeopardy of either life or limb, neither to inflict any physical punishment upon them—they can only excommunicate them from their society and withdraw from their fellowship.

11. We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted, or the right of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assaults and encroachments of all persons, in times of exigencies, where immediate appeal can not be made to the laws, and relief afforded.

12. We believe it just to preach the gospel to the nations of the earth, and warn the righteous to save themselves from the corruption of the world; but we do not believe it right to interfere with bond-servants, neither preach the gospel to, nor baptize them, contrary to the will and wish of their masters, nor to meddle with, or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men; such interference we believe to be unlawful and unjust, and dangerous to the peace of every government allowing human beings to be held in servitude.

15. We, your memorialists, regret that a necessity exists for the faith of the Reorganized church being presented in contradistinction to that of other churches claiming the same name that we bear; but there is so manifest a tendency to confound the Reorganized church with the polygamic factions, that we deem it but just that we be placed aright upon the record, theologically, socially and morally, as well as politically. We therefore respectfully submit the following

EPITOME OF THE FAITH AND DOCTRINES OF
THE REORGANIZED CHURCH OF JESUS
CHRIST OF LATTER DAY SAINTS.

We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ, all men may be saved, by obedience to the laws and ordinances of the gospel.

We believe that these ordinances are:

1st.—Faith in God and in the Lord Jesus Christ.

2nd.—Repentance.

3rd.—Baptism by immersion, for the remission of sins.

4th.—Laying on of hands for the gift of the Holy Ghost.

5th.—We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years shall have expired.

6th.—We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be called of God, and Ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel, and Administer in the Ordinances thereof.

We believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, helps and governments.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, and all other christian graces.

We believe that Marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman,—except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that to all men there should be accorded the right to worship Almighty God in such a manner as the conscience of each may approve, provided that such worship does not enjoin a disregard of wholesome laws, or lead to an infringement of the rights of others.

16. In some States of the Union,

the church has not been without representatives for the past forty years, or nearly, and in these churches neither the theory nor practice of polygamy has ever obtained. The body which your memorialists represent is mostly composed of churches and members scattered throughout the land from Maine to California and from Florida to Minnesota—all subscribing to the constitution of the church—all opposed to polygamy.

17. In view of the foregoing facts, we, your memorialists, would urge the validity of the claim of the Reorganized church to be *the* Church of Latter Day Saints, and in urging this claim, declare unqualifiedly the faith of the body your memorialists represent that, according to the law of the church given under the presidency of Joseph Smith, no body of people can be properly considered "The Church of Jesus Christ of Latter Day Saints" but that body which recognizes the constitutional provisions of the law under which the church obtained an existence; and as loyalty to the government and a monogamic institution of marriage are absolutely and imperatively demanded by the law of the church, as necessary to govern it in its political and social relations, we do most fully, freely and unreservedly affirm that there is nothing required by the law or polity of the church that can render its members violators of the laws of the land in any of their legal provisions.

18. We, your memorialists, would therefore petition that in the consideration of the questions of polygamy and disloyalty, as affecting a body calling themselves the Church of Jesus Christ of Latter Day Saints, in the Territory of Utah, the crimes of polygamy and disloyalty may not be made to stain the mantle of the pure faith of the Church of Jesus Christ of Latter Day Saints, by such official sanction and legislation of your honorable bodies as shall, in order to legalize the crimes of a few

hundreds of polygamists in Utah, (many of whom we trust will yet abandon their folly), onstamp with infamy and disloyalty the faith of many thousands throughout the United States, whose bold stand in the hour of the nation's trials, whose integrity of purpose and life, whose loyalty is unquestioned,—and whose faith is that of the Reorganized Church of Jesus Christ of Latter Day Saints. And for the peace, prosperity and perpetuity of the Government your memorialists will ever pray.

JOSEPH SMITH,	} <i>Com. on Memorial.</i>
ALEX. H. SMITH,	
MARK H. FORSCUTT,	
WM. W. BLAIR,	
JOSIAH ELLS.	

Presented and read before the Annual General Conference of the Church of Jesus Christ of Latter Day Saints, held at Plano, Ill., on the 11th day of April, 1870, and adopted by said Conference.

JOSEPH SMITH, PREST.	} <i>Clerks.</i>
HENRY STEBBINS,	
WM. H. GARRETT.	

CONDITIONS OF ETERNAL LIFE.

There is no subject fraught with so much importance to mankind as that of eternal life.

Reader, do you understand it? Has it ever been brought home to your mind? Have you ever felt the necessity of obtaining it? Have you ever realized, do you now realize that it is the pearl of greatest price? That in comparison with this, all other things—all other blessings—sink into insignificance,—in fact that everything else is dross without it? That all the blessings of heaven and earth are only so many helps, so many means to prepare us for this desired end?

If you do not realize this, you are ignorant of your true condition—you are ignorant of the purpose of your

existence, and your life is worse than a blank; for you are living in vain. Your highest aim is grovelling and low—your aspirations rise no higher than the things of earth, and your works render you unworthy even of them. You are a slave to ignorance—you are groping in the dark—your pleasures, (if they are worthy of the name of pleasures), leave a blank in your souls, an aching void of blackness unutterable, of pain and unrest, of misery and gloom.

Do you realize that true and lasting joys are not of earth? That they are the gift of God? Have you no hankering desire for something more than these muddled, fleeting earthly joys? Is there not a something in you that reaches out after better things, things more durable, more joyous, more substantial? That something is the immortal spirit, the better part of our existence. It is eternal, and nothing short of eternal things can satisfy its longings and cravings?

You may choke it up with the chaff of this world; yet it reaches out and out after the solid substantials of eternal life; and when the flesh has crucified the spirit and dragged it down to perdition, it will still yearn for the higher and nobler things of God, even though they may be forever beyond its reach; and this will constitute your hell, to know that you have forever cast away the only means of solid happiness—the greatest gift of God,—eternal life. This knowledge will be as a fire that is never quenched—a worm that never dies—a torment that never ends.

Eternal life! How great its heights! How vast its depths! How boundless its extent! It comprehends every real blessing, every lasting joy, every solid pleasure pertaining to heaven and earth. It includes the enjoyment of all good without any mixture of evil. There is no blessing beyond its bounds—there is no joy that is not included in the gift of eternal life. Its bound-

less wealth cannot be told by mortal—it would overtax an angel's tongue.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, * * * but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1-Cor. ii. 9, 10.

Yet God "hath prepared" these things "for them that love him."

Reader, would you learn how to obtain this priceless boon? Are you asking how you can satisfy the cravings of your soul—those longings after a glorious immortality and eternal life? It is written in the unchanging word of God:

"For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have eternal life." John iii. 16.

* Here then is the great condition. God himself has made it. It bears his divine and unchanging seal. It is yea and amen to all who will avail themselves of it, whether Jew or Gentile, black or white, bond or free, "for the same Lord over all is rich unto all that call upon him." Rom. x. 12.

The apostle states the same condition in different words, viz.:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. x. 9, 10.

I am aware that many have mistaken this condition, and have supposed that a confession that Jesus is the Christ was sufficient to secure the priceless treasure. Let us examine the state of things under which Paul uttered the above words. The name of Jesus was very unpopular. His divine claims were treated with contempt, and he had always been ill treated, persecuted, slandered, and dreaded as a foe of the Jews, and as an aspirant for kingly honors. Because of this, those who professed to believe in him were also persecuted, cast out and

trodden under foot of men—yea, hunted to death. It required more than ordinary courage—more than a dead faith in him—more than a mere respect for his name, to enable them to confess with the mouth that the humble Galilean was all he claimed to be. While this confession trembled upon their lips, visions of dungeons, chains, and death, in all the horrors that relentless enemies could clothe it with, loomed up before them, and if their faith had not been of that lively nature to beget an undying love, an unswerving devotion to his cause, they never would have been found confessing his name. If they believed he was the Son of God they would, as a matter of course, believe his teachings. Every word he uttered would be dear to them as their own lives; in fact they would realize that their eternal life depended upon those words, and their obedience thereto.

Here then is the state of those minds who in that day dared to confess the Lord Jesus. They believed him—they obeyed him; and because they did this, they received the Holy Spirit which assured them of these things, and inspired them with courage to confess in the face of earth and hell that Jesus was indeed the Christ. No person can believe from the heart that he is the Son of God, and that God hath raised him from the dead, and not believe all his teachings, when they are made known to them, and surely no sane mind can believe his teachings as the only way that leads to eternal life and not obey them.

Hence we see “that with the heart man believeth unto righteousness,” not only believeth righteousness; but “*believeth unto righteousness,*” “*the righteousness which is of faith,*”—meaning the practice of righteousness, or an obedience to the commands of God.

Noah was “a preacher of righteousness;” but the people would not believe, and in consequence of unbelief, were lost in the universal deluge. Had they

believed *unto righteousness*, or to the obedience of his teachings, they would have been saved. John the Baptist was a preacher of righteousness, and Jesus Christ believed him, and desired to be baptized; but John forbade him; whereupon Jesus said:

“Suffer it to be so now, for *thus* it becometh us to *fulfill all righteousness.*”

Here he manifested his *faith unto righteousness*. Jesus, too, was a preacher of righteousness, declaring that unless we repent of our sins, we should perish; evidently proving that abstract faith, or faith without works, was not sufficient to save us; but that faith, to be effectual, must be accompanied with works of righteousness. He also declared:

“Verily, verily, I say unto thee, Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God.”

This baptism, or birth of water and the Spirit, was another principle of righteousness reduced to practice by himself, as we have seen in his baptism by John the Baptist. He commissioned his disciples to “go into all the world and preach the gospel to every creature,” and he declared:

“He that *believeth and is baptized shall be saved*; but he that believeth not, shall be damned.”

This shows that faith and repentance are not all the principles of righteousness, but these lead on to others, viz., the baptism of water and of the Spirit, without which no man can enter into the kingdom of God. When three thousand souls cried out, on the day of Pentecost, to know what they were to do to be saved, Peter, seeing that they believed the testimony of Jesus, told them to repent and *be baptized for the remission of their sins*. They believed unto righteousness, and received the gift of the Holy Ghost as a witness that they were saved from the consequences of their sins. The eunuch believed unto righteousness, and said, “Here is water; what doth hinder me to be

baptized?" Saul believed unto righteousness, when Ananias said, "Arise, and be baptized, and *wash away thy sins.*" Certain people of Samaria believed unto righteousness, when they "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, and were baptized, both men and women." Cornelius believed unto righteousness, when Peter commanded him "to be baptized in the name of the Lord." The Philipian jailor believed unto righteousness, when he and all his house were baptized. The twelve Ephesians believed unto righteousness, when "they were baptized in the name of the Lord Jesus." The Romans believed unto righteousness, when they were "*buried with Christ in baptism.*" The Colossians also, who were buried with Christ in baptism. In fine, all who followed their Lord and Master in truth, believed unto righteousness, and thus became heirs of eternal life by *being born of water and of the Spirit.* They received the seal of their adoption, which was the earnest of their inheritance, even the Spirit of God, by which they were enabled to read their title clear to eternal life, and to know that God is their Father. Yea, they received this seal, because "they were sanctified and cleansed *with the washing of water by the word.*" Being saved according to his mercy, "by the washing of regeneration," (or the birth of water), "and renewing of the Holy Ghost," or birth of the Spirit.

It is true that works of righteousness alone cannot save us, or there would have been no necessity for Christ's dying for us. It is equally true that we cannot be saved without works of righteousness. If we could, the gospel need not be preached unto man. "If ye love me, keep my commandments." Hence we find that faith and works combine to place us in a condition whereby the blood of Christ can cleanse us from all sin.

From the foregoing, and other passages, we learn that the Holy Spirit is the seal of adoption—the earnest of the inheritance of God's people. It is necessary that we understand how this seal is obtained. Jesus taught his disciples to teach all nations to observe all things that he had commanded them. Hence it is reasonable to infer that they taught nothing, and practiced nothing in their ministry but what he had commanded them. Consequently, when we find them practicing any ordinance in the church, we may rest assured that such ordinance was of divine appointment.

When Philip had preached the word in Samaria, and the people had been baptized in water, the news thereof came to the apostles' ears at Jerusalem, who "sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost. * * * Then laid they their hands on them, and they received the Holy Ghost."

Paul baptized twelve disciples at Ephesus, and "laid his hands upon them and the Holy Ghost came upon them, and they spake with tongues and prophesied." From these two instances we find that the seal, or confirmation of the Holy Spirit, was received by the laying on of hands; but further evidence that this is the order of God, is found in Heb. vi. 1, where Paul enrolls the laying on of hands among the principles of the doctrine of Christ.

It must be understood that there is a difference between receiving the Holy Spirit as the seal of our adoption, and receiving a manifestation of the same to direct our minds to find the way of truth. Undoubtedly, the Holy Spirit had convinced the Samaritans and the people on the day of Pentecost that Jesus was the Christ; but it was not given as the seal of their adoption until they were adopted, as witness the above instances.

The pouring out of the Holy Ghost

upon Cornelius was an exception to the general rule; and was done to convince Peter that the Gentiles, who were accounted by the Jews as unclean, were to receive the gospel of salvation, as well as the Jews. It had that effect. This is the only instance recorded where such a wonderful manifestation was received before baptism; and it is in vain for men to plead that they are entitled to a similar blessing without being born of water, or without the laying on of hands, because Cornelius received it. The purpose for which the exception was made was answered forever; and hence there is no necessity for its repetition.

The order followed by the apostles, viz.: laying on of hands, is the order of God whereby men receive the seal of adoption into the kingdom of God. If you want the seal, you must comply with the requisition. If you neglect this, you fall short of the kingdom of God and eternal life. This is the reward obedience to the gospel brings. This is the "celestial glory"—"the glory of the sun." God rewards every man according to his works. If we obey this celestial law, the gospel, we receive of its glory. The Holy Spirit will be our earnest thereof; but if we obey not this law, we receive no seal, no earnest, and we cannot read our title clear to eternal life.

Reader, have you this seal, this earnest? Can you read your title clear? If not, believe in God, and in Jesus Christ, receiving every word of God, repenting of every sin, that is, forsaking them, and be baptized in water for the remission of your sins, and have hands laid upon you by the servants God has sent, for the baptism of the Holy Ghost, and it shall be the seal of your adoption, the earnest of your inheritance, which God shall give you in the day of rewards. It "shall guide you into all truth." It "shall take the things of God, and shew them unto you." It shall clothe you with power to over-

come all evil. It shall purify your bodies and spirits, blessing you with visions, dreams, prophetic power, faith, knowledge, wisdom, healings, discernment of spirits; it shall quicken your mortal bodies and bring them from the grave, and clothe you with immortality and eternal life. PILGRIM.

CO - OPERATION .

BY W. D. GRIFFITH.

Feeling deeply interested in the efforts which are being made to collect the scattered means and wasting energies of our friends, thus setting free the latent power therein contained, I purpose writing a few thoughts upon the subject. I believe that in concentration, or perhaps more properly co-operation is contained the true principles of success.

Without entering into the moral and religious phases of the subject, I shall proceed to state briefly my views with regard to the object to be attained, and the means by which such end may be reached. It is not the helpless poor, the sick and the afflicted whose interest I purpose to consider. They are, or should be provided for freely out of the stores which God has given us, and through the proper channels in such cases provided. It is the laboring men and women who are able and willing to work, and would scorn to eat the bread of idleness or charity; but who too often suffer for the want of opportunity to apply their skill and industry. In short, what the poor man wants is work, steady, remunerative work; work suited to his taste and capacity, work too in which he may become interested and encouraged with a hope for the future.

Common stock and mutual labor schemes have been tried and failed, as

they ever must until human nature be changed and men forget self.

I am fully persuaded that an arrangement can be made by which capital and labor can be mutually beneficial, and in the meantime elevate the laborer from a mere drudge to an interested party.

Co-operation is the word and co-operation it should be called, nor should it be surrounded by religious details, calculated to inspire extraordinary hopes of divine interposition of Providence, always remembering that to God we are indebted for all the blessings we enjoy, both spiritual and temporal. Let us not forget that to be successful in temporal affairs, our plans must be formed upon a true business basis, conducted on a strictly dollars and cents principle.

Any person entering into the "Order of Enoch" or the plans of the writer, with the expectation of being drifted to the shores of peace and plenty by virtue of his connection with such order, will be doomed to disappointment, and any teachings calculated to inspire such expectations should be avoided, and fanaticism discouraged in all of its forms.

Too much complicity in business transactions is a source of weakness. Every organization should have a specific object to accomplish, and every distinct branch of business should have its organization complete in itself, and be responsible only for its own failures. Thus would be afforded a choice of employment suited to every man's taste and skill; and in the mean time relieve him from any care or responsibility outside of his own particular branch of business. A weaver would prefer to unite with a cotton or woolen company, a moulder with a foundry, a blacksmith with a plow and wagon factory, and so on to the end of the list.

It is not necessary to hazard an experiment; we have only to follow the well-beaten path which has and is

leading others to success. We cite for example the Troy Co-operative Foundry, organized in 1868 with a capital of \$19,500—a theory then, a settled principle now. Article 14 of the by-laws explains somewhat the principles upon which it is based; it reads as follows:

"From the profits of the business of the association, the trustees may declare a dividend not exceeding ten per cent per annum on the capital thereof; after said dividend, if there should remain undivided profits, the trustees may declare and pay a dividend on the labor performed for the benefit of the association, &c."

A dividend of ten per cent on the stock was paid the first year, and thirty per cent more on labor. The second year the dividends on stock and labor amounted to eighty-nine per cent. This year it will be fully one hundred per cent. (See *N. Y. Tribune*, Feb. 2, 1870.)

Mr. Manne, the manager, says that outside of the stock and labor dividends, the laborers earn not less than \$250 a year more than the same men at the same wages would or could earn in any other foundry in Troy, conducted as a private enterprise. The great difference is due to the fact, that the employment is from year to year, not from day to day. Thus every laborer in the Troy Foundry made last year \$250 excess of wages, and \$606 labor dividend, or \$856 more, besides their stock dividend, than they would have made in any other foundry. Mr. Manne argues that the large profit results from the economy of the system, and not from the ordinary employment of the capital. He says;

"Every man of us recognize that it is to his direct individual interest to save all he can, and there is almost no waste at all, not more than one quarter of what there is in other shops."

The co-operative foundry at Somerset, Mass., on the principle of the Troy Foundry, is a financial success. The currying establishment at Malden, Mass., employing one hundred and

twenty-five men, paid in 1868, \$2,290 as dividends on eight months' labor, over and above the fixed day's wages. The Charleston co-operative store, with a capital of \$7,000, is doing a business of \$150,000, under the management of Mr. Geo. H. Spaulding, furnishing food to three hundred and eighty-five stockholders, at cost, besides a handsome per centage on the purchases of nine-hundred non-stockholding customers.

A writer for the *N. Y. Tribune*, for February 9, 1870, closes his remarks on this subject with the following conclusion :

"There is no practical system for the employment of a working man's savings which offers such advantages as the co-operative system, in manufactures, and in purchasing supplies of food. And every industrial and co-operative partnership ought to produce as one of its first results, the successful establishment of a co-operative store. The incredulity of working men as to the advantage of co-operation, cannot be dispelled except by some such financial miracle. To get \$50 or \$100 as the result of such a partnership, will not impress any one mechanic as miraculous, but it will set him to thinking if he finds himself a shareholder in a store, or a bank, with a capital of some thousands of dollars as the result of combined labor."

EQUALITY.

This is a subject that I have thought some one should write upon, but not feeling competent to do the subject justice, I have excused myself; but now make the effort, and do sincerely pray that the good Spirit may guide me aright. I do not believe that any person would rejoice more than I to see equality, but I do not wish to see equality in property *alone*, but equality in labor as well as in property, for the Lord has said that the *Idler* should not eat the bread of the industrious. I am acquainted with some persons who are longing for equality, in property, and who live from hand to mouth, or just as they can. Yet they are idle a great

portion of their time, or what is worse, are spending their time in playing improper games of various kinds, and in foolish talking and jesting, and during winter, are found by the stove roasting their laziness in, while their industrious neighbors are out in the cold at work, and in some instances at work for money to pay for what these idlers have got of them.

I have not drawn a fancy picture, but one that has come under my own observation. I have also observed that if these idlers had been as industrious as their well-to-do neighbors have been, that they might have been well to do, and had not only plenty but to spare. It is generally the drones in the hive that are calling for equality in property. If all the property now belonging to the saints was collected into one place, and an equal distribution made to all the saints, how long would it be before these same drones would be again clamoring for equality? Ah! sir, five years would not elapse until the lazy buzz of the drones' wings would be heard as they would be clamoring for the honey that their mates in the hive had accumulated while they were lazily basking in the warm sun, or enjoying the cool shade, or lying in the hive eating up the labor of others.

Such drones do not often subscribe for the *Herald* or the *Hope*, and if you ask them why they do not, they will very gravely tell you that they are too poor, while at the same time they are spending more money monthly for tobacco and other useless and hurtful *luxuries*, so called, than would pay for *Herald* and *Hope* a year.

Dear brethren and sisters, depend upon it, the time is close at hand when the *drones* that *will* be drones, and will not make a right use of their strength and energies, will be cast out. May God help us one and all to make a right use of our time, strength and energies, is the prayer of

WORKER.

NECESSITY OF ORDER.

According to the revelations of God, and the existence of all organized matter, order is one of the first laws of nature, and is necessary for the well-being and perpetuity of all within the economy of God. Without order all would be confusion, and the designs of God would be frustrated.

Man who is created in the image of his Maker is, of all things that exist on this earth, the most disorderly, hence the necessity of those laws which the God of heaven has revealed through his servants the prophets in all ages of the world, which are designed and adapted to bring every individual back into his presence.

The first account that we have of disorder, originated in the councils of heaven, previous to the organization of this earth, when Lucifer, the son of the morning, rebelled against God, and was cast out with his associates, having power to influence mankind to acts of disorder.

It appears, by examining the Mosaic account, that when God created the heavens and the earth, that order was one of the first great governing laws, and it is very obvious that from that time, the sun, moon, and others of the heavenly bodies, have moved in majestic order, fulfilling the measure of their creation, acting and being acted upon by each other, and showing the power and glory of God.

The reflective mind, in viewing the immensity of creation, its beauty, order and harmony, is led to exclaim, "O God, thy works are wonderful, and in them is seen thy honor, power and glory."

As order is one of the fruits of obedience, and disorder of disobedience, it is necessary that we should feel their effects equally as much as those of the bitter and the sweet. It appears by the sacred records that "Adam fell

that man might be," and the first symptoms of disorder which was manifested upon this earth, originated in the disobedience of our first parents, and has continued upon the earth down to the present time; and such has been the state of society at different periods, that it was necessary for the Lord to destroy whole nations from the face of the earth.

Could Enoch and his noble band have been translated without being obedient to the order of God? Could the patriarchs of old govern their families, commune with the great Jehovah, and receive blessings for themselves and their posterity, without observing order? Could the powerful and almost invincible Roman legions have conquered the then known earth, without the strictest military order? In fine, can any organization, whether religious, political, or military, accomplish its purpose or designs without order?

Order is essential to the vitality of all organizations, and should be cultivated by them for healthy and harmonious action. It has been the design of God, in different ages of the world, to establish a perfect order or system of government, and for this reason, he has endowed men with the Holy Priesthood, and has given them laws whereby they might become sanctified, through obedience; but such have been the influences of wickedness and disorder, that very little has been accomplished.

Well might the prophet Isaiah exclaim, "They have changed the ordinances, and broken the everlasting covenant, therefore a curse devoureth the whole earth." The Lord Jesus Christ, when he was upon the earth, established his kingdom, and the beauty and order of it were enjoyed by many; but in process of time, disorder crept in, as was predicted by the apostles, and eventually it was taken from the earth.

Let us take a view of the age in

which we live, when as the prophet Daniel said the God of heaven would set up a kingdom which should "never be destroyed," and contrast its order with the governments and institutions of the world. In the former, order and harmony are strikingly manifested; in the latter, disorder, confusion, and anarchy are reigning predominant. The time has come when the words of God through the martyred prophet will all be fulfilled:

"And it shall come to pass that I the Lord God will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, to arrange by lot the inheritances of the saints, * * * and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder and their portion shall be appointed among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, he will also fulfill."

And whilst the house of God and nation of Israel will be increasing in order, the house of Satan and nations of the earth who reject God, will be decreasing, until they will be destroyed from the face of the earth like the Nephite nations.

There is not an intelligent individual amongst us, but what can see the necessity of observing the strictest order and decorum in our families, schools, religious assemblies, and in all the ramifications of society, that we may have the approbation of our Heavenly Father, and enjoy his Holy Spirit. It is almost impossible to enjoy the influence and power of the Holy Ghost, which God giveth measureably to all those who obey his commandment, without observing order. We are blessed with the light and order of the gospel; have been endowed with the holy priesthood; with power to administer the holy ordinances of the

gospel; with power to seal and to loose; with power to redeem the world and bring it back to its original beauty and order; and, in fine, with the keys of the celestial kingdom.

The question then arises, Have we that order and power of the gospel necessary to redeem the earth and bring us back into the presence of our Father in heaven? When we come into the house of God to worship from time to time, the house that has been dedicated to the Most High, our actions ought to be in accordance with the will of our our heavenly Father, as revealed through the martyred prophet, "*Let all things be done in order.*"

In conclusion, let us observe order in our families, in our schools, in our religious assemblies, and in all our actions, that we may enjoy the Holy Spirit to enlighten our minds, to give us wisdom and knowledge, and every good gift, that we may be the children of our Father in heaven. ORDER.

NEW THEORY OF EARTHQUAKES.—Owing to the fears caused by recent earthquakes, the following notice was proclaimed with beating of drums by the magistrates in the little town of Jasseburg, in Hungary, on the 23d of August last; "Inasmuch as oaths and blasphemies are the true cause of earthquakes, everybody is forbidden to swear and blaspheme, under penalty of twenty-five stripes and a fine of thirty-five florins." We would suggest a like remedy for our own city.

The above is from the San Francisco *Times* of Monday, just two days before that city met with its awful earthquake visitation. Perhaps the advice in the comments of the *Times* is suggestive of something more serious than ridicule in view of the awful manner in which it has been answered.

Always observe a propriety of behavior, and preserve the conscience clear and void of offence.

Read often and meditate well on the Word of God.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSIS'T EDITOR.

Plano, Ill., June 1, 1870.

OUR REDEEMER.

We learn with regret that there is now and then an elder who believes and teaches, against the doctrine of the immaculate conception of Christ.

The scriptural statement is the accepted faith of the church, and he who teaches to the contrary does not express the voice of the church.

That a man's faith can not be coerced by any human power we are willing to admit; but all well disciplined minds will agree to the principle that he who is a representative of a people, must not present as the doctrine of that people that which he knows is disapproved by them.

It is true that every man has the right to hold personal views and belief upon all subjects connected with time and eternity; but no man has a right, while essaying to represent the faith of a people to present as their doctrine what he knows to be only his own private views, and not held by that people.

To hold that the scriptural relation of the immaculate conception of Jesus is untrue is to accept him as less than Christ. We can have no confidence for our salvation in one simply mortal in his conception and life; for it is not given to man to "redeem his fellow

men, or to give a ransom for his brother." The fact of his immaculate conception is necessary to the validity of his claim as the Son of God, and this claim is essential to the existence and truthfulness of the plan of salvation, the redemption of the body from the grave to honor and glory; destroys Christ's Sonship and the entire gospel fabric fades into the mists of infidelity.

Our confidence in Christ is not dependent upon the antiquity of the doctrine of his Sonship alone; but the tenor of the scriptures both old and new, as well as the revelations of God of modern date seem to bear the declaration that Jesus was "the Christ the Son of God."

If he was the son of Joseph, begotten of the will of the flesh; then every claim to divinity and every argument based thereon for the salvation of the human family is futile, and we have no hope from anything revealed in the Bible.

We believe in the immaculate conception of Christ, and we understand this to be the faith of the Church; and we would hereby advise those who hold licenses to represent the church that they are not authorized to present a doctrine to the people as a part of the faith of the church that is not so recognized.

No elder is at liberty to present his private views, held in antagonism to the body, (if any such there be), as the faith of the church. The terms of the compact are, they shall teach the things which are given in the scriptures, according to the church covenants and commandments. The Spirit

will not lead a man to disregard the church articles; nor will it lead him to teach personal views and speculative theories as the doctrine of the church.

Much of the teaching which has characterized the preaching of some who have attempted to reconcile the genealogy given of Jesus, has been of a vain and intangible kind; and it has been assumed by each, that his way of accounting for any difficulty was the only one which could be successfully maintained. This conclusion is based upon the idea that there could be nothing existing unless its existence was satisfactorily explained. For our own part we are willing to concede that we know of several things which exist as facts or truths, for the existence of which we have no reason to give satisfactory to us or to others. This does not in any wise interfere with their existence.

That Jesus is the Christ may be revealed; but how he is, or how he became the Son of God, may not be within our power to demonstrate satisfactorily to all, however well developed and fortified our theory may seem to be to ourselves. To attempt then to throw doubt upon the scripture relation, upon the hypothesis that he may be more easily proved to be the son of God by human reasoning and philosophy is to us a very doubtful and destructive policy; while we by no means would attempt to stifle or prevent theorizing or reasoning.

THE series of Two Days' meetings in the Northern District of Illinois for the present quarter began at Plano, on

May 21-22. Bro. H. A. Stebbins was chosen to travel and preside in the district, at the late District Conference.

ELDER MARK H. FORSCUTT, of this office, will visit Quincy, Hannibal, St. Louis, Pittsfield, and other places in the early part of June. All having business with the HERALD Office can transact through him.

WE present in this issue, the memorial which was adopted at the late annual conference, and designed to be presented to Congress.

Our reason for not presenting it to the readers of the HERALD sooner, is that we had no official notice that it would be presented to the Senate or House. We have now notice that Senator Trumbull, of Illinois, did on the 5th day of May, present it to the Senate and it was referred to the committee on Territories.

ANSWERS to the question, "Who is the Accuser of the brethren, and when will he be cast down," are sent in and will appear in our next. Care should be taken by those answering such questions to make their meaning plain, for they will be closely scanned.

ADVERTISEMENTS.

We call attention to our advertisement on the last page of this issue, and respectfully request those forwarding money to first consult our list, as it frequently happens that orders are sent

for what we do not have, resulting in disappointment to our patrons, and trouble to the office.

VOICE OF WARNING.

This excellent little treatise is again on hand, bound in four different styles of binding, Full Morocco, Full Muslin, Half Muslin, and Boards. The price is somewhat higher than before; but the quality of binding more than compensates for the increase in price. The additional price on those bound in boards is occasioned by the increased postage, as the material is heavier than before.

DIVINE SERVICE CARDS.

These are designed to be hung in meeting-rooms, school-houses, stores, private or public dwellings, as a *standing advertisement* of the place where and time when Divine Service is held in the several branches. There is a blank space left for place and time of meeting to be written in. We should spare no effort to place our views before the people.

BRANCH FINANCIAL REPORTS.

These are designed to meet a want long felt by the order-loving portion of the church, and are arranged so that each branch can make a faithful exhibit of its receipts and expenditures.

SUNDAY SCHOOL TICKETS.

We are now prepared to furnish Reward Tickets for Prompt Attendance, Good Behavior, and Lessons learned. The latter class is arranged as rewards for one, two, three, or four lessons, as purchasers may desire. A number of our scholars in the "Rising Star" Sunday School, held in Plano, learn from one to eight lessons each week

for recitation the following Sunday, and it is much more convenient for the school to give and for them to preserve one or two tickets than a great number. The "Reward Cards" are designed to redeem tickets with from the children, the Reward cards in return to be redeemed by books, a series of which we hope to be able to publish at no very distant day.

Correspondence.

SAGE TOWN, Illinois,

May 7, 1870.

Bro. Joseph:

For some time I have not had the opportunity of meeting with any of the brethren, or hearing the voice of an elder proclaiming the everlasting gospel. I am living in a community where there is not much knowledge as to the true doctrine of Christ and his ambassadors; and under those circumstances I feel zealously affected to communicate to all the saints of God my desires to be with them in their meetings, and my willingness to help in my feeble way the cause of Zion, and the great work of restoring the traditioned souls of men from darkness to light. It has not been quite a year since I was led into the light of the everlasting covenant, and was baptized by Elder John Leeka, of the Plum Creek Branch, Fremont County, Iowa; having since returned to this State

I wish to help the cause of Zion, feeling the assurance of the truth of the great preparatory message of the coming of the Lord Jesus Christ. There are times when I in my mind place that bright coming of the Lord at hand, that I, with the presence of his coming in my mind may be able to realize my true condition, and consider whether I will be able to stand in that day without a quaking soul and with a clear

conscience. I have often wondered if all or few of the saints place that great day of the Lord's coming now present before their eyes in their imaginations, and then step into the balances of the blood-stained covenant with the meek and lowly Jesus, and see if there is indeed anything wanting. I for one, must humbly confess that I for once, and divers times, am made to feel my weakness, and to see the clouds of darkness that rise and the fearfulness of falling away into forgetfulness of the coming of the Lord.

J. L. RUST.

CANNON FALLS, Goodhue Co. Minn.,
May 12, 1870.

Bro. Joseph:

The cause here seems in a prospering condition, and there are many earnestly seeking after the faith once delivered to the saints.

Brother Kelly has returned, at which I feel glad, as he can now dissipate the tide of evil reports hatched up by the enemies of the cause against his character, and which I have had to stem since here, that for a time caused the work seemingly to languish in my hands. Satan's minions have outwitted themselves, and now he has returned, contrary to their declarations; the work will receive a double impetus, and the seed I have been scattering the past winter will not be lost.

Oh the joy I have in my labors I can scarce tell! Time and again I have been so overpowered by the Spirit that I felt so happy, it seemed as though it would be a relief for me to give vent to it in a flood of tears. My brethren may deem me weak or foolish, but it is a glorious feeling to me.

I am sorry at having to chronicle the death of Br. D. K. Glycer; but "Blessed are the dead which die in the Lord."

Praying for the prosperity of the work throughout the world, I am yours in the gospel,
R. G. ECCLES.

N. HARMONY, Utah,

February 6, 1870.

Bro. Joseph:

In this region of country the people are very much filled with prejudice, and it takes more Bible, Book of Mormon, and Doctrine and Covenants to convince the professed Latter Day Saints that a mere profession is not all-sufficient—it takes more of the word of God than it did thirty years ago to convince the world.

Joseph the martyr said once in the Kirtland temple, "A man to settle down satisfied with the Bible, Book of Mormon, and Book of Doctrine and Covenants alone, was no better off than the sectarians were with the Bible alone. He said this work commenced with revelations and it must continue with revelations."

Brigham has told us that the prophet Joseph laid out work for twenty years, but that he, Brigham, was neither a prophet nor the son of a prophet.

Joseph said once, "They call me a prophet; but I do not profess to be any more than every preacher in Christendom *should* be, for the testimony of Jesus is the spirit of prophecy, and every man who testifies of Jesus without the spirit of prophecy bears an unreliable witness."

This brings the people to a Holy Ghost religion.—Doctrine and Covenants, sec. 17, par. 7. Old edition (2:7), we read, *And again by way of commandment to the church concerning the manner of baptism:—*

"All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church."

Here God makes the church the judge of the persons to be baptized. I think if the

church had always lived up to this they would never have got into the dilemma they are in, nor have had to bear false witness.

The people here are almost as ignorant about a Holy Ghost religion as the people were in Paul's day's at Ephesus. *They* had not so much as heard that there was any Holy Ghost, *these* have ceased to look for his power.

I am a perfect believer in ancient "Mormonism," but modern Mormonism, or Mormonism as it is now in Utah I am a perfect infidel to.

Moroni says, last chapter of Book of Mormon, "These gifts which are spiritual, never will be done away, even as long as the world shall stand, only according to the unbelief of the children of men."

This was ancient Mormonism, and I am a witness to it, and nothing short of a religion that is accompanied by the spiritual gifts and power of the Holy Ghost will satisfy my hungry starving soul.

Yours in the bonds of the new and everlasting covenant.

JOHN LAWSON.

BUCKLAND, Alamakee Co., Iowa,
May 9, 1870.

Bro. Joseph:

I also respond to the call for the front ranks of which some of my brethren are enlisting, and I wish to share with them in these glorious triumphs. I am with them heart and hand, wishing to be one of Christ's chosen vessels fit for the indwelling of his Holy Spirit.

Knowing that the use of tobacco is a vile and filthy habit, and degrading to good morals, cleanliness, purity, &c., and especially to those professing to be Latter Day Saints, and followers of our meek and lowly Savior, I have discontinued its use. I was a slave to it twenty years, and have been a continual sufferer; for I was aware it was hurting me and destroying my energy and feared its consequences, conse-

quently it is a sin, and knowing it to be a sin, how can I follow Christ without abstaining from its use? You see I have made a sacrifice for Christ, and through the merits of his blood I have severed the shackles that bound me to this cruel monster, and by his merits expect to drive away all sin, that I may be pure in the sight of my Lord and Master. I feel to praise the Lord for the strength he has given me to overcome this vile habit. I realize that his grace is sufficient for all things. I am determined to fight on in this good fight of faith until I exchange the cross for a crown. May the Lord help us all to continue steadfast in the faith.

GEO. E. ROSS.

SODA SPRINGS, Idaho,

April 7, 1870.

Bro. Joseph:

I have read a great deal about the scanty means that you have to work with, and also of the cry for help to push on the good work; but there was nothing that touched my heart on that score, until I read a letter from Elder Charles Derry, wherein he says that, there is no excuse for the not helping the good work along in some way or other, and again he says that there is a great many that will offer up an excuse, by saying that they are too poor, when they will spend from two to three dollars per month for tobacco and other unnecessary articles, which not only destroy the mind but destroy the health, the appetite and the strength of the persons that allow themselves to become slaves thereto. I said it touched my heart when I read those words; you may ask why that should have any more effect than any other on the subject? Well I will tell you the reason, it was this. I was baptized on the 26th of December last, and was one of his Satanic majesty's best friends in the way of using the weed they call tobacco, and it struck me that I might do some good if I would quit using it for

it had cost me from eighteen to twenty-five dollars per year. I resolved to do so; but it has been a terrible task for me to give it up. Thank God, I have conquered at last.

These were my resolutions.

Resolved, That as long as I live, with the help of God, without which I can do nothing, I will never take another chew or smoke of tobacco.

Resolved, That the money I save thereby, shall be sent to help the good work.

Therefore I send two dollars this month with the promise of the same amount every month.

CHARLES R. KEELER.

HENNEFERVILLE, Utah,

April 23, 1870.

Bro. Joseph:

Please forward to me 200 blank notices for preaching, for which you will find enclosed one dollar. Brother Joseph we have added five more by baptism this week, making 52 baptized in this little village since Br. Brand came in January last. We understand that Brother Blair is coming to see us again, also Br. Alexander; we shall be proud to have them come. A great work will be done here; all that we need is some good faithful preachers. May God bless you in your labors, and all associated with you, is the prayer of your brother in the gospel of Christ.

JOSEPH E. FOSTER.

MOINGONA, Boone Co., Iowa,

May 3, 1870.

Bro. Joseph:

The word is being set forth in this part of the country, and we are getting the attention of the people. There was an attack made upon our doctrine here, last Sunday, by a Methodist preacher, and I replied to it at night, and gave general satisfaction. I have been holding meetings all winter, and baptized one. There are others that soon will obey the gospel.

Your brother in Christ,

WM. MCBURNEY.

ECHO CITY, Utah,

May 7, 1870.

Bro. Joseph:

And still they come. On Sunday I baptized three in Ogden, and the next day six more, one the second woman of an influential man here. His first wife is with us and I would baptize her, but for the words in D. & C., sec. 111, par. 4. The man is raving mad, and of course he gets no sympathy from his first wife. He has threatened to kick her out of the house, if she reads another tract; (I am out of tracts, we pray for rain). I went yesterday as far as Wasatch, with a company of emigrants. I sent them off in passenger trains at \$31 00. I sent off seventy-five adults, and ten at half price, for which I paid the company \$2480 00, so you see the Lord is causing us "to find favor;" "a sure sign that we are apostates."

Ten baptized again last week in the city by Br. Franklin.

I am full of joy; fresh places are opening for preaching; we have the wedges driven in the log, and she is cracking all over. Your brother in Christ,

E. C. BRAND.

QUASQUETON, Buchanan Co., Iowa.

April 24, 1870.

Bro. Joseph:

If you can send us a good and able man of God, who will stay with us a while, we will take good care of him, and if he has a family we will do for them, and when he leaves, we will provide for his return home.

I have learned of late that there are some Latter Day Saints about fifteen miles from here; if we could have an elder come here and make his home with us, I think we could find many.

If you should send a saint to us, he must come to Winthrop, on the Illinois Central Railroad, west of Dubuque, and enquire for Quasqueton, and when he gets here, he will soon find me.

We have three churches here, orthodox, all trying to convert the world, but can not. Yours in the bonds of peace.

S. M. HURD.

WELLSVILLE, Mo.,
May 7, 1870.

Bro. Joseph:

On the 21st of March I baptized one and confirmed him, and the Lord blessed him with the Holy Spirit under my hands, and he bore a testimony to that effect. The 22nd of March I organized a branch with six members, they chose me to be the president. The name of the branch is Coon Creek branch.

Yours in the gospel,

JOHN T. PHILLIPS.

MARYSVILLE, Marshall Co., Kansas,
May 2, 1870.

Bro. Joseph:

We arrived at this place, ten miles east of Marysville, in safety, the Lord prospering us in every way. We found a beautiful country, quite well watered, and some timber. Mr. Stewart has located land in Washington county, about six miles from the town of Washington, the county seat. The country is settling up very fast, and the droughts not frequent. The more the country is settled, the less droughts.

There are great chances for enterprising people to make money here. We are not troubled much with railroads here, think we shall be before a year rolls round. Thousands of acres of land unsettled yet. Railroad land for five and a half dollars per acre, and Indian reserve land and school land unsettled. Some homesteads can yet be taken. Then again on the opposite side, we have no schools, no meetings, no visitors, only occasionally an Otee Indian or his squaw, or perhaps both.

Our land is twelve miles west of Alexander Landers. We were as a bark lost

upon the ocean until we found him, and we found him a true friend. He went with us and found our land, and also went to the land office and helped us to get it, for which we are very thankful.

We will be glad to hear from any one, we will give them any information concerning Kansas correctly.

MRS. A. STEWART.

JONESPORT, Maine,
April 19, 1870.

Bro. Joseph:

I was baptized March the 11th, 1869, in Grand Manan, by Br. Thomas W. Smith, and soon after I was baptized I came home to Kennebec, where I was living at that time. Brother Smith came there then and preached the gospel, and also here in this place, where I am now living. There has since that time joined the Church of Christ in these two places, sixty-two members; three out of this number have been expelled from the church, leaving now fifty-nine, and very many more who are honest in heart are believing, some ready to obey, and with these are some of Mr. Adams' members who went to Palestine.

I preached to them two Sabbath's ago, and had good liberty; and it was spoken by the Spirit that there should be a branch there. One of his members has died and I am called to go and preach the funeral sermon to-day, but as it rains hard I shall not go until to-morrow. Her word was before she died that she intended to obey the gospel; but it is now too late.

On Thursday evening I shall speak at Jonesboro, as I was commanded by the Lord, and on Saturday at Machiasport to the Adventists. My work is hard here at present; there are many places around here where they want to hear the gospel. O, I wish that there were some other elders here to help me; but Br. Joseph, I shall do the best I can. I am in hopes that Br. Smith will come back here before long to help me.

J. C. FOSS.

Information Wanted.

[The following letter has been received; and if our readers can and will inform Br. Rooke, they will confer a favor upon him.]—Ed.

KANSAS CITY, Mo.,
May 8th, 1870.

Bro. Joseph:

I wish to find out the whereabouts of my parents, James and Mary Ann Rook, who joined the Church in or about the year 1866, or 1867, from the so-called Brighamite church. When last heard from, which was in 1867, they were living in Bellevue Place, Cleveland street, Mile End Road, London, England, where they must have joined the church. The place of meeting was at North street, Sidney street, Mile End Road. If you can tell me anything about them, you will confer a favor, or of any of the family. Samuel H. Rook, and Mary Ann, and Sarah Jane Rook, who as I supposed joined the church also, if in this country, or whether in the old. If you are at any expense, I will refund it to you, if you will let me know the amount.

I also wish to know whether there is any of your meetings held here in Jackson county, Mo., as I have been trying to find out but have not succeeded yet.

I remain your truly

HENRY ROOKE.

[The brethren of Western Missouri would do well to write to or visit Br. Rooke.]—Ed.

PINOAK, Wayne Co., Ill.,
April 29th, 1870.

Bro. Joseph:

Will you please request the saints that if any of them have a piece of poetry beginning as set forth below that they will send the same to the *Herald* office that it may be printed in the *Herald*.

Adieu to honor, wealth and fame,

And ev'ry wordly pleasure;

I'll bid adieu to my good name,

For to obey my Saviour.

MARTIN BROWN.

Conferences.

NORTHERN ILLINOIS Quarterly Conference, held at Marengo, May 14, 15, 1870. Joseph Smith, pres.; Henry A. Stebbins, clerk.

Prayer by the president.

Minutes of last session read and accepted.

The following branches reported:

Mission: 53 members, including 3 elders, 2 priests, 2 teachers, 1 deacon; 1 baptized. Thomas Hougas, pres.

Burlington: 31 members, 3 high priests, 3 elders, 1 teacher, 1 deacon. John C. Gaylord, pres.

Sandwich: 39 members, including 2 apostles, 4 elders. Elijah Banta, pres.

Plano: 105 members, 2 first presidency, 3 high priests, 1 seventy, 14 elders, 2 priests, 3 teachers, 1 deacon; 7 baptized; 8 received by letter; 1 expelled; 1 died; 2 removed by letter. Joseph Smith, pres.

Marengo: 22 members; 1 seventy, 4 elders, 1 priest, 1 deacon. Henry A. Stebbins, pres.

Boone County: 17 members, 1 seventy, 1 elder, 1 teacher. W. F. Randall, pres.

Janesville: 14 members; 2 elders, 1 priest; 1 baptized. Noah Dutton, pres.

Amboy: 63 members; 4 high priests, 1 seventy, 5 elders, 1 priest, 1 teacher, 1 deacon. Jacob Doan, pres.

Lelard: 9 members; 1 elder, 1 priest, 1 teacher. Odin Jacobs, pres.

Fox River: 47 members; 2 apostles, 1 high priest, 4 seventies, 5 elders, 1 priest, 1 teacher, 2 deacons. G. Shadiker, pres.

D. M. Montgomery reported the condition of Burlington Branch. J. D. Bennett reported the Plano Branch. H. A. Stebbins reported the condition of the Marengo Branch. The president reported the organization of the Batavia Branch, with an elder and teacher, but too late to send a report.

Resolved, That two-days' meetings be held in the District during the next quarter.

The president appointed C. H. Jones and J. D. Bennett as committee to appoint times and places of two-days' meetings.

MISSIONS.—C. H. Jones and Henry A. Stebbins reported missions and labors in the District.

Adjourned till 2 p. m.

AFTERNOON SESSION.

WHEREAS; The saints of the Northern Illinois District recognize the necessity of there being one or more active elders traveling in the District continually,

aiding and strengthening the branches, opening new fields of labor and preaching the word; therefore,

Resolved, That we make the effort to sustain such an elder.

The President stated that his other duties were such that he could not attend to the needs of the District, and therefore resigned his position as President of the District.

Resolved, That his resignation be accepted.

A recommendation was presented from the Plano branch that Br. Henry A. Stebbins be chosen to succeed him, and it was,

Resolved, That H. A. Stebbins be appointed as President of the District.

Resolved, That the choosing of a District Clerk be deferred to the next session of the Conference.

Appointments of two-days' meetings:

Plano, May 21-22
 Janesville, May 28-29
 Boone Co., June 4-5
 Marengo, June 11-12
 Burlington, June 18-19
 Sr. Howard's, ... June 25-26
 Amboy, July 2-3
 Mission, July 9-10
 De Kalb, July 16-17
 Fox River, July 23-24
 Wilton, Will Co., August 6-7

Resolved, That the next sitting of this Conference be held at Sandwich, August 13, 14, 1870.

That all the official members of the District be required to report either in person or by letter at the next Quarterly Conference; and at that time have their licenses renewed; and that all persons failing so to do, shall be considered as acting without licenses; and that from all persons found unworthy, or unfaithful in the discharge of their duties, licences shall be withheld.

The recommendation of Br. John Landers, that Br. Nelson Van Fleet be accorded the license of an elder was read and it was

Resolved, That a license be issued to Br. Van Fleet.

In the evening, preaching by the president.

Preaching in the morning by Brs. J. D. Bennett and C. H. Jones; and in the afternoon by the president.

During the intermission, the ordinance of baptism was administered to two persons, by Br. H. A. Stebbins.

In the evening there was a confirmation, prayer, and testimony meeting. The two baptized were confirmed, and the Spirit of

the Lord was with us throughout the meeting, and peace prevailed. The public meetings were well attended, and a growing interest to hear is manifested among the children of men.

Adjourned to meet at Sandwich, Aug. 13th and 14th, 1870. ☉

SOUTHERN NEBRASKA Quarterly District Conference, held at Nebraska City, in Payne's Hall, May 1, 2, 1870. Elder J. W. Waldsmith in the chair.

Preaching by Elder Charles Derry. Subject, "Preach the gospel." His practical illustrations and exemplifications were strong evidences, to give us a correct understanding of our true position. He also warned us against the subterfuges that we will have to meet, and vanquish for the truth's sake.

The president made a few remarks, followed by Br. C. Derry, on the divinity of the Lord's supper. Julius Clown having been baptized, was confirmed by Elders Paul C. Peterson and R. C. Elvin. The eucharist was then administered. We, in the fulness of our hearts, felt that the poet recorded a truth when he penned the following lines:

"The men of grace have found
 Glory begun below;
 Celestial fruit on earthly ground
 From faith and hope may grow."

Preaching in the evening by Elder Charles Derry, from Mark xvi. He set forth the need of the promise of God, continuing as long as there be a sinner to be saved.

MORNING SESSION, MAY 2.

Resolved, That members of other districts present, be allowed a voice in our conference.

That Thos. J. Smith be chosen Clerk *pro tem*.

Remarks by the President, urging a unity of action of the brethren in Conference, and a more thorough prosecution of the work.

Minutes of last Conference read, corrected and adopted.

Br. N. P. Nelson reported, and presented the report of the Nebraska City Branch, as follows:

2 deacons, 3 teachers, 2 priests, 11 elders, 84 lay members; total, 102. Membership last report 107. Removed since last report, 4; died, 1. Present membership, 102. Scattered, 34. Children blessed, 2. Robt. M. Elvin, pres.

Br. James Kemp stated that the Camp

Creek Branch was in about the same condition as last reported.

Report of the Camp Creek Sunday School: scholars, 22; officers, 3. Total membership, 25. Average attendance, 11. Verses recited, 384. Books in library, 30. Some of the scholars are taking great interest in learning verses. Jas. Kemp, superintendent.

Report of the president of the Nebraska City Branch: The most of the saints are faithful, and perform their duty cheerfully for the sustaining of the gospel. A few are giving heed and putting their trust in Spiritualism. The following are the meetings held since last report: preaching, 10; prayer, 19; sacrament, 2; business, 2, branch officers, 1; total number of meetings, 34.

Scandinavian report, by letter from Br. Jas. Thompsen: "held 9 meetings since last conference; seen some of the people in their houses. I desire to be released, as most of the people who come are Swedish, and as we have Swedish brethren let them have the privilege of bearing witness to their countrymen.

Br. James Kemp reported; had preached three times, and established a sabbath school.

Br. Paul C. Peterson, had preached every alternate Sunday with Br. Thompsen, and had had good attendance and thought good had been done.

Br. Elki Jasper had done but little, having to labor to sustain his family.

Br. John Mathers, had preached none publicly, but had done a good deal of private talking; had good desires for the progress of the work.

Br. R. C. Elvin had done his duty, had preached when called upon. His being superintendent of the Sunday school had prevented his preaching as often as he desired. Was still willing to do all he could.

Report of the Nebraska City Sunday school: scholars last report, 50; admitted since, 3; total scholars, 53; officers, 8; total membership, 61. Verses recited, 1381; hymns recited, 2; questions recited, 503; books in library, 167; average attendance, 32. The school is in excellent condition and gives promise of so remaining. R. C. Elvin, supt.

Resolved, That Br. James Thomsen be released from the Scandinavian mission.

Br. J. W. Waldsmith offered his resignation as President of this District. After some discussion, it was

Resolved, That we sustain Br. J. W.

Waldsmith as President of this District.

That Br. R. C. Elvin be sustained as Superintendent of the Nebraska City Sunday school, and be appointed to labor in Nebraska City and vicinity all he can.

That Br. Paul C. Peterson be appointed to labor among the Scandinavians.

That Br. Charles Headland be associated with Br. Paul C. Peterson in his mission to the Scandinavians.

After much discussion, it was

Resolved, That the Camp Creek Branch be disorganized.

Afternoon session opened with prayer by Br. C. Derry.

Resolved, That Isaac F. Jamieson be expelled from the church.

Br. John Jamieson reported by letter, as follows: "Have met with the saints at our usual meetings, during this quarter, every Sabbath, with the exception of two or three Sabbaths."

Br. Jacob F. Jamieson reported; had preached in Peru; did not know what the result would be.

Resolved, That two elders be appointed to labor in the vicinity of the late Camp Creek Branch.

That Brs. James Kemp and John Chapple be appointed that mission.

That the report of names of members in the late Camp Creek Branch not being on the District record, be referred to the District Clerk.

That the District Clerk be authorized to call for the records of the late Camp Creek Branch.

That all missions appointed the elders of the late Camp Creek Branch be discontinued.

That we sustain the resolution passed at last conference, respecting the Elders' Council.

That this Conference request every elder in this District to report, either in person or by letter, at the next District Conference, and that unless a reasonable excuse be given for the non-performance of their duties, the license of such shall be demanded.

That we sustain the First Presidency of the Church, and all the authorities in general, in righteousness.

That we sustain the authorities of the District.

Adjourned to meet August 6, 1870, at 11 a. m.

St. Louis Quarterly District Conference was held in the L. D. S. meeting house, over Mound Market, Broadway, St. Louis,

March 12, 13, 1870. Wm. H. Hazzledine, presiding; Chas. Hall and Geo. Hicklin, clerks.

Minutes of last Conference were read and approved.

REPORTS OF SUB-DISTRICTS.

No. 1.—This sub-district reports two conferences, held as follows: The first in the Dry Fork Branch, on the 25th and 26th of December, 1869; and reported 3 branches, numbering in total 93 members, including 7 elders, 3 priests, 6 teachers, 3 deacons. One branch not reported. The priesthood are alive in the work. Elder Thos. P. Green resigned his office as president of the sub-district, and Elder N. A. Morris was duly elected to fill the vacancy. Adjourned to meet again in the vicinity of Brush Creek Branch, on the first Saturday in March, 1870, at 1 o'clock p. m. Thos. P. Green, pres.—The second, in the Brush Creek Branch, Wayne Co., Ill., March 5, 6, 1870, and reported 4 branches, numbering 100 members, including 8 elders, 6 priests, 5 teachers, and 4 deacons. One branch not reported. The priesthood are still alive to their duties. Elders Thos. P. Green and Geo. H. Hilliard have organized a branch in White Co., Ill., known as the Millshole Branch. Adjourned to meet again at the Milliner School House, in the vicinity of Father Green's, on the first Saturday in June, at 1 o'clock. N. A. Morris, pres.

No. 2.—This Conference held its session in the Tollgate School House, West Belleville, on the 26th and 27th of February, 1870, and reported 6 branches, (1 not reported), total numerical strength, 103, including 1 high priest, 16 elders, 9 priests, 5 teachers, and 2 deacons. Total priesthood, 33; lay members, 70. Increase since last reported: by baptism, 5; by letter, 4. Decrease: cut off, 1. One Sunday school, numbering 22 scholars; average attendance, 18; books in library, 120. A. L. Tucker, superintendent. Adjourned to meet again at Alma Mines Branch, St. Clair Co., Ill., on the 28th and 29th of May next. Joseph E. Retts, pres.

No. 3.—This Conference met in the Starfield Branch, Clinton, Co., Mo., Feb. 26th and 27th, 1870, and reported 6 branches, numbering in total, 110 members, including 32 elders, 2 priests, 3 teachers, and 4 deacons; 1 baptized since last reported; 10 received by letter. Two branches not reported. Sub-district in a lively condition. The following was adopted: "*Resolved*, That this Conference petition the St. Louis Conference that sub-

district No 3 be released from that District, and be set off in a district by itself, and that a committee of three be appointed to draw up said petition, Wm. Summerfield, A. J. Blodgett, and Wm. Huscroft act as such committee."

"PETITION.

"STARFIELD BRANCH, Clinton Co., Mo.,
"February 26, 1870.

"According to the resolution passed by the conference assembled of sub-district No. 3, of Feb. 26, 1870. We the committee of said conference petition the Conference at St. Louis at its next session in March, 1870, to be released as a sub-district."

"WM. SUMMERFIELD, }
"A. J. BLODGETT, } *Committee.*"
"W. S. HUSCROFT, }

"Petition approved.

"WM. SUMMERFIELD, *Pres.*,
"A. J. BLODGETT, *Clerk.*"

No. 6.—This Conference convened in the Whearso Branch, Osage Co., Mo, Feb. 27, 28, 1870, and reported 1 branch numbering 15 members, including 4 elders; 1 child blessed. Adjourned to the latter part of May, time and place to be made known by the president. James F. Wilson, pres.

St. Louis Branch—statistical report:—Aggregate last report, 238. Increase by baptism, 2; by vote, 1; total, 3. Decrease by removal, 2; death, 2; expulsion, 2; total, 6. Officers reduced to lay members, 8. Ordinations, 5. High priests, 1; elders, 13; priests, 4; teachers, 6; deacons, 3; total 27. Lay members, 208; aggregate, 235. 1 child blessed, 1 died, 1 marriage solemnized. Wm. Anderson, pres.

ZION'S HOPE SUNDAY SCHOOL.

St. Louis, Feb. 27, 1870.

Quarterly report of Zion's Hope Sunday School: No. of scholars, 150; died during quarter, 1; number of teachers, 12; average number of visitors during the quarter for each Sunday, 3.

TREASURER'S REPORT.

Cash on hand at commencement of quarter, \$10,45; received during quarter, \$38,65—total \$49,10. Paid out, \$45,65. Balance on hand, \$3,45.

TRUSTEES' REPORT.

Property as follows: 1 cabinet organ, 1 book case, 405 books. J. X. Allen, Geo. Thorpe and Wm. Ashton, trustees. Geo. Bellamy, supt. Wm. Ashton, sec'y.

Aurora Branch of St Louis reports 7 members, including 4 elders. Chas. Hall, pres.

Gravois: 51 members, including 1 high priest, 3 elders, 1 priest, 2 teachers, 1 deacon; 4 scattered. Last report, 61; removals, 9; died, 1. Sunday school as last reported. 1 marriage; 1 child blessed. Freewill offering, \$5,35; emigration fund, \$4,75. Wm. H. Hazzledine, pres.

Dry Hill: 28 members, including 5 elders; 2 scattered; 1 child blessed; average attendance at Sunday school, 14. Wm. Gittings, pres.

The following elders reported: J. X. Allen, Wm. Smith, Jas. Anderson, J. T. Phillips, J. Sutton, C. Hall.

EMIGRATION FUND.

Rec'd from Caseyville Branch,	\$1,20
“ “ Geo. Hicklin,	1,00
“ “ West Bellville Branch, . . .	1,00
“ “ Gravois as above,	4,75
Total,	\$7,95

AUDITORS' REPORT of Bishop Jas. Anderson's Account with St. Louis District Conference, from Sept. 6, 1869 to March 12, 1870:

On hand last report, \$ 0,80
 Received since, 37,30

Total, \$38,40

Paid out to missions, \$16,30
 “ “ for licenses, 4,05

Total, \$20,35

Balance on hand, \$18,05

GEO. BELLAMY, } Auditors.
 CHAS. HALL, }

Committee on Press Fund reported:

Apr. 12, 1869, p'd Joseph Smith, \$250,00
 June 22, 1869, “ “ “ 95,00
 Cash now on hand, 85,00

Making a total of. \$280,00

Committee continued, and money ordered to be forwarded to *Herald* office.

Resolved, That Elder Geo. Bellamy be released from office of Conference Book Agent, as there appears to be no necessity for such office.

That the petition of sub-district No. 3 be forwarded to the General Conference of the Church to be held in Plano, Kendall Co., Ill., for the action of that body.

Officers present: high priests, 2; seventies, 1; elders, 17; priests, 5; teachers, 5.

Resolved, That the presidents of branches collect funds and purchase from Br. Geo. Bellamy as many copies of the New Translation as they can, and offer them for sale in their branches.

All the spiritual authorities of the

church were sustained; W. H. Hazzledine as President, and James Anderson as Bishop of the St. Louis Conference.

Adjourned to the second Sunday and Monday in June next.

MAINE AND NOVA SCOTIA Quarterly District Conference was held at Bucksharbor, S. Brooksville, Hancock Co., Maine, March 25th, 26th, and 27th, 1870.

Br. George W. Eaton, pres., Mace R. Cousins, clerk.

Preaching by the president.

Minutes of last conference were read and approved.

Officers present: 6 elders; 1 priest; 1 teacher.

Elders reports were heard.

Branch reports,—Bear Isle, 16 members, including 3 elders; 1 priest; 1 teacher; 1 dismissed by letter. Jonathan H. Eaton, pres.

Little Deer Isle, 24 members, including 3 elders; 1 priest; 1 teacher; 1 deacon; 1 dismissed by letter; 3 cut off; 1 died. Otis E. Eaton, pres.

Green's Landing, 35 members, including 2 elders; 1 priest; 1 teacher; 2 children blessed. Thos. Ames, pres.

Brooksville, 23 members, including 3 elders; 1 priest; 1 teacher; 1 deacon; 1 received by letter; 1 cut off; 2 baptized. J. J. Billings, pres.

Resolved, That the district be divided, and the dividing line be Cherry Field, Me. That east of the dividing line be called the Eastern and Nova Scotia District Conference, and that the Eastern conference commence June 17th, 1870, and last three days.

That west of the dividing line be called the Western Conference.

Resolved, That this Conference extend a vote of thanks to Elder Thos. W. Smith, for his faithful labors while with us in this district.

Resolved, That G. W. Eaton retain his office as president of this district.

Resolved, That we have a district clerk. Mace R. Cousins was chosen as said clerk. March 27th.

Resolved, That George W. Cousins, Asa Carter, (elders), receive licenses from this Conference.

Preaching by Elder Thomas Ames.

Two baptized at noon and confirmed at the evening session. Preaching by G. W. Eaton. In the evening a prayer and testimony meeting.

Adjourned to meet at Little Deer Isle, July 1st, 2nd, and 3rd, 1870, at 5 p. m.

CONECHU COUNTY, Alabama, Sub-District Quarterly Conference met in the Lone Star Branch, April 3, 1870. Called to order by Br. Scoggin. Upon motion, Br. West was chosen to preside. J. M. Booker, clerk.

The audience was addressed by Br. West, followed by Br. Scoggin.

In the afternoon the following branches reported:

Lone Star: 82 members, 3 elders, 3 priests, 3 teachers, 2 deacons; 6 unknown scattered members. R. Scoggin, pres.; J. M. Booker, clerk.

North Star: 9 members, 1 elder, 1 deacon; 4 cut off. Frank Vickery, pres.

Officers present: 3 elders, 1 priest, 2 teachers.

Report of elders: Br. Scoggin has been laboring in Conechu and Butler counties, Ala., and East Scaba and adjoining counties, Florida

A prayer meeting was held at 7 p. m., and the saints made to rejoice by manifestation of the Spirit.

Sabbath school called and opened by Br. Scoggin. President formed classes and heard recitations of twenty-three scholars, then dismissed.

Preaching by Br. Scoggin.

A prayer meeting was held, and the sacrament administered. The meeting was then given to the saints, and they made to rejoice.

Resolved, That Br. Jeff Hawkins be ordained to the office of teacher.

That this Conference uphold and sustain Br. Joseph Smith and all the authorities, by our faith and prayers.

Adjourned to meet on the first Saturday and Sunday in July, 1870.

Address of Elders.

Andrew Larsen, Echo City, U. T.

Joseph Foreman, Salt Lake City,

Elder Nicholas, Malad City, I. T.

William Worwood, Nephi, U. T.

Henry A. Stebbins, Box 301, Janesville, Wisconsin.

E. Banta, Sandwich, Ill.

Charles N. Brown, No. 12, Ford St., Providence, R. I.

N. H. Ditterline, No. 1220 Darien St., Philadelphia, Pa.

Josiah Ells, No. 299 Western Avenue, Alleghany City, Pa.

Robt. Warnock, Clerk of Elders' Quorum, Box 50, Plano, Ill., care *Herald* Office.

E. C. Brand, Box 150, Salt Lake City.

Original Poetry.

ON THE DEATH OF EDDIE HELPREY.

BY E. MERCER.

Sweet child, thy stay on earth was short;
Just long enough to show
How sweet a flower that blooms on earth,
In paradise can grow.

Methinks I see th' angelic host
Leave the bright world above,
Come down to earth on pinions bright
To take thee home, my love.

And 'mid that heavenly host there's one
Too young to be alone,
But with the bright-robed throng he comes
To take a brother home.

At rest, dear child, in heaven above,
From pain and sorrow free—
'Twas hard, indeed, to give thee up,
But yet 'twas best for thee.

Methinks I see thy little form,
As o'er those plains you glide;
Where angel bands together roam,
And "brother" by thy side.

And in your little hands, methinks,
I see your bright harps strung,
And hear your music, sweeter far
Than ever mortals sung.

One grave your little bodies hold,
One stone shall mark the spot;
Your little angel forms on earth
Shall never be forgot.

The Bunch of Rags.

Everybody liked Tom Hall, and everybody was sorry for him. It was sad to see such a fine young man the victim of drunkenness, and Tom had fallen into the mocker's power unwittingly it seems.

A new dram shop had been opened close to the foundry at which he worked, and he along with others was in the habit of going in for a glass of ale. When the cold weather set in, he took something stronger, and he imagined that it agreed with his spirits.

Time went on, and his liking for strong drink increased and grew stronger, until at all hours, he might be seen staggering out of the "Rainbow," dizzy, stupefied with the poison of the intoxicating cup.

Tom's was a bad case, for he belonged to a respectable family, and he had been religiously trained; and until he had been drawn into a snare, he was an affectionate son and brother; and friends counselled and ministers preached, and every means was tried to reclaim him, but all efforts seemed to be lost. Tom was bound hard and fast in the invisible chains of the mocker. His family mourned him as lost, and many a silent tear his sister let fall on his tattered garments, as she sat patching and darning them.

Tom was infatuated, all agreed; but for all that he was a favorite, from the mansion to the meanest hut in Arlie; and some good people prayed for poor Tom Hall.

"Ah these rents will not darn again," sighed Jennie, as she turned over Tom's ragged raiment. In Tom's better days he had pride, and it was such a sad change when he didn't care who saw him "out at the elbows."

But somehow Jennie could not find it in her heart to abandon the brother she still loved; and so Tom's tattered habiliments were taken up again and made the most of.

"Kindness may win him back," said Jennie; and when he came home at the worst he was met with words of peace, if in sorrow.

Just as the trees were beginning to bud with the promise of spring. Tom came home looking thoughtful. He was sober after a long run.

In the last rays of the setting sun his sister was trying to cover some darns. Tom sat down beside her, and silently watched the patient fingers for some time.

"That's tiresome work, Jennie," he said.

His sister held up her seam before him.

"Why, that's a bunch of rags," laughed Tom.

"Yes, Tom; and a bunch of rags would be the best sign-board a publican could hang across his door," said Jennie, sadly. Tom made no reply; he looked at the rags in silence.

Next day Tom went back to his work and continued so for two or three weeks. He looked at the 'Rainbow', but didn't go in.

"Hallo! what's up with Tom Hall?" wondered Sinclair, as he filled up a glass with Tom's favorite whiskey for another customer at the counter.

Sinclair was not the only one that was astonished at the change.

Every day Tom went to his work; every

night he came home sober; and after a time he appeared in the church on the Sabbath. Then people began to think that Tom was in earnest and meant to reform.

"The angel's come at last," whispered Florence, and a bright drop fell on Dick's golden hair.

"Had Tom Hall really become teetotaler," wondered Sinclair, when a whole month had passed without a visit to the 'Rainbow,'"

"Well, it seemed so, for nothing stronger than water had passed his lips in the shape of drink since the night his sister had shown him the bunch of rags."

"I'll have a talk with Tom and learn how he got off the scent, though," Sinclair resolved.

An opportunity came sooner than he expected.

In the beginning of the summer a terrific thunder storm passed over Arlie, and among the general devastation, the "Rainbow's" sign-board was shattered to atoms.

Tom happened to be passing the "Rainbow" next morning, and stopped to take a glance up at the old mark.

"Fine work here," remarked Mr Sinclair, who was standing in his door; "the storm's done for us, and I'll have to get a new sign-board,"

"Is it so bad as that?" said Tom.

"Yes, the 'Rainbow' is in shivers," said Mr. Sinclair.

"Then you'll want a new sign-board?" said Tom.

"Of course, isn't that what I'm telling you?"

"Is it to be the Rainbow" again?" asked Tom.

"I suppose so," answered Mr. Sinclair, "unless you can give us a new idea, Tom," continued he, laughingly.

"I think I can," said Tom; "but I must go home first."

"Don't forget, though," said Mr. Sinclair. "You're a stranger now-a-days, by-the-bye, Tom."

"I won't be long," cried Tom, and with a brisk step he walked down the street.

"Halloa, Tom, what's your hurry?" cried a friend, as Tom came up against a corner.

"Oh, Sinclair's sign-board was destroyed last night, and I'm going to present him with a new one," answered Tom, with a "smile" that was diametrically opposed to his old principles.

"Oh, ho, that's it," resumed his old friend; "but perhaps it would be as we'l

for Arlie if the 'Rainbow' was never up again."

Tom was out of hearing.

A better sign than the "Rainbow" Mr. Sinclair did not expect to get; he was only joking with Tom Hall, and he raised his eyebrows when Tom made his appearance with a bundle under his arm, and requested him to look at the new sign-board.

"I didn't think you would catch me up; but step in Tom, and let's see your idea."

Tom gravely untied his bundle and held up a bunch of rags before the publican's astonished eyes.

"What do you mean, Tom?" asked Mr. Sinclair, feeling confident that Tom had lost his senses.

"Ask yourself, sir, if a 'Bunch of Rags' is not the best sign a publican can hang across his door?" and his lip quivered.

"Was it that bunch of rags that made you a teetotaller, Tom?" said Mr. Sinclair, more confused than he liked to own.

"It was through God's means, I think, Sir," said Tom, "and perhaps poor wretches, seeing there the end of drink, may bless you for that sign-board."

Tom walked away to his work, and Mr. Sinclair went back to his counter, but all day the bunch of rags troubled him. He was a kind-hearted man, and believed himself a Christian, and he did not want to be considered the cause of misery and rags.

To a man of his disposition it was painful in the extreme; he couldn't help feeling angry when the poor, shivering, ragged wretches came in and laid down the price of a glass. When he lifted their money he felt as if he was stealing their means.

It was a busy day; and every new comer was more deplorably wretched than the last served. He was thankful when night came.

The last customer was a woman literally hanging in tatters. A little infant sat on her arm. It was crying with the cold. It lifted the rag that covered its naked limbs, and looked piteously at him.

"Go home and put clothes on your poor child," said Mr. Sinclair, flinging back the money that the poor woman laid down.

"I have nothing but rags," said the woman.

"Tom is right," said Mr. Sinclair as he locked his door—"the end of drink is misery and rags, and the man who has a

taste for that sort of thing may put his name on the new sign-board."

That same summer Mr. Sinclair went into the tea trade, in which he made a handsome fortune. Tom Hall is now a famous engineer.

Miscellaneous.

Michigan June Conference.

Persons wishing to attend the Michigan June conference, will find conveyance from Decatur, Van Buren Co., on the following days and hours:

Friday, June 3rd, 9:57 a. m., from west.

" " 3:47 p. m., " east.

Saturday, June 4, 9:57 a. m., " west.

Conference to be held six miles north west of Decatur, and near the residence of H. C. Smith.

North Star Branch.

Agreeably to the action of the North Star branch of the C. of J. C. of L. D. S., I am authorized to say through the *Herald*, that all members belonging to said branch are hereby notified to report themselves as such, either by letter or otherwise, giving their place of residence; in order that we may know where our members are, and that our branch reports may be more complete.

Agreeably to said act, all names must be given in before the last Saturday in August, 1870. I am furthermore authorized to say that all members who do not report themselves (sickness and death excepted) will not be considered members of said branch. All letters to be addressed

D. P. HARTWELL,
Council Bluffs, Iowa.

Correction.

The new branch organized in Missouri, under the presidency of J. W. Johnson, was erroneously reported as Dog Walk Branch. We wondered at the time why such a name had been given to it, and are pleased to learn from its presiding officer that the name should be Waconda instead of Dog Walk.

The brethren there would like the assistance of Br. Summerfield, or any of the good brethren, to preach the word for them occasionally.

Northern Illinois District.

The President of the Northern Illinois District would hereby notify the branches, that by direction of the Spirit, he is to labor for the present in Janesville Wis., and vicinity, which will prevent him from attending many of the two-days' meetings, and he would request that the elders in the District make an earnest effort to attend, and sustain those meetings. My address will be Box 301, Janesville, Wis.

H. A. STEBBINS.

Kewanee District.

All the presiding Elders of branches composing the Kewanee District, are hereby requested to be present at the quarterly conference to be held on the 3rd, 4th, and 5th of June next, at Buffalo Prairie, as there will be business of great local importance to transact, also Brother Sheen, of Jackson Branch is hereby invited to attend.

J. S. PATTERSON, PRES.

MARRIED.

At the city of Fall River, Mass., on the 31st day of January, 1870, at the residence of the bride's father, by ELDER CYRIEL E. BROWN ELDER JOHN GILBERT to SR. ELIZABETH MAKEE, both of Fall River.

DIED.

At Quincy, Michigan, March 19th, 1870, ISAAC FREEMAN, aged 73 years, 12 days.

At Oroville, Butte Co., Cal., on the 25th of March, 1870, of nervous congestion of the heart, Br. LEVI THOMAS, aged 59 years, 8 months and 2 days.

Vermont and Maine papers please copy.

At Union Lakes, Rice Co., Minn., May 7th 1870, Br. DANIEL K. GLYZER, aged 69 years, 8 months, and 8 days.

At Glen Easton, Marshall Co., W. V., April 12th, 1870, Sr. MARGARET GAMES, aged 93 years and 10 months.

She had been confined to her bed for three years, yet the Lord would not take her away, until she obeyed his commandment. She was baptized by Br. G. E. Deuel two or three months ago, and since then she has calmly waited her departure.

At Columbus, Neb., April 19th, 1870, ALMA, son of John and Martha BARROW, aged 3 years.

On Easter Sunday, J. Barrow had a little boy 3 years old burned to death. I learn it was a heart-rending sight. He was literally burned to a cinder. They had just returned from the meeting. The prairie was on fire near the house, and he crawled under the fence, and went to it, and his clothes took fire. His cries were heard in the house; but before

they could find him and get to him, his clothes were all burned. His mother had put a sun-shade on him, and this added to the child's misery.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between

May 9 to May 21, 1870.

In all cases, the amount preceding the name is the amount received at one time for *all purposes*. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be *greater* than the present whole No. of the HERALD, the difference shows the number paid *or in advance*; if *less* than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly received for, please advise us.

AGENTS.—(\$3) per I N White for B Meyers 224—(\$1,50) per S Chambers; 50c B Butterfield, 50c L Seaman, 50c M Chambers, —(50c) per N N Hazleton; W Lee Brown—(\$3,50) per D P Hartwell; \$3 D P Hartwell, 224, 50c Mrs L A Hartwell —(\$1) per H P Brown; for W Baker 208—(\$1,25) per N B Loveland; \$1 N B Loveland, 212, 25c E Oakes—(\$1,75) per S Butler; 50c J Tucker, 50c C Selty, 50c J Bovier, 25c S Butler—(\$1,75) per J E Foster for W L Mitchell 204—(\$3) per J Goodale for J Pursely 225—(\$5,50) per T W Smith; \$1 C Kidgel, \$1 M A Atkinson, \$1 W Grice, \$1 M Grice, 50c E B Gray, \$1 Mrs Crane—(\$1,50) per E N Webster for J Ashdoun—(\$1,50) per J Landers for W Moore 218—(\$18) per A Shaw; \$5 H Stampert, \$4,50 A Shaw, \$2,50 D Williams, \$2 G Thomas, \$2 D Munn, \$2 E J Gurnand—(\$4) per L W Babbitt; \$3,50 J Bower 245, 50c L W Babbitt.

\$3 each—J Doan 224, F Vickery, T Dobson, G Ewings 224.

\$2 each—D M Gamet, E P Hewitt 216, Mrs H C Smith 212, P J Farrar, D S Crawley 213, E Wilmot 214.

\$20 each—E C Brand, W Baker 213, J Hawkins.

\$1,50 each—J Hawley 212, H Rooke 212, J E Harris 212, A Dockery 212, J B Jarvis, A Delap 213, I A Morris 212, W Arnold 212, G Corless, E Elliot 213.

\$1 each—M Nichols 208, D P Congdon 207, J B Chute 208, W Ostrander 213, E

B Smith 208, L Van Buren 200, H Tyler, C E Miller 210.

50c each—M J Borland 204, V Vermilyea. Various sums—30c J Whitehouse, \$5 W Probert 230, 25c R T Nicholas, \$2,40 G E Ross, 35c A Lawrence, \$2,55 J M Leland, \$3,80 R McKenzie 229, \$2,08 J W Nichols 214, \$2,35 J N Loughorough, 25c I J Franklin.

John Adams, being called upon for a contribution for foreign missions, remarked. 'I have nothing to give for this cause, but there are here, in this vicinity, six ministers; not one will preach in the others' pulpit; now I will give as much and more than any one else to civilize these clergymen.'

Wo be unto him that lieth to deceive, because he supposes that another lieth to deceive, for such are not exempt from the justice of God.

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THE TRUE
LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., JUNE 15, 1870.

No. 12.

"I AM WRONG."

BY ELDER E. STAFFORD.

Hear Herald:—It is said that Dr. Adam Clark, the great commentator, made use of the remark, that it was hard for human nature to say three little words, "I am wrong." In this particular we think the Dr. to have been a close observer of human nature.

No doubt he had an example in his own nature, as well as in those with whom he came in contact. We can see the doctor's remarks exemplified in every phase of life—from the prince to the peasant—from the hod-carrier to the cabinet officer—from the low pettifogger of the law, to the legislator of the law. Our carnal natures recoil at the idea of confessing to our fellow-man that we are wrong; yet if done, how much of misery, wretchedness and woe might be avoided; not to ourselves alone, but to others to whom the wrong has been perpetrated; not in an individual capacity alone, but in a national capacity as well.

To follow out the idea, and to show the enormity of the offense, let us illustrate a little by a few examples. Suppose the governments of two nations

get at loggerheads upon some mooted question of national policy, antagonism presupposes error on the one side or the other,—it may exist on both sides.

In the course of their deliberations, arguments are used which convince the reason and judgment of the side in the wrong, of that wrong; but they persist in asserting that they are right, from different incentives;—some for fear it would be a letting down to them in the eyes of other nations—and some for lust of power and dominion still persist in asserting they are right and will not acknowledge their error—their pride causes them to engage in unlawful actions, and war ensues, and who can estimate the loss in blood and treasure, which is the result of not saying those three little words, "we are wrong."

We need not try to portray to the American people the wretchedness, misery, and woe, consequent on war, for they have lately tasted and drank the cup to its bitter dregs. Wives have been made widows—children fatherless—parents childless—sweet-hearts deprived of those to whom they had "plighted their troth"—fond hearts separated for at least this probation—mourning and sorrow, and anguish, have been felt (we might venture to

say) by a majority of the families of the United States, and for what? We are persuaded for the want of the spirit of those three little words, "we are wrong." If those who were in the wrong—striving to evade the supreme law of the land—had through their representatives in the legislative halls, confessed their error, their actions would have corresponded with their language, and unity, peace and harmony would have prevailed, instead of anarchy, division, strife and death, and all the evils attendant upon civil war would have been avoided. How true the language, "open confession is good for the soul," and we might add, to the body too sometimes.

Next to national jars are family jars. Husband and wife become estranged; parents and children; brothers and sisters have their affections alienated, and contention and misrule, disorder and confusion are rampant; where peace, order, and unsullied love ought to dwell. This sorrowful state of things, we believe in a majority of cases, proceeds from the want of saying those three little words, "I am wrong."

In our dealings with our fellow-man in our every day life, how much of sorrow and perplexity might be avoided, and of friendship and esteem secured, by cultivating a meek and contrite spirit, and an immediate confession of wrong, upon perceiving ourselves to be guilty thereof.

Not only in our dealings with the "world" might we avoid all this trouble and anguish of heart by sincere humility and forbearance, but in our dealings with our brethren, not only in temporal, but spiritual things as well. For instance, we will commence with brethren assembled in conference capacity. A question is sprung with regard to a point of law or doctrine. Each side has its own peculiar views respecting it; holds them honorably, and have a right to hold them until convinced of their error, but I am persuaded brethren

that we hold to our darling opinion, (many times), after we are convinced of the truth of our opponent's position; from a pride which gets the mastery of us for the time being, and will not let us say, "I am wrong," and thus precious time is wasted; God's Spirit is withdrawn and darkness ensues, bringing remorse of conscience.

In a branch sometimes, a disruption takes place, jealousies, feuds, animosities, and kindred feelings, engendered from a misunderstanding at first, grow; the evil one has full sway; those who were right in the first place get to be wrong in feeling, and in action toward their brethren and sisters; the secret monitor is at work shewing them their error, but it is hard to say those three little words; by and by, after severe chastening by the Almighty, the words are uttered, "I am wrong," and then reconciliation takes place; but oh! if they could have been said sooner, how much distress of mind, perplexity and darkness might have been avoided.

What is true of a branch as regards confessing wrongs and avoiding the wretchedness consequent, is also true of individual members. Dear brethren and sisters, as well as friends who may read this article, might lengthen it out by many more illustrations transpiring in every day life, but think sufficient has been said to accomplish the purpose had in view, when first the subject was presented to my mind, viz, to portray to all who might chance to read it, the propriety of exercising humility, and to hasten to confess our wrongs one to another, and in endeavoring—as the apostle says—in honor to *prefer one another*, and that we may not have—*always*—"to learn obedience by the things that we suffer." May God help you and me to seek always for a meek and quiet spirit, a humble and contrite heart, and ever cherish the same, that God's Spirit may dwell richly with us as a constant companion, is my humble prayer.

"CONFESSION."

BY ELDER. JAMES C. CRABB.

In the first of May No. of the *Herald*, I find an article with the above caption with which I agree in the main; but I beg leave to differ with Br. "X," wherein he tries to make it appear that re-baptism is not necessary after a member has been "expelled" from the church, that is that he may again be restored to membership in the church, without baptism.

When I first embraced the gospel, I did so from the fact of my reason being convinced by sound, logical reasoning or argument, both from the scriptures and from hearing the word preached; and until this day, unless a principle presents itself to my mind in the same or a like manner, I cannot receive it, therefore "X" will please accept my difference of opinion without offense.

I will repeat a part of his first quotation touching the point.

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Let us notice the condition of the heathen, understanding that Christ used phrases that were familiar with the people in his day.

"Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them." Jer. x. 2.

"The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken." Ps. ix. 15.

Now the above quotations show, firstly, that the heathen had no part nor lot with Israel whatever; and, secondly, that they were not only in an unsafe condition in this life, but are threatened with being sent down to the pit. Again:

"For if ye love only them which love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than

others? Do not even the publicans the same?" Mat. v. 48, 49.

We learn from the above that the publicans also were a class of people entirely outside, and had no connection whatever with the people or church of God.

Now if a member being dealt with according to the laws and commandments of the church, makes him rank with the heathen and the publican, I want to know if the same process that it would take to adopt the heathen and publican into the church and kingdom of God, would not be required of him? Reason teaches me that it would; therefore we will notice the principle by which they were received into membership anciently.

"To reveal his Son in me, that I might preach him among the heathen." Gal. i. 16.

"And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Gal. ii. 9.

"And the scripture, foreseeing that God would justify the heathen through faith." Gal. iii. 8.

We learn from the above,

Firstly, that Paul was commissioned both by Christ and the authorities of the church to preach Christ and him crucified to the heathen, and

Secondly, that the heathen were to be justified "through faith."

Now, does the brother admit that they were received into the church by a mere expression of the mouth that they believed? or, does he believe as I do, that they were adopted through the principles of "faith, repentance, baptism, and the laying on of hands," that their faith might be made "perfect by works?" Again:

"Then came also publicans to be baptized, and said unto him, Master, what shall we do?" Luke iii. 17.

"And all the people who heard him, and the publicans, justified God, being baptized with the baptism of John."—Luke vii. 29.

This shows conclusively that the publicans were received into the church *by baptism*. Now if there is any distinction to be made between the "heathen and publican" and those that *become as such* by being expelled from the church it is, that the last party is required to make a more earnest confession to God, and observe still more closely, every principle of his law, inasmuch as he has sinned against the greater light.

We do not mean to say that the members of the old church are required to be baptized again in order to become members of the Reorganization; for I understand that matter has been settled, at least satisfactorily to my mind. Neither do I mean those who have been expelled by the authority of Brigham, Strang, or any of the so-called leaders, but I mean those who have been expelled by the legally constituted authorities of the church of God, which expulsion has been done in righteousness, otherwise I cannot see where the 18th verse of the same chapter, Mat. xviii., will come in, where it says:

"Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven."

The brother quotes from 1 Cor. v. I view that scripture like this. Paul had heard there was a certain member at Corinth that had been guilty of a gross crime, and that in his (Paul's) zeal he "judged him" (the member) of being unworthy a membership, and therefore recommended that he (the member) be delivered over to Satan; but after due consideration, or otherwise, he came to the conclusion that it was not right to expel a member for that degree of crime, inasmuch as he was guilty of the first offense only, and consequently requested that they should forgive him, inasmuch as he made the proper restitution, which we gather from the reading of the second chapter of 2 Corinthians, as referred to.

Now, whether Paul meant (in case his decision had been put in practice) that the act of delivering over to the buffetings of Satan, was an expulsion from the church, we are not wise enough to say,—but suffice it to say that we know of no other process by which members would become such as to be looked upon as being in the hands of his Satanic majesty, by members of the church, only by expulsion.

In regard to Paul's statement, "That the spirit may be saved in the day of the Lord Jesus," we understand like this: The party alluded to by Paul, if he had not repented, and had truly been delivered over to Satan for the "destruction of the flesh," would have been classed with the persons referred to by Peter, in Acts iii. 19, 20:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, whom ye have crucified, which before was preached unto you."

With this difference, that those referred to by Peter had no promise of membership in the church, (in case they should repent), while the other, referred to by Paul, has the privilege of again coming into the church by a proper restitution being made, and obeying the ordinances referred to above. But in case neither party repents in this life, they have the promise of salvation in the "day of the Lord Jesus," by obedience to the gospel in the spirit world, in connection with those who were disobedient in the days of Noah.

Some are so tender-footed as to use the word "disfellowship," in place of the term "cut off." We are aware that the sense in which the term "cut off" was understood in many instances under the Mosaic dispensation, meant the destruction of the body; but under the gospel dispensation, when we speak of a member being "cut off" from the church, we are understood to mean expulsion, according to the state-

ment of the apostle, where he says, "I would they were even cut off who trouble you;" also, "Wo unto them who are cut off from my church." Doc. and Cov.

The Book of Mormon says, "Their names were blotted out, they were cast out from among the members of the church." See p. 137 and 373, 3d Amer. ed.

The terms above, however, are synonymous; therefore we will notice the term "cut off," and see if we can get at its meaning.

We will say there is a tree in our orchard that needs pruning; we go too and cut off some of its branches; after a careful examination, we think it sufficiently pruned, and think within ourselves that the tree will not only grow better than before, but will bear better fruit, and it certainly will, if it has been pruned in wisdom. Now I want to know if those branches which have been extracted from any part of the tree yet remaining, and if not, in case we conclude that another branch (either of those cut off or from another tree) is necessary, in order to make the tree grow larger or better, what process is necessary to perform the operation? The scientific man would say at once, "graft it in," and if properly done, it will grow as vigorously as before; but if improperly done, it will wither and die. So with the members of the church, if grafted in again, by obedience to the law, well and good; but if contrary to law, his condition is not bettered in the least.

Now that the apostle Paul understood this grafting process, is demonstrated by his writing. In the 11th chapter of Romans, he gives the Roman brethren to understand that they were once Gentiles, and that by obedience to the gospel they became numbered with Israel, and that notwithstanding that God had rejected Israel for a season, he would yet remember them, and graft them in again.

By what process? Again we say, by obedience to the gospel.

The brother's quotation from Rev. ii. 5 does not touch the case, from the fact that we have no history of the expulsion of those members at Ephesus from the church; but they were numbered along with the rest of the branches.

"And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God."—Doc. and Cov. lxxxii. 2.

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness shall not be mentioned." Ezek. xviii. 24.

The above texts plainly show that notwithstanding a person has once been righteous, and turns away from his righteousness, (and if he is expelled he has certainly turned away), he is in no better condition than before he was baptized. Therefore, we argue in order to get rid of those former sins that return, it is necessary for him to be baptized.

To say then that a member in the church that will suffer himself to be overtaken in crime, and the charge sustained against him, then to add insult to injury, by refusing to make the necessary reconciliation; thus compelling the brethren to lift up their hands against him, and yet to say that God has a peculiar favor to bestow upon him above other out-siders, in this, that he bids him come back into the church without first obeying all the ordinances; yea, even more, that he must make restitution to the injured parties, inasmuch as it is in his power so to do, would be to say truly, that God is a respecter of persons.

Such a position is without foundation in scripture and equally void of reason. That the blessings of God may attend that which is spoken and written

agreeable to his will, is the prayer of your co-laborer in Christ.

THE POWER OF SPIRITUALISM VERSUS THE POWER OF GOD.

BY ELDER H. C. BRONSON.

Realizing that modern Spiritualism is a progressive system, and that it is accumulating in numbers by hundreds and thousands, and that it is a refuge for those who do not want to obey the gospel of our Lord Jesus Christ, and receive his power, I feel it my duty, so far as I am able, to show the difference between it and the power of God.

It is a fact well known to all Bible readers, that, in all ages of the world, when God had a people on earth, his power was made manifest through them, and that there was an opposing power working against them. This is the case now, and it assumes the name of Modern Spiritualism. Let us examine the word of God and see if it will bear us out in the assertion.

We assume, we admit, that there is a power made manifest through Modern Spiritualism. I will not say, as do our orthodox friends, that there is no power with them, that it is all a hoax, and that there is no reality in it. I am thoroughly satisfied that Spiritualists are possessed of a miraculous power, such as the power of healing, speaking in tongues, &c. But from what source does it emanate? Is it from God, or is it not?

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”—Isa. viii. 20.

When Moses, the servant of God, was called to lead the children of Israel out of Egypt, the Lord, knowing that Pharaoh would demand a miracle at the hands of Moses and Aaron, commanded that Aaron should throw down

his rod, and promised that it should become a serpent before Pharaoh. They obeyed the command of God, and went unto Pharaoh, and Aaron cast down his rod, and it became a serpent.

“Then Pharaoh also called the wise men, and the *sorcerers*: now these magicians of Egypt, they also did in like manner with their enchantments, for they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.” Exo. vii 9-12.

Now we notice that in this portion of scripture, that there was an opposing power to that of God. It plainly shows to the reader that there were two powers at work, and it is evident they were not both of God; I therefore conclude that the power that was manifested by those men that Pharaoh called on, was of the same nature as that which is now called “Modern Spiritualism;” from the fact that Pharaoh called on the sorcerers and wise men, and Webster tells us that a sorcerer is one that deals with familiar spirits.

All will agree that Modern Spiritualists claim that they also deal with familiar spirits. Our Spiritualist friends refer to the case of the woman of Endor, 1 Sam. xxviii., to prove their position, which clearly proves to me that Spiritualism in *that* day was not of God; for we discover that Saul was once a man blessed of God, and that the Lord often spake to him, but on account of his wickedness and iniquity, the Lord had refused to hear and answer him. Saul therefore sought, and received an answer from another source; namely, by going to the woman of Endor, who claimed to deal with familiar spirits, which was not of God. 1 Sam. xxviii. 7-20.

When Philip went down to Samaria and preached Christ unto them, and the people with one accord gave heed to Philip's teachings, hearing and seeing the miracles which he did, for unclean spirits came out of many, and those afflicted with palsies were healed, and there was great joy in the city.

Now there was a certain man named Simon which before time in the same city used *sorcery*, and bewitched the people of Samaria, giving out that himself was some great one, to whom they all gave heed, from the least to the greatest, saying, "This man is the great power of God."

"And to him they had regard, because that of long time he had bewitched them with *sorceries*. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."

Prior to Philip's preaching Christ to the people of Samaria, Simon bewitched the people with *sorceries*. Now let us remember that *sorcery* is dealing with familiar spirits, which is nothing more or less than Spiritualism.

When the apostles, Peter and John, had come down to Samaria, they prayed for the baptized Samaritans, that they might receive the Holy Ghost, "for as yet it had fallen on none of them." Acts viii. 16. We clearly see that after the people of Samaria had obeyed the gospel as preached by Philip, the Spirit of God came upon them through the laying on of the apostles' hands, and *not until then*. We also understand that it is through the Holy Ghost that the power of God is now, and always was made manifest. But through what power were those miracles done under Simon's administration? Certainly not through the power of God, because the Holy Spirit had not fallen on any of them. Moreover Simon himself was not right in the sight of the Lord, and had to repent of his sins.

As we have said before, there was a power manifested in Samaria before Philip's coming, and after he went and preached to them and they had obeyed the gospel, there was another power made manifest among them, which was the power of God.

The first power which they possessed was *sorcery*, which is no other than Spiritualism. Now if they were in

possession of the power of God, prior to Philip's going there, why did he preach the gospel to them? Was it not because he well knew that that power which they had was not from God? that unless they obeyed the gospel they could not receive the Holy Spirit?

The argument is often used by Modern Spiritualists against our orthodox friends to prove they are not right, that they (the orthodox) have not the gifts. They quote Mark xvi. 17, and say to them, "Where are the signs that should follow the believers?" They then boastingly say, "We have them, and the power is with us."

Now let us examine this a little. We find in the word of God, that the miracles which were performed by the people of God were performed in and through the name of Jesus Christ, and we *know* that in these days there are miracles performed in the name of Jesus Christ, and the power of God is made manifest with the Latter Day Saints. Now I ask you, friend Spiritualist, whoever you may be, with all your boasted power, Do you do these miracles in his name? I have been told that you cannot do a miracle in the name of Christ, and I believe the assertion; for Christ says no man can do a miracle in his name and speak lightly of him.

Now why is it that the saints of God do miracles in the name of Christ, and the Spiritualists *do not and cannot*? This proves to me that the power of Spiritualism is of the Adversary, and therefore cannot be of God. Furthermore I have been informed that frequently, when Spiritualists wish to do a miracle, they have to make the room dark, shut out the light of heaven, or if it be night the lamps are put out, and the room made perfectly dark, else they can do nothing. Now why is this? When the power of God is manifest with the saints, they do not ask for the curtains to be put down, or the lights to be put out, so they may not be seen

of men, but in the light of heaven, lay their hands on the sick and heal them; also cast out devils, and that often in the presence of witnesses. Now why this difference, if both powers are from God? Why is one made manifest in the light, while the other *must* be done in the *dark*? We can clearly see how the power of God is manifested, and any power manifested, or miracles performed in any other way than that laid down by Christ, and the apostles, certainly is of the devil; for there are but the two powers.

When I see men and women, claiming to be followers of Christ, going to this opposing power to be healed, it proves to me at once that *that* individual has no confidence in the God he or she pretends to worship, and have taken the course that Saul did in going to the woman of Endor. I hope that every Latter Day Saint will go to his God for assistance and help, and keep aloof from the works of Satan, who is doing all he can against the work of God. For, as the apostle Paul says, "Whomsoever ye yield yourselves servants to obey, his servants ye are."

LEAVEN.

"A little leaven leaveneth the whole lump." Gal. v. 9.

Our Father who art in heaven, forgive us our trespasses, and remember them against us no more. Is not this the desire of the heart of every saint? Surely it is; for the following language will show conclusively that we are all liable to err.

1. John, 1st chap. and 8th verse, declares:

"If we say we have no sin, we deceive ourselves, and the truth is not in us."

And the 9th verse of the same chap.:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

This will prove us all necessitated to

confess our sins, and if we would obey those holy injunctions, often would our hearts rejoice, knowing our sins were gone before us to judgment. Having said so much, let us now return, and examine, and judge ourselves. (Not our brother or sister). Are we honoring that dear Elder Brother who himself knew no sin, but having compassion on us, resigned his Father's throne and left that bright abode of bliss for which we are all seeking, to toil and suffer thirty-three years of sorrow, being forsaken of his own, and at last to give his precious life a willing sacrifice for our sins?

"Greater love hath no man than this, that a man lay down his life for his friends." John xv. 13.

And again, 1. John iii. 14, says:

"We know that we have passed from death unto life because we love the brethren. He that loveth not his brother, abideth in death."

Have we passed from death unto life? Do we love the brethren? If so, we have kept one of the commands of Jesus, and it is well that we have kept it. But let us remember that his life was an example of commands.

He also says, Mat. xviii. 11:

"For the Son of man is come to save that which was lost."

Come, brethren, let us see if we love Jesus; he says, "If ye love me, keep my commandments." In Luke xvii. 3, when speaking to the disciples, he said unto them:

"Take heed to yourselves; If thy brother trespass against thee, rebuke him; and if he repent, forgive him."

And when asked by Peter, how often a brother should sin against him, and he forgive? Hear the answer of Jesus, Mat. xviii. 22:

"Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven."

Evidently showing that just as often as our brother or sister repents and asks our forgiveness, we are bound by

the law to grant their petition.

In a revelation given September, 1831, section sixty-four, beginning with the second clause of the second verse:

"There are those who have sought occasion against him without cause; nevertheless he has sinned, but verily I say unto you, I, the Lord, forgiveth sins unto those who confess their sins before me, and ask forgiveness, who have not sinned unto death. My disciples in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened; wherefore, I say unto you, that ye ought to forgive one another, for he that forgiveth not a brother his trespasses, standeth condemned before the Lord; for there remaineth in him the greater sin."

Let us ponder these things carefully, asking ourselves these questions:

Has my brother or my sister ever violated any of the holy laws by which he or she wronged me, or betrayed my confidence? If so, have they not, according to the divine law, with a broken heart and a contrite spirit, because of their transgression, sought to make ample restitution to me privately, or in open church, confessing their faults and praying to be forgiven? And have I not nominally granted their petition? If so, I no longer have any right to treat them as offenders; but to the contrary, if from my heart I will not forgive, how dare I approach my heavenly Master, to ask him to forgive me my debts, which are many?

While we lay hold on our fellow servant for the first offense, and cast him from us as we would the vile adder, were it to obstruct our favorite path which leads to the brook, do we think such a course would be unpleasant were it returned? Methinks a tear would start were I to receive such unkindness, and my earnest prayer is for a better spirit than to add trial or sorrow to the uneven path that erring mortals have to tread.

If I judge falsely, that is one drop of sorrow for the innocent, but *one trans-*

gression for me, and Jesus says:

"Judge not that you be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Mat. vii. 1, 2.

It seems almost unnecessary to adduce any further evidences, at least for the present; but if any should ask for more, let me just refer them to all the teachings of inspiration, and ask them to search their Bible, Book of Mormon, and Book of Doctrine and Covenants, and see if they are not fraught with such lessons of love as will force conviction to their own hearts. For they teach us plainly that if we would serve God, we must deny ourselves many things that the carnal mind would tell us there could be no harm in.

But on the other hand if we yield our members as instruments of unrighteousness, soon, oh! how soon, that gentle spirit will take its exodus from a temple thus unhallowed by the breaking of commandments!

The Apostle James, in his 3d chap., and 6th verse, has said:

"The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body."

Is any one by this time ready to exclaim, "Stop, sister, I fear you are setting yourself up as a judge." "Nay, nay, dear saint; remember that that which the ear hears or the eye sees, yes, and more too, that which the heart feels, for every understanding heart may know its own sincerity, is not judging with unrighteous judgment. Yet while prepared to know our own hearts, let us be very careful that expressions like these never fall from our lips, "They were not sincere;" "They only did it to avoid being dealt with, therefore I'll watch them." Or, "I do think their testimonies and prayers are an injury to the cause, for Br. So-and-so, or Sr. Jane, asked me if that affair was settled, seeing they took part in the meeting."

Inquiry,—"Who told them about any trouble existing here, as they belong to another branch?" "Well I, I, I thought best to advise them to be careful." "So you told them, did you? That was not doing as you would wish to be done by. Besides, what good could ever come by pursuing such a course? None, evidently none; but to the contrary, you will see a brother or sister, perhaps as influential an one as there is, enter the meeting house; all eyes are turned first there. After awhile they hang their head; the handkerchief cannot conceal their feelings.—The sacrament is administered. They have been weeping instead of praying. They remember that the scripture saith, 'If you have not the Spirit of Christ, ye are none of his,' consequently they refuse, and thereby deprive themselves of a blessing, and God of the glory. And why all this? Because the world as well as the church has heard all, which we all know is a violation of the last clause of section forty-two of Book of Doctrine and Covenants."

Brother or sister, wherever you be, remember that we are all members of one body, and that is the church of Christ, and that this manner of peddling each other's faults, is not having the same care one for another, that where one member suffers, all the members suffer with it, or one member be honored all the members rejoice with it. (1 Cor. xii. 26.) The commandment we had from the beginning was to "love one another." Then we will not want to speak evil of, or to build ourselves a name on the ruins of a brother or sister's character, merely because through the weakness of the flesh they are overtaken in a fault. But we who are spiritual will strive, in the spirit of meekness, to restore such an one, considering ourselves, lest we also should be tempted. Then will the Father answer our prayers; then will they prevail with him; then will we

ask according to his will, and nothing will turn to our condemnation. His Holy Spirit will direct our thoughts, indite our prayers, and enable us to judge ourselves, that we may avoid many chastenings which the disobedient must bear; and at last he will enable us to overcome and obtain the crown prepared for all those who love the Savior who gave himself a ransom for our sins, that we might dwell where he and the Father are, to whom be all honor, forever and ever. Amen.

GRACE.

A STRANGE DREAM.

BY ELDER C. E. BROWN.

Dear Herald:—As you are my semi-monthly companion, and as I often read about curious things among the many that you have to dispose of, I thought it would not be amiss if I sent you one.

It was Saturday night, and I had finished my day's labor; yes, my week's labor, and had returned home, a place always sought by those who are weary and heavy laden, from toil and hard work. I seated myself for a few minutes, and but a few, when I began to feel my weariness, my head, arms, hands, legs, feet and back all began to ache; and, I suppose that being in this condition, I fell into the following train of thought.

I thought of the hard labors of some, and the easy condition of others in this life. Then came the injunction, "by the sweat of thy face shalt thou eat bread." Thought after thought came and went, and I said to myself, this injunction does not apply to all, or at least, all do not obtain their bread by that process; for, from the days of the rich man who turned away from Christ to the present, there have been, and still are, those that do not labor enough to set one drop of sweat in motion. I asked how can this be, and still harmo-

nize with the word of the Lord to Adam, and his seed. Certainly, that which was put upon Adam for transgression, must, of necessity, follow his seed, until the day of redemption from sin and wickedness.

While I was meditating on the seed of Adam, the thought crowded into my mind, there is more than one seed, for the Lord said unto the serpent, "I will put enmity between thee and the woman, between thy seed and her seed." Here were certainly two seeds, if not three, at enmity with each other; so much so, that while the one was ready to bruise the head, the other would be prepared to bruise the heel.

At this time, my mind became more puzzled in regard to these seeds than ever it had been before in my life-time; and I wondered who, or what this serpent could be, that Satan could have so much power over him. Whether this seed of the serpent was with us now, and whether the seed of Adam was the same as the seed of the woman; who the many were that Satan induced to follow him before he undertook to deceive the woman, whether they were beings of this earth or some other; and I became perplexed, and my mind was crowded with a host of ideas

The following are some from among the many. The young man who turned away from the Lord because of his great riches; the rich man who though he suffered Lazarus to eat the crumbs that fell from his table, lifted up his eyes in a sorrowful condition; the impossibility of one who trusts in his riches entering the kingdom; "Woe unto them, they have gone the way of Cain." "These are spots in your feasts of charity;" "wandering stars to whom is reserved the blackness of darkness;" "these are murmurers walking after their own lusts;" and lastly, "ye are the children of your father the devil, and his works ye will do."

Here I was almost persuaded that there were more than one seed; that

there were two, one the tares, and the other the wheat; one antagonistic to the other; at war with one another.

As to the seeds mentioned I came to no definite conclusion, for at this moment some one said to me, "they will have a great time;" and I rose to go out and see what was going on, for I supposed the great time would be in the streets of the city. It was not, for I soon found myself traveling in strange roads. I traveled a great way and was tired, for it was hot and dusty. I saw cultivated fields, habitations, and men; some were in a sitting posture, some were leaning against their dwellings, some against other objects; some in deep study; some looked sorrowful, although they had lost all; some were angry, or at least they looked so, but they moved not, though their faces became black; some were running here and there cursing and shouting, although they would call men to arms, their countenances were terrible to look upon; like those who in madness struggle with the last hope.

I was tired and dusty, but this terrible scene made me quicken my steps, for fear came over me.

I soon left the sight behind. My fears subsided, and I began to be less fearful. The air began to be more pure. The wind blew from the northwest. The leaves on the trees gently moved in the breeze. The sun shone brightly. The waving grain in the fields along the sides of the road, the beautiful singing of the birds; together with the cattle, horses and sheep, that were quietly feeding in the pastures and on the distant hills, all conspired to make me feel happy, and I praised God, and said, "the cattle on a thousand hills are thine, O Lord! and thy mercy endureth forever," and well I might, after seeing what I had.

I now expected to soon see those that were to have the great time, as I had come within sight of a village, town or city. As I drew near to the centre, I

saw people hurrying, but they all looked pleasant, though determined. I saw some gathered together, and they were dressed in white. They seemed to be forming a procession for marching.—Others came, and when they came, they were also dressed in white; and although I did not know them, there was something familiar about them; so much so, that I wanted to speak to them, but I was dirty, and my clothing was not of the best quality.

I said to myself, "I will see who they are." So I drew near to one and asked him who they were, whether they were Americans or people of some other nation? To which he replied, "Mountains, seas, and river lines we have left behind; we are Latter Day Saints, and are of the one hundred and forty and four thousand who shall stand on mount Zion."

At this answer I turned to go away, for I was very dusty. I had not gone far when I heard a familiar voice calling me by name, and saying, "where are you going?" I turned to see who it was that called me, and I saw Brother Joseph; and again he says, "where are you going?" I said, "I am going home, for I am so dirty I am ashamed;" but he said, "I have a good suit for you, so come in."

At this moment Br. Gurley came up, and put his arms out, and I said, "Br. Gurley, I am all dirt;" to which he replied, "you are no dirtier than I was when I came to your house in Chelsea." I saw Bros. Blair, Sheen, T. W. Smith, and a great many others. After I had shaken hands with them, Br. Joseph said, "come in and wash off the dust of ages," and said, "we shall have to hurry, for it is about time to sound this," at the same time taking up a beautiful trumpet.

Here my far stretched mental powers were called back to the mortal tenement, by the voice of my wife calling me by name, and I awoke, but the impression on my mind was so great, that I said,

"I will be one of the hundred and forty and four thousand to stand on mount Zion." To take that place at pleasure and without preparation, is not for me to do; it is mine to ask and live for, and his to give who saith, "Behold, I come quickly, and my reward is with me, to give to every man according as his works shall be."

The Kingdom of God.

An objection is frequently made by men claiming to be very practical and utilitarian, that religion is too intangible, too unreal; there is too much to believe, too much out of sight, too much that we can't get hold of. Talk to us about secular affairs, rich gold mines, about wells of oil, about stores of goods, and well built houses; these things we can understand perfectly well; but religion is too intangible, out-of-reach; we can't get hold of it.

Was there ever a mistake so fatal in this respect, as this. Suppose I take a piece of gold to a man—to the wisest chemist on the earth and say, this is all I have accumulated in this world; and now I am going out of the world, can't you contrive some way by which I can take it with me? He would answer 'no, we brought nothing of this kind into this world, and can take nothing out. I can take this gold and make it into a great many things by amalgamation and mixtures, but I can't attach it to your soul; your soul is a spirit.'

How is it with those that are in possession of the great elements of the kingdom of God, viz, purity of heart; and peace and joy in the Holy Ghost. How is it with these? Do these fade away at this time? No, verily no, but the christian pilgrim as he comes to the brink of the valley of the shadow of death gazes over by an eye of faith, and cries out: 'I will fear no evil, for thou art with me.' This kingdom is an ever-

lasting kingdom; it is a tangible kingdom; it is a permanent, and abiding kingdom. It is the only thing that is permanent. Can you predict permanency to brick, glass, or gold; or of any thing else in the whole universe. But this kingdom and its immensities, its powers, and its blessings, its privileges and its enjoyments, are permanent; and will last throughout the countless ages of eternity.

How do you suppose God estimates a rise in real estate, the opening of a railroad, the development of a gold mine? Only just so far as they tend to lift up human hopes to heaven—to make the human race better—to increase the number of the redeemed.—What will it avail any man a million years from to-day, to have been the owner of vast possessions in this world—if those possessions have not been made to contribute to the demand of the great stable principles of the kingdom of God. These other affairs will have passed away. All that will be left, will be the fruits of righteousness that have grown up with the spirit. Those who attend to these things will have laid up treasures in heaven, those who neglect them will have lost all.

Looking at it in this light, the most important prayer is this prayer, "Thy kingdom come;" and the most important labor in this world, is the labor for the promotion of this kingdom. When God looks upon us and sees that this great business engages our attention and influences our actions; when he sees merchants making money for the purpose of helping to roll forth the kingdom of God; that professional men are carrying on business for this; that mechanics and farmers are laboring for this—when he can see it to be the real motive of the soul, he will prosper them none the less; and he will employ them as he never employed them before, for rapidly spreading the kingdom of God. And he will pour out blessings upon them that there shall not be room

enough to receive them. Yes, when God looks down upon us, and sees all of us that are in his kingdom thus laboring; the precious sabbath school children praying for the same thing; when he shall hear the children responding to his words, "Suffer little children to come unto me," by lifting up their voices and saying, "We are coming blessed Jesus, we are coming,"—I tell you, when this takes place, you will hear of the strongholds of priestcraft giving way; and the cruel superstitions of idolatry. Then the kingdom of God that is advancing, but not as rapidly as it might, will move on mightily. It will be seen then that the stone cut out of the mountain without hands, is becoming a great kingdom and filling the whole earth. Never for a moment suppose that a cent of money put into the missionary fund is thrown away, *it is all that is saved.* I do not mean to say that all is lost except what is used by the ministry in order to push forward these principles, but all that is not employed in some manner to promote the kingdom of God that shall outlast time and the affairs of time is lost. Persons sometimes say, "I would not give my hopes of heaven for all this world." This is very well to say and feel; but a practical question comes right here; how much would you give that others might have these hopes?—We are told we should love our neighbors as ourselves. Let us consider this rightly, and this will constrain us to *do something* while we are praying for the coming of his kingdom that his kingdom may come.

This kingdom is a peaceful kingdom; nevertheless it has its armies, its mighty leader. Its mighty leader goes forth with his mighty hosts, conquering and to conquer. But it is not followed by widows' sighs or orphans' tears. No, it drops gladness in its pathway; causes the widows' heart to sing for joy; dries the orphans' tears, and teaches the little child to say, "Our Father who art in

heaven." Oh! how different from the kingdoms of this world. What will you do to promote it—to help it,—to spread it everywhere—to put into all hearts its blessed hopes? J. B. C.

A N S W E R .

"For the accuser of our brethren is cast down which accused them before our God day and night." Rev. xii. 10.

In answering the enquiry respecting this text of scripture, I shall take the position that its fulfillment is yet future. If this were not so, there would be no accusations brought against the brethren,—no persecutions, no malice, no divisions,—hence the saints would prevail against their enemies. Daniel, in his seventh chapter, informs us that the "horn [power of the enemy] made war with the saints, and prevailed against them; until the Ancient of days should come, and until the kingdom, and the greatness thereof, should be given to the saints of the Most High."

The chapter in which the above text occurs, describes events both past and future.

"And there appeared a great wonder in the heaven; [in the likeness of things on the earth]; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she, being with child, cried, travailing in birth, and pained to be delivered." Rev. xii. 1, 2.

It is almost universally conceded that this scripture refers to the church before the apostasy, and, hence, has been fulfilled. In the fifth verse, we read:

"And she brought forth a man-child, who was to rule all nations with a rod of iron: [word of God]: and her child [Christ] was caught up to God and to his throne."

This I understand had its fulfillment before John's banishment to the Isle of Patmos.

The Revelator now begins to penetrate and read the mystic future. In

the sixth verse he sees the apostasy—saw the church in the wilderness for a period of "a thousand two hundred and threescore days; [years];" at the expiration of which time she came out; and following this event, (but he does not say how long afterwards), he saw that there was to be "war in heaven." The question now arises, where will this great "war" have its seat? As the events which John saw in heaven are to transpire on the earth, the great battle will therefore take place *on the earth*. If this battle has never been fought, then the "accuser of our brethren" is not yet cast down; for this event was to transpire at the close of this war.

In this great struggle, Michael, the great commander of the armies of Israel, is to gain a complete and final victory over the enemy, and hence the triumphant exclamation, "The accuser of our brethren is cast down." Some are of the impression that the "war in heaven" took place before or about the time of the creation; and the term "cast down," means that he was cast down from heaven to earth. But I have already shown that the fight is to take place on the earth, hence the term "cast down," signifies the entire loss of his power.

There is no scripture with which I am acquainted, which informs us either directly or indirectly that such an event ever transpired either in the heavens above, or on the earth beneath. But I do find scriptures informing us of a great conflict, yet in the future, to take place between the armies of the Lord and those of Satan, the "accuser of our brethren;" and that he is to lose his power both to accuse and to deceive, and is to be "cast down" "into the lake of fire and brimstone." The all absorbing question now is, When will the glorious victory be won, and the accuser of our brethren cast down? In the day when it shall be said: "Now is come salvation and strength, and the kingdom of our God, and the glory of

his Christ; or, in other language, after the millennial rest and "little season."—When Satan shall be loosed out of his prison, he will gather together Gog and Magog, and with this mighty host he is to "encompass the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them," (Rev. xx. 1-10, which see.) Here, then, the decisive battle is fought, and the victory won. Here the "accuser of our brethren" is finally and forever cast down.

LEONIDAS.

HOW I CAME TO BE A LATTER DAY SAINT.

BY BRO. J. PICKARD.

I was brought up a Methodist, and was taught nothing but Methodism.—When I arrived at manhood I discovered that I could not find that liberty for which I had sought. I embraced the Methodist faith; but I thought I found still less liberty than before.

In the year 1833 I for the first time heard one of the old saints preach; the thought was preposterous that I should believe in a prophet in these last days, yet I must say my mind was not easy. The saints seemed to have all the bible on their side, yet I procrastinated the time for action. I joined afterwards the Christian church; but whenever I would preach, the truth of the gospel would stand out in bold relief before me, and I must speak it if I preached at all.

I found therefore that I could not preach in that church. I left it and joined the Wesleyan church, and received a license for preaching; but I could stay only a short time with them, for they could not bear what to me was the truth. I gave up all hope of every thing, and became in theory an infidel, and tried to teach infidelity. God forgive me the sin.

Yet, while trying to do all the hurt I could, the doctrine taught by the saints would ever be in my mind, and thanks be to God, who is able to see the heart of man, he saw mine, and by a night vision, brought that truth to light and pointed out the way so plainly, that I saw the beauties of the gospel, and was led to embrace the same.

This was the vision I saw: I was standing on a plain which was so vast and extensive that the eye could not see the further side. While I was standing in the centre, there were paths leading to every point of the compass; paths which were innumerable. I tried to find the right path to the city of God, but could not find it until I saw a man coming to where I stood, who seemed to come with the speed of the wind, and when he came to me, he pointed out the right path, and told me not to turn to the right hand or to the left.

I thanked him and started, and while traveling I awoke, and true to the vision, the very same man came to my house that I saw in my vision, and pointed out the way, and yet it was near two years before I could overcome my old views, and accept the gospel; but God sent scourges upon me until at last I yielded, and thanks be to his holy name for the blessings I have received since I obeyed the gospel.

This was in 1852, and since that time I have been able to bear my testimony of the truth of the latter day work, although for a long time I was all alone. Yet God has answered my prayers, and has confirmed me in his gospel through healing, and visions, and dreams, and at last by bringing me once more amongst his saints, where we can enjoy the communion of his Spirit through the gifts in the body of Christ.

He that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSIS'T EDITOR.

Plano, Ill., June 15, 1870.

MUCH LEARNING.

The more a man knows, the less likely he is to boast of his acquirements, and the more is he convinced that he knows but little.

One branch of human study has many professions, while there are very few indeed who have made any great advancement in that branch. This branch of study is important and should have hosts of proficient scholars. It is found revealed in the apostolic injunction, "know thyself."

A proper regard to this charge will make a man ashamed of the progress he has made, and is making, in the acquirement of a full understanding of his own wants, needs and capacities; as well as the obligations he is under to God, his country and his fellow men; and the demands made upon him by all these and the circumstances surrounding him.

We are conscious that to some minds the recognition of old marks of thought or belief, and the acknowledgment of them in the deep researches which many feel to attempt, are regarded as trammels to investigation and should therefore be ignored.

Some are willing to concede the wisdom that there may be in the injunction ["know thyself," who are by

no means willing to admit any other agency in its utterance than the superior quality of the brain of the man to whom credence is given as its author. Some there are, also, who concede the wisdom and admit the divinity of the principle here announced, but who hold it as having only a spiritual bearing upon them, and hence to be applied to their religious belief only.

That a knowledge of self is essential to a full development of christian character we believe; but that this development of character depends solely upon the knowledge of self incident to a holding of religious tenets we do not believe. Hence we are of the opinion that the true wisdom of this apostolic declaration is found in the broad extent of its meaning and its universal application.

When, in 1860, we essayed to walk in the ways of the saints, ancient and modern, we did so fully imbued with the idea that the revelations of God, as found in the Old and New Testaments, the Book of Mormon and the Book of Doctrine and Covenants, were land-marks of thought and belief set of God for the guidance of man which were not subject to change or alteration, in themselves or by man; and that the truths of all ages were eternal.

The abiding and permanent character of those truths revealed in the rise and progress of the Latter Day Work in its earlier years, was made the strong pillar in its erection, and was one of those peculiarities which marked its rapid increase in the number and strength of its adherents. The divisions and schisms which have occurred are more

or less marked by departures from, or infractions of some one or more of those established land-marks; and the avowed object of the reorganization was a returning to those truths having for the term of their duration the "eternal years of God."

It is natural that waters long pent up and continually gathering head, should, when at length the restraining barriers are removed, burst forth with grand and impetuous strength; and it may be also natural, that some may take the new channels which these long pent up waters use to find their proper level, to be the legitimate ones in which they should continue to run; but experience teaches that these waters will find their level and pursue the courses and obey the laws established by God. Man may again and again restrain these floods, or divert the directions of their currents, but sooner or later they will return to their former allegiance to original rule and control.

From an analogous reasoning to the foregoing we may very readily conclude that when the bonds, which the saints had suffered men to forge for them should have taken them from the true paths of spiritual life in which they should have walked, until they were trammelled and restricted, should be broken, that then they like the loosed torrent should rush into new ways of thought, possibly of belief. We think this has been the case with many, and we can only hope, that like as the waters seek their true level, these saints may find the true paths in which alone there is safety.

"Much learning" may be very

desirable in itself, but when that learning is made to divert man from the path of true happiness it becomes an undesirable thing.

We cannot believe that Joseph Smith was merely a "highly developed inspirational medium" in the learned sense of the term; and that the gospel taught by him as he declared it to have been taught by Jesus, was but a work preparatory to the opening the flood gates to the influx of a tide of irresponsible ideas destructive of every landmark, long placed to guard safely the bounds of true liberty. Nor do we believe that that man only is free who acknowledges no restraint.

We do not attempt to deny every man's right to think for himself, and upon that thinking to decide; but we do most certainly deny that every conclusion to which a man may arrive by reason of that right to think and decide, is correct and conducive to his happiness, or indicative of wisdom upon his part, though it may exhibit "much learning." We by no means despise the learning and research that these conclusions show, though we fail to agree with them.

If new philosophies of religion are true because they are new, then no standards of excellence and goodness are in being; no monstrosities can exist, and the names of truth, beauty, goodness, joy, happiness; misery, sorrow, evil, deformity and falsehood are obsolete and have no meaning. There can be no knowledge of self attained unto, nor are there any guides to the acquirement of a knowledge of things spiritual or physical; in fact the land-

marks of thought and belief are swept away. Round the old truths new truths may cluster, but new truths should never operate to the displacement of old ones.

When the men who first preached the gospel as claimed by the Latter Day Saints, they rejoiced themselves and created rejoicing in others, because they were to be saved by an everlasting truth; but one of the necessities to their salvation was an abiding in that gospel, as it was then brought to light not as it might be changed to be. Hence when we hear these men teaching a new development of doctrines to the abrogation of old ties and the subversion of old truths, we feel that they are drifting into error, and are very likely to make their liberty of thought an occasion of loss to themselves, while they hold out to themselves and to others the idea that they are largely free.

We have no reason either to fear those men who become disregarding of these to us sacred truths, or to fear for them; always provided, that we are in possession of those truths everlasting. If we are not in possession of them, we have much reason for fear.

Let us be careful then that in the search after "much learning," we remain secure in the hope of "everlasting life," through faith in an "everlasting truth."

In whatever you engage, pursue it with a steadiness of purpose, as though you were determined to succeed. A wavering mind never accomplished anything worth naming. There is nothing like a fixed, steady aim. It dignifies your nature and insures you success.

Correspondence.

SALT LAKE CITY, Utah,

May 2nd, 1870.

Bro. Joseph:

Knowing the interest you take in the welfare of the saints in this part of our Father's vineyard, I feel urged by the Spirit to send you a few lines to keep you posted in relation to our movements.

Since our last Conference held on the 6th, 7th and 8th of April, we have baptized twenty seven persons. Many more honest souls are favorable. Our prospects are bright. Our meetings are well attended, and much of the Holy Spirit is enjoyed by the saints. The gifts of tongues, interpretation, and prophecies, we have in nearly all our meetings.

Beside our usual Sunday service, we hold meetings in the seventeenth Ward on Monday evening, in the seventh Ward on Tuesday, in the ninth on Wednesday, in the eleventh and twentieth on Thursday, also a Danish meeting on the same evening, and on Friday evening we meet in the Sugar-House ward. By the help of God we hope soon to have an opening in every ward in this City.

Our meetings are peaceable, and we trust they will continue to be so. This morning, between the hours of ten and twelve, Bro. — Franklin baptized nine persons. Just at the close of the ceremony our attention was drawn to a beautiful sign in the heavens, a pillar of fire was visible directly over our heads, while we stood gazing with admiration.

It diverged into a circle around the sun. The colors of the rainbow were very apparent in it. Such a phenomenon was never before beheld by those present on this occasion; among the members were Bros Franklin, Townsend, Edginton, Clark and myself, and some twenty-five brethren and sisters.

We regarded this sign as a token of our

heavenly Father's approbation of the deed we had just performed in his name, and went on our way rejoicing. Thousands believe that we are on the eve of a great change in this place. The "peculiar institution" is weighed in the balance and found sadly wanting; it is on its last leg, and that is very much crippled. The "reign of terror" in Utah, thank heaven, is on the wane. Brigham's "Star" is getting dim, and ere long it will set no more to rise to distress mankind. The present is comparatively a day of freedom in Salt Lake City. The human mind, by the blessings of heaven, has broken some of the fetters which its priestly tyrants have imposed upon it, and if it has not quite escaped from the gloomy and noisome dungeon of superstition, it has at all events, knocked some holes in the dungeon walls through which a portion of daylight is enabled to enter. The result is that thousands of honest souls, who in the morning of the "dark and cloudy day" would have bowed down and worshipped a pampered few, now look upon this privileged caste and their institutions with mingled abhorrence and contempt.

Scores were disappointed in not seeing "The Coming Man" at the Conference held by the brethren of the New Movement. Many were very sanguine that the son of a certain prophet would make his appearance at that time, and take the lead. In consequence of the non-appearance of that person the faith of many has waxed weak, and they feel like "holding on awhile."

Socially and politically the "Movement" will do a certain amount of good; but religiously it is far from being what is needed.

At first it pledged itself to the maintenance of the principles of the Gospel. They were to remain "intact as at present" but one by one they are put aside, and considered fictions of the human mind. Luther once said

"It is impossible for a society to prosper if it be unfaithful to the principles it lays down * * *

Having abandoned what constituted its life it can find naught but death."

Our brethren of the "Movement" have no special respect for the "Bible, Book of Mormon and Doctrine and Covenants." They regard those old "land-marks" as dark and insufficient guides, and on many occasions treat them very irreverently, more becoming infidels than men professing to be christians. Like the French Atheistic school, they make of human reason a Deity. There was a period in the history of France when her political guides charged all her social wrongs upon a creed which included the idea of a presiding Deity, human responsibility, and the Bible. They maintained that no good could be done until the French were ridded of all appreciation of the christian religion and the Bible. As were their wishes, so were their deeds. The Churches were razed. The Bible was burnt. Reason became a Deity to them, and woman, fantastically decorated, was adored as its goddess. Death was the everlasting quiet the ceaseless sleep.

The period of sacrilege and blood-shedding which ensued well sustains the title by which it is now historically known—it was indeed the "Reign of Terror."

One of their leading men, not long since, while speaking upon the Bible said.

"It was my reason that first accepted the Bible, consequently my reason must be greater than that Book."

We can then say, by parity of reasoning "It was my reason that first accepted God, consequently my reason must be greater than God." This is illogical and false. The same gentleman on another occasion while "breaking a lance" with the "reorganization," said,

"What do these my Josephite friends know of the power of God, men who believe the story that God made 'man out of the dust of the earth, and a woman out of one of the man's ribs,' men who pin their faith to a narrow creed contained in three Books."

This little shell fell very harmlessly upon our breastworks. It has been well remarked that "it is the misfortune of Christianity to be made responsible for the deficiencies of its adherents."

We do not pin our faith on the narrow creed of any book. Our faith is centered in God, the author of the laws contained in those sacred Books. But we cannot honor him and disregard them. A man would be just as consistent in rending in pieces the constitution of the United States and scattering it to the winds and then boast of being a good American citizen.

Jesus the captain of our Salvation never presumed so much. He maintained the integrity of former revelations, and vindicated the consistency of God's character. Joseph the martyr actuated by the Spirit of his Master, did the same, and he has left for our warning the following on record.

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all, and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them not only to say, but to do according to that which I have written."—Page 86, Book of D. & C.

Our brethren of the "Movement" often, talk about "intellect and brains."

It is a well known fact to every student of history that the brightest intellects, the most noble and benevolent minds, men to whom the world is most indebted, are firm believers in the Bible, and true supporters of its laws. The testimony of two or three will prove this fact. General Washington, that celebrated man, on retiring into private life in an address to his contrymen remarked.

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert those great pillars of human happiness those foremost props of the duties of men and Citizens."

William Howitt, a man well known for his comprehensive information, in replying on one occasion to an individual who was unfriendly to christianity, remarked.

"Once for all, I avow myself and that on the fixed conviction of a life's careful and vigorous enquiry, not only a believer in a God all-mighty and all-good, but in the truths of christianity. I have taken up these articles of belief not because they were offered to me as desirable or creditable, but because

after a most careful reading on all sides of these questions my understanding would permit me to come to no other conclusion.

"Look," adds he, "into the gospels, and see what Christ teaches. It is the most glorious charter of freedom that was ever promulgated to mankind."

Next and last I quote the saying of the great Macauley.

"I say that to discountenance the religion which has done so much to promote justice, and mercy, and freedom, and arts, and sciences, and good government, and domestic happiness; which has struck the chains off the slave—which has mitigated the horrors of war;—which has raised women from servants and play-things into companions and friends—is to commit high treason against humanity and civilization."

I trust I may be ever found in connection with my brethren contending in a god-like manner for the word of God. It cheers by its consolations the orphan and the widow; it makes the poor man's cottage happier than the courts of princes, and it sheds over the last hours of this earthly existence the radiance of immortality.

TEMPORAL PROSPECTS.

Myriads of grasshoppers are dancing in the sunshine, and only waiting maturity to devour the crops as they spring up. The prospect is that we will have more hoppers this year than ever before. Trade is dull; there is very little doing here at present. The people are anxiously waiting for the decision of Congress in relation to Utah

We have just heard from Bro. Brand who is now in Ogden. He states that he has baptized ten persons in that city since Sunday last. Praise be to God.

I did not intend, when I commenced, to write so much; I trust I have not trespassed upon your patience.

Yours in the cause of truth,

THOMAS LIEZ.

DAYTON, Bourbon Co., Kan.,
March 6, 1870.

Bro. Joseph:

If you know of any elders coming down this way, tell them to call and see us. We live five miles south of Mapleton, on the Fort Scott road; one mile and a half east of Dayton.

JOHN R. McINTYRE.

LAFAYETTE, Doniphan Co., Kan.,
March 10, 1870

Bro. Joseph:

As I have not been altogether idle for the past few months, I take up my pen to give you a brief report of my labors.

Since writing to you from White Cloud, I have held several very interesting meetings, prominent among which was one in the above place in December last, when I replied to a sermon by the preacher referred to in my last, in which he attempted to prove that I was advocating a "species of infidelity," in that I preached baptism for the remission of sins; and by the grace of God I had liberty to expose the fallacy of his argument to the satisfaction of almost the entire community.

As he was dealing with "Mormonism," he thought he could say or do anything he pleased, and it would be all right with the people; but he was sadly disappointed, for many would hear and think for themselves.

In my humble opinion the time is past when the clergy can mould the public mind and sentiment to suit their purposes, for there is evidently a greater spirit of enquiry among the masses than I have ever before witnessed. They seem to detest the idea of being bound down by iron creeds, and doctrines of men.

Brethren, now is the time to work for Zion, for the set time to favor her has come.

Elders of Israel, thrust in your sharpened sickles and reap.

And O, ye saints, untie the hands of your best servants, and let them go to the harvest: for on every side the fields are languishing, the grain being lost for want of harvesters. God has made you stewards—has called you to *help*—and if you permit souls to die around you for the bread of eternal life, and not lend a helping hand, he will hold you responsible. Then let us work with our might for Zion.

During the last week in January, I held a debate in Troy, Kansas, with a man who

once stood connected with the Brighamites, but left them on account of their wickedness and oppression. It was expected by some that he would "wipe out Mormonism" at one grand stroke; but O, how disappointed! I affirmed, (at the request of my opponent), that "Joseph Smith was a true prophet of God;" and I can truthfully say that, in all my experience, nothing ever strengthened my faith more; for in all my life I was never permitted to enjoy such liberty and power, as in my closing remarks. The court room was as silent as the chambers of death. The discussion continued four days, and closed favorably to Zion's cause, the unbiased public giving us the victory.

Our Quarterly Conference closed on the 6th inst.; three in the meantime giving in their names for baptism. The representation was meagre, but the weather being unfavorable, some were prevented from attending. The District, however, with the exception of the Wolf River River branch, is in excellent condition.

Brethren Williams, Thomas and others, of Atchison, are "faithful servants," and the Lord is blessing them.

With my love to all the saints, permit me to subscribe myself yours in the covenant of peace,

D. H. BAYS.

RACCOON, Illinois,

March 20, 1870.

Bro. Joseph:

I take my pen this morning to inform you what the Lord has been doing, and is still doing in this place. We have long been praying for and laboring in this place; but things have looked rather dark. Prejudice has been very high here; but the power of God is able to remove all obstacles, as we have realized beyond our expectations.

In the past week the Lord has been pleased to send to our aid two worthy brothers, and has opened the way for them to preach. The brothers were Isaac

Morris and George Hilliard, from Wayne county. Truly the Lord was with them. They arrived here on Friday evening, the 11th, and on Saturday they went to engage the school house to preach in. They were told they could have the house; but they did not think they would get any hearers. They appointed a meeting for that evening. Although it was a very bad night, there were quite a number out. They left an appointment for the next day and notwithstanding the bad weather, the house was full. Three preachers of the Christian order were present. The brethren left another appointment for that evening and the people all paid good attention.

After meeting, the Christian preacher challenged them for a debate, and our brothers accepted it; and, accordingly, on Monday, they sent two ways, three miles distance, for the best educated preachers they had; but they did not feel competent to meet the truth, until they had heard another sermon, so Br. Hilliard preached that evening, giving them a reason for our hope. He was blessed with the Spirit of God, and spoke in mighty power to the astonishment of all who were present.

When he sat down, the Christian elder arose to reply, but thanks be to God, he was not permitted to touch the platform our brother had laid, and could do nothing save slander and abuse our brothers; but they took it in a spirit of meekness and christian fortitude, surprising to all who heard.

The next evening they arranged for their discussion, and on Tuesday evening, the 15th, they met. The house was crowded. I will not attempt to enter into the particulars of the evening; but suffice to say that nearly all their own members, and all the rest, went away satisfied that their own cause was injured, and the cause of Christ established.

Our brothers left another appointment for the next evening. We had a good time, and they returned home on Thursday, with the promise of returning soon. As

the result of our meetings, two offered themselves for baptism, and many more are fast investigating, and anxious to hear more of the truth. Our brothers gained the love and admiration of all, and the people are very anxious for their return.

I feel that there is a good work commenced here, and I pray that the Lord will continue to bless our brothers' labor here, and that many may turn to the Lord and be saved.

Yours in Christ, L. J. ODELL.

MILTON, Santa Rosa Co., Florida,
May 24, 1870.

Bro. Joseph Smith:

I take this favored opportunity to communicate to you a few lines, which will bear the glad news that the Lord is blessing his people in this part of the land.

A most favored and happy conference has just taken place here; which did bethoken a great renewal of light, peace, and strength to the saints and work of the Lord in this district of country.

The saints in this part are very much scattered; and unsettled or not permanently located; on account of the chief support of the people here being the carrying on the pine lumbering business. Although the saints are unfavorably situated to make that progress and growth in the Spirit of our Lord that they might otherwise under more favorable circumstances, still it is plainly evident that the Lord has a people in this southern land. One great lack for Zion's cause here is, more elders that can devote their time in the ministry.

The field is great, the harvest is also great, the laborers are few; few indeed, far too few for this southern district. Oh that the Lord of the vineyard would send forth more laborers.

I am in want of a more full supply of elders. There are some efficient laborers, but they are able to devote but a small portion of their time in the ministry. The saints, with few exceptions, are in poor

this world's goods, but are blessed with kind hearts.

Br. McCord has not yet arrived; I have written to him of late, but have not had sufficient time since to receive an answer. I have not yet been able to visit the branches of the church in Alabama, save one that is in the south edge of that state, near the line of Florida.

The district where Br. R. Scogins, president of this district resides, is about sixty or seventy miles north from here.

I have much more that could be written descriptive of the prospects of the work of the Lord in this mission, but will let this suffice for the present; adding that I am endeavoring to do for his glorious cause to the extent of my strength and ability.

Love to all. Yours in the gospel of Christ.

C. G. LANPHEAR.

SILVER BOW CITY, Montana T.,
February 24, 1870.

Bro. Joseph:

There is not much news to write concerning this Territory. People in this country do not pay much attention to religion; few of them intend making this section their home; consequently making money is all they think of. Several of my acquaintances have read the Book of Mormon, and generally concede that it is a fine work. Many of them I know are more favorably impressed concerning the "Mormon" religion. Two members of the Canaanite persuasion have gone to Wales as Missionaries; what luck they met with I am not informed. They are expected back here early in the spring; they have very few followers in this country.

Brothers Reese and Williams paid us a visit about two months ago, and preached several times in this valley. Just before they left, they spoke in my house; several unbelievers were in attendance, and I have reason to believe were rather favorably impressed. Hundreds of unbelievers in

this part of the country are not well enough acquainted with "Mormonism" to define the difference between our doctrines and those of Brigham Young; but after reading the Book of Mormon and Doctrine and covenants, also some articles in the *Herald*, they come to the conclusion that there is a wonderful difference, and believe that there is some consistency in ours, more especially because we discountenance polygamy. We have no branch organized in this valley; but expect Brothers Reese and Williams here again in the course of two or three months, and in all probability will have a branch organized before they leave again. There are but ten brothers in all round about here. I have no more news concerning this country that would be likely to interest you, consequently will close. Yours in the covenant of the Gospel.

W. W. THOMAS.

GALVA, Ill.,
March 2, 1870.

Bro. Joseph:

The saints in this branch number some twelve or fourteen. In the country district school houses many turn out to hear us, who seem to be watching and seeking after the religion of Christ; instead of the formal, gaudy, finger-fop modes, exhibited so often in our town; to the sorrow of many honest thinking minds. They want us to continue preaching to them, but our feebleness and lack of confidence cause us almost to faint by the way, especially your unworthy writer. What good may be done is for the future to reveal.

There are a great number of Swedes around Galva and Bishop Hill. If some one was here that could address them in their own tongue, or if we could get *tracts* to them on the first principles of the gospel, much good might be accomplished, redounding to the glory of our God, and the salvation of souls. Furthermore, if all members in the priesthood, professing to

have put on Christ at the waters of regeneration, were only united in feelings and actions, for the spread of the work, our own salvation and the salvation of others, the kingdom of the devil would totter and shake from centre to circumference, and like the walls of Jericho become leveled with the ground.

Yours in Christ, J. D. JONES.

OGDEN, U. T.,
March 21, 1870.

Editors Herald:

Having lately returned from a mission, I thought I would write you a few lines hoping they would meet with your approbation. I left Ogden on the 21st of December to go to the southern part of this territory, to carry the gospel to my relations, and to do what good I could among the people. I traveled on foot the distance of over three hundred miles. My father treated me very well, but would not receive the truth of the gospel; he is a strong Brighamite. I find the people in the south very hard-hearted. Prejudice reigns. The meeting and school houses were all closed against me, and in many places I was turned out of doors, and by those whom once I took to be my friends; but for all this I did not complain, for I thought how Christ suffered when telling the people of their wickedness, and if I could not bear persecution for his sake, I would not be fit to bear his name. There was one lady cut off the Brighamite church for keeping me over night. Her husband they concluded to try a little longer. I found a few people who were favorable, and who will eventually be baptized. I was sorry to find Br. Blair gone when I got back; however he has done a great work for what little time he was in Utah, and even our enemies speak very highly of him. May God bless him. Br. Brand is also doing a rushing business. He is always on the move seeking whom he may convert. On my tour south, I distributed

about one hundred and fifty tracts, and some of them I know have done good.— Our little branch here has grown very fast; it now numbers nineteen members, and there are several more who will soon connect with us. The saints here seem to enjoy the Spirit of God, and are trying to live up to the ordinance of the church laws. I feel like going forward and doing all I can for the building up of God's kingdom; for I know the time to labor is very short; for the great day of the Lord is coming, and who will be prepared to meet him? I am not, for one, but I hope when he does come, I may be one of those who will be ready to receive him. May the Spirit and blessings of God attend the saints everywhere, and may the honest in heart be gathered out speedily from the wicked, is the prayer of your brother in Christ.

W. A. HOLT.

OMAHA, Neb.,
May 28, 1870.

Br. Joseph and Uncle Mark:

Since I have the occasion to write you for Zion, I have also to say at the same time, that the little branch of Omaha has formed the project of building a house of worship of that God who holds all things for us.

We have the mechanics in the branch to superintend the work. We have two sites in view, and we have chosen the most convenient and proper.

We have a little money subscribed. The good Br. Spring,[er] who is a carpenter, has offered us fifty dollars in work. The superintendent of public instruction fifty dollars more, and the brotherly hand that we refuse not our belief that it is the law of Christ.

We have chosen our good friend Pres. Muller, who is an active and intelligent man and devoted to the cause of God, and we do not doubt the success of the enterprise.

Our regards,

JOHN M. AVONDET.

TINNEY'S GROVE, Ray Co., Mo.,
April 22, 1870.

Bro. Joseph:

I will write you a few lines, to inform you that the work of the Lord is still on the increase in this part, and the Lord is daily making his work manifest unto us by the gifts of healing, prophecy, and tongues. I have seen one miracle performed which seems to me ought to be enough to awaken every one who witnessed the scene, both believer and unbeliever. It was that of a young man who had a severe attack of typhoid pneumonia, (as we thought), and was spitting blood at a frightful rate. He requested the elders to administer to him, which they willingly did, but without any visible effect. In a day or two he wished to be administered to again, which was done, and he began to get better, and he soon requested baptism, and, being unable to stand alone, there was a wagon procured, and he was helped into it, and was carried to the creek, about three-quarters of a mile, and was carried into the water by Brs. Kinyon and Woodin, and was baptized, Br. Kinyon officiating. He was then helped back into the wagon, and was confirmed by Elder E. W. Cato; and he is now well, and able to bear testimony that this is the work of God.

When I wrote to you last I lived in Lafayette county, and two of the brethren came over to see us from this part, (having seen my name in the *Herald*.) and told us that this was a better country for us than where we then lived; and without hesitating we came over here, and I am glad to say we found it far better than we expected, though the Land is not so rich, we found a generous and noble-hearted people, and a place where every one can devote as much of his time in the work of the Lord as he wishes.

I wrote to you that we had a branch organized in Lafayette county, and we all moved over here and were received by letter into the Waconda branch, consequently the Cottonwood branch will be

known no more. The saints here seem to be doing all they can, and are in good spirits. This branch now numbers twenty-three.

Your brother in Christ,

A. J. CATO.

CARROLTON, Carrol Co., Mo.

Bro. Joseph:

Elder Joseph S. Lee and others have been preaching here since I last wrote. I was ordained an elder by Bro. Lee. I have, in my weak way, attempted to preach several times. There are some taking an interest in the work in this vicinity. It causes them to brush up their Bibles and commence looking for those things of which they hear, to see if they are so. We will be able, I think, in a few months to have a large branch of ours, as there were two baptized lately, and there are others who will join if things work right. I and Br. Cato held one meeting two weeks ago. The people paid good attention. We will hold meeting again the first Sunday in March.

Your brother in the gospel of Christ,

ROBERT L. WARE.

No. 31 Goat Street,

SWANSEA, Wales,

May 9, 1870.

Bro. Joseph:

I must say that the generality of the saints are doing first rate when we take into consideration the circumstances they have been placed in, they have been like sheep without a shepherd, with the exception of an occasional visit from Bros. Ells or Briggs; Br. T. E. Jenkins having through ill health to resign his office as president of the mission. I am doing all I can to visit them and comfort them to the best of my ability, teaching them to observe the laws of God, so that the Savior's promise may be verified, "And lo I am with you always, even unto the end of the world."

If this injunction had been carried out, what a different state of things we would now behold, but such is human nature, always erring from the truth.

Your brother in Christ,

T. SEVILLE.

GALESBURG, Missouri,
March 11, 1870.

Pres. Joseph Smith:

Owing to my health not being good, I have been unable to labor for myself or the Lord since last fall, but now, thanks to the Lord, I am gaining, and hope to do some good for our Master this spring and summer. I have been alone in a manner. No one to go with me, but now, I am glad to say, I have a good man to assist me, Br. James Dutton. I ordained him last Sabbath. There are others who will soon come to the call for reapers. We have a large field, and I desire to see the work spread, and as fast as faithful laborers come, see them enter the field. It is a day of works and few words. I expect to organize a branch in Kansas the Sabbath after next, and to baptize more.

In Christ,

S. MALONEY.

Extracts from Letters.

Br. Hugh Lytle, of Little Sioux, Iowa, writes:—"The brethren rejoice in the hope of a speedy consummation of the first united order of Enoch. There are quite a number who say they will take stock if they can find cash sales for grain, horses, oxen or other property."

Br. Geo. Morey, of Decatur Co., Iowa, writes:—"I had intended to have been at the General Conference in person, but my present situation will not permit me to come, although I greatly desire to be with you. Since I have been released from the presidency of the Little River branch of

the church, I have been laboring in the regions round about this vicinity, in company with Br. Geo. Hall, the most of the time fifteen miles west, where four have been baptized, and several others are believing. We expect to baptize several more there this season."

Br. B. F. Miles, of Croton, Lee Co., Iowa, writes:—"Give my love to Br. R. Warnock, and tell him we have use for him in Croton. There has been two baptized since he left here, and another is to be baptized next Sabbath."

Conferences.

A DISTRICT CONFERENCE was held in a small room in Waterloo St., in Swansea, Wales, May 8, 1870.

Although only five of the brethren were present, they were determined to carry out the previous counsel and appointment of the district, that there should be a district conference held on that date,—and it is a proof that if the rest of the elders had this unanimous feeling that this little band of five had—the church of Christ would not be long ere it would sound the gospel trumpet throughout the land.

The conference was called to order at 2.30 p. m., when Elder John Seville was called to preside, and Elder John R. Gibbs, clerk. Elder Benjamin Thomas engaged in prayer; when Elder Seville gave some very good instruction on the duties of the priesthood, and of our faithfulness in the cause of Christ, so that we might ensure the onward progress of God's work in the land.

According to Elder John Hughes' wish he was released from the presidency of the elders of this district. Also

Resolved, That Br. T. R. Gibbs be appointed President of this District

That a moveable monthly meeting be held; first, in Ystradgyrllaes; second, in Llanelly; third, in Neath; fourth, in Swansea; on the last Sunday of each month.

Then Elder R. Thomas reported his labors as a traveling elder among the saints and the world; said he was very well received, and that he was striving,

both by tracts and preaching, to do his duty.

Elder John Samuel reported that he was also endeavoring to do his best to magnify his office, but as it had been such a long, cold winter, he could not do much outdoor preaching.

Resolved, That we sustain by our faith and prayers, Br. Joseph Smith as prophet, seer and revelator, of the true Church of Jesus Christ of Latter Day Saints; also Br. Marks as his counsellor; also the quorum of the twelve; the seventy; and also the elders; Thomas Taylor, of Birmingham, as president of the British Mission; Elder John Seville as the president of the Welsh Mission, and all the spiritual authorities of the church in righteousness.

The conference adjourned until the second Sunday in August, 1870.

CENTRAL NEBRASKA District Quarterly Conference held in Omaha, May 7, 8, 1870. Met at 4 o'clock p. m. H. J. Hudson in the chair; Thos. J. Smith, clerk.

BRANCH REPORTS.

Columbus: 46 members, 9 elders, 1 priest, 1 teacher, 1 deacon, all in good standing. H. J. Hudson, pres.

Omaha: 51 members, 5 elders, 2 priests, 2 teachers, 3 deacons; 13 baptized; 1 received on original baptism; 2 ordained; 1 child blessed; 5 out off, B. Miller, pres.

Omaha Scandinavian: 12 members, 4 elders, 1 priest, 2 teachers, 2 deacons; 1 removed. L. Jensen, pres.

De Soto: 49 members; of the seventy 1; elders, 12; teachers, 2; deacon, 1; cut off, 1. B. V. Springer, pres.

The president made some very appropriate remarks respecting the great importance of branch clerks making out clear and correct reports.

Resolved, That this conference recognizes the right of the President of this District to preside over all conferences held in the district, without any special motion to that effect.

The following elders reported: B. Miller, N. Rummel, L. Jensen, J. Andersen, N. Torkelsen, L. C. Larsen, G. W. Martin, B. V. Springer, Thos. J. Smith and H. J. Hudson.

Licenses were granted to the following elders: Thos. Galley, B. Miller, John Taylor, E. B. Webb, S. Black.

Resolved, That this conference request the elders of the Scandinavian Branch to seek opportunities to preach, wherever

and whenever they can, especially in Omaha and Fremont.

On Sunday morning preaching by Thos. J. Smith.

Resolved, That when reports are given in, if no objections are offered, they stand approved.

In the afternoon some very pertinent remarks were made by the president, concerning the proper organization of branches, which were followed by a very good and pithy sermon from Br. Moses Nickerson.

Resolved, That we sustain Br. H. J. Hudson as president of this district, and Thos. J. Smith as clerk.

That we sustain Br. Joseph Smith as president of the church, Wm. Marks as his counsellor, and all the spiritual and temporal authorities of the church in righteousness.

Reports of Sunday schools were given in. DeSoto Sunday school was in a very good condition; had forty scholars, and was under the superintendence of Br. S. Butler and Sr. M. J. Borland.

Omaha Sunday school had thirty scholars, and was in a flourishing condition. N. Rummel supt.

Resolved, That we hold our next conference in Omaha.

In the evening an excellent discourse was preached by Br. C. Derry.

The minutes were read by the clerk, and with one correction were adopted.

Adjourned to meet the first Saturday in August, 1870.

WEST FLORIDA District Conference, held in the Santa Rosa Branch, Santa Rosa Co., Florida, May 14, 15, 1870.—Leonard Franklin West, pres.; Wiley Squires, clerk; James Falk, deacon.

Official members present: seventy, 1; elders, 4; priests, 4; teachers, 2.

BRANCH REPORTS.

Santa Rosa: elders, 3; priest, 1; teacher, 1; lay members, 20. Total 25. Branch not in good condition.

Mount Olive: elders, 2; priest, 1; teachers, 3; 2 removed by letter. 44 in all; one half alive to the work, the remainder in bad condition.

Resolved, That Brs. A. Kennedy and Franklin West be appointed a committee to draft resolutions, and that they present them in writing.

Afternoon.—*Resolved*, That this Conference appoint an elders' meeting, to be held at the house of Elder Benjamin West, to

act on business in Santa Rosa Branch; parties having business to attend.

That branch officers will hold prayer and sacrament meetings as often as practicable.

That the elders of this district use their earnest endeavors for the spread of the gospel; and that priests preach whenever opportunities afford.

That a committee be appointed to revise the minutes of the conference, and that they be authorized to make such corrections as necessary; and that Benj. L. West and W. W. Squires act as committee.

That Elder R. Scogins be sustained as president of this district.

That Elder C. G. Lanphear be sustained in his mission in the Southern States.

Preaching by Elder C. G. Lanphear; Mat. xxiv. 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

Evening session occupied in prayer and testimony meeting, wherein the saints were made to rejoice.

Sunday morning session, called to order by Elder Isaac Beebe. Br. George Chute was administered to under the hands of Elders Isaac Beebe and C. G. Lanphear, the former being mouth.

Conference opened by prayer by Elder L. F. West. Preaching by Br. L. F. West from John iii. 16: "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth on him might not perish, but have everlasting life."

Afternoon session, preaching by Elder M. B. Ellis; Ps. cxxvi 5, followed by Elder Isaac Beebe, from first paragraph of Mat. xx. 1; interestingly continued by Priest John N. Hawkins.

Met near evening and partook of the sacrament.

Br. West read the instructions given by the President of the Church, in the first of May number of the *Herald*, on the ordinance of the sacrament.

Resolved, That when this conference adjourn it do so to meet on Friday, August 12, at 2 o'clock p. m., at the Evening Star Branch, in Alabama, in the vicinity of Brs. S. Mayo and Wm. Speirs.

That a two-days' meeting be held in the Mount Olive Branch, commencing June 11, 12. Also one in the Coldwater Branch the 16th and 17th of July.

A prayer, social and testimony meeting, in which the saints were greatly blessed by the presence of the Spirit of

the Lord, was then the order of the meeting to the close. A most happy expression was manifest by the saints at the close of the meeting, which was protracted till quite a late hour at night; and to add to the pleasantness of the meeting, we were favored with beautiful weather.

It was plainly manifest, by the assistance of the Lord, that this conference will be the means of greatly forwarding the work in this part of the land; and a renewal of light and strength to the saints. Adjourned as per resolution.

According to previous arrangement the semi-annual conference was held at the Corporation Arms, Concert Hall, Waterloo street, Swansea, Wales, on the 24th day of April, 1870, when the business of the conference commenced at 10:30 a. m., and Br. John Seville was called upon to preside; and Br. Evan Morgan to act as clerk. Br. David Griffiths gave out a hymn which was sung. He prayed that God would bless that conference with great power to enable his servants to do his will that day, and that every heart might be made to rejoice.

Sung the 407th hymn in the Welsh hymn book.

Br. Seville addressed the saints, and said it made his heart rejoice to meet with them in a capacity like that, and also that they were not to expect some very eloquent discourse from him, for if they did they might be disappointed; but his determination was to do all the good possible, and that was why he was striving to speak in the Welsh language, so that he may be unable to do them good and edify them. He knew that one word in their own language was better than hundreds in the English, inasmuch as they did not properly understand it. He also said it was their duty or privilege to have a good conference; and if so, we must pray the Father so that his Spirit might be with us in power, so that the influence of God's work that day may be felt for great good, and redound to the honor and glory of his name in a day to come. He spoke of his journeyings in America, and how he was brought to a knowledge of the old paths; and of his attending some conferences in Nebraska City, and many other things.

Then the presidents of the different branches gave in their reports, which was as follows:

Aberamou Branch: 12 elders, 6 priests, 1 teacher, members 12, baptized 1, scatter-

ed members 2. Total 31. David Griffiths president.

Pendarren Branch: 13 elders, 2 priests, 2 teachers, 1 deacon, 2 dead, members 15. Total 33. Thomas Morgan, President.

Cromavan Branch: 4 elders, 1 teacher, 5 members. Total 10. Abel Lloyd, pres.

Ystradgyrlaes Branch: 2 elders, 1 deacon, 4 members. Total 7. Wm. Lewis, pres.

Moriston Branch: 3 elders, 1 deacon, 6 members. Total 10. John R. Gibbs, president.

New Tredegar Branch: 5 elders, 1 priest, 17 members, 6 baptized. Total 29. Evan Morgan, president.

Singing; prayer by John Seville pres. Met at 2:30 p. m. Opening service by Elder Richard Thomas. Then the president addressed the saints on the necessity of been alive to this all important work, and not to allow themselves to get into a luke warm state, lest the Lord should spue them out.

It was then resolved that the report be accepted.

After some discussion about the district conferences and the great good that might be effected through them, it was resolved that they be continued.

Resolved, That the next district conference be held on the third Sunday in May, 1870, in Merthyr.

Resolved, That Elder Robert Evans be released from being traveling missionary in Wales, for his carelessness and neglect in not magnifying his calling.

Resolved, That Elder Thomas E. Jenkins be released from the presidency of Wales, owing to his weak state of health.

Resolved, That Elder John Seville fulfill the position of president of Wales.

The afternoon service was concluded with singing; prayer by Evan Morgan. Adjourned until 6:30 p. m.

Singing; prayer by Elder Richard Thomas.

Meeting again commenced according to adjournment, when Elder David Griffiths preached an excellent discourse on the plan of salvation, and what a certainty there was in the promise of the Savior, who said that whosoever would do the will of the Father should know the doctrine whether he spoke of himself, or whether it was of God. He then spoke of the day of Pentecost, and of Joseph Smith the prophet, and also of the former prophets, the Book of Mormon, the Holy Ghost, and on the necessity of a faithful warning to all people, how he had baptized one of the Baptists, who during all his experience

with them received no satisfaction through them of acceptance with God; but after his adherence to the Church of Jesus Christ of Latter Day Saints he knew of the doctrine that it was of God.

Elder Thomas Morgan next preached on the King of the kingdom, and about the Apostle Peter preaching repentance on the day of Pentecost; the necessity of searching the Scriptures and keeping the commandments of God.

Elder John Seville followed in the same doctrine, by asserting that God's promises could only be received by a strict adherence to his commandments, for the conditions of eternal life merely based upon observing all things whatsoever he commanded us. He then spoke on the pleasure he enjoyed in the society of the saints; and then said how well it would be for them to be enabled to say like David of old, "Though I walk through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff comfort me."

Resolved, That a district conference be held in the Corporation Arms, Concert Hall, Waterloo street, Swansea, the second Sunday in May, 1870.

Resolved, That the semi-annual conference be adjourned until the 4th Sunday in October, 1870, to be held in Aberaman, near Aberdare, South Wales.

Resolved; That we sustain Joseph Smith as President and Prophet of the Church of Jesus Christ of Latter Day Saints throughout the world. Likewise all the spiritual authorities of the church with our faith and prayer.

Concluded with singing; and prayer by Evan Morgan.

ABOUT PAPER.—One of the most important items in the cost of a paper is the paper itself. Some of the statistics of the New York *Tribune*, one of the largest sized papers published, will show its extent. Its paper weighs 65 pounds per ream (240 sheets,) and measures 37 by 47 3-5 inches. One issue of the 240,000 copies of the Weekly *Tribune* weighs 31,200 lbs, over fifteen tons. This makes a column three feet by two at the base, and one hundred and forty feet high. The paper used by the *Tribune* establishment during the year is about fifteen hundred tons, costing over \$300,000, which, if piled, would make a monument of solid intelligence one mile high and four feet square. Something like twenty-five million sheets pass through their presses every year.

Original Poetry.

NIGHT MUSINGS.

'Tis midnight! And the Queen of night
Glides calmly through the dark blue dome;
Her loveliness is seen by mortal eye,
By immortal soul is felt, and lures
That soul on high.

In stillness such as this, when sleep is past,
I'm filled with thoughts of God's great love,
Whose skill and wisdom vast hath formed these
Lovely orbs above.

His glorious law in order they obey,
Beautiful and bright, they all pursue
Their shining way, till morning brings
Again the light.

When glowing bright the sun his face displays,
Asserts his right as monarch of the day,
Obedient, meek, and strong, and bright,
Pursues his way.

When thoughts like these within my bosom burn,
My soul is thrilled with sweetest thrill,
To hear and know, and do his holy will,
To know so much of heaven on earth;
Yes, know the priceless worth of hope
With him to dwell.

JUNE.

Miscellaneous.

A Sister's Dream.

As I have been reading some very nice dreams in the *Herald*. I thought I would write one that I had a short time since.

I thought that mother and I and one of my sisters started to go away, and as we had gone a short distance we met with a sister and stopped to talk with her, and where we stood it was all closed in with green vines, and there were two roads leading off from where we stood; one was the broad road, and the other the narrow one. As mother was talking to the sister, I said to my sister, "Let us start on," and we went a few steps on the broad road.—I said "Let us get on the narrow path, as this one is so dark and ugly," so we stepped over on the narrow path and it was light, so we kept on it, and when we got half way up, we stopped and looked up

to see the end of it, and there we saw a little bright light. It was almost straight up, but I said, "Let us keep on till we get there." We reached the top at last, and there was but a small space to go through; but we got through all safe, and as we stood side by side, looking around, for it was most beautiful, there was some singing and playing on harps. I never heard such singing in my life. It was most beautiful, and just a little way off were some standing and talking together. I thought we could see no end; all was bright as the sun, and as we stood looking around I awoke, and I felt to praise my Heavenly Father for his goodness toward me.

WAYNESBURGH, Ohio, March 7, 1870.

North-west Missouri.

All the Elders in District No. 3 of North Western Missouri, will please report in person, or by letter, to the next quarterly conference, to be held in the Starfield branch, Clinton Co., Mo., Aug. 27, 28, 1870.
WM. SUMMERFIELD, Pres.

A. J. BLODGETT, Clerk.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between
May 21 to June 7, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays. If moneys forwarded us are not properly received for, please advise us.

AGENTS.—(\$1,50) per Mrs P Howard; 50c G Bartholomew, 50c C Fay, 50c B Darling—(\$3,00) per M Madison for E Lewis 240—(\$1,00) per S Reynolds for J O'Neil 210—(\$1,50) per S Sayers for the poor—(\$3,00) per H A Stebbins for S Woodstock 228—(\$11,10) per D M Gamet; \$6,10 G W Conyers 238, \$2 D M Gamet, \$1 D Sheerer, \$1 J Johnson, \$1 A

Vredenburg—(\$1) per C G Lanphear for J Blocker, 210—(\$2) per J H Nichols for A Spence—(\$2) per J H Pemberton for H Pemberton 206—(\$10) per L B Scott for J L Rahler 226—(\$5,10) per A H Smith; \$2,35 J F Adams, \$1,50 W H Cadman 204, \$1,25 E T Bryant—(\$19,55) per T J Andrews; \$8 T J Andrews, \$3 S Walker 223, \$2,50 J Roberts 216, \$1 Sister Roberts, \$1 J Bona, \$1 J Perkins, \$1 W Hart, \$2,05 premium—15c per E C Brand for M Fisher.

\$5 each.—L L Jones, T Rees 226, H H Holcomb 232, T Nutt.

\$3 each.—M Stafford 214, T F Stafford 226, O Hayer 227, N Myers 226, J Painter 214.

\$2 each.—J F Tousley 214, W J Curry 216, J Macauley 258.

\$1,50 each.—J W Mathews 208, O A Olson 216, Austin Hayer 216, G R Out-house 214, E Snyder 214.

\$1 each.—Jas. Wood 215, N Spicer, Mrs. P. Hardt 212, J L Avondet, J Morrell, Gilbert 208.

50c each.—W A C Munroe, I Agan, J R Lampert, N. Cary, A D Goldsmith, E Ewing, J. J. Jey, B. F. Miles, L L Smith, 25c Mrs. Agan, J M Peck, J P Springer, T W Smith.

Various sums.—\$4,35 N. Rumel, 45c J Newberry, White Cloud, 70c J Parsons, 10c G T Chute, \$12,35 E Banta, \$3,50 W Bradbury 228, 75c S G Mayo 208, \$1,75 A Christian, 35c J H Lake, \$1,25 A J Blodgett, \$1,55 C A Johnson.

Selections.

Laws of Life.

The following, from the Laws of Life, is deserving the careful attention of every woman—especially every one who feels disposed to sacrifice health for the sake of a beautiful form:

Very few ladies know how to appreciate an easy, healthful dress. They think their dresses are loose, when a man or boy put into one as tight would gasp for breath, and feel incapable of putting forth any effort except to break the bands. Ladies are so accustomed to the tight fits of dress-makers that they "fall to pieces" when relieved of them. They also associate the loose dress with the bed or lounge. To be up, they must be stayed up, and to recom-

mend a comfortable dress to them is not to meet a conscious want of theirs. It is a great pity none the less. If they could once know what a luxury it is to breathe deep and full at each respiration, to feel the refreshment which the system takes on by having the blood enlivened and sent bounding through the arteries and veins, to have the aids to digestion which such process gives, to have their own strong, elastic muscles keep every organ in its place, and themselves erect; if they could for a good while know this blessed luxury, and then be sent back into the old, stiff, straight-jackets, they would fume, and fret, and rave in very desperation if they could not get rid of them. As it is, they prefer to languish and suffer dreadfully, and die young, and leave all of their friends, and their husbands, and their little children, and I do not see any other way than to let them be sick and die till they are satisfied. If only the sinner was the sufferer it would not be so worth while to make a great ado about it, but the blighting of future innocent lives, which must follow, renders the false habits of our women in the highest degree criminal.

The Thimble.

The name of this little instrument is said to have been derived from "thumbell," being at first thumbell and afterwards thimble. It is of Dutch invention, and was brought to England about the year 1605, by John Lofting, who commenced its manufacture at Islington, near London, and pursued it with great profit and success. Formerly iron and brass were used, but latterly steel, silver and gold have taken their places. In the ordinary manufacture, thin plates of metals are introduced into a die, and then punched into shape.

In Paris, gold thimbles are manufactured to a large extent. Thin sheets of sheet iron are cut into dies of about two inches diameter. These being heated red hot, are struck with a punch into a number of holes, gradually increasing in depth, to give them the proper shape. The thimble is then trimmed, polished and indented around its outer surface with a number of little holes, by means of a small wheel. It is then converted into steel by the cementation process, tempered, scoured, and brought to a blue color.

A thin sheet of gold is then introduced into the interior and fastened to the steel by means of a polished steel mandril.

Gold leaf is then applied to the outside, and attached to it by pressure, the edges being fastened to a small groove made to receive them. The thimble is then ready for use. Those made in this manner do not wear out, as so many ordinary gold thimbles do, but will last for years. The gold coating, if cut away by needles, may be easily replaced, but the steel is of excellent quality, and very durable.—Ex.

MARRIED.

At the house of Br. D. Gorleys, in Willow Creek, April 30, 1870, by Elder Alexander Williams, Br. THOS. REES, of East Gallatin, and Sr. MARY J. GREEN, of Willow Creek; all of Montana.

At St. Louis, Mo., April 7, 1870, by Elder J. X. Allen, Br. GEORGE ALEXANDER FORBES, to Sr. REBECCA JANE CARLIN.

BOOKS, TRACTS, &c.

For Sale at Herald Office, Plano, Ill.

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Inspired Translation by Joseph the Martyr.

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5 The Gospel.....	2.....	...	6...	35
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IN GERMAN LANGUAGE.

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THE TRUE
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HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., JULY 1, 1870.

No. 13.

CHRISTIAN GRACES.

A series of consecutive articles.

TEMPERANCE.

BY ELDER T. W. SMITH.

The word temperance occurs but three times in the Bible; Acts xxiv. 25: "And as he reasoned of righteousness, *temperance*, and judgment to come, Felix trembled;" Gal. v. 23: "Meekness, *temperance*; against such there is no law;" and in our text: "And to knowledge, *temperance*." 2 Pet. i. 6.

The common definition of temperance is, "moderation," which in its turn is defined as "a proper mean between two extremes," from the Latin *moderatio*, a derivative of *modus*, a limit, and hence would signify limitation.

The word "moderation," which is found only in Phil. iv. 5, is not translated from the same word that temperance is, and means *gentleness*, and so the word is translated in other places.

The Greek "Enkratia" is rendered *temperance* invariably. "Enkratuomai," which occurs but twice, is translated "cannot contain" in 1 Cor. vii. 9, and "is temperate," in 1 Cor. ix. 25. "Enkratees" is found but once, Titus i.

8, and is rendered "temperate."

The popular idea of temperance is that of "total abstinence" from all that intoxicates, as spirituous and fermented liquors. I believe that the idea or principle that was in the Apostle's mind is embodied in this definition of the term; but consider, also, that it was not held in reference to intoxicating drinks alone.

A reference to the context in those cases referred to, will generally result in the conviction that the term "self-control," both in principle and in fact, conveys the proper idea of temperance; and hence does not permit a moderate or limited indulgence in the passions and appetites, as the term "moderation" would sanction.

A man, therefore, who adds to his knowledge temperance, is one who possesses complete self-control, and has the desire and ability to bring himself in subjection to the law of God, whether inscribed in the scripture or found in nature.

A temperate man is one who obeys the exhortation of the Apostle, "glorify God, in your body and your spirit which are God's;" and that, "I beseech you therefore, brethren, by the mercies of God, that you present your

bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

There is no fact more clearly established in the word of God, than that Christians have not the right to indulge in any pleasure or gratification that in anywise contravenes any commandment, or counsel of God. Firstly, from the fact of his right as our Creator to demand the exercise of every power and function of body and spirit to his glory, and in obedience to his will and purposes. Secondly, because we have voluntarily and unreservedly yielded ourselves to him as servants; and as Paul says, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom you obey."

The children of Israel were severely rebuked by the Spirit, through the prophet Malachi, for robbing God, "in tithes and offerings."

God claimed those tithes and offerings, and could not permit a withholding of them on their part; but upon condition of their compliance with his law, and in fulfilment of their vows and voluntary pledges, he promises blessings that should—if anything could—open their hearts and incite to liberality and self-denial; and as the "scripture written aforetime were written for our instruction," it would be well if we too should ponder well the force and meaning of the offer on the part of God. Perhaps a reason for the failure of our crops, and our various reverses in business, may be found.

"Bring ye *all* the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." Mal. iii. 8-12.

Jesus says, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And as Paul positively declares that our bodies and our spirits are God's, can he who cursed Israel for robbing him in tithes and offerings—and promised such rich blessings if they would keep his commandment, and thus replenish his storehouse; can he, to justify his claim of being no respecter of persons, permit us in holding back that service due him, even his glory by the sacrifice of our bodies and spirits?

Will he not curse us? Have we not been cursed?

Who can say that this failure on our part to render that service which is due our heavenly Father, may not be one of the leading causes of past misfortunes that we have experienced as a people? and a cause of shortened crops, and the destruction of our potatoes and other vegetables by the ravaging insects, that appear to come in greater numbers and in new and more destructive characters almost every succeeding year?

Indulgence in any passion and appetite that has a tendency to weaken or enervate the body—impair the purity and liberty of the spirit—whether it be in eating unwholesome food, narcotics, or sensuous pleasures, impure thoughts and feelings, idle and foolish reading, vain and unprofitable speaking, is forbidden.

The meaning of temperance is that of self-denial. It means bringing in subjection of the animal nature to that of the spiritual. A man may not touch a drop of the fiery fluid—under the various names of rum, gin, brandy, whiskey, champaign, wine—may not swallow in a lifetime a spoonful of "liquid damnation," as it has been called, yet not be a temperate man—but be a victim of intemperance. Many pleasures or gratifications of the animal nature which may be strictly permissible, as far as any positive law against

them is concerned, yet when the indulgence brings lassitude, weakness, general debility, peevishness, lack of energy and ambition, loss of memory, dissatisfaction, and a host of other evils, some of which here must be nameless, those persons who are thus affected are intemperate.

That which disturbs the harmonious action of any of the various organs of the system—or the free operation of the Spirit of God should be laid aside. And any one can by due observation ascertain this, and by experimenting also. There will be no trouble in learning what is injurious, and opposed to temperance, by any who have any disposition to “pay” their “vows” made to God voluntarily, in the covenant to give themselves to God, and cease to serve Satan, sin and the world. By any who are willing to “deny themselves, and take up their cross and follow” Christ.

But upon this theme, like many others, it seems a waste of time to speak or write; it only meets with a smile of compassion at the writer or speaker's “whim” or his “hobby;” or, if admitted as truth, is forgotten or unheeded. Individual spiritual, moral and physical purification and redemption, are absolutely essential to the redemption of Zion, has been the voice of the prophet, the teachings of the Spirit, and the conviction of our own reason and judgment, but to what extent is this renovating process going on?

As the subject of temperance is generally understood as having reference to the great moral reform, perhaps a few thoughts on that subject may not be unprofitable. The testimony against the use of strong drinks is positive enough for any who will not “wait to be commanded in everything;” beside the fact that “no drunkard * * * shall inherit the kingdom of God,” that we are “not to keep company” with a “drunkard,” that

“Wine is a mocker, strong drink is

raging, whosoever is deceived thereby is not wise;”

The queries :

“Who hath wo? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes?”

And the answer :

“They that tarry long at the wine; they that go to seek mixed wine;”

With the exhortation :

“Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.”

The teaching of the Spirit is to the church of Christ :

“Wherefore, a commandment I give unto you, that you shall not purchase wine nor strong drink of your enemies; wherefore you shall partake of none.” “I have warned you, and forewarn you by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father.” “Again, strong drinks are not for the belly, but for the washing of your bodies.”

If they are not good, or meet in the sight of God, it is certainly contrary to his will for us to use them.

In reference to tobacco, the Lord says, “it is not good for man,” and to say the least, if not good, it is no benefit, and therefore useless, and the money spent in its purchase unprofitably spent and wasted, which could be given as an offering, and if that amount could be spared for that purpose, it could be for the cause of Christ, and therefore is a robbing of God of that amount. If not to be spared, then it should be used in supplying as far as it would go, the necessaries of life; and if it be needed for that purpose, then we are robbing ourselves or families of that which is their just due. The same reasoning will apply to strong drinks, useless jewelry, dress trimmings, &c.

The amount of money spent for malt and spirituous liquors is astounding to behold.

In Great Britain the estimated amount spent in liquor is £102, 886,-280. In France, \$1,516,546,000.

In Pennsylvania \$831,487,000; while to support schools, the sum of \$5,863,-729 was required, or \$825,623,271 more spent for rum than to educate their children.

Five millions six hundred and eighty-five thousand six hundred and thirty-three barrels of beer were manufactured during the year 1868, according to the account of the President of the National Beer Congress given in 1869, valued at \$34,000,000. The amount of capital employed, directly and indirectly, in the manufacture of beer, was stated to be \$105,000,000.

The loss of life in the United Kingdom is said to be, annually, about 54,263. By intemperance directly, 27,050. By its sequences, (as disease, accident, &c.), 20,251. By limited drinking, 6,962.

There is no safety in moderate drinking. Ten thousand who to-day fill the dishonored grave of the drunkard, thought there was "no danger in a drink now and then." They too, said "they never would be drunkards." They could quit it whenever they made up their minds to do so.

Total abstinence is the only safe path to walk in. The heaven-appointed rule is to deny ourselves of "all ungodliness and worldly lusts," and to "live soberly, righteously, and godly, in this present world." To be not "conformed to this world."

To be a temperance man or woman is to be a self-denying one; one that has the power and the willingness to quit all evil habits and hurtful lusts, and unnecessary indulgences; and, further, who *do* deny themselves.

Let us therefore "Add to our faith virtue, to virtue *knowledge*, to knowledge

TEMPERANCE.

A wise son maketh a glad father; but a foolish man despiseth his mother.

REBAPTISM.

The article on "Confession," found in *Herald* of May 1st, I think contains some strange ideas to emanate from the pen of a Latter Day Saint, and I feel called upon to answer some points therein, believing that quite an opposite view can be sustained by strong reasons, and, therefore will attempt to bring in a few texts and facts, which I hope will give light to those who may be somewhat puzzled at such a summary disposal of some points in the subject under consideration.

Before commenting on these, we will certainly agree with "X" that the question of forgiveness of sins *after* conversion is "a matter of vital importance," not only to those who desire to see justice done, but also to those who wish to atone for their misdeeds of letter or spirit, and know not how to do it.

Very many sensitive souls, in struggling with the powers of darkness and evil arrayed against them, fall into temptations, outwardly or inwardly, and in the agony of doubts and fears that assail them, are led to fear that God has indeed forsaken them and given them over to the buffetings of Satan, and that the dark clouds and storms that sweep over their souls are but evidences to this effect, and proof that Satan has grasped them from the Father's hand, which fear the adversary increases in order to making them give up as lost, while yet they are far from it, if they would only make a persistent effort, in place of letting Satan take advantage of these sensitive fears. In these hours, months, or years (as the case may be) of trial, they bend beneath the storms, and in their weakness and brokenness of heart, have not strength to grasp the "shield of faith" whereby they might "quench all the fiery darts of the wicked," and do not have faith to lay hold of their rights; which

are, that if any sin, and repent, they have an advocate with the Father, by whom, evidently they can receive a remission of sins as citizens, and without baptism as though they were aliens.

Through personal experience, and the confession of a number whom it has been my serious yet pleasurable task in Christ to minister comfort unto, I have found that on every hand are sensitive, humble souls, who have suffered most intensely and almost to the point of madness from these fiery darts, that have beaten upon them, and caused them to err and deviate from the path, (in their own sight, if not apparent to others), and made them doubt their general acceptance with God, or the continued efficacy of their first baptism, until an evil spirit of despair made them feel as castaways, except God had raised up some messenger to give deliverance, through power received after acquaintance with trials of like nature. In the midst of the storm they consider that it is not a mark of the disfavor of God, any more than the world around us can see anything but favor in the sunshine of prosperity and peace. If evidences at all, they are usually the opposite of the common interpretation, and on one hand should be no discouragement to the true hearted though feeble workers for salvation; and on the other, lead none to lift haughty heads presuming to be the favored of God.

This diversion is simply a preamble before presenting my claim, which is, that some of the aforesaid tried and afflicted ones have not confidence to claim the mediation of Christ spoken of, by virtue of their original baptism; and though, by advice of others, struggling for months and years against the idea of rebaptism, yet feeling their need of it, (when the storm has lessened), can not be satisfied without it. They have not faith to claim the gifts and blessings which might be theirs but for the

doubts and fears, concerning themselves, born of the hand to hand struggle with temptation and sin, though it be only known to themselves.

Knowing several such, who have put these doubts and fears, these whisperings of Satan that they are lost, behind them, by going again into the waters of baptism, coming forth with renewed strength and faith, I do sincerely regret some things in "X's" article which will tend to disturb the minds of these when they read such a scorching condemnation of the act, with no reservations for those who by volition and not by command do this work.

As to the assertion that "no man was ever twice legally and efficaciously baptized," we can say that it is only an assertion, and as uncalled for and sweeping in its judgment, as calling the act an "error," and as being simply the "perversion" and "presumption" of "would be wise ones," "ignorant men" who "remodel the gospel plan to suit their own foolish notions."

The doctrine of its necessity is said to have been taught. Of that I know nothing, but have only shown its good effect after individuals have obeyed their promptings, which I believe were righteous before God, and for which I have received and witnessed the reception of his blessings. If "X" has known *thousands* who have been rebaptized while in the true church, and yet not one who acknowledges being benefited thereby, but "instead" have "not felt right after it," I do think it strange that the church should permit this "error" and "remodeled gospel," as he styles it, to prevail over *thousands* of benighted minds in a day when we profess to have the Spirit, that was to teach us the truth, if in anything we were otherwise minded. Phil. iii. 15.

I do not claim the actual need of rebaptism; and yet I do claim it, in order to satisfy the desire for atonement and amendment which has actuated some wounded and grieved ones who

have thereby been healed "efficaciously," and been made able to grasp the Father's hand, heard the voice of revelation and known that he smiled upon them for it. I know three such in my own branch, small as it is, who upon reconfirmation have received blessings superior to any they had received before, and who have confessed since to a feeling of satisfaction, with more faith and confidence to call upon God, and to claim the blessings promised to his people.

As to the legality, I think that if the Holy Ghost ever consented to anything, it has done so to certain rebaptisms and confirmations which I have witnessed, where the officials have had it as a helper and sealer, and to the three persons mentioned it gave some choice prophecies; yet "X" says that it "could never receive the seal of the Holy Ghost."

"X" makes no distinction, but condemns the act as being a constant source of doubts, confusion, skepticism, ending in falling into the ranks of the evil one. How it is all chargeable to rebaptism I cannot see, for reprobate minds, and perverters of the truth, have fallen away by thousands to the evil one, after only one baptism, not from the number of baptisms, but as "X" shows from their constant offenses that would, as he says, hardly suffer them to get dry before they would need cleansing again, which is an old argument against *any* baptism, by those who do not recognize the act of adoption.

The argument against rebaptizing those, who, after having been expelled desire to return, I presume, "X" does not believe himself, but has likely written it to call forth ideas from others, if indeed that is not the sole intent of the whole article. The effort to overthrow the evident meaning of Rev. ii. 5 will, of course, delude none, for all know that faith is the opposite of being a work, while repentance is

simply a ceasing to do evil, with no works about it, but spoken of in the text as preceding works. "Repent and do the first works." That is, cease to do evil and they would be ready to return by doing the first work, which is baptism, for they had left their first love; and, in returning, must seek the door again.

I have never yet heard the words "over again" added, and know not how they could strengthen the text, for certainly if they were still commanded to do the next works following repentance it is very plain as it now reads.

The statement that baptism is the last work, is equalled by the idea held forth to those hesitating about joining us, that "many have received the Holy Ghost before being baptized," which brings to their minds the same thought of looseness about such matters as they find in the sectarian world, where "contrition, penance," or otherwise anxious seats and probation are the prerequisites to fellowship with Christ.

This scripture is plain for rebaptizing returning ones; and the B. of M. contains another sure proof, Nephi viii. 9. It refers to those "among you," or the church:

"Therefore if ye know that a man is unworthy to eat and drink of my flesh and blood, ye shall forbid him; nevertheless ye shall not cast him out from among you, but ye shall minister unto him, [that is he may attend meetings and have the word ministered unto him if he wish], and shall pray for him unto the Father, in my name, and if it so be that he repenteth and is baptized in my name, then shall ye receive him."

Thus, after the saints have proved one as being unworthy, he may return by repentance and baptism. I refer to article on sacrament, in *Herald* for March 1st, 1869, p. 146.

I deem this matter of too serious a nature to be dropped without full investigation. To offset his remarks on 1 Cor. v. 5, where Paul says "that the spirit may be saved in the day of the

Lord Jesus," we will refer him to a parallel case in Acts iii. 19, where sins are to be "blotted out" (i. e. salvation given) "in the day" or coming of Christ. I believe that the B. of C. sustains John's Revelation sufficiently to ward off the doubts in "X's" article. To call as witness the doings of the Catholic or Baptist churches is scarcely proper, when we have a true witness. "If ye receive the witness of men, the witness of God is greater," (1 John v. 8, 9), for this witness can speak its directions to us as plainly as the creeds of men if we ask it.

The quotation from the acts of the "Catholic Church" in council, A. D. 313, are as pertinent to the subject as an extract from the Methodist belief in six months' probation. The ten years' penance, or any term of it, seems gospel truth to some, as the six months' probation does to others, or the painful acts of eastern devotees do to them; but neither act is thereby rendered valid for remission of sins. Who among repentant saints desires to atone by doing penance a certain term of years while devoid of communion with the saints, and perhaps the voice of God which we all like so well to hear, when there is as plain a way to return by either faith in the mediation of Christ, or baptism, which compares with a lengthy penance as much as Peter's sermon does with mourner's benches and probation. "X," like the Catholic Bible, substitutes penance for repentance, when he says, "faith, penance and baptism before conversion and confession, penance and communion after conversion. Reason, common sense, the Holy Spirit and scripture, all teach us that a person expelled from the church must gain an entrance by the door, or works following *repentance*; not by penance a certain number of years.

~~Neither do I hold that sins are remitted by partaking of the sacrament, finding no more in scripture for that~~

~~than for doing penance.~~ Mat. xxvi. 24 only refers to the general atonement by the death of Christ whose blood was truly shed for the remission of sins, but it is far from saying that the commemoration of that event is for that purpose. To my view Christ referred to the ordinance of baptism when he said, "whosoever sins ye remit they are remitted," for I believe that John preached that, and also the apostles, as the only active part they had in washing or putting away sins, except where they administered to the sick, God promised to forgive.

Again, comes a sharp thrust which might well pierce and wound many an honest, devoted, and yet afflicted saint, who has endured for years, with the assurance that in time all should be well, and he made every whit whole. The inference to be drawn from the article in question is that saints are not healed *because* their sins are not forgiven. Many have thought of this, and had it been presented by authority, might ere this have given up the race and the combat with the world, the flesh and the devil, as being in vain, for they were sick, and therefore doomed; but, thank God, they have received these afflictions, not as evidences that baptism did not wash away their sins, but as permitted by God to see if they would endure, and prove themselves worthy as "fine gold," that they might receive their inheritance. They have been repentant, and lived faithful lives; and if their sins were not washed away, what is baptism for? We should indeed think, as "X" says, that he claims it as "least in importance," "if any be less than another," yet the remission of sins seems an important matter.

It is not clearly proved that confession should be public, however correct it may be. Truly James says, "confess your *faults* one to another," which might take place between only two, that they might pray for each

other; therefore I hold that it "does not sound like" public confession any more than "like private confession." Doubtless *faults* and failings may be thus treated before God, while public, outward sins against God's known commands should be "publicly rebuked." 1 Tim. v. 20; B. of C. xliii. 23. In the case of the Pharisee and publican, the Pharisee "prayed thus *with himself*;" and quite probably the publican prayed "with himself" also, for we do not read of his confessing to others, but "afar off;" perhaps alone by himself, asking God to forgive him.

The quotation from David, Ps. xxxii. 5, is "I will confess my transgressions *unto the Lord*," not unto men, that they may say "I absolve thee." So the extract from Eusebius, instead of proving "X's" position, does exactly the opposite. "It is good to confess to the Lord, *not to men but to God*," which would do away with private absolution at which "X" strikes, and if taken as proof would do away with public absolution also, or with the idea that in man rests authority either privately or publicly to absolve sins. I hold to the evident truth of the necessity for public confession of open, actual sins against the moral or gospel law, which renders them amenable to that law, and that only upon their repentance, (or ceasing to do), evident sincerity, acceptance and forgiveness before God should they be received. But their "faults" and weaknesses may be acknowledged as Christ directs, "enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret;" "and after this manner shall ye pray, * * * forgive us our trespasses." James' advice seems to be good also, as mutual helps to each other.

2 Cor. ii. 2-8, and the remarks on being received into fellowship in connection with it, do not appear to have any bearing on each other, for the text evidently refers to some "grief caused"

to a brother or sister, as is often the case, and therefore, Paul directs them, that as he had received enough punishment, they should not withhold forgiveness, "lest he be swallowed up with sorrow," which would be good advice now to those who continue to hold grudges against grieved ones, and do not "confirm their love" by the act of kindly restoration to their heart and favor. Paul would do this, "lest Satan should get advantage of us," (11th vs.), for woe be unto them that hold their brethren from them as punishment, until "sorrow" or grief has brought darkness and ruin. Christ said that if our brother sinned *against us* seventy times seven, we should forgive him, for as we are constantly erring, we cannot put our foot upon our brother's neck in judgment. God has said that it is for us to forgive *all men*, but that he forgives whom he will, (B. of C. lxiv. 2), and in case of real or pretended repentance, there is no need of Latter Day Saints doing without the word of the Lord as to who is doing that which is pleasing to him, by which the church may act, as authority, and forgive him. The Spirit, the light of life, will not leave earnest enquirers on this subject in darkness any more than upon any other point needful to be informed about, for "then shall ye know all things whatsoever ye desire of me." B. of C. x. 7.

"X" states that in his opinion many presume too much upon the absolution of the church, that is they go and sin again, because the church has, and can again give them fellowship, or as far as men can do, forgiven them. Such action of either, may well bring darkness and doubt in place of the direction of the Spirit promised to reveal "all things pertaining unto righteousness," and certainly this pertains unto it, being, as "X" says, "a question of vital importance."

Lest he should object that the first baptism might not have been efficacious

if a second one was needed, I would say that in the cases I am acquainted with, it was legal, efficacious, and perfectly satisfactory.

We agree perfectly that man as man cannot forgive sins, but only "by the authority of the Son of God," and that we should be careful not to trifle with the name or power of Christ.

I have written this not to overthrow any one's idea, but for the purpose of getting at the truth of these "important matters," by helping to bring them to the light of reason and revelation. Praying that this result may be fully attained, I am yours for the truth.

H. A. S.

ADVENT DARTS TURNED ASIDE.

BY ELDER ISAAC SHEEN.

Two published communications are before me. One is in the *Advent Christian Times* of May 10, the other is in the *World's Crisis* of May 11.—The first is published as an editorial, the other is published as a communication from Wm. Sheldon. The writer of the *Times'* article says:

"On the title page of the first edition of the Book of Mormon is printed: 'By Joseph Smith, author and proprietor.' This might have been an oversight of the prophet, as in other parts of the book it was claimed to be a revelation from God."

Joseph was "author and proprietor" of the copyright of the Book of Mormon, and this was evidently all that was meant by the *inexperienced* publisher.

The writer also says:

"We questioned Joseph about the brass plates which he professed to have found by the direction of the ghost of Maroni.—We got no satisfactory answer."

If the writer had been well acquainted with the subject under consideration, he would have known that Joseph did not profess to have received *brass* but *gold* plates. This ignorance, and the

misspelling of Moroni's name in both papers, is an index to the ignorance of the writer or writers on what he or they call "Mormonism."

He also says:

"It is claimed that Joseph Smith was ordained by the ghost of John the Baptist to the Aaronic priesthood: and so the church was founded by a ghost."

In the *Crisis* article, the writer says:

"One corner stone of Mormonism is the claim that the ghost of John the Baptist ordained Joseph Smith to the priesthood of Aaronic order. If it did not kill John the Baptist to cut his head off, but merely subtracted a personal ghost from him, who can prove that this ghost did not ordain Joe? * * * Dead men cannot ordain people."

It will be seen that the foregoing statements are predicated on the idea that when a man dies, he dies all over, both spirit and body, leaving him unconscious.

This soul-sleeping doctrine is "one corner stone" of Wm. Sheldon's religion. To sustain this theory the Bible is quoted, and although the Lord said to Moses:

"Die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people." Deut. xxxii. 50.

And although in the three following chapters, the death of Moses is frequently spoken of, and although the Lord positively said, "MOSES MY SERVANT IS DEAD," yet, to sustain the unconscious theory, it is often asserted that Moses did *not* die. Some assert that Moses did not appear on the mount of transfiguration, in the presence of Jesus, Peter, James and John, although Matthew said:

"There appeared unto them Moses and Elias, talking with him." Matt. xvii. 2.

And although Mark said:

"There appeared unto them Elias with Moses: and they were talking with Jesus." Mark ix. 4.

Some say that Moses was resurrected

before he appeared on the mount, although Paul said that Christ,

"Is the beginning, *the first born* from the dead; that in all things he might have the preeminence." Col. i. 18.

And although he said :

"Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv. 20.

So Moses was not resurrected till *after* he appeared on the mount, and if he and Elias talked with Jesus, and were seen by Peter, James and John, as Matthew and Mark bear witness, how does Mr. Sheldon know that they did not ordain Jesus? Peter said :

"He received from God the Father honor and glory, *when* there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, *when we were with him in the holy mount.*" 2 Peter i. 17, 18.

Does Mr. Sheldon know that this "honor and glory" which Jesus *then* received was not by the ordination of Moses and Elias? He has *asserted* that "dead men cannot ordain people," but he has not attempted to show that this assertion is true.

John the Revelator prophesied concerning the last days and described them as the hour of God's judgment, and I presume Mr. S. will confess that these *are* the last days, and that this *is* the hour of God's judgment. John said :

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 6, 7.

There are only two ways that this prophecy could be fulfilled. One would be by this angel preaching "the everlasting gospel," *personally*, and without any cooperation or aid from others, "to every nation, and kindred, and tongue, and people." The other way would be,

by the angel *ordaining* one or more men who with the cooperation of others, should perform this work. This would be in harmony with a multitude of prophecies, such as these :

"Many shall run to and fro and knowledge shall be increased." Dan. xii. 4.

"He will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold they shall come with speed swiftly." Isa. v. 26.

"Behold, I will send for *many* fishers saith the Lord, and they shall fish them: and after I will send for *many* hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. xvi. 16.

"His [Joseph's] glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." Deut. xxxiii. 17.

Thus by an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and by the angel ordaining some, and giving them authority to ordain the ten thousands of Ephraim and the thousands of Manasseh, all the above mentioned prophecies, and many more, can be fulfilled, but they can not be fulfilled by many running to and fro to preach without being sent by authority given from God, by the angel. When the angel had ordained men to preach the everlasting gospel, then those who were so ordained went forth declaring that the hour of God's judgment had come; afterwards men arose who received their testimony in reference to the fact that the hour of God's judgment had come, but they rejected their testimony in reference to their angelic ordinations. These converts *in part* to the angelic message, *united a part* of this message with a part of the common theories of Spiritual Babylon, and thus a system of faith was established and preached *without the aid or authority* of the angel who had flown in the midst of heaven. This system of

faith was called Millerism, because Wm. Miller was their chief leader.—This leader had heard the testimony of Elder Jared Carter in reference to the Latter Day Work, as Elder Carter and his wife and family have often testified. I have also quoted the statement of the writer in the *Advent Herald* in which he says he questioned Joseph in 1835 or thereabouts.

Mr. Miller and his colleagues made an addition to the words of the angel, and were not content with declaring that the hour of God's judgment had come, but they raised a false alarm by preaching that the hour of God's judgment *would be ended in 1843*. By this false alarm many rejected the testimony of the angel and all the inspired writers concerning the hour of God's judgment, the destruction of the wicked and the second coming of Christ. Since 1843 many of the Millerites (or Adventists as they now call themselves) have often set the time for the coming of Christ, and thereby deceived many, and caused many to become scoffers, who now say, "where is the promise of his [Christ's] coming?"

Since the days of Mr. Miller a new theory has been added to the Advent faith which is called by some the soul-sleeping theory. It is a belief in the unconsciousness of the spirits of all men after death. In accordance with this theory, the writer under consideration says:

"Dead men cannot ordain people."

By this theory he is hardened against a belief in the ordinations of Joseph Smith by the angels John the Baptist, Peter, James and John, and the bringing forth out of the earth of the Book of Mormon by the angel Moroni. The "glad tidings of Cumorah! Moroni, an angel from heaven, declaring the fulfillment of the prophets—the book to be revealed," (B. of C. 110: 29) is not glad tidings to Mr. Sheldon. He does not believe that God's prophets are ministering angels after the death of

their bodies. The testimony of the angel who ministered unto John the Revelator as recorded in Rev. xxii. 8, 9, shows plainly that this idea is erroneous. When John fell down to worship the angel, the angel said unto him:

"See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book."

It is claimed by the Adventists that these words of the angel signify that he was the *servant* of John and the *servant* of the prophets. It is a position which is in opposition to the universal definition of the word "fellow," by all unbiased English scholars. Webster's Unabridged Dictionary defines the word as follows:

"An equal in power, rank, character, or the like, * * an adherent, a companion, a comrade, an associate, a sharer, * * one of a pair, or of two things used together, or suited to each other; a mate."

Now I would ask, how can one who is equal in power, rank and character with another man, be that man's *servant*? Were the servants of the southern slaveholders "equal in power, rank, character or the like" with their masters? Were they the *fellow-servants* of their masters? Paul said that Epaphras was his "dear *fellow-servant*." Col. i. 7. Did he mean that Epaphras was his *servant*? The word *fellow* is compounded with many words. Paul used it as follows: fellow-citizens, fellow-heirs, fellow-helpers, fellow-laborers, fellow-prisoners, fellow-soldiers, fellow-workers. These were all companions, comrades and associates, but not inferiors.

Angels are not inferior in power or rank to men in this life. So far are they from being inferior to men in this life, that Paul said,

"We see Jesus, who was made a little lower than the angels for the sufferings of death, crowned with glory and honor."—Heb. ii. 9.

As I have already stated, it is claimed that the angel meant that he was a

servant of John's brethren, the prophets, whereas the angel did not even say that he was a fellow-servant of *the prophets*, but he said that he was of John's brethren, the prophets. How then could the angel's words represent that he was a *servant* of the prophets, when he neither said that he was their *servant*, nor their *fellow-servant*? Angels are frequently called men in the Bible.

There are numerous evidences in the Bible that the spirits of all men are conscious after the death of their bodies, some in a state of felicity and some in torment, but as this subject is very comprehensively set forth, and would require much space and time to elucidate it in all its parts, I shall not enter into it now. The Advent newspapers abound with unreasonable arguments against the doctrine, which produce the intended effect on their readers because they do not see the other side of the controversy. Advent preachers are generally very unwilling to discuss this subject with our elders. Mr. Grant, Editor of the *World's Crisis*, held a discussion with me two or three years ago, but he refused to hold another at another time and place, and excused himself by saying that his time would be otherwise engaged. Since that time he has held many discussions with preachers of other religions, but none (I believe) with a Latter Day Saint.

The doctrine of unconsciousness after death is the "corner stone" on which Mr. Sheldon builds his opposition to the Latter Day Work. He says:

"Take away the doctrine of a personal ghost in man, and Smith's ghostly ordinations are proved (not *guessed*) to be hypocritical claims, and the superstructure built upon this foundation, falls to the ground at once."

It appears therefore that Mr. S. and his co-workers must first "take away the doctrine of a personal ghost in man," before the superstructure of the saints will fall to the ground. Is there

any probability that they *will* take it away? Will they take it away by keeping away from the Latter Day Saints, and by discussing with ministers and lecturers of various denominations, *but not with the Latter Day Saints*? This course of procedure manifests that they are conscious of the weakness of their cause, for as Samson understood where his strength lay, so do these people understand that their strength is not among the Latter Day Saints.

We have a good stone Meeting House here which Ministers of every denomination have from time to time been invited to preach in freely, therefore if Mr. S. or Mr. Himes or Mr. Grant or any of the Advent leaders want to try to "take away the doctrine of a personal ghost in man," let one of them come here and try his skill in this herculean task. Isaiah said to false worshippers in his day:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and shew us what shall happen." Isa. xli. 21, 22. See also 23rd, and especially the 24th verse.

Here you can preach and discuss, and be fed and sheltered without money and without price, so if you want to "take away the doctrine of a personal ghost in man—if you want to show that ghostly ordinations are hypocritical claims—if you want the superstructure built thereon to fall, come and try what you can do. That superstructure is not with many of your readers. They are not much in danger of building thereon, but the superstructure is here. Here is the place therefore to use your battering-rams and darts, if in any place.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—II Chronicles.

LETTER TO MR. A. WARREN.

BELOIT, Wis., March 22, 1870.
Mr. Audubon Warren,—Dear Sir :

At the request of Mr. H—— P——, my uncle, I sit down to answer your letter of inquiry concerning the scriptures and doctrine of Christ. I perceive that within you there dwells a desire for truth, and also some degree of perception of what truth is, which I feel assured can be infinitely added to, if energy in the pursuit of truth keeps pace with the opportunities laid before you, for rich treasures are to be had for the seeking.

"If thou criest after knowledge, if thou seekest her as silver, then shalt thou find the *knowledge of God*; for the Lord giveth wisdom, out of His mouth cometh knowledge and understanding." Prov. ii.

"The excellency of knowledge is, that wisdom *giveth life* to them that have it."—Ecc. vii. 12.

"This is *life eternal*, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John xvii. 3.

This then is very important, and the solution of the question,—how shall we know God,—ought to receive our attention till solved in the joy and gladness of our whole being; for though God and angels rejoice in our salvation, yet we ourselves are the real ones benefitted thereby.

"He that doeth truth cometh to the *light*." John iii. 21.

Then there is a light which will be a certain detector between truth and error, and those who have the truth, evidently will not be afraid to come close to the light, but otherwise will rejoice the more clear and bright they find the light to be, for it will then more perfectly define the beauty, and undimmed, sharp outline of truth, so that it will be a shining treasure to the possessor, as well as be an attractive guide to others who seek the light of life. He who fears that he has not the

truth will fear to come to such a sure test, or else deny that such a proof exists.

"He that *followeth* me shall not walk in darkness, but shall have the *light of life*." John viii. 12.

Evidently life eternal before spoken of.

"No man *knoweth* the Father but him to whom the Son will *reveal* him." Luke x.

Revelation then is the light of life; the light of life is knowledge of God; knowledge of God is life eternal. Then *this* knowledge is like any other, not simply theoretical knowledge, but an intimate acquaintance with, by seeing, examining, and proving till the definition Webster gives is fully attained, that is—clear perception—with no shade or shadow over it to dim its excellency and glory.

That light (as you also mention) is called the spirit of *truth*, the comforter, (John xiv. 26; xv. 26; xvi. 13); a witness, (xv. 27; Acts v. 32; 1 John v. 6, 9); a teacher, (John xiv. 26; xvi. 13; 1 John ii. 27; Luke xii. 14); one who *speaks*, (John xvi. 13). Thus we see that this special person, who did not come till Christ departed, is not silent any more than a witness in our courts is silent, or a teacher in our schools is expected to be dumb, or any speaker to hold his peace. Paul, though highly revered, at the time "ceased not" to pray for that which some are condemned for seeking for to-day, even "the spirit of *wisdom* and *revelation* in the *knowledge*" of God. (Eph. i. 17). Peter says that they were called "out of *darkness* into his marvellous *light*." (1 Pet. ii. 9). What that light was we all know, for he claimed "we have also a more *sure* word of *prophecy*; whereunto *ye do well* that ye take heed, as unto a *light*." (2 Pet. i. 19). Furthermore the only "testimony of Jesus" I hear of, (except from professors of religion), is called "the spirit of *prophecy*." (Rev. xix. 10). Scripture gives evidence of its vocal powers, "thus saith the Holy Ghost." (Acts xxi. 11). "The

Holy Ghost said." (Acts xiii. 2),—where it is the medium through which God's ministers are called, as in Acts xx. 28, "over which the *Holy Ghost* hath made you overseers," "Forbidden of Holy Ghost," "Spirit suffered them not." (Acts xvi. 6, 7;) not an insufficiency of salary that kept them away.

Now this is the only true Holy Spirit that I find mentioned in the scriptures, which were "written for our profit and learning." (Rom. xv. 4).—And if so, this must be the *one spirit* in connection with six other units mentioned in Eph. iv. 4, which has also other "manifestations." (1 Cor. xii. 7–10,) which are "by the self-same spirit." Who claims this "one spirit" so dear to the ancients, except those who obey Jude and "contend earnestly for the faith once delivered to the saints."

Look around and which among all the spirits animating the many so called "bodies of Christ," answers fully to these descriptions? The Spirit is one, the body one, (1 Cor. xii. 12; xiii. 17; xx. 27), and always spoken of with the definite article, and in the singular number. The body has certain members, (8–10 v.) not religious organizations as members which constantly bring schisms (25 v.) and not peace and union. In Eph. v. 23, Christ is shown to be the head of *the* church as the husband is of *the* wife, but between Brigham Young and modern christendom, the text might as well be left out, for from either standpoint it is of no avail.

I am perhaps asked, to *what* church I belong, or what is *my* faith, because, though the inquirer professes to hold certain religious tenets, and is numbered with a religious body of people, yet has no spirit of truth, no teacher sent from God, no witness or revelator to lead him from darkness and show him *the* truth, and that it is one, as is the Spirit, and body or church of Christ. "Except ye are one, ye are not mine." One in plan, principle, government and

expectation of future results, as Paul shows :

"I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye all* speak the same thing, and that there be *no divisions* among you; but that ye be *perfectly* joined together [not divided asunder] in the same mind and the same judgment." 1 Cor. i. 10.

"Stand fast in *one spirit*, with *one mind*, striving together [not separately] for *the faith of the gospel*." Phil. i. 27.

I read a sermon once, by Beecher or some other divine, who says that it is given to one man to see one part of the truth of God, to another man another part as all cannot see alike; which, if true, shows a great mistake made eighteen hundred years ago in not sending Beecher instead of Christ, who said that any man should be guided into *all* truth, not a part of it. Another says that by uniting the truths, or broken lights as he calls them, held by each sect, we shall be able to reflect more truth than by either alone, which would be like taking a beautiful, clear mirror that can reflect a perfect image and breaking it into fragments, and afterwards saying that all the pieces put together would be better than one of them; which, while perhaps it is the case, yet could only reflect a broken and distorted shadow of the fairest face or scene that could be placed before it.

All this you will agree to, for you confess a wish for unity in all things like as in days of old. You think that baptism is plain, and its purpose, but that the texts, (Rom. x. 8–10) are in contradiction to it; but you see it is only apparent for the moment, for in the 18th verse it says, "for they have not all *obeyed* the gospel," which shows more than justification by faith.

All through the scriptures is taught "the baptism of repentance for the remission of sins," which Christ first obeyed before his Father said that he was "well pleased" with him. His first teaching was not anything else than "except a man be born of water and of *the* spirit." He did not cease to teach

it even after he arose from the dead, (Mark xvi. 15; Matt. xxviii. 18;) and it was carried forward by the disciples, John's baptism and mode being acknowledged by Christ as "from heaven." "Buried in baptism," "planted in the likeness." Obedience is needful, for not the "forgetful hearer, but a *doer* of the *work*, this man is blessed in his *deed*." (James i. 25.) "Whosoever heareth these sayings of mine *and doeth them*," builds on the only sure foundation. "It is vain to say Lord, Lord, and do not the things I command you."

James says that "faith without works is dead." The connection between faith and baptism is plain. Acts viii. 12, 36-39. "When they *believed* they were baptized both men and women," and "see here is water, what doth hinder," "if thou *believest* with all thine heart thou mayest," and we find what immediately followed, for they went down into the water. Acts xvi. 30-33 is to the point, "what must I do to be saved?" cried the jailor. "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Is it to be understood that simply the faith of one man saved all his house as well as himself? The sequel is shown: "He was baptized, he and *all his* straightway." Thus we see that belief in the Savior includes faith in what he taught, and a perfect obedience of the same.

The first principles or works of the doctrine of Christ are mentioned in Heb. vi. 1, 2; and in 2 John ix. 10, it is written "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God;" and evidently hath not the "light of life," the "knowledge of God," nor any claim to "life eternal."

Another Reverend says:

"By charity (among the sects toward each other) we may bring forth harmonious music from the notes that now jar so discordantly throughout the christian world."

Which again does away with the Spirit's important mission of making his peo-

ple one and guiding them into all truth, individually and as a body. If the scriptures are "for our profit and learning," what could bring more hope and comfort than this standard of truth, with all its offices, manifestations, gifts and blessings. Paul writes to Timothy to "continue in the things which *thou hast* learned," and I certainly should not fear to tread the same ground; and not only *continue* in, but contend for *all* the things that Paul was so urgent that Timothy should observe. These passages of scripture are profitable for doctrine and for instruction. If the same principles were urged so tenaciously by Paul then and to tell me to be satisfied with the account and without this spirit of truth and the glorious effects of its presence, would be like giving one a minute detail of a tempting feast after a long confinement in Andersonville, or Libby, and telling him to fill himself with the account, for it was all he needed or would get. Thank God the day of famine for "hearing the word of the Lord" is about over and once more is realized the truth of Christ's words, "Whosoever is of God receiveth God's words."

Then, faith, repentance, and baptism, by proper authority, will bring a remission of sins, and laying on of hands will ensure the gifts of the Holy Ghost with all its powers. (Deut. xxxiv. 9. Acts viii. 17, 18; ix. 17; xix. 6. Heb. vi. 2), and then it will no longer be difficult (as you think it is now) to know the "one doctrine" which you so much desire to do.

You say that you claim Apostles and Prophets as then used to be which is again according to scripture, and Paul claims that they are able to make us "wise unto salvation." The body or Church of Christ (Eph. i. 22, 23; iv. 4,) is constituted of the members before spoken of, and summed up in 1 Cor. xii. 28, "God hath set in the Church; first apostles, secondarily pro-

[Continued on page 401.]

L. D. S. Herald.

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSIS'T EDITOR.

Plano, Ill., July 1, 1870.

THERE were some thirty baptized in Utah about the first of the last month; three at Nauvoo, on the 12th; two at Burlington, Wis., on the 19th; and Br. Blair has baptized thirty in Floyd and Crawford counties, Ind., and three in Michigan.

Br. Ells writes of numbers uniting at Pittsburgh, and in Ohio.

Some thirteen have united in the Kent and Elgin conferences in Canada.

A number have been baptized in Michigan, by Bros. H. C. Smith, E. C. Briggs, and T. W. Smith.

Four have united near Osseo, Wis., in the ministry of C. W. Lange.

J. M. Wait, we are informed is on the move in Wisconsin with Br. Gilbert Watson.

Elder Forscutt is busy in central Illinois.

Br. Wilsey is in eastern Iowa.

Br. J. S. Patterson is active in the Kewanee district.

Br. Z. H. Gurley is in Wisconsin, near Blanchardsville; he has baptized three.

Br. A. G. Weeks is also moving in south Iowa.

Br. A. Sharer is still preaching in the circuit where we last noticed him.

Bros. D. H. Bays, Stephen Maloney, and others are keeping the outposts in Kansas.

Bros. J. S. Lee, Wm. Summerfield, R. A. Marchant, Jas. F. Wilson, Christian Andreason, are all at work in north-west Missouri.

Bros. H. J. Hudson at Columbus; G. Hatt, J. Gilbert, J. Avondet, and Muller at Omaha; Z. Martin, and Webb at De Soto; J. W. Waldsmith, R. C. and R. M. Elvin, James Kemp and others at Nebraska City, are all working in Nebraska.

The "host" who are laboring in the St. Louis conference with Br. Wm. H. Hazzledine, are carrying on the war with vigor. They cannot fail, when such men as Hall, Gittings, Smith, Thorpe, Bellamy, Anderson, Sutton, Allen, and others, are contending for the truth.

Bros. W. H. Kelly and R. G. Eccles are laboring in Minnesota, with good effect.

Bros. C. G. Lanphear, Isaac Beebe, G. R. Scogin and L. F. West, are earnestly engaged in the work in Alabama and Florida.

The work is also onward in Philadelphia, Penn., Br. N. H. Ditterline writes that two have just been baptized, two more names been handed in for baptism on the following Sunday, and more almost ready.

HAVING called attention to an article on Confession, by "X," in a former issue, we take equal pleasure in asking a careful reading of one upon the same subject in the last issue by Jas. Crabb, and one in this by "H. A. S."

These articles throw considerable light upon the subject of rebaptism; and although seemingly antagonistic,

there is considerable agreement upon the general subject.

WE have been absent from the office for a few days attending a two days' meeting at Burlington, Racine County, Wisconsin.

While here we had the pleasure of associating in public worship with the brethren of the north part of the Northern District of Illinois. Brothers N. and O. N. Dutton, of Janesville, Wis.; Bros. Southwick and A. Delap, of Delavan, Wis.; Br. Samuel Powers, of Beloit; Br. F. Leonard, of Sugar Creek, Wis.; Br. L. Hewitt, of Rochester, and the brethren of the Burlington branch, J. C. Gaylord, W. Aldrich, J. O. and D. M. Montgomery, Stiles, Smith, Davis, and Nickerson, and many whose names we do not now remember, gave us hearty welcome and support in the ministration of the word.

Br. H. A. Stebbins, now presiding over the district, was present and gave us the encouragement needed, to secure harmonious official action. He has been enabled to attend four out of the eleven meetings to be held in the district.

THE brethren are settling in the southern part of Iowa, northern Missouri, eastern Kansas, and Nebraska, quite rapidly. This is moving in the right direction. It only remains for them to live devotedly and righteously to secure the greatest possible success.

BRETHREN, contract no personal debts which you have not the power to liquidate. Pay all just claims. It is better to live poorly than dishonestly.

LET the brethren of the various districts pay strict attention to the notices given by their respective presiding officers.

LETTER TO MR. A. WARREN.

[Continued from page 399.]

phets, thirdly teachers, after that miracles, gifts of healing," tongues, and interpretation, which were continued as long as we have inspired record, there being nineteen different apostles mentioned, for when one died or apostatized, another was appointed in his stead; for Peter said that one must be ordained to fill the vacancy, and Mathias arose when Judas fell. Herod killed James, (Acts xii. 2), and in xiii. 2, Barnabas and Paul were chosen to the apostleship; for in xiv. 14, they are called apostles. Barnabas probably filled the place of James, and Paul that of some other vacancy not mentioned. In time, Sylvanus and Timotheus were added; probably to fill places of departed or fallen ones. 1 Thess. i. 1; ii. 6 In Rom. xvi. 7, we find that Andronicus and Junia were "of note among the apostles," which makes nineteen altogether. When the true church went into the wilderness for 1260 years, (Rev. xii. 1, 5,) she yet had the crown of twelve stars or apostles upon her head.

The great mother of the modern sects whom John prophesies was to hold sway "over every nation, kindred, tongue and people," (xiii. 5, 7,) for the forty-two months or 1260 days or years, was composed of material not mentioned, as set by the Lord God in his church. They claimed; first, a pope; second, cardinals; third, archbishops, bishops, &c. A daughter, who sprang from her has tried another plan, bishops, archbishops, deans, rectors, &c. A granddaughter has still another set of officers of their own making; first, a bishop; secondly, a presiding elder; the local

preacher, class leader, &c. In none of these do I find one member named like those God "set in his church," "every one as it pleased him." 1 Cor. xii. 18. Now that the gospel is restored as shown in revelations xiv. 6, to every nation and kindred (who have evidently been without it if it had to be restored), the true church also comes forth clothed in the same purity, brightness and power that she had when she was hid.

So you see why it is that we contend for *the* faith, *the* church, and the plan of salvation "once delivered to the saints," believing that "God is not the author of confusion but of peace in all churches of the saints," and consequently having nothing to do with the multitude of opposite faiths and sects combining with each other, or with their inducting members into their non-uniting parts of the body of Christ, framed only by the wisdom of men, and not by the pattern given by the God of Heaven.

You have probably ere this, heard our elders in Nebraska City. I would like for you to get acquainted with Robert M. Elvin, who is young, and I think will prove an agreeable associate, especially if you hunger and thirst after righteousness and desire to know the truth. This letter will answer as an introduction from me. Should you desire to write me, please do so at box 301, Janesville, Wisconsin. Respectfully yours,

HENRY A. STEBBINS.

Address of Elders.

Charles N. Brown, No. 12, Ford St., Providence, R. I.

N. H. Ditterline, No. 1220 Darien St., Philadelphia, Pa.

Josiah Ellis, No. 299 Western Avenue, Alleghany City, Pa.

William H. Hazzledine, care of George Bellamy, 1018 Buchanan-st., St. Louis, Mo.

Reuben Newkirk, Lloyd, Richland Co., Wis.

Correspondence.

SALT LAKE CITY, U. T.,

June 11, 1870.

Bro. Joseph:

I am quite out of tracts. I have opened several new preaching places. We are baptizing fast, about twenty in Salt Lake City last week, and ten ready for the water to-day. The brethren will organize a new branch to-day, at Sugar House ward, about four miles from the city. Last week Br. Franklin and myself went to E. T. City and Tooele City, and baptized seven.

The Bishop of Tooele City opened the court house for your humble servant to preach in, and the school trustees lent me the benches out of the school house. This is the first bishop who has acted fairly and honorably with us in Utah.

Yours in Christ Jesus,

E. C. BRAND.

PRAIRIE DU CHIEN, Wis.,

June 12, 1870.

Bro. Joseph:

I was baptized in England, in 1853, from thence I went to Salt Lake in 1855, and remained there nearly ten years, in which time I became dissatisfied, and removed to the States, with the intention to return, thinking a great change must shortly take place, things could not exist as they were. Providence ordered it otherwise, by sending sickness and death in my family, which caused me to seek closer to Him for his blessings. While I was praying, His Spirit rested mightily upon me, and the voice said, "I the Lord have called my servant Joseph to lead my church, and he shall lead my people out of bondage." These words gave me comfort and consolation, it was strong food for my craving appetite. I well remember and presume many hundreds will besides, these words delivered by Brigham, at conference, in the Bowery, "The time will come when

young Joseph will roar in these mountains like a lion, then I your humble servant will stand aside." In a few years after he said it was "David's right to lead the church, Joseph never would." This contradiction caused me to ponder and think there was one wanted mighty and strong to put in order the house of God. While I am writing, it may be not unwise to relate a dream my wife had in Utah. Seeing the fruits of polygamy, she felt that no one but God could satisfy her of its truth, and resolved to continue praying until answered by dream or vision, as she had frequently been on previous occasions. Praying this night before retiring to rest, she felt assured she would be answered before morning. Falling into slumber she appeared to be in a large field of wheat, full grown, plump wheat, almost ready for harvest. When it became dark and began thundering and lightning, accompanied by excessive rain, which beat the wheat to the ground, and caused her to mourn in sorrow. She thought what does this mean, is there going to be another famine. Only a little of the wheat can be preserved, and the bread that it will make must be mildewed and mouldy. Still remaining in great trouble, a personage stood by her side, appearing to be an angelic being, from the purity of his countenance; she thought he was sent for her guide; taking her along the road, they came to a large house, looking up, she says "this is Brigham's," to which he replied, "This is an abomination and a whoredom in the sight of your Heavenly Father." She immediately awoke.

I feel amongst the saints, the feeblest of the weak, yet always willing to bear a faithful testimony to the knowledge I have received. Some few have believed and obeyed the faith since my return from conference. I was visited by Br. McGoon, wanting me to go to Buckland, Iowa, which I gladly responded to, and had the joy of immersing four persons, the fruits of Br. McGoon's labor. Being desirous to organ-

ize a branch I did so. He was ordained an elder by Br. D. M. Gamet. I ordained Br. G. E. Rose to the office of a priest, and Br. Clements a teacher, believing them worthy to fill that office. The branch is to be known as Yellow River branch, situated in Buckland, Alamakee County, Iowa. Br. McGoon president, and Br. Rose was chosen as clerk.

SAMUEL ACKERLY.

CHAIN LAKE CENTER,

Martin Co., Minn.,

May 13, 1870.

Bro. Joseph:

I have received your letter containing an Elder's license, and the *Herald*; and was much encouraged to read that many more than I expected, had turned, or remained free from pollution.

You have come out plainly in conference, against secret societies, so that you cannot get back again, if you would. The old Twelve used to be so guarded, that they could turn to what they pleased; and they brought the brethren so under, that they must not express a doubt, else be considered it as suspicious; though the last I knew of J. E. Page, he had gotten out of that, and argued: "Every man's opinion should be respected, else union could not exist:" to which I add, if his opinion is wrong, show him how it would injure, and all goes well again. I might say this would cost too much. But nothing short is liberty.

You have come out on page 248 to my heart's satisfaction, my confidence is strengthened in your call. Peter of old never held the keys independently, else Paul would have been a transgressor when he wrote by way of commandment to the church. I most thoroughly believe in a priesthood to lead the church, through which God has, and ever will give his laws and discipline to the church; but if one contradicts the other, I am put into a quandary, and of that I should be something of a judge, or else not fitted to teach.

I was glad to hear you were all well, and Br. Marks was able to attend conference, he will lie down much easier at the last. I have hopes to see the work of the Lord prosper, and never did wholly give up. I now only wish to do some in this reorganization: I have preached every now and then, so that when the church did come up again, some might fall in.

Your Br. in hopes of better times.

R. L. YOUNG.

MANTENO, Shelby Co., Iowa,

May 16, 1870.

Dear Herald:

Your numerous readers are always pleased to hear the news of the progress of this work. On the 17th of April I preached twice in Harlan to attentive hearers, both in the church and out. A Spiritualist kindly (?) undertook to shew that I was an unskillful preacher, because, while preaching upon the great commission given by our Lord to his disciples and the promise annexed, I did not state that the signs were enjoyed by both saints and skeptics in this day. I informed him that I laid no claim to superior skill; but simply to tell the gospel story and the privileges enjoyed by those who believed. That with respect to Spiritualists possessing this power to a certain extent, I did not doubt it; but that they obtained it from God I did doubt; for the promise was only to those who believed the gospel. Besides, these miracles were to be wrought in the name of Jesus; and that none could legitimately possess this power independent of that name, hence if skeptics, who held that sacred name in supreme contempt, or Spiritualists who professed to honor his name as that of a good man—or a great medium, while they rejected him as the Son of God, Redeemer of the world, etc.,—if they possessed the above power it was from another source than that of God, which thing was nothing new in the world's history, as witness the magicians

of Egypt, the Witch of Endor; the Chaldean astrologers, soothsayers, etc. He endeavored to argue that as all good came from God, and the unbelievers or Spiritualists healed the sick, (which was doing good), their power came from God; or if from the devil he must be at least a benevolent gentleman.

I endeavored to show that a great many acts were performed which if viewed apart from the motives which prompted them, or the tendency of the acts might be considered good; but if looked at in connection with the motives of the actor, and the conclusion to which they would lead, would be pronounced as evil. That alone was good which tended to good results; not immediate, but final results. A man may do an apparent good to-day in order that he may accomplish a damning evil in the end. God had been pleased to reveal himself to the world in the gospel and person of his Son Jesus Christ, also his purpose in the creation of man, and the means by which that purpose is to be obtained; and when any person comes forth professing to be possessed of the blessing only to be found in the gospel—who treats the name of Jesus with contempt, and denies his divinity and the divinity of his gospel, then we may know that their power is from beneath, and their object in performing their feats of healing is only to blind and destroy the souls of men. I assured him that the existence of modern Spiritualism was an indubitable evidence of the divinity of the holy writ, and of the truth of the latter day work; yes, one of the strongest evidences that could be given of the truth of anything, was found in the fact that Jesus eighteen hundred years before the Fox sisters, or Davenport brothers were known on earth had declared that such would come with their lying wonders, so great that if it were possible they would deceive the very elect.—Mat. xxiv. That Paul had told that the man of sin should be revealed with all power and signs and lying wonders.—

2 Thes. ii. That John had declared "that three unclean spirits like frogs should proceed out of the mouth of the beast and of the false prophets, being the spirits of devils which go forth unto the kings of the earth and of the whole world to gather them together to the battle of the great day of God Almighty."—Rev. xvi. 13, 14. It will be noticed that the poor despised servant of God is not permitted to approach royalty in any land; but the false prophets, and the evil spirits will be welcomed in the courts of kings and rulers, and in fact are so welcomed to-day. Of course I did not convince my Spiritual critic.

There are some believing the gospel in this place; and if the brethren will do their duty they will succeed in adding noble souls to the church.

On the 1st and 2nd of May, I attended a conference in Nebraska City. Attendance was not large; but all present seemed strongly interested in the welfare of the work. It pained me to hear that some here were drinking of the Spiritualist cup—these were afraid to attend—is it possible that they can have understood the truth?

I was pleased in attending the Sabbath School to notice the good order that prevailed, and the great interest that was manifested both by teachers and scholars. Truly the Sabbath school is the nursery of the church of God! Can any branch do its duty and neglect such a glorious institution? I was more than pleased to see adult members, both English, Danish, and Germans taking their places in the classes, all learning to read the word of God in one language, and in the same language studying its precious truths. This was certainly a move in the right direction. God will bless that superintendent, for the watchful care he exercises over the school. The prospect for the work is good in southern Nebraska. The president is an earnest man, and many of his co-workers are also earnest, faithful men. I trust all are.

I preached in Council Bluffs, to a thin congregation, on the 4th. It is true they did not know that a stranger was going to preach, and the next morning some chided because they were not informed that I was there. I thought if they attended regularly they would not have missed that small crumb.—Are they respecters of persons? God is not; and he can speak through the weakest instrument when we go to hear. I find that a good feeling generally prevails here; yet there are those who are busy-bodies, accusers of the brethren, and consider all unclean but themselves—perhaps they are troubled with the leaven of the Pharisees.

I attended the Omaha conference on the 7th and 8th, had a good time—pretty good attendance. The saints seemed in earnest, and manifested a desire to do all they could for the cause of God. They have a fine field of operations, and cannot fail of a rich harvest if they work unitedly, wisely and well. Four Danish, or Scandinavian elders reported noble determinations and desires, and so did all the elders. Good instructions were given by the president, and a spirit of unity seemed to prevail.

A terrible storm prevailed on the night of the 4th and on the 5th, which injured many buildings, and destroyed some in the towns on the Missouri River. Churches were destroyed, others removed from their foundations. Omaha seemed sadly confused after the storm.

On the 15th I preached a funeral sermon in Six Mile Grove, Harrison county. There was a good attendance, and at the close, Mr. Thomas Wilkins came forward and desired baptism. He said he was a prodigal son—had wandered from his Father's house, and had fed on husks until he was tired, and he now was determined to feed at his Father's table, and endeavor to serve him. He was confirmed in the prayer meeting at night.

At this meeting I received no less than five pressing invitations to preach in as many different directions. I expect to

preach where I think I can do the most good; but I think local elders might thrust in their sickles and supply a few of the calls. By the help of God I shall do all I can. My business generally is sowing the seed, and some times I water; but in general I leave for others to water, because I cannot remain long in one place.

At Bluff City I saw some of the company who arrived from Utah on the 8th inst.—They report grasshoppers very numerous. I also met a man in the cars who had lately arrived, who was not connected with the church. In speaking of the division there now, and of the waning of Brigham's power, he said: "These results were not brought about by the railroad coming there and bringing an influx of 'Gentiles,' nor by the efforts of the Government to put down polygamy, but they were the consequences of the preaching of those Josephites, as they are called, and partly of the Godbeeite movement." He assured me that Brigham's power was fast being broken. Thank God for so much good.—May truth be triumphant, and let the oppressed go free.

Wishing you success, dear *Herald*, I desire to remain your co-worker in the spread of truth.

CHARLES DERRY.

HILLIARDS, Allegan Co., Mich.
June 9, 1870.

Bro. Joseph:

In company with Br. E. C. Briggs I left Galien last Friday for Decatur, or more properly, Lawrence,—was met at Decatur by Br. Clum. The conference was held at and near by Br. H. C. Smith's. There was no representation from Galien or Coldwater. There were seven from Hopkins. We had a first rate time. Br. E. C. Briggs spoke at the saw mill, on Saturday night. Br. T. W. Smith on Sunday morning, and afternoon. Br. E. C. Briggs at night; T. W. Smith on Monday night. Much liberty was enjoyed,

and I believe the good seed will never be lost. Two were baptized by Br. H. C. Smith, on Monday. As the field did not appear very extensive there, and as Br. Briggs thought he could fill the calls there, by his permission and suggestion I came here with the saints. A two days' meeting will be held here in two weeks from next Sabbath, and at Lisbon in a week from then. I understand that there is some prospect of good being done at Lisbon, and in the neighborhood of Grand Rapids.

T. W. SMITH.

DARLINGTON, Wis.,
June 6, 1870.

Bro. Joseph:

Sixty-nine years ago the 29th of May last, a little squalling boy made his appearance in Bridgewater, Oneida Co., New York; and as his father had died five months previously, the friends thought it right that the father's name should be transferred to his son, so they called him Zenos; and as the law had kindly relieved the mother of nearly all her furniture, a hollow log was provided for a cradle in which this Zenos was carefully rocked through infancy, thus preparing him for the hollow world in which he has been rocked most of the time since.

I reached this place about ten days since, and have organized a small branch; Jas. Walton, president. Yesterday we had a sacrament and social meeting. The Spirit of the good Lord was with us. Afterwards, I spoke to the people, and administered the ordinance of baptism to three new members, and blessed two children. I am satisfied that others in this place will be added to our number. Last evening after meeting, I was called to visit a sick woman, a daughter of the brother with whom I am stopping. While there, I noticed in the *Cincinnati Times*, an account of a "Mormon" revival near New Albany, Indiana, by one of B. Young's elders. I said that

it was Blair and Banta, am I correct? I feel that I am, and rejoice. May God bless their labors in that section to the conversion of hundreds of souls.

My health has improved some since I left home, yet I am still weak when compared with former years—sixty-nine years has nearly run out all the sands of life.—Eleven months and a few days, make up the allotted time of seventy years. How soon it has passed! How little have I done!

I am to speak in Blanchardsville next Sabbath. I shall try to organize the few scattered saints in this section of country.

The name of the branch in this place is Darlington. The president resides six miles south, near a small stream called Ames' Branch. Elders passing will please call and lend a helping hand.

Z. H. GURLEY.

OSSEO, Trempeleau Co., Wis.,

May 30, 1870.

Bro. Joseph:

Perceiving a Macedonian cry from this place in one of the *Herald's*, I started for here on the 5th ultimo, and arrived, after preaching in several new places, on the 21st of this month.

I have held a series of discourses, and praise to God, led four precious souls into the waters of baptism. I intend to stop here a short time longer, lecturing every night until I get enough to organize a good branch. There are many investigating into the truth, and some I am sure will come out shortly, or before I leave.

Through Br. Charles Howery, and the printed word, the minds of the brethren had been prepared to receive more, and the result has been stated.

A large field is opened here for an unencumbered, zealous brother, and any one coming this way will be kindly received by the brethren.

Speaking every night in different school houses, and a good deal during the day,

I am getting rather hoarse, especially as a cold seems to have settled on my lungs,—but then it is better to wear out than to rust out in a good cause.

Your brother in Christ,

CHAS. W. LANGE.

STEWARTSVILLE, Mo.,

June, 1870.

Bro. Joseph:

I take the present opportunity to let you know concerning the German mission. I have distributed nearly all of the tracts to the Germans, and there is at the present time a good prospect of many that will come into the church. I have, through the distribution of the tracts that you sent me, and the preaching that I have done among them, caused many to believe in the principles; and I hope before long to see the fruits of my labor, by leading many of them into the waters of baptism. There is upwards of two hundred families near St. Joseph, and they have offered me their large meeting house to preach in, and I will, by the help of God, preach the gospel to them as often as they will give me the privilege. I have sacrificed many homes, not only in the old country, (Switzerland), where I came from, but also since I have come to this country; and all for the sake of the gospel, and it is my desire to always be an instrument in the hands of my Heavenly Father of doing good in bringing precious souls into his kingdom.

I have preached in Kansas to my country people, and have had a large attendance. I received a letter a few days ago that they want to make me a visit and also the branch where I now live. I was the first one that moved to this place and we have now eight families living near together, joining farms, and on Sunday last we met together. At every time we meet we enjoy the blessings of God, because we are united together in one heart to do the will of God. We now number thirty and upwards, and we baptized four in addition to the above a few

days ago. We held a conference at my house on the 29th of May, and the whole district met together, and we had the gift of tongues in four different tongues, and the interpretation. It was a time of rejoicing among us, and on Monday morning when we were parting it was with the tears flowing from each other's eyes, we were so unwilling to separate. Br. James Wood is considered by us as the father and president of the branch. Br. Summerfield, who now lives in this branch, is the president of this district, and is very faithful, and wherever he may be, either in our midst, or in any stores where he has business that calls him to attend, he is always striving to convince all of the gospel, and is very desirous for the salvation of all with whom he may become conversant.

Your Brother,

ALBERT BISHOP.

ATCHISON, Kan.,

May 16, 1870.

Bro. Joseph:

I embraced the true and everlasting gospel in the fall of 1848, and left my native country, England, to come to this for the gospel's sake. In crossing the sea was the first I heard of plurality. Arriving at St. Louis, I stayed two years. I left St. Louis for Nauvoo and stayed there one summer, living opposite the Temple in a white frame house. I well remember what your mother said to me one evening in the sitting room in the Mansion. She said that I had better not go to Salt Lake, if I went I would not like it; I would come back in contempt. She told me as plain as I now see, that I would have my journey for nothing. She told me to settle down some place and do the best I could.

I stayed at Keokuk two years, then started with a train to Salt Lake, having still a lingering desire to see the land, the Temple, the Tabernacle, and the Prophet; when I came there, there was no Temple, no Prophet, no brotherly love, no charity;

the gifts and blessings were no longer needed, and from the stand Sabbath after Sabbath, "Get you another wife, you that want to be Fathers in Israel, get you more wives; and you sisters, look out for more wives for your husbands, if you don't you will never be saved." I felt disgusted, and prayed to God that I might once more be free, for I could then see that what Sister Bidamon had said had come to pass, "they are joined to their idols, let them alone."

Last summer I was in Atchison, and with two more friends called in to see David Williams. To my surprise found them holding a little testimony meeting, and as soon as I sat down among them I felt the Spirit of God rest upon me, and testified unto me that this was what I was seeking; so I yielded and said this is the same gospel that I rejoiced in so long ago. Like one of old I said, "Their people shall be my people, and their God shall be my God." I was initiated into the church of Jesus Christ of Latter Day Saints, with a wife, a son, and two daughters. My prayer to our Heavenly Father is that we may prove faithful.

Your brother in the everlasting gospel.

DANIEL MUNNS.

KEOKUK, Lee Co., Iowa,

May 18, 1870.

Bro. Joseph Smith:

We have our regular meetings; preaching in the morning at 11 o'clock, and saints' meeting in the afternoon, and have a good feeling, and enjoy the good Spirit at times. The Lord is blessing us with the gifts of late too. Good meetings, two baptized in this month, and a good feeling in the branch. Many believe the doctrines, and I think will come in before long.

B. F. DURFEE.

Better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.

Conference.

FREMONT DISTRICT CONFERENCE, held May 14, 1870, Elder Wm. Redfield in the chair.

The following committee was appointed, to ascertain the wants of the district, in regard to its ministry, S. S. Wilcox, Wm. Redfield, E. B. Gaylord, T. Nutt, D. Hougas and W. Baldwin.

Branch Reports:—Farm Creek, 25 members including 3 elders, 3 priests, 1 teacher and 1 deacon.

Fremont: 71 members including 3 high priests, 11 elders, 2 priests, 2 teachers, 11 scattered, 5 added by letter, 2 by vote, 7 withdrawn to form another branch.

Nephi: 12 members including 1 seventy, 2 elders, 1 priest, 2 teachers.

Elm Creek: 11 members including 2 elders, 1 priest and 1 deacon.

Glenwood: 23 members including 4 elders.

Mill Creek: 9 members including 1 elder.

Plum Creek: 53 members including 1 high priest, 1 seventy, 9 elders, 1 priest, 1 teacher, 1 deacon.

Report of Elders: J. R. Badham reports having preached about fifteen times during the quarter, had baptized two, and effected the organization of a branch of nine members on Mill Creek.

W. Baldwin and E. B. Gaylord reported having done all they could in the line of preaching; had attended most of the two days' meetings during the quarter.

T. Nutt reports having preached fifteen or twenty times during the quarter, a good feeling existed; was received well by the world.

J. Antany had preached twice.

M. Bond reported his labors with J. R. Badham at Kinions Grove.

J. J. Kaster reports having preached twice on Tarkio, and went the third time, but had no congregation.

William Gaylord reported the work at Pleasant Grove; had several meetings; had been assisted by several other elders.

D. Hougas, M. Gaylord, W. Fletcher, and F. Collins also reported.

R. W. Briggs had preached a number of times during the quarter.

D. Jones reports having visited almost every branch on the western slope.

Br. Wm. Redfield had been to all the two days' meetings; had attended the Annual Conference, and had done what he could. Good prospects.

Evening Session: Saints met pursuant to appointment. The Spirit of the Lord was present to cheer the saints, producing the gifts of the Spirit.

Sunday Morning Session: The committee reports, that according to their judgment, this district requires *two* efficient elders to labor all the time to preach the gospel to the world, also recommends W. Baldwin and T. Nutt to the conference for such traveling elders. After considerable discussion, Br. T. Nutt was sustained to spend all his time preaching in the district.

Resolved, That the president of each branch raise means in their respective branches for the support of the family of Bro. T. Nutt.

Resolved, That we sustain the spiritual authorities of the church in righteousness.

At 11 a. m., Br. R. W. Briggs addressed the congregation from 2 Peter i. 19.

Afternoon Session: During intermission we repaired to the water, and one more was added to the Church of Christ, Br. T. Nutt officiating. At 4 p. m., the brother baptized was confirmed by Elders T. Nutt and J. R. Badham.

Resolved, That Br. Kaster be released from his mission on Tarkio, also Br. W. Baldwin be released from his mission.

Resolved, That W. Baldwin labor under the direction of the district president.

At 7 o'clock met for prayer meeting.—The Spirit of the Lord was with us.

Officials present: 3 high priests, 2 seventies, 18 elders, 1 priest, 1 teacher.

According to the branch reports, the district numbers 4 high priests, 2 seventies, 32 elders, 8 priests, 6 teachers, 3 deacons, 159 members, grand total 211.

Adjourned to meet at the Farm Creek branch, Aug. 13, 1870, at 10 o'clock a. m.

WM. REDFIELD, PRES.

J. R. BADHAM, Clerk.

Br. Joseph:—I hereby announce, that on the 1st day of May, 1870, a branch was organized in Fromont Co., Iowa, known as the Mill Creek branch, it contains nine members; J. W. Calkins, pres., W. K. Calkins, clerk. Also the Glenwood branch was organized April 24, 1870, E. F. Hyde, pres., J. F. Hyde, clerk.

STRING PRAIRIE AND NAUVOO Conference was held at String Prairie, Iowa, June 4, 5, 1870; J. H. Lake presiding *pro tem.*; B. F. Durfee, clerk, and J. Lambert, assistant clerk.

Minutes of last session read and adopted. The following branches reported:

Rock Creek; 27 members, including 4 elders, 2 priests, 1 teacher, 1 deacon, all of whom are in good standing. Baptized, 6; children blessed, 4. H. T. Pitt, pres.; D. F. Lambert, clerk.

Keokuk: 41 members, including 5 elders, 2 priests, 2 teachers. Baptized, 3; children blessed, 3. Condition of branch good. B. F. Durfee, pres.; O. F. Hughes, clerk.

Farmington: 30 members, including 5 elders, 2 priests, 2 teachers; 2 removed by letter; 2 received by letter. Condition of branch good. F. Reynolds, pres. and clerk.

Montrose: 48 members, including 6 elders, 1 priest, 2 teachers, 2 deacons; baptized, 1; received by letter, 4; removed, 3; 1 child blessed. F. Burley, pres.; N. Shumake, clerk.

Croton: 14 members, including 1 elder, 1 priest; baptized, 4; child blessed, 1. Condition of branch good. J. M. McKiernan, pres.; P. McKiernan, clerk.

F. Reynolds in the chair in the afternoon.

Officers present: 1 high priest, 2 seventies, 19 elders, 2 priests, 2 teachers, 1 deacon.

The following officers reported: A. Shearer, D. H. Smith, J. H. Lambert, D. F. Lambert, W. Anderson, S. Tripp, T. Revel, J. H. Lake, F. Reynolds, R. Lambert, H. T. Pitt and B. F. Durfee.

F. Reynolds offered his resignation as president of the district, in favor of J. H. Lake.

Resolved, That J. H. Lake be chosen as president of this district, and that he spend what time he can in preaching in this district, and that the district sustain him and his family.

That we believe that a license is necessary to entitle a person holding the priesthood to act in his calling.

That we sustain all the ministry in righteousness.

That we endorse the suggestion of Pres. Joseph Smith and others ministering in the eastern part of this district.

That a two days' meeting be held at Keokuk, July 9, 10, commencing at 11 o'clock Saturday morning.

Preaching in the evening by Br. W. Anderson.

Prayer meeting on Sunday morning at 9 o'clock. Preaching at 11 o'clock by David H. Smith, to a large congregation. A sacrament meeting at 5 o'clock. Preaching in the evening by Br. Joseph Snively.

Resolved, That the conference sustain

J. H. Lake as book agent of this district.

That a committee be appointed, one from each branch, to look after the sustenance of J. H. Lake and family, and the several presidents of the branches be that committee.

That we sustain W. Anderson and Andrew Shearer in their mission.

That all the elders be requested to labor as much as they can, and report at the next conference.

That the elders of the district comply with the request of the president of the elders' quorum, and new licenses be granted to all in this district who are worthy.

Adjourned to meet at Keokuk, the first Saturday and Sunday in September, commencing at 10 o'clock.

POTTAWATOMIE Conference, held at North Pigeon, Iowa, May 28, 29, 1870. J. M. Putney presiding; Jno. H. Hanson, clerk.

Minutes of last conference read and approved.

BRANCH REPORTS.

North Pigeon: seventies, 1; elders, 7; priest, 1; non-official, 14; total, 23. Children blessed, 2; elders acting as priest and teacher. T. Thomas, pres.; N. McKowen, clerk.

Union: non-official, 29; elders, 10; total, 39; children blessed, 5. H. Gladwin, pres.; R. Campbell, clerk.

Council Bluffs: seventies, 1; elders, 14; priests, 2; teachers, 2; deacons, 1; non-official, 75; total, 95; received by letter, 2; priest ordained, 1; death, 1; cut off, 3; scattered, 8; elders on missions, 2. J. Caffal, pres.; F. Hanson, clerk.

Boomer: seventies, 1; elders, 4; priest, 1; teacher, 1; deacon, 1; non-official, 16; total, 24; died, 1; cut off, 1. W. D. Lewis, pres.; G. Wright, clerk.

North Star: elders, 9; priest, 1; teachers, 2; non-official, 86; total, 98; received by baptism, 1; cut off, 1. W. L. Graybill, pres.; D. P. Hartwell, clerk.

Casey: elders, 3; non-official, 13; total, 16; deaths, 1; scattered, 3. A. G. Weeks, pres.; J. S. Weeks, clerk.

Presidents' reports.—C. G. McIntosh and T. Thomas reported their branches in good standing. J. Caffal reported the Council Bluffs branch generally good. J. D. Craven reported the Union branch in good standing. Wm. Lewis reported the Boomer branch in good standing.

Elders' reports.—Elder McIntosh and Elder Rybe reported their mission not filled, by reason of sickness. Elders

Shearer and Fetcher's report received, and they released. J. M. Putney reported.

Resolved, That a general mission be given to all the elders, with instructions to report at next conference.

That this conference request the different branches comprising this district to send their reports to the quarterly conference, as directed in the Book of D. and C., viz.: "by the hand of a priest or teacher," unless rendered impracticable by sickness or other good reason, in which case reports may be sent by letter.

That a committee be appointed to locate and prepare a place for the semi-annual conference to meet.

The following persons were then appointed: C. Beebe, J. Caffal, W. Strang, W. Lewis, A. Bybe, J. D. Craven and D. P. Hartwell.

Resolved, That we hold two days' meetings, at Crescent City, June 25-26; Casey, Adair Co., July 2-3; Wheeler's Grove, July 16-17; Boomer, August 13-14.

Official members present; seventies, 4; elders, 18; priest, 1; teacher, 1.

Sunday, May 29, 10 a. m.—*Resolved*, That Elders H. Hanson and F. Hanson take charge of the Danish mission in this district.

That the clerk be authorized to correct the North Star report, so that it may be in shape to be published.

That we sustain the spiritual authorities of the church in righteousness.

Preaching by Elder J. M. Putney.

Preaching in the afternoon by Elders J. Caffal and J. M. Putney.

Adjourned to meet at Crescent City, on the last Saturday in August, 1870.

PITTSFIELD Conference, held at Pittsfield, Ill., May 7, 8, 1870. Thos. Williamson was chosen to preside. Albert Benson was chosen clerk.

Minutes of last conference read and approved.

Official members present: 1 high priest, 1 seventy, 6 elders, 1 priest.

BRANCH REPORTS.

New Canton: 14 members, including 1 seventy, 2 elders; 2 died. Daniel Bowen, pres.; Reuben C. Hendricks, clerk.

Pittsfield: 22 members, 3 elders, 1 priest, 1 assistant teacher. Thos. Williamson, pres.; John Miller, clerk.

Elkhorn: 17 members, 1 high priest, 1 elder, 1 deacon. L. W. Babbitt, pres.; L. L. Babbitt, clerk.

Lamoine: 28 members, 2 elders, 2

priests, 1 teacher; 2 baptized; 1 child blessed; 1 died. W. Curry, pres. and clerk.

Elders reported: L. W. Babbitt, D. Bowen, J. Goodale, T. Williamson, L. L. Babbitt, C. Mills, R. C. Hendricks.

Priest J. Mills also reported.

The elders' license question was taken up, and, after some discussion, it was laid over till next conference.

Resolved, That L. W. Babbitt be president of this district for the ensuing three months.

Financial question of branches called for. Pittsfield branch reported by C. Mills; \$8,00 collected and paid out to the afflicted of the district.

New Canton: reported by R. C. Hendricks, having from \$4 to \$5 in the treasurer's hands.

Preaching on Sunday morning by J. Goodale, and at 2 p. m. by L. W. Babbitt. Adjourned to meet at Lamoine branch, Schuyler Co., Ill., Aug. 6, 7, 1870.

MICHIGAN District Conference was held at Lawrence, Van Buren Co., Mich., June 4, 5, 6, 1870. E. C. Briggs, pres.; Asa S. Cochran acting as clerk.

Morning session was spent by the saints in a testimony meeting. By request of the president, Br. T. W. Smith gave a brief account of his labors in the eastern mission, which was very interesting to the saints.

Official members present: 1 of the twelve, 1 seventy, 2 elders, 2 priests.

BRANCH REPORTS.

Galien: 31 members, including 4 elders, 1 priest, 1 teacher; 7 baptized. Geo. A. Blakeslee, pres.; Cyrus Thurston, clerk.

Lawrence: 16 members, including 2 elders; 3 baptized.

Hopkins: 31 members, including 3 elders, 2 priests, 1 teacher, 1 deacon; 2 removed by letter; 3 children blessed. Horace Church, pres.; O. B. Thomas, clerk.

Coldwater branch not reported.

Br. E. C. Briggs proposed that a district clerk be elected, in order that the district might be more completely organized.

Asa S. Cochran was elected to that office.

Resolved, That each branch clerk be requested to send to the district clerk the names of all members, and all other items necessary, that a correct record of the district may be kept.

The remainder of the session was spent in a testimony meeting; a good measure of the Spirit was enjoyed.

Preaching in the evening by Br. E. C. Briggs. Preaching on Sunday in the morning and afternoon by T. W. Smith; in the evening by E. C. Briggs. The meetings were well attended and much good was done. Two presented themselves for the ordinance of baptism.

The first business before the conference on Monday was the appointment of two days' meetings, as follows:

Hopkins, Allegan Co., June 25, 26.

Lisbon, Kent Co., July 2, 3.

Coldwater, Branch Co., Aug. 20, 21.

Lawrence, Van Buren Co., Aug. 27, 28.

Galien, Berrien Co., Sept. 3, 4.

Resolved, That when this conference adjourns, it do so to meet at Galien, Oct. 15, 1870.

That the elders in this district be licensed by this conference.

That we sustain Br. E. C. Briggs as presiding elder of this district, and Br. T. W. Smith as his associate in labor.

That we sustain Br. Joseph Smith as president of the church, and Br. Wm. Marks as his counsellor.

That we sustain the general authorities of the church in righteousness.

That Elders Henry C. Smith and Moses McHarnes labor together.

That Elder Sherman I. Smith and Asa S. Cochran, Priest, be associated together in proclaiming the word.

That all the elders in this district be requested to report to the next conference, either in person or by letter, and in case of failure in this respect, the licenses of such delinquents be withheld.

Financial report: Lawrence branch raised \$36.55. Coldwater: \$8.00.

Adjourned to meet at Crystal Lake, at 1 p. m., where two persons were baptized by Elder Henry C. Smith; and we then met at Br. H. C. Smith's, and spent the rest of the afternoon in confirmation and sacrament meeting. The spirit of prophecy was enjoyed.

Preaching in the evening by Elder T. W. Smith.

Adjourned to meet at Galien, Berrien Co., Mich., October 15, 1870.

KEWANEE District Quarterly Conference, held at Buffalo Prairie, June 3, 4, 5, 1870. Convened according to appointment. Elder J. S. Patterson in the chair; E. Stafford, clerk.

The minutes of the preceding conference were then read and accepted.

By request Elder Wilsey spoke on the necessity of giving more diligent heed

to the study and fulfilling of the word of God as contained in the Book of Covenants; followed by the president a short time on the same subject.

Friday afternoon session.—Reports of branches:

Buffalo Prairie: 106 members, 3 seventies, 7 elders, 2 priests, 2 teachers, 2 deacons; 6 children blessed. J. F. Adams, pres.; E. Bryant, clerk.

Kewanee; 91 members, including 17 elders, 3 priests, 4 teachers, 3 deacons; 2 baptized; 16 received by letter; 1 removed; 2 children blessed. J. Chisnall, pres.; T. France, clerk.

Buffalo Branch, Iowa: 27 members, including 3 elders, 1 teacher; 3 dead; 3 cut off; 2 removed by letter; 3 without letter. R. Groom, pres.; F. Williamson, clerk. This branch was organized in 1861, by Elder Ebenezer Page.

Elders reports: Br. R. Lyle reported by letter. Elders J. F. Adams, R. Groom, Joseph Harris, Jesse L. Adams, Dan. Adams, Stephen Bull, I. Larew, and D. Strong reported. Priest D. Holmes; Teachers Eli Epperly, and E. Bryant, and Deacon D. L. Cook reported their labors in the branch; also Teacher Edwin Lamb, of Kewanee, reported his labors in his branch. Elder A. M. Wilsey, being requested to do so, gave a report of his labors; likewise Pres. Elder Patterson.

Miscellaneous business.—The case of Elder D. Williams, of Canton, for apostasy from the faith as taught by the Reorganized Church of Jesus Christ of Latter Day Saints, and teaching false doctrines, came first in order. The president being interested as a witness in the case, called on Elder A. M. Wilsey to take the chair and try the case. On motion it was

Resolved, That Elder D. Strong be appointed as counsel for defendant, Elder J. F. Adams as counsel for the prosecution.

Elders J. S. Patterson and E. Stafford were witnesses for the prosecution. The defendant not appearing, nor any witnesses in his behalf, the evidence in the case was heard, and on motion it was

Resolved, That the hand of fellowship be withdrawn from Br. D. Williams and he be expelled from the church.

Br. Patterson again took the chair.

Saturday morning session.—The minutes of the previous session were read and approved.

The renewing of licenses came up for consideration of the conference, when the chair was requested to state the object or intention of renewing licenses; who re-

sponded by stating that the object was to secure the names of those elders who were willing to labor in the cause, thus shewing who was worthy in this respect; and likewise to withhold licenses from any officer (under our jurisdiction) who may be shown to be unworthy in any other respect. A resolution was passed as follows:

That, in the consideration of this conference, it is the duty of presidents of branches to ascertain by vote of their respective branches, who are worthy to receive a renewal of licenses, and so report to conference.

Resolved, That the licenses now held remain good until the ensuing conference.

The division of the conference district was next mooted. Motion to divide was lost.

Saturday afternoon session.—The president then read a resolution passed at the Annual Conference, which reads:

"*Resolved*, That an immediate contribution of one dollar per head, be asked by the board, of such as can possibly give it, and that all presidents, whether of districts or branches, bring this before their respective charges, as early as possible."

He expressed himself clearly as to the object or intention of the resolution, viz., to loosen the hands of the "publishing board;" to deliver the church out of debt, and to deliver publications at a cheaper rate, thereby securing a greater spread of the work. He was followed by Br. A. H. Smith, supporting and acquiescing in the decision of the General Conference. Br. A. M. Wilsey followed with suitable remarks. It was finally

Resolved, That this district respond to the call of the Annual Conference in this particular.

Elder G. W. Shute sent in a written report of labors, which was accepted.

The subject of members removing from branches without certificates, was next referred to, and after deliberation, a resolution passed as follows:

Resolved, That this conference caution, and hereby request all branch officers, to be very careful in giving certificates of membership, except it be positively known that they are in good standing.

It was further *Resolved*, That when this conference adjourns it does so to meet at Davenport, Iowa, on the last Friday in August, 1870, in Leclaire Hall, on Second street, near Brady.

Preaching in the evening by Br. A. H. Smith.

In the morning Br. A. H. Smith preached. In the afternoon Br. J. S. Patterson preached, followed by Elders A. M. Wil-

sey and J. F. Adams bearing testimony.

In the evening had a testimony meeting, when quite a number engaged in bearing testimony to the power of God manifested in these last days, in his saints, through the gift of healing.

Poetry.

HYMN.

[Copy furnished by Br. N. H. Ditterline, of Philadelphia, Penn., at request of Br. Martin Brown, in *Herald*, vol. 17, p. 343.]

Adieu to honor, wealth, and fame,
And every worldly pleasure;
I bid farewell to my good name;
For to obey my Savior.

I covet not that high esteem,
To which I did aspire;
My Savior's love shall be my theme;
I care for nothing higher.

Yes, if I could advance his praise,
By works of my performing,
Among the saints of latter days;
I would be called a "mormon."

Although they commonly are called
A poor deluded people,
Their prophets, priests, and teachers all
Offscouring of the rabble.

And were not all the saints of old
Derided by opposers
Of light, and truth, which did unfold,
From Adam down to Moses?

Thus all the holy prophets were
With Christ and his apostles;
Counted as these "mormons" are,
False prophets and impostors.

But truth is strong, and will prevail,
For it proceeds from heaven;
It always did, and ever shall:
By inspiration given.

And when it doth their systems rub,
Proud men become uneasy;
They call the Master Beelzebub,
And all his servants crazy.

Thus all, in every age who live
Godly, in Christ their Savior;
Such base calumny shall receive
From those they cannot favor.

Nor think as they would have them think,
Nor do as they are doing;
And blunder with them on the brink
Of everlasting ruin.

Men still love darkness more than light
Because their deeds are evil:
And will declare that wrong is right—
Though it were from the devil.

That midnight, the old carnal mind,
Remains as dark as ever:
And all the blind who lead the blind
Fall in the ditch together.

O how they earnestly contend;
And still sink in the mire!
Their broken systems cannot mend
'Til purified by fire.

COLUMBIAN BARD.

Selections.

To the Lovers of Truth.

[From Salt Lake Daily Reporter of 1863.]

At a general conference in Salt Lake City fifteen years ago, Brigham Young arose and spoke as follows:

"I wish to deliver a short discourse, which may perhaps become a lengthy one before the close of this conference. I will now give the text, and probably I shall call upon the brethren to fill out the sermon. I do not know that I can refer you to the Bible for the particular chapter and verse to find the text, but the text may be given here and the book be referred to hereafter.

"The text is the right of heirship, I will, however, make an addition to the scripture before I proceed further with my remarks and say the right of heirship in the priesthood; for unquestionably this will be connected with the text and brought into the discourse. In the little that I shall say, I will endeavor to point out the items of doctrine, and the right view to be contemplated and spoken upon by the brethren, for I wish this subject to be properly understood.

"Pertaining to the kingdom of God, to this earth, to the organization of it, to the bringing forth of the children of men upon it, to the preparatory gospel or law to fit and prepare them after receiving their tabernacles to enter again into the presence of their Father and God this heirship did belong, still belongs and forever will belong to the first born son in every family of Adam's race. This is understood from the Bible, not only by the Latter Day Saints, but also by the christian world. Jesus Christ, first begotten of the Father of all the rest of the children and of all they possess, alone is the lawful heir. This is no mystery.

"After passing over the ages and generations of the children of men for about six thousand years, we will come to the present congregation, and say the right of heirship is the same now that it was in the beginning, it is as it was, and as it ever will be, worlds without end. This I wish the Latter Day Saints to understand a little better than they have heretofore."

Now, dear readers, you can see what teachings you received from your leader fifteen years ago. Now, we want you to compare the teachings of that day with the teachings of to-day. Brigham also tells you "that Joseph, Hyrum, Father Smith and many others will be there to dictate and preside. Joseph will stand at the head of this dispensation, and hold the keys of it, for they are not taken from him; they never were in time; they never will be in eternity. I shall be there if I live, or if I die my brethren or my children will officiate for me." We would like to ask this man, so charitable to himself and family, where Joseph's children are, for we have heard him say that "young Joseph would never lead this people while grass grew and waters run, but young David would." Was young David the lawful heir? Has Brigham not been telling us

that it was the first born son that is the heir? Let us ask you, Brigham, if the first born has a right to the priesthood by birth-right, and according to your own teachings in 1853, is he not the lawful heir to it? and, if so, what power is there on earth that can hold it from him? Can man prevent a lawful heir from receiving the blessings that his own father put upon his head before he died? There were three or four living witnesses there at the time, and we think that they are not all dead that were there when the blessing took place; and did not the Lord himself bless the father with the same blessings that He blessed Abraham? He said, "I bless thee and all thy seed after thee." Now, Brigham, we have quoted your own words, and will say to you that if any man thinks of robbing every child in that family of his birth-right, he will be *mistaken*. It will not be, we say, the same now, since young Joseph has come out and proclaimed that he has been called to the work just the same as his father was before him; and his two brothers bearing their testimony to the truth of his calling. But some say he cannot be the right man in the right place. Is it because he did not come to Brigham Young? Now, what good would that have done providing that he had come here? What could Brigham have given him? He tells us himself that he is no prophet, neither the son of a prophet. He also tells us that Joseph holds the keys of this dispensation; then he could not give to Joseph what he had not to give. But says another, he is the highest in the priesthood upon this earth. Well, let us take his own words; for he himself said after the death of Joseph that no one could step in betwixt Joseph and the Twelve without that person did first apostatize. Now these are his own words. Then, if he has stepped out of his own place and given it up to another, where is his place? He can perhaps answer that best himself. We are only judging him by his own words. We conclude by saying that in this, our country, we are free to think, to judge and to act according to the dictates of our own conscience as long as we do not break the laws of the land, nor the laws of God, and we intend to preach the gospel of Christ to the people in our humble way; and we also bear our testimony to this people that we have the gifts of the gospel made manifest in our midst.

MANY JOSEPHITES.

Remove not the ancient landmark.

Words of Hamilton.

Alexander Hamilton once said to an intimate friend :

"Men give me some credit for genius. All the genius I have lies just in this: When I have a subject, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. Then the effort which I make the people are pleased to call the fruit of genius. It is the fruit of labor and thought."

Mr. Webster once replied to a gentleman who pressed him to speak on a subject of great importance:

"The subject interests me deeply, but I have not time. There, sir," pointing to a huge pile of letters on the table, "is a pile of unanswered letters to which I must reply before the close of this session (which was then three days off). I have no time to answer the subject so as to do it justice."

"But, Mr. Webster, a few words from you would do much to awaken public attention to it."

"If there is so much weight in my words as you represent, it is because I do not allow myself to speak on any subject until my mind is imbued with it."

A Chinese Sermon.

The following discourse by a converted Chinese tailor, with reference to the relative merits of Confucianism, Buddhism, and Christianity, is worth preserving: A man had fallen into a deep, dark pit, and lay in its miry bottom groaning, and utterly unable to move. Confucius walked by, approached the edge of the pit, and said, "Poor fellow, I am very sorry for you; why were you such a fool as to get in there? Let me give you a piece of advice: If you ever get out, don't get in again." "I can't get out," groaned the man. A Buddhist priest next came by, and said, "Poor fellow, I am very much pained to see you there; I think if you could scramble up two-thirds of the way, or even half, I could reach you, and lift you up the rest." But the man in the pit was entirely helpless, and unable to rise. Next the Savior came by, and hearing his cries, went to the very brink of the pit, stretched down laid hold of the poor man, brought him up, and said, "Go and sin no more."

Miscellaneous.

Northern Illinois District.

The branches of the church at Janesville, Burlington, Batavia, Marengo, Boone Co., Amboy, Mission, Fox River, Leland, Sandwich and Plano, constituting the Northern District of Illinois, are hereby requested to forward to me at Plano, Ill., on or before August 1st, 1870, the names of all officers over whom they hold jurisdiction, whom they by vote of branch recommend as worthy, in accordance with a resolution passed at the May conference, of having their licences renewed; and also the names of all apostles, high priests and seventies, in order that the voice of the conference may sustain all officials of the district so reported by the branches.

It is desirable to know just what our effectual working force is, and upon whom we can depend, in their various callings and capacities, for at least willing hearts and ready hands to do all that they can in thrusting in their sickles to reap, in this hour when none should be idle.

The matter should be carefully, candidly considered, and without prejudice, at a regular business meeting, or at one called by the elder or other officer having charge of the branch.

HENRY A. STEBBINS,

Pres. Northern Dist. Ill.

San Francisco District.

The quarterly conference for the San Francisco District will be held at Stockton on the 23d and 24th of July. A general attendance of official members is requested by

H. GREEN, *Pres.*

Change of Two Days' Meetings.

In consequence of the engagement of the meeting house at DeKalb, the use of which is extended to us by the Adventists, by themselves, for July 17, the appointment for a two days' meeting at that place is hereby changed to July 23, 24, and the one at Fox River to July 30, 31.

HENRY A. STEBBINS,

Pres. Northern Dist. Ill.

Correction.

By request of the Clerk of the District, I write to inform you that there is a mistake in our branch report, as he re-

ported in our last report. I wish you would correct it and have it read, since last reported: "Three removed by letter, eight elders. Total number, 95."

Removed, as follows: March 27, 1870, Wm. Cook and his wife Harriet Cook, by letter. Also Emoline A. Elvin, removed by letter, same date.

D. P. HARTWELL.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between

June 7 to June 20, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

\$5 each—C M Brown 219, J H Eldredge, W H Garrett, R L Young.

\$3 each—L C Freeman 227, R Heavener 228, W E Cherry 228, A Griffith 228, E Butler 230, M Chatburn 226.

\$2 each—C H Myers 214, W Harris 219, E H Ladner 216, J. F. Wilson 216, H Gawley, L Lewis 216, R Strang 224, J Thornton 216, G Rarick 226, D. Maule 216.

\$1.50 each—W Gess 222, G Mantle 216, J H Eldredge 217, I Agan 216, C Jones 213, M Trowbridge 216, R M Clements 216, T Gammon 216, W H Ive 214, M Kent 216.

\$1 each—W Odell 210, J Foreman, S R Harris 212, M A Barnes 212, J W Nichols 222, J Iverson 211, E J Stadden.

50c each—J Dickerman, S Wight, C Alderman, L Bissel, L Van Buren 204, E E Binstead, C Rockey, M M Peile, B Myers, L Seward, F Randall, C A Bass.

Various sums—\$1.75 W Williams 216; \$2.25 G Walker 216; \$4 D M Williams 226; \$2.10 T H Ennis 218, 55c J Cheshire; \$1.90 N H Ditterline; \$10.45 J R Rudd; \$7 E Burkhardt 228; 32c W Calhoun; \$4 E B Sechrist 216; 85c J R Lambert; \$1.10 T Ames; 75c W C McIntosh.

Agents.—(\$1.50) per R M Elvin for J

Chapplo 215—(\$6.50) per R Dungan; \$3 R Dungan 228, \$3.50 S B Robinson—(\$2) per T Thomas, \$1.50 T Thomas 210, 50c M A L Thomas—(\$2) per S J Stone; \$1 S J Stone 216, \$1 N L Stone 216—(\$3) per Z H Gurley for R Green 216—(\$5) per J M Putney; 50c S J Craven, 50c E Craven, 50c A S Craven, 50c E M Craven, 50c R Campbell, 50c A Gladwin, 50c A Campbell, 50c Alma Campbell, 50c E Campbell, 50c G Campbell—(\$3) per J T Phillips; \$1.50 J T Phillips 216, \$1.50 A Loyd 216—(\$1) per C G McIntosh; 50c V A Boyd, 50c F Boren—(\$10) per H J Hudson for Columbus branch—(\$4) per W F Randall; 50c W F Randall, 50c J B Randall, \$3 A Carpenter 228—(\$2) per G W Crouse; \$1.50 G W Crouse, 50c F Crouse—(\$8) per R M Elvin; \$1.50 J Thomasson 216, \$1.50 H Kemp 216, \$1.50 R C Elvin 232, \$3 E R Briggs 228, 50c E D Briggs—(\$23) per E C Brand; \$20 E C Brand, \$3 H Skerry 228—(\$2) per L W Babbitt; \$1.50 L W Babbitt, 50c W H Breckenridge—(\$7) per S Dyke, sr; \$3.50 S Dyke sr 228, \$3 S Dyke jr 228, 50c M Gish—(\$3.25) per W Hopkins for E Holmes 230—(\$60.50) per J Stuart; \$28 J Stuart 216, \$1.50 T Pilling 216, \$1.50, H Palmer 210, \$1.50 N Peterson 216, \$1.20 S Grass 216, \$1.50 J Billington 216, \$1.50 J W Lewis 216, \$1.50 Mrs. Kay 228, \$1.50 G Ward 216, \$1.50 H Cook 213, \$1.50 J Caffall 216, \$1.50 T Altrop 216, \$1.50 C Whitmore 216, \$1.50 J Bassett 220, \$3 C Beebe 228, \$1.50 W Stuart 212, \$1.50 Mrs. Stuart 216, \$1.50 Mrs. Boyd 214, \$1.50 L Davis 216, \$1 H Hanson 204, \$1.50 Mrs. Reilly 216, \$1.50 Mrs. Hart 216, \$1.50 W T Smith 216, \$1.50 W McKewen 216, \$3 off on the club.—(\$5) per S M Bastian; \$4.50 S M Bastian 236, 50c F Mercer—(\$1) per A A Derry; 50c A A Derry, 50c J Herbert—(\$5.45) per T Hougus; 50c T Hougus, 50c A K Anderson. 50c A Anderson jr., 50c Austin Hayer, 50c L Lewis, 50c O A Olson, 50c E Lewis, 50c G Wells, 50c H Hayer, 50c O. Hayer, 50c A B Anderson, 50c H Johnson, 55c off on the club—(\$3.20) per A White; \$1.10 A White, \$1.50 G Sego 212, 50c W Nirk, 10c I N White.

THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Reorganized Church of Jesus Christ of Latter Day Saints, and edited by JOSEPH SMITH.

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THE TRUE
LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., JULY 15, 1870.

No. 14.

PARABLE OF THE PRODIGAL.

In Luke xv. we have recorded a sermon of our Savior's, in parable, which reads thus: There was a man who had two sons; the younger claimed his portion, received it, and went into another country and there squandered it in riotous living; but a famine came, and the prodigal began to reflect how much his father's servants had of good food, even to spare, so he resolved to arise and go to his father, and plead for only a portion of that food, being even willing to work for the same as a hired servant.

Now Christ's object, I opine, was to portray before the house of Judah the condition into which they had fallen through wasting that substance which their Father had given to them, even the words of eternal life, and the guidance of the Spirit of light and truth, which their prophets were in possession of, conferring upon them (the children of Judah) the blessing of the word of God, and sitting under their own vine and fig-tree in happiness. Through transgression they lost all this substance; and as a nation they were left without this blessing when our Savior came among them; but were

under the control of a power that was heathen. Christ endeavored to show them that the Father would have compassion upon them, if they would but turn unto him again; although they had wasted their substance, "yet" he would open his arms to receive them and rejoice over their return to the right path. Here was a people who declared themselves the offspring of those prophets, spoken of above, declaring their only hope to rest in the promises concerning the coming of that Messiah—yet when he did come, and show all the peculiar characteristics spoken through the prophets concerning his coming, those Jews who professed to be the chosen, (as their name implies), refused to become reconciled to that Father who would have killed the fatted calf.

No painter could have delineated character so faithfully as did the Savior the character of these Jews, in the metaphor of our text. Well might our Lord call them a stiff-necked people, ripening for further displeasure from the source whence all their troubles had come, which to this day they are suffering from their dispersion. One would imagine that men with such warnings before them as the above,

would take care not to come under a like condemnation. But alas, warning seems to make very little impression upon the rebellious in the last days, any more than it did in the commencement of the christian era.

We would like, friend *Herald*, to talk some little with those, who, like the Jews in the days of Jesus, call themselves the offspring of those who are the chosen line through whom the fullness of the dispensations of the end should come, if you can find me a corner in your leaves—then to all such we say, come, let us reason together, and see whether we cannot find a parallel between the latter day church of God and the one spoken of by Christ in our text.

All who believe the ushering in of the last dispensation by the martyred Seer, believe (or profess to do so) the declaration made by that man to be as truly binding upon them, as ever word of God was to any generation. So does the writer of this, and therefore compelled to believe in the rejection of the church, for the disregard of the commands of God, and failing to perform things which the Father declared the church should perform, or come under condemnation and be scattered; for proof of which, we desire you will search in the law with us.

In a revelation given so early as 1831, we find the Lord declaring in language the most positive :

“Behold, I the Lord have looked upon you, and have seen the abominations in the church that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power, but behold such shall be reclaimed; but the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will, and woe unto them who are cut off from my church.—
B. of C. 1, 2, 3.

From the foregoing we see that so early after the organization of the church, men, as they did in early times, became rebellious, so that God, through the martyred one, told those who were acting deceitfully what would be their portion.

Again, on page 151, par. 4, we read:

“There are among you adulterers and adulteresses, some of whom have turned away from you and others remain with you, that shall hereafter be revealed; let such beware and repent speedily, lest judgment come upon them as a snare, and their folly be made manifest, and their works shall follow them in the eyes of the people.”

It also declares that if people commit adultery only in their hearts they shall deny the faith; and the Seer ends with this fearful denouncement, “Verily such shall have no part in the first resurrection.” It is evident that all who did such things would suffer, for God’s word is yea and amen, neither is he any respecter of persons.

Again, in a revelation given in August 1833, page 253, B. of C., we read of the same things spoken about by the prophet, and the same condemnation declared should come upon the church.

On the 227th page, the Lord says that he saw an amount of abomination; but says that he will not utterly cast them off, but in the day of wrath he would remember mercy towards those who were desirous of repenting, or of living aloof from such wickedness. According to the foregoing declarations the church was fast hastening to a state that would bring its rejection, for God would not wink at sin in these last days, any more than he would in former dispensations.

I would pause and ask, why should we expect the last dispensation to be exempt from the consequences of a falling away from the service of God, when other dispensations have not, with all the mighty manifestations of God’s providence to them; for if an-

cient Israel could be rebellious after so great display of divine goodness as the procuring water from the rock in such a marvelous manner; the curing of a virulent disease by simply looking at a brazen serpent, surely we must not be surprised if men in the last days should be found to rebel, although they may have borne testimony to many great and mighty things, and manifestations of the providence of God in the last dispensation.

But to the rejection. In sec. cvii. 10, we read:

"And again, verily I say unto you, let all my saints come from afar; and send ye swift messengers, yea, chosen messengers, and say unto them, Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, * * * and build an house to my name, for the Most High to dwell therein; for there is not a place found on earth that he may come and restore again that which was lost unto you, or, which he hath taken away, even the fullness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead; for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build an house unto me. But I command you, all ye my saints, to build an house unto me; and I grant unto you a sufficient time to build an house unto me, and during this time your baptisms shall be acceptable unto me [in the river].

"But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, [or if you do not build me a house in the time I allot you to build one in], ye shall be rejected as a church with your dead, saith the Lord your God."

There could not possibly be anything revealed plainer or more definite—and the solemn binding sentence—"saith the Lord your God" makes it doubly dreadful for men to be found treating these solemn words lightly.

By this we see that if the house of the Lord was not completed by the specified time, the church, as a church,

should be scattered or rejected—and God our Father does not forget to designate the exact spot where the house should be built.

Now a question arises here, and a serious one it is, If a man, or set of men, choose to select a place other than the one God selected himself to administer for the benefit of mankind, would God our heavenly Father accept the administrations in that place? Let us hear what the great God says to the Seer in regard to this very important subject. In the latter clause of the 11th par. of the above sec., (B. of C.), we have revealed (in language that cannot be mistaken) that the Lord will not accept any administration performed in his name, except it be done in the place and manner of his own appointing.

"For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead."

Again, in the 13th par. same sec., we are told:

"And I will show, unto my servant Joseph all things pertaining to this house, and the priesthood thereof; and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it; for that is the spot which I have chosen for you to build it. If ye labor with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken * * * they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances and charters * * * which I give unto them."

Before we proceed any further in our investigations, we would like to ask a question. Have you ever, dear reader, paused to ask if the house at present professing to be built in Utah, for the conferring of those blessings our Father so emphatically tells us shall be conferred only in the place he has ap-

pointed, is the house God told the church to build? If not, let me beg you will do so now. Let us not forget that the Lord has told us, in the 13th par., quoted, "I will reveal unto my servant Joseph all things pertaining to the house and the spot where it shall be built." If then you cannot justify the building of the house professing to be the house of God in Utah by an appeal to the word of the Lord through Joseph, you may be assured that God will not acknowledge the performance of ordinances therein.

In a revelation given in Zion in July, 1831, we read:

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints, wherefore this is the land of promise, and the place of the city of Zion."

Here then, is the place opened up to our view which God blessed as the land of Zion, (and not Utah), and the temple was commanded to be built on the spot indicated; and, as we have already seen, if that house was not built within the time specified, a rejection and scattering would be the result.

The Lord says, (blessed promise), "In the day of my wrath I will remember mercy, I will not utterly cast you off." Again, on page 278, (B. of C.), in the latter portion of the paragraph we read:

"Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain and are pure in heart shall return and build up the waste places."

Query—How could this be done, if going to Utah was justifiable? For going to that place was intended by the promoters of the scheme for gathering the people together, not scattering them.

"And behold, there is none other place

appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them; and then [and not till then] I have other places which I will appoint unto them, and they shall be called stakes for the strength of Zion."

Shall we believe the word of the Lord? Say "yes, we will;" let every man be a liar, but let God be true. It is plain to every mind, that the gift of prophecy was the peculiar power bestowed upon Joseph, and the enquirer as to that fact can be referred to page 278 (B. of C.) for one of the proofs. "Be still and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered." Now what but the Spirit of foreknowledge, or prophecy, could have dictated language like this, eleven years before it happened?

We ask pardon for digressing; our business is not to prove Joseph a prophet, in this article, so we will return to the subject.

There are two very important features to be considered:

First, Is Utah the land of Zion?

Without laying bare the anarchy, the abominations and the misery that reign there, we will cover it with the mantle of charity, and recur to the word of the Lord.

The word of the Lord declares that Missouri is the land of Zion, and that the land of Zion should not be moved out of her place until it became too full for her children to dwell therein; then God would appoint other places, as stakes, through Joseph the seer, and not through Brigham.

In another revelation is given proof positive, that had God intended the children of his kingdom to have gathered to Utah, he (the Lord) would have revealed it to Joseph, and not to Brigham. Listen, in the 14th sec.:

"Hearken, ye elders of my church, and give ear to the words that I shall speak unto you; for behold, verily, verily, I say

unto you that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me."

"Ah!" says one, "there is the rub—'until he be taken'—so that after the death of Joseph, Brigham received a commandment to gather the people to Utah." From whom did Brigham receive the authority to do so? Not from Joseph, for he was dead. Not from God, [unless it was Adam, he is Brigham's God you know; "perhaps Adam told him?"]; for Brigham himself declares, in the first general epistle after the death of the Martyr, found in *Times & Seasons*, vol. v. p. 618.

"Brethren, you are now without a prophet in the flesh to lead you."

And as Br. Attwood says, in "The Mountain of the Lord's House," "these words stand over B. Young's signature in bold relief." But if Brigham had been the legal one to lead the church he could not have used these words, because he would have been endowed with the mantle of the Seer, and so the power of the prophet would have followed him, so that he would have been "a prophet in the flesh" to lead the people; but he knew he was not called to assume the authority of the President of the high priesthood; his only claim, is that he was chosen by the voice of the people. In the same section, viz., 14th:

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him."

Through whom? Why, through Joseph, the Seer. Again, "If it be taken from him." What taken from him? Why, the right to receive revelations from on high for the good of his people on earth. He ("Joseph") "shall not have power except to appoint another in his stead." Lest the

readers of this revelation should make a mistake, the Lord adds:

"And this shall be a law unto you, that ye receive not the teachings of any that shall in my name come before you and give revelations or commandments, and this I give unto you that you may not be deceived, but that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which ye have received, and shall receive through him whom I have appointed" [even Joseph].

You say, "Well, was not Brigham appointed legally? Did he not come in at the gate?" Yes, so far as his authority extended in the quorum of the twelve; but he, Brigham, was not ordained or appointed by Joseph to be of the first presidency, therefore he did not come in at the gate when he assumed to be of that first presidency.

We are told on page 304, (B. of C.): "For this anointing have I put upon his head, that his blessing shall be put upon the head of his posterity after him forever"—not Brigham.

What anointing is here spoken of? Look on page 82, par. 42:

"And again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of his church."

Contrast this with Brigham's own acknowledgment, "you are now without a prophet;" "and where" is his foundation? It's built upon sand; and as the winds and storms of truth beat upon it, the sand will undermine the foundation, and the fancy fabric he has reared will fall.

But the gift was to be put upon the head of his (Joseph's) posterity; and, according to the testimony of aged members of the church, the power was conferred upon the head of his house, or his posterity, which was young Joseph, his eldest son.

As we read upon the 72d page, B. of C., "this priesthood was conferred to be handed down from father to son." Was Brigham Joseph's son? The same order of handing down is revealed in the Book of Mormon.

From this evidence, it is clear that the barren desert of Utah is not the Zion of the Lord. Neither would the true leader have counseled the children of the kingdom to go there; but would have persuaded them to remain around the holy place, until the God of our fathers remembered in mercy those who were faithful, and commanded them to gather and build the waste places according to promise, to rejoice in the salvation of their dead, in the house of the Lord.

The second feature in these extracts is, Was the man, Brigham, appointed by Joseph according to revelation, as revealed on page 130? We say no, and have proved it.

Here another question arises: Why should Brigham repudiate the authority of the son of the martyred seer, while he has, according to their "*Star*, (not a very bright one), appointed his son to succeed him, using the very revelation given to Joseph concerning his own line of descent: "this blessing have I put upon his head, that it may be upon the head of his posterity after him forever." After whom? Why, Joseph, not Brigham. Those who can reconcile this piece of sophistry I wish would try.

Some reader of this, may say, Brigham by virtue of his being president of the twelve had the right to rule as president of the high priesthood. Let us reason upon the idea, and suppose a case for comparison.

Suppose the Queen of England had died at the same time as her husband, and the Duke of Cambridge had been made regent of the kingdom until the Prince of Wales came of age; but instead of carrying out the wishes of the nation, he artfully contrived to get

some of the nobles and the army on his side and usurped the place of king, claiming for his heirs the right to rule at his decease.

After a time the prince, the legal one, came of age, and claimed from his uncle (who felt secure) this right, but was refused. Would such a proceeding be just? No, you say. So say we, (although no advocate for monarchical governments), so would those who longed for the true prince to rule, and had kept themselves aloof from acknowledging Cambridge. And we suppose they set to work to accomplish the desire of their heart, and at last brought their desires to pass by the overthrow of Cambridge.

Just so, is the position of Brigham. He should have acted as regent to the kingdom until the Lord chose the man to gather his people after their dispersion, [for their guilty ways in not completing the house and other things they had been found doing contrary to law], according to the revelation in sec. 100: 3, D. & C.

"But verily I say unto you, I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be established, no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down; for I will not spare them if they pollute their inheritances. Behold I say unto you, the redemption of Zion must needs come by power; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; and ye must needs be led out of bondage by power."

How can Brigham be the man Moses, for recollect if you contend for him being so, you make him the man Moses to lead the people of God into bondage,

for this Brigham has done instead of freeing them from bondage—neither could it be Joseph the Seer, for he was already raised up and had worked for the redemption of Zion. Now Zion had not been established until the Seer established it, and it was the children of that Zion that were to pass through the tribulation spoken of; because they did pollute the holy land. Then, the man Moses was to be raised up to restore them to the holy land they had been deprived of. Who then could this man Moses be? No other than the one upon whose head the blessing was put—“and this blessing shall be put upon the head of his posterity,”—even young Joseph, the son of the Martyr.

We must close by remarking, that all who know any thing concerning the history of the church, (and it is to them we especially appeal at this time) are perfectly aware that the house commanded to be built was not built according to the word of the Lord, and so God, according to his word, rejected the church. And so, according to his promise, he has raised the man to redeem the dispersed ones, and gather them again into the land to rejoice in the law of the Lord. Then is not the language of our text applicable to the rejected in the latter day apostacy?—Have they not been prodigal? Have they not cast from them by riotous living their substance, and did they not go into a far country to do so?

Then I would plead—arise, and go to our Father, and say, “Father, I have sinned, make me one of thy servants,” and then he will command the fatted calf to be killed, and truly could he say, “this, my son, was dead, he is alive again; he was lost, but he is found.”

HOPEFUL.

“He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips.”—Proverbs xx. 19.

CAN SEVENTIES PRESIDE.

BY ELDER WM. ANDERSON.

The question of seventies presiding, has been a subject of dispute for a long time, and was revived at our late quarterly conference. One would naturally suppose enough had been written on the subject, to satisfy every candid mind, but yet there is a diversity of opinion relative to this subject. But the greatest trouble with many of the elders is they do not study God's law to find out the true way, but the first impression made is the lasting one, and any reason, or further evidence is of no effect. They bring up such evidence, as “Br. Joseph has said so,” or “the old church did so.” Now I believe, God's word should be the man of our council, and man's opinion, should be considered as man's opinion. I do not expect I shall be able in this article, to set forth all the truths on this subject, neither do I expect to convince all that my views are right, but it may lead some to investigation. I affirm that the seventies have no right to preside, from the fact that they are not responsible, and if not responsible, why will the church uphold them in such positions.

Now the Lord is very careful to tell us what their calling is.

See Book of Covenants, sec. 104, par. 13.

“The Seventies are to act in the name of the Lord under the direction of the Twelve, or the traveling High Council, in building up the church, and regulating all the affairs of the same, in all nations;”

Again, par. 43.

“And it is according to the vision showing the order of the seventies—and these seventies are to be traveling ministers unto the Gentiles, first, and also unto the Jews.”

Again, sec. 107, par. 44.

“The difference between this quorum and quorum of elders is, that one is to travel continually, and the other is to preside over the churches, from time to time.”

the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."

And after such a plain concise law as he has given, I am at a loss to know how any one can construe it differently. Many say they may preside, but where is the authority for such an assertion. Is God's word of private interpretation? Can we believe his word says so, when he positively declares "They have no responsibility of presiding?"

The question may arise what is the true rendering of the word, Responsibility? Webster gives it, "A state of being responsible, accountable, or answerable," now not responsible would just be the reverse. Consequently they cannot preside. And when they magnify their calling they have no time to preside were they responsible.

Doctrine and Covenants, sec. 51, par. 1, says,

"For it must needs be that they are organized according to my laws—if otherwise they shall be cut off."

We see the necessity of a strict obedience to the law of God. For if we are not organized aright, "we shall *be cut off*." It mattereth not what the old church did, or what this, or that one says, it is what God says, and he says they are to travel continually, and have no responsibility of presiding saith the Lord your God.

We have seen the effect of seventies presiding, and we know it has worked no good to the cause.

The church, at the annual conference of 1867 or 8, released all seventies, and my opinion is they should remain so. We have plenty of presiding officers in the church, who are responsible, and why should we uphold irresponsible men. I think if the elders would consult the written word in the place of so much, "such a one said so," we would prosper better. I pray God to hasten the day when we can see eye to eye.

AUTOBIOGRAPHY OF MOSES C. NICKERSON.

The author of this biography was born in the town of Cavendish, Windsor County, State of Vermont, on the 9th of March, 1804, where I resided until the winter of 1814, when my father removed to Susquehannah Co., Penn. Up to this period I had the privilege of attending school regularly; but from this period only attended for a couple of winters, my time having been required on the farm, my father being engaged in clearing up land for himself, and a hundred acres for the land agent, Wm. Dunker, Esq. I was thus engaged for a number of years, mostly on horseback; either in attending to business from home, or in work on the farm, being the eldest son, and being in a new country, little opportunity was given for improvement.

In the winter of 1823, my father having met with serious losses by having his house and property destroyed by fire, he decided upon trying a new country; sold his property, and with their teams and wagons started for Buffalo; but from exposure the writer was taken sick while on the road, and after a few days' effort to continue his travels, was compelled to stop at Williamsville, eleven miles east of Buffalo.

At this time the locks at Lockport were being constructed, and the water lime was obtained at Williamsville.—My father's teams were engaged in hauling lime to Lockport, in which I was engaged when my health would allow, during the winter and spring.—A farm was rented upon the Niagara River by my father, where the family spent the summer with much suffering and distress. The crops were very light, and heavy doctor's bills to pay, the means of my father were quite exhausted, and he found it necessary to use some extra energy to sustain the family.

I became acquainted with a firm in

Buffalo engaged in the manufacture of tin ware, and to them hired out, furnishing a horse, and made my first trip into Ohio in the spring of 1824. I was taken sick in Ohio and remained sick all summer; came near dying. My father came for me and I was removed on board of a vessel and taken to Buffalo.

My manner of doing business was quite satisfactory to my employers, and they became much attached to me.

My father went to Cataaugus Co., and bought out an improvement in the town of Dayton, on the Conewango Creek. Here the family regained their health, and by my aid and assistance, opened a large farm of two hundred acres, erecting good buildings and put out a large orchard, and were soon found in prosperous circumstances.

I made it a practice to visit home once or twice a year, and divide my earnings with my father. My earnings averaged about \$40 per month, and I continued in the employ of this firm for three years. I then commenced dealing on my own account, was highly favored, and after about one year, associated myself with a couple of gentlemen from Connecticut, and commenced the manufacturing of tin ware from tin plate imported direct from England, being the first importation in that direction, all having previously come by the way of New York. This proved a profitable business for all concerned. I took the outside management of the whole business, my partner, E. I., being a practical tin smith, managed the shop and matters at home. We carried on business for a number of years, and finally closed up by my partner buying me out.

I then went to Mount Pleasant, Canada West, about six miles from Broulford, and with my brother, E. F. N., commenced merchandising; did a good business for a couple of years, and in the month of June, while on a visit to my parents' home heard for the first

time what was then known as Mormonism; was favorably inclined towards the doctrine preached, and requested my parents to have some of the elders visit us in Canada if they could make it convenient. My parents and some of the family had already become associated with these people. In the month of September of this year 1833, my father and mother visited Kirtland, Ohio, the head quarters of these people, and induced Joseph Smith and Sidney Rigdon to accompany them to Canada; and after listening to their preaching for some days, and investigating the doctrine advanced by them, became much interested; and, finally convinced of its truthfulness. Up to this time I had never been associated with any sect of Christians, although I had long felt the necessity of religion and had earnestly and diligently sought it, using all the means in my power, attending meetings, going forward to be prayed for and praying for myself, but obtained nothing satisfactory. I now saw things in a new light, heard the gospel preached as held forth by the primitive christians; faith, repentance, and baptism for the remission of sins, with a promise of the gift of the Holy Ghost, as taught by Peter on the day of Pentecost. This was so convincing that myself, and my brother E. F. N., with his wife and ten or eleven of our neighbors became obedient and offered ourselves for baptism, were immersed, and confirmed into the church by the laying on of hands for the gift of the Holy Ghost.

My brother was appointed elder of this branch, and in a few days after our friends left. Within a short time after the special gifts were manifested in the church, speaking and singing in tongues, with the gift of interpretation, the gift of prophecy, and the gift of healing was manifested on several occasions. My brother and his family, were highly blessed with these gifts.

Thus matters progressed,—many at-

tended our meetings—numbers joined with us, and we had a time of rejoicing.

I was still single, but had engaged to marry a Mrs. Colton, a very amiable widow lady, whose husband had been struck by lightning a few years previously. Her maiden name was Boss, daughter of Ebenezer and Catherine Boss. She was about two years younger than myself.

After becoming associated with these despised people, I left it to her to decide whether we should be married, and upon her decision we were married on the 10th of February, 1834, at the house of I. W. Powell, Esq., in Colborne.

My wife proved to be a very worthy partner. We moved into a house that I bought in the vicinity of Colborne, and then commenced our house keeping.

About this time I purchased property at the mouth of Patterson's Creek, called Port Dover, and Mr. Powell, my brother-in-law, became interested with me in the property. I laid out the town in 1835. We organized a company for building a harbor in Lake Erie, and commenced merchandising and building, I taking the lead by building the first house.

This is a beautifully situated town on the shore of Lake Erie opposite Long Point.

During the years 1836-7, inclosed the harbor. In the fall of 1837 the rebellion broke out, and from the feeling manifested by the Tories, I became satisfied that my life would be in danger, as I had taken a lively interest in favor of the reform cause. Mr. Powell being a Canadian born subject, from an old U. E. Leroyist he was permitted to remain and do what he could to save the property. During the struggle we lost much property by parties leaving the Province that were indebted to us.

I went to my father's in Cataraugus county, and in the fall of 1838 my wife joined me with our first child, three or four months old. We then decided

upon going west to Missouri, and late in the fall went on to a raft to go down the Ohio river,—my father and mother, brothers and sisters, with my own family. About thirty miles above Pittsburgh we were caught in the ice, and wintered over. My father and myself, after building good comfortable shanties for the families, went out preaching. A number gave their attention to it and became obedient, among whom was Thomas Hickenlooper and his brother.

In the spring we started on our way for Jackson Co., Missouri, but learned that the Mormons had been driven out. We arrived in St. Louis in May, and shipped on board of a steamboat for Jefferson City, where we finally arrived.

Here, after ten days sickness, we buried our only child, a very promising and interesting child of ten months.—My sister buried one a little older, and a double stone at their heads marks the place of their rest.

During the summer, my parents removed to Nauvoo; and in the fall I visited them. I found many sick and much suffering from having been robbed of all they possessed in Missouri, and driven from their homes in a very inclement season of the year.

I here found Joseph Smith living in a tent, having given up his house as a hospital for the sick! He was doing all he could to alleviate their sufferings.

I returned in the fall to my family—was taken very sick—suffered much, but finally by the kind attention of my wife, recovered.

In the spring I visited Nauvoo again, and found them much improved in health and surrounding circumstances.

Having received pressing invitations from my friends in Canada to return, I concluded to do so; and in October started with a span of horses and light wagon for Canada. We called upon the friends of Mrs. N. at Joliet, from which place a sister of hers accompanied us. After a journey of over nine

hundred miles we arrived safely, and were greeted with a hearty welcome by our friends. We now settled at Dover, and I commenced the organization of the First Temperance society; obtained between fifty and seventy names the first evening. For many years I labored hard in the cause; am now thankful to know that many of those that were far gone on the road to destruction were reclaimed, and much good was accomplished by that society. Mr. Powell was equally zealous in the cause, but notwithstanding our efforts many fell victims to the desolating curse of intemperance.

Here we buried our second child, a fine promising daughter. After a number of years, on the 29th of April, 1845, God blessed us with a son, who is now my only child, and who was given to me in answer to prayer while in the struggles of death.

On the 14th day of December, 1862, my dear wife was taken from me by death, my brother having died about three months previously.

In the summer following my son went west to Wisconsin; and in the following spring I followed him on a visit and tour of exploration. I became interested in the country, and returned to Canada with the intention of selling out and moving to the western states, which I did the following spring. I bought land and prepared to make a home. My son married the following year.

Since the death of my wife I have traveled most of the time lecturing, and sometimes preaching.

I visited Utah Territory in the month of April 1869; spent the summer traveling through the Territory.—Saw much to admire and some things to condemn, among which is the institution of polygamy, and am convinced that it is from an evil source, and can not be sustained by the Bible, the Book of Mormon, or the Doctrine and Covenants.

I returned to my son's house in Iowa on the last day of the year 1869; spent a few days in that vicinity and then started east for Canada. Called upon my brother in Wis.,—had a good visit of a day or two—called at Chicago and visited the stock-yard, and from there to Joliet, and spent a few days with the friends in that locality. From thence to Canada—found all well and glad to see me.

While at Joliet I had a very singular dream, on the night of the 23rd of February. I thought I heard a voice which distinctly said, you will die upon the first day of April. This dream has left a serious impression upon my mind that something important is before me, and I have been induced to write a brief outline of my life for the information of those who may survive me. My confidence is firm and unshaken in the truth of the scriptures. God has been graciously pleased in many instances to hear and answer my prayers, and I have been permitted many times to bear my humble testimony to thousands of the truthfulness of the doctrine called Mormonism, preached by the people claiming to be Latter Day Saints.

The question has often been asked and many times answered by me, What difference is there between the Mormon doctrine or their belief, and that of other professed christians? I would say in reply, they differ as widely from the sectarian churches as those churches differ from primitive christianity.—The Mormons, so called, contend for the plan of salvation called the gospel, as preached by the apostles, the first principle of which is Faith. 2nd. Repentance. 3rd. Baptism. 4th. Laying on of hands for the gift of the Holy Ghost, which, as in primitive times, enables the person thus adopted into the church to enjoy and exercise the gifts as enumerated in the writings of the New Testament, and as set forth by Paul in his epistle to the Corinthian church. (See 1 Cor. xii.) We are

here informed, that the church in its first organization consisted in its officers, of firstly, apostles; secondly, prophets, not *profits*, but prophets, to foretell future events; thirdly, teachers; after that miracles, helps, governments, gifts of healing, gifts of tongues, interpretation of tongues. This was compared to a perfect body, representing the church or body of Christ, and if one member suffer, all suffer with it; if one be honored, all rejoice with it; and one member could not say to another, I have no need of you. Nay; says Paul, those members that appear to be more feeble are necessary. This constituted the Church of Christ as organized under the direction of the Holy Ghost, and Paul says, although himself or an angel from heaven should preach any other gospel let him be accursed.

Believing it to be my duty to preach the truth I have dedicated my life, my all to this cause, praying that God would make me useful, and own and bless my labors.

I have just attended Conference at Plano, commencing on the 6th of April 1870,—have spent a few days pleasantly, and I trust profitably, and am about to leave for my home in the west. God's Holy Spirit has been with us while transacting business in his name.

May God bless and prosper his cause, and enable his servants to be faithful. Is my fervant prayer in the name of Jesus Christ. Amen.

PLANO, Ill., April 14, 1870.

RAMBLINGS.

Why is it, if a saint who is poor advocates tithing, that those who are not poor cry out "Loaves and fishes?"—

Why is it, if a brother advocates tithing who is well off that the poor ask, Why don't he practice as well as teach it?

Why is it that as soon as the saints begin to lose the Spirit of God, they begin to quibble about the laws of our

church government? Why is it that those who are strong in the faith neglect those who are weak, and let them wander off, and be finally lost? Why do some of the saints show to those who do not belong to the church acts of kindness, and neglect those that are already in?

It is with a heavy heart that I have seen such things occurring almost ever since that I have been a member of the church, and as I have not had much influence in the church, I have endeavored to shut my eyes to them, and live my religion according to the best light I have had.

I have great faith in the proposed plan to buy lands and try to gather such of the saints as may and will collect together for mutual benefit, and if I can so arrange my affairs, I shall be one to give it my support. May the Lord prosper those who are working for the good of Zion. V.

INFIDELITY.

BY ELDER THOMAS JOB.

I admit that Dr. Herschel observed systems of worlds at every stage of growth from the chaotic nebula to a regular scheme of sun and planets, and that Laplace demonstrated the principle on which they are formed, matured and ordered into systems; but does this disannul the word of God that this world, lights, and all things belonging to it, were created in six days by the power of his word? What an infidelity!

We understand from our observations that the body of man is formed in the womb, grown and matured by natural laws from natural elements from stage to stage, first embryo, then infancy, childhood, youth, puberty, and manhood; shall we then scout at the revelation which declares that Adam and Eve were created full-grown man and woman? What a blind infidelity! and

could not God create a full-grown world out of existing elements as well as a full-grown man and woman?

We know from experience that wine is squeezed out of grapes; that grapes grow on vines, and that the vine grows out of the earth; that it foliates, blooms, and ripens the grapes, by the moisture of the soil, the carbon of the air, the light, caloric, and actinism of the solar rays; shall we therefore sneer at the word of truth which says that water was turned into wine at the marriage in Cana of Galilea? Could not the same word that turned water into wine, and could not the same evangelist tell as good truth when he declares of the same word that it was in the beginning with God, and that all things were made by him, and without him was not anything made that was made? Philosophy is vain delusion only when it makes christians to become infidels.

[WE TAKE the liberty of presenting the following extract from an editorial in the *Chicago Tribune* of June 13th, 1870. It is sharp, just, and true, and contains valuable arguments against the infallibility of the Pope, or any other man.]—ED.

PETER AND THE POPE.

The successive assumptions upon which the Christian world is asked to regard Pio Nono as an infallible guide in matters of faith and morals are these:

1. That the Church at Rome was founded by the Apostle Peter.
2. That Peter was directly invested by Christ with a rank superior to his Apostles, and was made the foundation of the Church.
3. That by regular apostolic succession and election, Peter's spiritual powers have descended to Pio Nono.
4. That Peter was infallible, and

that all his successors, including Pio Nono, inherit his infallibility.

The first point may be set down as demonstrably false. The last chapter of the Acts of the Apostles, in giving the circumstances of Paul's arrival at Rome, sets forth that, arriving there, he found unconverted Jews only. They asked him to explain to them what the new sect was which they had heard everywhere spoken against. They were curious to learn what the peculiar notions were wherein Paul differed from all other Jews. He appointed a meeting "at his lodging"—showing that no Christian place of worship had then been opened for the purpose of expounding to them the new faith, to which they evidently listened from mere curiosity. Paul continued to preach in his own hired house for two years, and made converts, forming a church, and being its Bishop. There is no mention in the New Testament, or in any other cotemporaneous history, of Peter coming to Rome at any time. He is traceable to Pontius, Galatia, Bythinia, Cappadocia, and throughout Asia. He probably never wholly overcame his Jewish intolerance toward Gentiles. It would have been strange if Peter, with these instincts, had suddenly become the great apostle to the Gentiles at Rome, where he had neither the disposition nor the talents to shine. The book of the Acts describes Paul's journey to Rome, and closes with Paul having lived in Rome for two years. The same book dismisses Peter at the same date by saying that "he went down from Judea to Cæsarea, and there abode."

Peter wrote only two epistles, both to the saints generally, and one of them dated at Babylon. This shows that his work was scattered, extending far to the eastward of Jerusalem. Paul, however, long after his first visit to Rome, wrote the letter to his church, there known as the "Epistle to the Romans," which shows throughout

that he was their absent but unquestioned Bishop, and that they had grown into a flourishing church under his tutelage. At its close he names and salutes many of his leading coworkers and fellow Christians at Rome. He would certainly have sent some greeting to Peter, or in some way recognized his existence, if he had been then the Bishop, or successor of Paul in the pastorate. Jerome, Origen, Eusebius, and Chrysostom relate that Peter became Bishop of Antioch. In the imperfect organization of the Church, during the life of Peter, this would mean merely that he preached at Antioch. The alleged tradition that Peter came to Rome at all is unsustainable, if, indeed, it was ever dreamed of prior to the time when the later Roman Bishops, wholly ignorant of the Bible and of Church history, as appears on the face of the claim, began to assert it as a justification of their claim to the primacy, and, at last, to the supremacy among Bishops. Their real precedence arose wholly out of the metropolitan character of Rome as the world's chief city.

Secondly. It is hard to see how the Pope would become infallible by succeeding to any, or all, of the attributes of Peter. Peter was one of the least informed—most uncertain and treacherous of the Apostles. He was far inferior to Paul in moral strength or intellectual power. Only he and Judas, of the twelve, denied their Lord; Judas once, to make money, and Peter thrice, to avoid ridicule. Christ speaks of him as "of little faith," and again says to him, "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." It is true he enjoined Peter, three times, to "feed my lambs," just before his ascension, which was natural, since from his previous experience of Peter's fickleness he would have required three distinct commands to secure the same obedience

which the "disciple whom Jesus loved" would have rendered instinctively without command. The passage which says, "Thou art Peter [a rock] and upon this Peter [or rock] I have built my Church," would, in a pettifogging way, sustain the plea for the supremacy of the Bishop of Antioch, where Peter preached. It has really very little bearing in favor of a Bishop of Rome. Though Peter was a rock in name, the man Peter was as unstable as water. It is certain that the ministry of Paul was attended by a degree of success with which that of Peter is not to be compared. This success culminated at Rome. Peter's essential disposition did not wholly change after Christ's ascension and the descent of the Holy Ghost. In Antioch we find that Paul was obliged to "withstand Peter to his face," because, after having once accepted the Gentile converts as Christians, he characteristically turned his back on them to avoid offending the Jews. Though the Roman Pontiffs so reverence Peter that they dare not assume his name, he was the most fallible of the Apostles, and hence the last through whom infallibility could be inherited. Indeed, they do themselves no credit in repudiating their manifest debt to so great an Apostle as Paul, in order to pin their faith to so inferior a disciple as Peter.

Thirdly. If it were possible by election to transmit the excellencies of the first Bishop of Rome to the last, we are still met with the objection that the Roman apostolic succession is not traced to Paul, whom the New Testament shows to have been clearly the founder of the church at Rome, not being traced to him, it loses all claim whatever to direct apostolic origin. It does not claim to be the same church which Paul founded at Rome, and since no other Apostle founded any Church there, it must have sprung up among the Christians of a later period, thus wholly severing it from any direct

connection with the Apostles. Moreover, the regularity of the succession was afterward severed by numerous accidents. Sometimes there was no Pope, at others there were two or more; to say nothing of the story of the female Pope Joan, which may or may not be historically true.

Fourthly. Upon this unsubstantial structure of assumptions we are asked to believe that an Italian priest inherited from Peter attributes which Peter did not possess. The highest rank which Peter claimed, in his Epistles, is that of "An Apostle of Jesus Christ," "An elder and witness of the sufferings of Christ;" not the chief of the Apostles, nor the vicegerent of God. Pope Pio Nono asks the council to declare him infallible, because, says he, "I am conscious that I cannot err." If consciousness would indicate infallibility, Peter, if infallible, was certainly conscious of it. As, if true, it would have added greatly to the weight of his Epistles, he made a fearful mistake in not announcing his infallibility, over his own signature, in his two Epistles general. He does not mention it. He was, however, a husband, and, probably, a father; for, during the ministry of Jesus, we learn that "Peter's wife's mother lay sick of a fever," and in closing his first Epistle from Babylon, he sends along with his own salutation, that of "Marcus, my son." As the Roman Catholic Church never changes, Peter would have been debarred from the Papal chair by his domestic incumbrances.

The higher the council of the Vatican raises the Pope's pretensions the more certainly will they be dashed to pieces. Every stretch of arrogance compels discussion, and every breath of discussion is as fatal to the claims which the Roman Church has heretofore conceded to its Bishop as to those he is now making for the first time. His usurpation of the powers of Deity invites contempt even from those who rever-

ence the history of the Roman Church, are devoted to its ritual, and love its membership.

ANGER.

There is a noble and an ignoble anger. There are moments and situations in life when one requires a burst of anger to be able to grapple powerfully and lend justice a strong helping hand. But such moments come seldom; and the danger of falling, in the annoyances and little vexations of every-day life, from a noble to an ignoble anger is so great, that we ought to do all we can to govern and conquer this emotion and its eruptions. When our Savior, in noble wrath, thundered his anathema against the hypocritical Pharisees, he knew what he did. But we, weak, narrow-minded beings often know not what we are doing when our feelings are agitated. A noble, high-minded character ought therefore not to quell any of the feelings which the Creator has interwoven with his nature; but he ought so to rule and direct them that, like the waves in a river, they fertilize its banks without inundating them.—*Bremer.*

SABBATH PIETY.—Here is a bit of spicy suggestion from some anonymous source: "There is a mystery about this effect of the weather on piety. Sabbath heat seems hotter, Sabbath cold seems colder, and Sabbath rain wetter than that of any other day. For the same measure of heat or cold or rain on a week day will not keep one from his usual business. We need a Sabbath Almanac, circulated for our churches, that will show by its weather scale when it will be safe for a vigorous christian, a weak and sickly christian, and a common christian to expose himself on the Sabbath by going to the house of God. Such an almanac would enable pastors and superintendents of Sabbath Schools to know whom they could depend on in church, Sabbath School and prayer meeting. I have recently been examining microscopic views of the different snow-flakes, a hundred or so of them. I would suggest to our curious savans an examination of Sabbath snow, to see if it has a peculiarly sharp and injurious crystal."

L. D. S. Herald.

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSIS'T EDITOR.

Plano, Ill., July 15, 1870.

"MAY" SEVENTIES PRESIDE ?

The article upon the right of the Seventy to preside, in this issue, is but one among the many extreme views taken of this and other kindred subjects.

One party says, "Seventies *shall not* preside in any case;" another says, "Seventies *may* preside;" and another says, "Seventies *shall* preside."

The parties who say, respectively, Seventies "*shall*" and "*shall not*" preside are extremists; while the party who says they "*may* preside," is the one holding the "golden mean."

The simple declaration that "seventies are under no responsibility of presiding," is by no means conclusive that they may not under proper condition of circumstances act in a presiding character.

The meaning of "responsibility," is to our mind distorted by this writer.—He assumes that these men are not "responsible" or "accountable" men.—If this be true, then indeed is the church doing a very reprehensible thing in trusting them in *any* position, not confining it to the one of presidency alone.

It would be very well for every man when he assumes to decide a matter by a "thus saith the law," or "the Lord,"

in attempting to establish a contrary position to that of another, that he does not immediately say, "I affirm," or "I hold that such an opinion is incorrect," because that it is in opposition to the one he holds. All such reasoning carries no conviction.

Are the Seventy an irresponsible body of officers in the church? Are they as a body, or as individuals, irresponsible? Do they hold such an anomalous position in the church, that they are without accountability to the church, either as a quorum or as individual officers of the church? What is their position? What their office? Are they apostles? No; says a class; for Apostles *can* preside. Are they High Priests? No; say these same men, for High Priests *can* preside.—Are they Elders? No; say these men once again, for Elders *can* preside. Are they Priests? No; is the answer of these men, Priests *can* preside. This seems to us to be fallacious reasoning, and leads to very incorrect conclusions; but, as that is only our *opinion*, we give it as *such*.

It is our *belief* that the Seventy is a quorum in the church second in importance to that of the High Council, at home; and abroad, to that of the Twelve. In this case, then, the nature of their office is a compromise between that of an Apostle, and that of an High Priest; and any act therefore which may be required of them as *special witnesses* while traveling abroad they *may* consistently and legitimately do; and while at home, any act which is by law made the duty of an High Priest they *may* by privilege perform.

The writer of the foregoing article is under no "responsibility" of acting as a post-master, constable, justice of the peace, or clerk of the county court, by reason of his being an American citizen; but he *may* act in *either or all* of those offices; nor is he by reason of holding one of those offices precluded thereby from officiating in the other.

The clause of *law* which is quoted, if it be construed so technically as to exclude Seventies from presiding, in any case, annuls and abrogates another, emanating from the same source, equal in authority and of paramount importance. "And it is according to the order of the vision, showing the order of the Seventy, that they should have seven presidents to *preside* over them, chosen out of the number of the *Seventy*." D. & C. sec. 104: par. 43.— Again in sec. 107: par. 44, certain men were given to "*preside*" over the Seventy.

To supply the elipsis occurring in this paragraph would make it read like this: "The *difference* between this quorum and the quorum of Elders is, that the one is to travel continually, and the other is to preside over the churches, from time to time; the one has the *responsibility* of presiding (over the churches) from time to time, and the other has no responsibility of presiding," (over the churches from time to time). The parts in parenthesis are supplied.

Now, as all the parts of any law bearing upon the same subject should be given equal weight in the solution of questions arising thereon, will the advocates of the theory that Seventies

cannot preside, please tell us what right Elders have to travel and preach, when it is expressly declared that that "responsibility" rests upon the Seventy? It must inevitably follow, that if the Seventy are entirely precluded from presiding because they are "under no responsibility of presiding," the Elders are precluded from traveling and preaching, because the "responsibility" of traveling is laid upon the Seventy, and the Elders are as a consequence under the "responsibility" of presiding. That the latter conclusion is incorrect, is seen at a glance. The 43rd par. of sec. 107 provides that Elders *may* travel. The 42 par. same sec. provides that High Priests *may* travel. Each of these paragraphs shows that neither High Priests nor Elders are "under the responsibility" of traveling continually, yet not one of these advocates of the idea that the Seventy *cannot* preside, will admit the plausibility of the plea that Elders *cannot* travel and preach continually; providing that wisdom and circumstances favor their so doing. It is not difficult therefore to see that the chief reason why the conclusion heretofore drawn, that Elders *may* not travel and preach because they are under the "responsibility of presiding" is incorrect for an additional reason, that it was drawn from insufficient premises. The conclusion that the Seventy *cannot*, or *may* not preside, is incorrect for the same reason. We by no means disregard the law itself in this assertion; but we do this, leave the theory that Seventies *cannot* preside to rest upon an opinion founded upon an erroneous construction of an

isolated portion of the whole law.

It would be as correct to affirm that Elders cannot preside, because the "calling" and the "office" of an High Priest is to be a "standing president;" (see sec. 107 par. 42), as to say that Seventies cannot preside because Elders are under that responsibility; the one is as logical as the other; for the same emphatic "saith the Lord your God," is found in either. Compare paragraphs 42 and 44 of section 107.

To show that the office of Seventy is not an irresponsible anomaly, we refer to sec. 104 par. 11. "The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling; and they form a quorum *equal* in *authority* to that of the twelve especial witnesses, or Apostles, just named." Par. 12 gives the regulating presidency to the Twelve, acting in unity with the presidency; and par. 13 gives something like the same power of "regulating" affairs unto the Seventy.

Is it consistent to take an isolated clause of the law like this, "and the other has no responsibility of presiding," and by putting an arbitrary and technical construction upon it, render nugatory and of no effect so many, otherwise wise, and in their effect broad, provisions of the same general law?

We do not insist that the prerogative of presidency pertains to the office of Seventy, any more than we insist that the prerogative to act as a Teacher pertains to the office of an High Priest; and yet it is very clear that were ne-

cessity or wisdom so to dictate, the High Priest is privileged to act as a *Priest, Teacher, or Deacon*, though he is "under no responsibility" of so doing.

A very prominent and able lawyer once remarked in our hearing respecting the law of the land, "that law was common sense;" and we believe that some make a too frequent mistake in reference to the law of God, by which we are governed here, in that they endeavor to draw conclusions therefrom and put constructions thereupon, that are incompatible with the general tenure of the whole law, and inapplicable to the conditions under which the gospel is to be preached, this being the great object for which these officers of church government were instituted.

If it were assumed that the Seventy ought not to preside in branches or stakes, because that it was inexpedient; or because that it was more in harmony with their calling, to be engaged in the Master's business abroad, we should think the conclusion a very fair one; but when it is assumed that he cannot, nor may not, because that it is forbidden, we take issue; as we can by no means so read the law.

When Paul appealed to Cæsar, the inexorable rule was, "to Cæsar he must go, and Cæsar's judgment he must abide." It seems, however, that there be some, who, no matter how often a matter may be appealed to Cæsar, nor how often Cæsar's decision may be obtained, unless that decision be in conformity with their opinion of justice and the law, it forever remains an open question, and may be appealed and re-appealed.

We are decidedly apprehensive that where there are two or more persons holding differing views, if there shall ever be a ground of agreement established between them, either by the arbitrament of a third party or by mutual concession, there must be a frank and manly acquiescing in the preponderating weight of argument, or in the decision given; and the party losing in the judgment must abide contented; therefore, if in the deciding this question we are found in the minority of the wisdom of the Elders, or in error in the law, we shall be silent.

THAT MOVEMENT.

THE time for the completion of the United Order of Enoch, if it be effected this year, is rapidly approaching. It is time that the saints were fully persuaded to put forth their every effort to make the movement a success.

It will require a vigorous effort to fully complete this first organization. If the name be the only objection, this can be easily obviated. The men who are fully pledged to this work care as much about the moral prestige and support of the brethren, so far as the permanent success is concerned, as they do about the money; but every man knows that a project of such proportions cannot be inaugurated without money, these men therefore expect that others will be as willing to devote their means to this enterprise as are they. More especially do they expect this to be the case while every man is to be so to speak, the custodian of his own

means, and to direct by his voice the conduct of that capital.

We are fully impressed with the importance of the speedy inauguration of some such scheme as the one proposed, and we furthermore believe that this offers the best opportunity for good in this direction of any scheme yet proposed.

Give it another careful consideration and aid in the work. Let this aid be positive and sure; and let it be forthcoming at the time proposed.

Prompt and vigorous action will be begun just as soon as the requisite amount of stock is taken. Land will be purchased, site located, ground be broken, machinery secured and a nucleus formed for early emigration. Now is the time to go forward. Do not let it linger another year nor a half year. If God has prospered you in temporal things, show your gratitude by employing that good to the good of others, while you are not injured by so doing.

Delays are dangerous, procrastination the thief of time. If you will be prosperous and happy, do good when opportunity offers.

BR. WILLIAM W. BLAIR left his home for Utah and the west, on the 7th inst. He left in good spirits, and we hope his efforts in his mission will be ably seconded by those who are his co-laborers, both in the east and the west.

Brother Brand and others in Utah, will welcome Br. Blair with joy; because he will carry the power of a good life and noble resolves with him. He

is a laborer loved of God, and esteemed by his brethren.

Correspondence.

MISSION SAN JOSE, Cal.,
June 23, 1870.

Pres. Joseph Smith:

I have just returned from San Bernardino; the branch there is in a prosperous condition, it numbers at the present time two hundred and ninety members; there has been seventy-six added by baptism since last February, and there are quite a good many more who are favorable to the work.

Your brother in the gospel,
JAS. W. GILLEN.

SANDWICH, Ill.,
June 23, 1870.

Pres. Joseph Smith:

On yesterday, I returned from a short mission to southern Michigan and southern Indiana. By God's blessing I was enabled to baptize thirty-three in all; three at Galien, Mich., twenty-two near Scottsville, Floyd Co., Ind., and eight near Marietta, Crawford Co., Ind. Of those I baptized in Indiana, four were preachers, and two of them were, I think, ruling elders in the Campbellite church.

Br. Elijah Banta had preached twice in that region in 1865, and myself with him made a short visit there in 1866, sowing the seed, and the Lord has for years past been greatly blessing a humble few with remarkable night-visions in regard to the Latter Day Work; so that I have been reaping the fruits, to some extent, of other's labors.

I may safely say, that scores in Floyd, Clark, Harrison, and Crawford counties, are favorably, and many of them thoroughly impressed with the doctrines we advocate. Nearly every species of opposi-

tion, except mob violence, was resorted to in order to hinder us, yet the Lord raised us up friends on every side; and some who were bitter enemies were turned to respect, and admire our teachings. Truly the Lord prepared our way, and sustained us in our labors.

At Mt. Eden we held a three days' discussion with Elder V. Scott, of the Campbellite Church, on the prophetic calling of Joseph, the Martyr.

The elder is a gentleman, courteous and honorable, and for whom we have more than ordinary respect as a minister, for he would not descend to the low level of slander, a course so common to those who oppose our faith.

I learned that he said it cost him over \$100 to get prepared for his onslaught upon our position, (they had been looking for the past two years to a collision with our elders when they should come), but all his, and his friends' efforts proved abortive; for though we handled him gently, and even tenderly at times, yet he made an utter failure. "Truth is mighty, and will prevail."

We had pressing invitations to go and labor in many other places in the vicinities of where we preached. I am confident a great work will be done in building up the church in southern Indiana, and over in Kentucky. It requires faithful, spiritual men,—men full of the Holy Ghost, and of power, then the Lord will give the increase.

I organized a branch near Scottsville, called the Pleasant Ridge Branch, with twenty-one members; Jas. G. Scott, Presiding Elder, and David Scott, Deacon.

I organized the Low Gap Branch, near Marietta, with nine members, Isaac P. Baggarty, Presiding Elder; John H. Bywater, Priest; Jas. A. Ferguson, Teacher; Vardimon Baggarty, Deacon, and William Robinson, Clerk.

All the persons baptized in the two branches were adults, and most of them heads of families. Our trust is that they will live humbly and prayerfully before

God, and so receive his love, and his mighty power, through "the one Spirit."

I now think to start on my mission to Utah, and the Pacific Coast, by or before July 10th.

In gospel bonds,

W. W. BLAIR.

SALT LAKE CITY, Utah,

June 24, 1870.

Bro. Joseph:

It is with pleasure that I write to inform you of the progress of the work of the Lord in and around the suburbs of Salt Lake, Ogden, and E. T. cities. Br. Brand and myself have baptized eighty into Christ since conference, and other elders are baptizing more or less every day in the week, in this city, and in the towns and cities adjoining. Brs. Brand, Lawson, and myself were at Mount Fort, near Ogden, and held our quarterly conference there. The Lord poured out his Spirit upon his saints upon that occasion. Two more were added to our numbers.—The work of the Lord Jesus is rolling on with mighty rapidity in the territory of Utah. Tyranny and oppression are giving way in all parts of this territory. The God of Israel is at the helm of the old ship Zion, and she will surely ride safely over all the boisterous storms of iniquity, falsehood, priestcraft and abomination. The saints are praying for more laborers to be sent into the vineyard; for we cannot attend to all the calls that are made for elders; but with the help of the Lord Jesus, we will do all in our power to publish truth and righteousness among our brethren in Utah. I have baptized forty-seven myself, and Br. Brand thirty-three, since April conference. I expect to be going to the water with some more either to-day or to-morrow. While I am writing this letter three more have come and given their names for baptism on Sunday morning.—We have about twelve different places that we can preach in in the city of Ogden.—

We have preaching in the different wards of the city of Salt Lake. Every night in the different wards at most of the meetings, some rise up and bear their testimony to the truth of the work of God; and the Spirit of the Lord is poured out upon them in the gift of tongues and prophecy, with the interpretation of the same; so that we can truly say that the Spirit of the Lord is poured out upon the saints in great abundance.

Yours, in the gospel of peace,

THOMAS J. FRANKLIN.

HYDE PARK, Cache Co., Utah,
May 20, 1870.

Bro. Joseph:

Enclosed I send you a report of a two days' meeting held in this valley, on the 14th and 15th of this month, according to appointment at the last conference in Malad. Five brethren from Malad, viz: Brs. Lewis, Thomas, Evans, Palmer, and Price attended. Two of the church under Brigham Young attended, and by their own words were satisfied we had the truth, though they did not feel to yield obedience to the gospel at present, no doubt through fear. We went to Logan on the 16th, to try to get an opening for preaching but failed. Whilst in Logan we were informed that two policemen had been enquiring of our whereabouts—they expecting myself and Br. Metcalf to preach in Logan two Sundays previous; but they were sadly disappointed in our not being there. The people are afraid to open their houses to Josephites in consequence of the threats that have been made. But thanks be to our Heavenly Father, he has promised that we shall have openings in every settlement. All the good that can be done at present is by distributing tracts and preaching privately, still we shall not cease our efforts in trying to get places opened, though we are in the midst of persecution. The people in this valley are in the most abject bondage; but I

think the light will very soon break upon this priest-ridden people; which may God grant speedily in the name of his dear Son, amen.

Report of a two days' meeting held in Hyde Park, Cache Co., Utah, May 14th and 15th, 1870. Elder J. Lewis was chosen to preside. Saturday morning, meeting opened by singing; prayer by Elder H. Bake. Instructions by J. Lewis on the duties of saints, followed by A. Metcalf.

Afternoon, met in testimony meeting. The gift of tongues and prophecy were enjoyed.

Evening meeting—discourses by J Lewis and H. Bake on legal succession, and polygamy. Adjourned to meet on Sunday, at 10:30 a. m.

Sunday morning—discourse by J. Lewis on the "Rejection of the church and its reorganization." Discourses by H. Bake, and A. Metcalf on various subjects.

Evening meeting—discourses by J. Lewis, H. Bake, and A. Metcalf. Adjourned *sine die*. The Spirit of God was poured out upon us, and this promise was given, "That we should have openings to preach through this valley," which may God grant in the name of Jesus. Amen.

H. BAKE.

STEWARTSVILLE, Mo.,

June 19, 1870.

Bro. Joseph:

During our last conference I baptized two, and one the following day. By the report of different elders, the work is prospering in most of the branches in this district. There is much enquiry at the present time, and whenever we can find a school house we can get to preach in we do so. I preached last Sunday, by invitation, to about fifty, in a new place. Elder Parks was with me. Br. Wood preaches to-day at the same place. Brs. Lee and Marschant are laboring together.

WM. SUMMERFIELD.

A Peculiar Dream.

MISSION, San Jose, Alameda Co., Cal.,
June 6, 1870.

Bro. Joseph Smith:

I was baptized by Alexander H. Smith, January 18th, 1867, and on the night of January 20, I awoke from my sleep and I prayed to my heavenly Father, as I had often prayed before, to show me which church was accepted in his sight, the Josephites or the Brighamites. I thought of what I had heard said, "What right have the Josephites to throw away the twelve in the Brighamite church, that were appointed by revelation." So I prayed God to show me whether he had thrown them away or not. Or in other words whether he had or had not rejected them as a church.

As I was yet engaged in prayer I was filled with the Spirit of God which was as a flame of fire burning within my heart. Soon, this burning sensation spread all over my body, even to the ends of my fingers, causing me to tremble exceedingly. My joy and happiness were inexpressible. I seemed to be standing in a valley. Before me in the centre of the valley was a large multitude of people standing in ranks. In the front rank were three men engaged in bearing a large banner that waved back and forth over the people; and the brightness and glory of the banner was equal to that of the sun. At first I wondered who these three men were, and then I thought I knew one of them. It was Alexander Smith, and those other two his brothers, Joseph and David.

What attracted my attention most about the banner, was thirteen little flags, one in the center and twelve surrounding it. They were red, white, and blue stars and stripes like our country's flag; and they were in the upper part of the banner next to the staff. Below them was a city laid out. Fastened to the top of the staff was a triangle of gold about two feet in length, and fastened to that next to the banner was

an eagle, and above the eagle a crown. Many flags of different sizes arranged in beautiful order formed the rest of the one large banner. When I first beheld it a low voice like a whisper said, "That is the banner of the Josephites." Then a loud clear voice sounding through the valley said, "Any one that wants to be saved must go under that banner and fight the good fight, and if they will put their whole trust in God he will fight their battle." I then noticed a few people at a time coming and forming in ranks under the banner.

The voice said, "Turn and look up," and I turned to my left and beheld a short distance above the mountains another banner, and the voice said, "That is the banner of the Brighamites." I saw that it was sent up from the other side of the mountain like a kite. There was a rope drawn through one end of it, and next to the rope was a yellow roll. The corners were of a mixed color, red, blue, and purple; the rest of the banner was a dull blue. As I looked at it, it gradually lowered out of sight. The low voice then said "That is very plain and easy to be seen, turn and look at the banner of the Josephites once more." I turned and saw surrounding those thirteen small flags a great number of still smaller ones. I then heard the loud voice say, "Arise, and put your whole trust in God." At that, the multitude with their banner arose and ascended above the valley. I appeared to ascend with them, and when I had got quite a distance above the valley, the low voice said, "Turn around," and I obeyed. Then the loud voice said "There is weeping and wailing and gnashing of teeth." I looked down and saw what I understood to be the bottomless pit. For an instant I seemed to realize the misery those imprisoned souls were in. They were surrounded with a thick cloud of darkness which they could not penetrate. I looked down as far as I could see, but I saw no end to the darkness, nor bottom to the pit. Again

the low voice bid me turn around. I did so; and I saw in a straight line through heaven three banners just like that of the Josephites. Between them, and on each side as far as I could see, were flags just like the flag of the union, though they were all equal in brightness to the sun.

The vision closed, I saw no more. I lay upon my bed feeling the same as I did before until I had contemplated all I had heard and seen, and then the Spirit of God departed, causing me to tremble as it did when it came. God had answered my prayer. He had given me a sure testimony, and I have long since felt it my duty to bear it to the saints.

Your Sister in the church.

CHARITY MINETTA HOLMES.

QUASQUETON, Iowa,

June 24, 1870.

Bro. Joseph:

Last evening I spoke on the subject of the Holy Ghost, and healing of the sick by the laying on of hands. I felt that what I declared was done in the testimony and demonstration of the Spirit. The house was full, and among them was Elder Burnette, pastor of the Methodist Church in this place. He had just returned from his hunt after an elder to meet me. When I closed the meeting, he called the attention of the audience, and stated that I had made some very pointed remarks, and that if I preached the gospel, himself and friends had been preaching *lies*. If this is the case, and the scriptures will sustain me, that he would quit preaching, and if the church would accept him in their ranks in any capacity (however humble) that he would enter.

He then stated that he had engaged a man to discuss with me the following propositions, to wit:

1st. Is repentance, and baptism in water, essential to salvation?

2nd. Has not the gospel of Jesus Christ been on the earth ever since Christ and his apostles established it?

And he offered his church for the discussion to be held in. I expect that the discussion will come off about one week from next Sunday.

Your brother,
J. D. BENNETT.

BINGHAMPTON, Wis.,
June 24, 1860.

Bro. Joseph:

Br. Waite is out on the Osseo mission; I will write you concerning it when he returns.

I have baptized three more precious souls into the kingdom since I wrote you before. To God be all the glory. "Paul may plant and Apollos water, but it is God that giveth the increase."

Yours in Christ,
GILBERT WATSON.

HAMBURG, Iowa,
June 12, 1870.

Bro. Joseph:

Br. James Badham has preached up here for some time. I did not live here only for a short time during his ministry. I was raised up a sectarian, and thought all Mormons were polygamists, and did not care for him or his "Mormonism;" but the God that rules the universe would have it otherwise, so a few months ago I saw Br. B., and had a talk with him on the scriptures. In less time than two hours, I found that I was wrong and that he was right. In a few days Br. Q. C. Donalson and myself were led to the waters to obey the Lord's command. After confirmation, we had a prayer meeting. There was only two members of the church of J. C. of L. D. Saints then; but thank the Lord the number has increased to eight, and more friendly to the cause.

We stand in need of hymn books. When you have any on hand please let us know through the *Herald*, with the price thereof.

JOHN E. O'NEAL.

DES MOINES, Iowa,
June 19, 1870.

Bro. Joseph:

I was requested by Br. A. G. Weeks, of Casey, Iowa, to state to you for publication in its proper order, in the *Herald*, the results of a district meeting held at Newton, Jasper Co., in the Des Moines conference district.

Br. George Walker was released from his duty as presiding elder of the district, on account of his neglect for some time past to magnify his office and calling. Br. A. G. Weeks was elected to fill his place.

The legality of the election was questioned and considerably contested in debate by some of the members present, yet a majority considered it not only legal, but also very desirable.

Our District Conference is to be held at Newton, commencing on the Saturday evening next preceding the first Sunday in September, 1870.

Yours in the cause of truth,
GEORGE BRIGGS.

GUILDORD, Nodaway Co., Mo.,
June 14, 1870.

Bro. Joseph:

This branch of the church is all in good order. We still have some additions. Br. Anderson and myself began to open our battery in this part some time ago, and the people generally gave good attention. The tracts that you sent us have given general satisfaction. The best citizens say that since Fisher began to preach here there has been more Bible reading in this country in five months, than ever before. They say if you don't do any harm, you have done that much good. Br. Williams and myself still let our battery go off. We have good meetings, and all pay good attention; and they say, preach on, we will listen. Our meetings are once a month.

DANIEL FISHER.

ROUND EAU, C. W.,
June 12, 1870.

Bro. Joseph :

After Conference adjourned, the saints met at the house of Br. John Shippy, where some of the brethren were administered to; the Spirit of the Lord was poured out upon us, and we were much comforted. Afterward we went to hear one David Post, a Rigdonite elder. He gave out his meeting at the close of the conference. His discourse was as follows:

1st. Sanctioned what Br. Davis had said on the first principles of the gospel.

2nd. A short discourse on the Book of Mormon.

After that, he set up the claims of Rigdon, and slandered Joseph Smith the martyr, saying that he had fallen in transgression; but that before he fell he had power to appoint and ordain Sidney in his stead.

He gave liberty to any one that had any remarks to make to do so. Br. John Shippy arose, and put him to shame, that is if he had any. The next day he left, finding that the saints were not to be taken by his craft.

GEORGE CLEVELAND, PRES.

SALEDA D. SHIPPY, *Clerk.*

COUNCIL BLUFFS, Iowa,
June 11, 1870.

Bro. Joseph :

We have raised \$65 towards liquidating our meeting-house debt. In consideration of the dull times, the result exceeded our expectation. We are not gathering in very rapidly, but do our best to encourage, and keep those in that are in, and the present prospects for the success of our glorious cause encourages me to learn and perform my duty.

I was more than pleased with the proceedings of the annual conference. I think I see reasons in and out of the church why we should take courage and engage in the Master's cause with renewed

vigor. God grant us faith and patience to endure. Your Brother in Christ.

JAMES CAFFALL.

PHILADELPHIA, Penn.,
June 8, 1870.

Bro. Joseph :

The work in this city still prospers. I baptized two on Sunday, May 29th, and have the names of two others who will be baptized on Sunday next. Others are almost ready. We have permission from the Mayor of the city to hold out-door services; I have no doubt but there will be good done. May the Lord speed his work.

Yours in Christ,

N. H. DITTERLINE.

DENISON, Iowa,
June 22, 1870.

Bro. Joseph Smith :

Enclosed please find the report of our last quarterly conference. All well—we had a very pleasant conference. Bishop Gamet was with us. Our Deloit school house did not more than half accommodate the congregation.

Yours in the gospel,

THOMAS DOBSON.

Giving the Devil his Due.

A pastor was making a call upon an old lady, who made it an habitual rule never to speak ill of another, and had observed it so closely that she always justified those whom she heard evil spoken of. Before the old lady made her appearance in the parlor, her several children were speaking of this peculiarity of their mother, and one of them playfully added:—"Mother has such a habit of speaking well of everybody, that I believe if Satan himself were the subject of conversation, mother would find out some virtue or good quality even in him." Of course this remark elicited some smiling and merriment at the originality of the idea, in the midst of which the old lady entered the room, and on being told what had just been said, she immediately and involuntarily replied:—"Well, my children, I wish we all had Satan's industry and perseverance."

Conferences.

MALAD Sub-district Quarterly Conference, held at Malad City, Idaho, May 28, 29, 1870. Meeting opened by choosing John Nicholas to preside, and Henry R. Evans, clerk.

Choir sang. Prayer by the president. President made a few opening remarks, dwelling mostly on the unity among the disciples of Christ on the day of Pentecost, and exhorted the saints to seek for and maintain union, so that they may be more richly blessed, praying for wisdom, so that all business pertaining to this conference may be transacted in a worthy and acceptable manner.

The president then set the meeting open for prayer. Several of the elders engaged in prayer, when the desired object was gained to a considerable degree. Afterwards the saints were exhorted warmly by Elders Metcalf and Richards, followed by several others, in a very appropriate manner.

Resolved, That William Richards and Richard Thomas be appointed a committee to see that the visitors are cared for.

Afternoon session.—Elder Amos B. Moore made a few remarks on the order of business.

BRANCH REPORTS.

Malad City: 78 members, including 10 elders; 2 priests. Since last reported, 5 baptized; 10 removed by letter, 6 without; four children blessed. John Lewis, pres.; John Vanderwood, clerk.

Soda Springs: organized January 2, 1870, with 7 members, including 2 elders. Removed by letter, 1; children blessed, 5. J. L. Bear, pres.

Resolved, That ten minutes be allowed each of the priesthood to report.

Elder Jno. Lewis, Metcalf, Bear, Lars Edlar, Wm. Richards, Morgan Jones, A. B. Moore and Jno. Vanderwood, reported their several labors. Priest Richard Thomas also reported.

Elder John Nicholas reported, and offered his resignation as President of the Malad Conference.

Resolved, That we receive the resignation of Br. Nicholas.

That we sustain Joseph Smith as President of the C. of J. C. of L. D. S., Prophet, Seer and Revelator, and all the spiritual authorities with our unbounded faith and prayers.

That we recommend Br. Peterson to be

ordained teacher, and Br. Jno. Price, deacon.

That the priesthood of this conference meet once a month, to commence the second Monday in June.

That Br. Jno. Lewis be appointed by this conference to succeed Br. Nicholas as president.

Br. Lewis offered his resignation as president of the Malad branch. Accepted.

Resolved, That we appoint Br. Nicholas president of the Malad branch.

7.30 p. m.—Br. Lewis occupied the stand, and proved, with fair arguments and good reason, that Brigham and his followers utterly deny the doctrine they once preached to the world.

Sunday, May 29, 10 a. m.—Brs. Bear and Metcalf occupied the stand, and dwelt briefly on various principles of the gospel, showing the necessity of taking Christ as our example; showing that by strict adherence to his word eternal life could be obtained.

Br. Vanderwood made a few remarks on the duty of the saints; afterwards Brs. Moore and Richards were called upon to administer the sacrament. Br. John Lewis exhorted the saints to faithfulness, in a warm manner. The president opened the meeting for testimony. The time was well spent. Brs. Lewis and Moore ordained Br. Peterson teacher, and Br. Price deacon.

Officials present.—11 elders, 2 priests, 1 deacon.

Resolved, That this conference grant a recommend to Amos B. Moore as an elder in good standing to the Montana Conference.

The following brethren set themselves ready to preach this summer, wherever a place may present itself, in their different localities: Brs. Bear and Adler, Soda Springs; Br. Metcalf, Cache Valley; Brs. Lewis and Peterson, Malad Valley.

7.30 p. m.—Br. Moore occupied the stand and spoke on the Reorganization, with good humor, bringing his proof chiefly from the Book of Doctrine and Covenants and the Bible, proving his points to satisfaction.

Resolved, That Br. John Lewis be appointed Book Agent for the Malad branch.

That this conference adjourn to meet at Malad City the last Saturday and Sunday of August, 1870.

WEBER District Quarterly Conference was held in Mr. Chase's Grove, near Ogden, Utah, June 18, 19, 1870. Commenced by choosing Andrew Larsen to

preside, and Richard Kearsley and W. A. Holt as clerks.

BRANCH REPORTS.

Ephraim: 45 members, including 8 elders, 1 priest, 1 deacon; 18 baptized; 4 received; 20 have been transferred; 3 children blessed. J. E. Foster, pres.; S. Foster, clerk.

Ogden: 32 members, 7 elders, 4 priests, 1 teacher; 10 children blessed; 18 baptized; 15 removed; 1 received. Robt. Ford, pres.: Alfred Nichols, clerk.

Representation: 11 elders, 4 priests, 1 teacher.

The following elders reported: E. C. Brand, Andrew Larsen, T. J. Franklin, J. Joyce, John Lawson, S. Perry, A. Metcalf, J. Anderson, R. Ford, W. H. Holt and G. Harris. (Baptized in all, 86.)

Priests R. Kearsley, W. H. Mageary, P. Brown and P. Peterson reported.

Teacher A. Nichols reported.

The reports were very encouraging, and spoke well for the future prospects of the district; the elders testifying that the sick were healed, the blind saw, the deaf heard, and the devils were cast out, for which they gave God the glory.

2 p. m.—Brs. Martin Olsen, Charles H. Williamson and Sr. Elizabeth Womack were confirmed under the hands of R. Ford, T. J. Franklin and G. Harris.

Elder Larsen, President of the District, then tendered his resignation, when it was unanimously

Resolved. That we sustain Andrew Larsen as President of the Ogden District.

Resolved. That we sustain Joseph Smith, Son of Joseph the Martyr, as the President of the Church of Jesus Christ of L. D. S. in all the world; his Counsellor; the Quorum of the Twelve; and all the priesthood in righteousness.

That Peter Peterson and Andrew Rasmussen be ordained priests, and furnished with licenses.

That we sustain E. C. Brand as President of the Utah District.

E. C. Brand preached a short discourse on the Godhead, Adam worship, &c., followed by T. J. Franklin on the same subject.

5 p. m.—Brs. P. Peterson and Andrew Rasmussen were ordained to the office of priests under the hands of E. C. Brand and R. Ford.

Remarks by Elder John Lawson, who embraced the gospel thirty-seven years ago and lately rebaptized, testifying that it was the same work and the same Spirit that he received at the beginning.

Resolved. That Elders John Lawson and W. H. Holt visit North Willow Creek, Box Elder and Ogden Valley, and preach as led by the Spirit.

Sunday, 10 a. m.—A discourse by T. J. Franklin on legal succession, followed by a few remarks by E. C. Brand and A. Larsen.

2 p. m.—The sacrament was administered. The rest of the time was occupied by the saints in testimony and prayer.

5 p. m.—A discourse by E. C. Brand, on celestial marriage; after which it was

Resolved. That we tender a vote of thanks to Br. W. Chase for his kindness in giving us the use of his beautiful grove, and to the saints and friends who have so kindly entertained the visitors to this conference.

That this conference adjourn to meet on the 17th of September, 10 a. m.

GALLAND'S GROVE Quarterly District Conference was held at Deloit, Crawford Co., Iowa, June 11, 12, 1870.

Saturday, June 11.—Conference called to order by J. A. McIntosh. President Thomas Dobson called to the chair. C. Derry appointed clerk *pro tem*.

Officers present: 4 high priests, 5 elders, 2 priests, 1 deacon.

BRANCH REPORTS.

Salem: 40 members in good standing, 1 seventy, 7 elders, 1 priest, 2 teachers, 1 deacon; 5 received by letter, 2 baptized, and 1 child blessed since organized.—Henry Halliday, pres.; Joseph Leddon, clerk.

Boyer: 30 members in good standing, including 4 elders, 1 teacher; 7 scattered members. Aaron Hawley, pres.; A. F. Rudd, clerk.

Galland's Grove: 139 members, including 8 high priests, 1 seventy, 15 elders, 3 priests, 3 teachers, 3 deacons; 5 baptized since last conference. Ingvert Hason, pres.; Ralph Jenkins, clerk.

Bishop D. M. Gamet, being present, was invited to take a part in the conference.

The following elders reported: Thomas Dobson, J. A. McIntosh, John Rounds, R. Montgomery, Wm. Jordan, George Montague and C. Derry. All bore testimony that God blessed them in their labors, expressed their determination to do all they can, and gave assurance of the want of the gospel being preached as evidenced by the many calls and invitations to them from various quarters.

4 p. m.—A committee, consisting of

John A. McIntosh, Wm. Jordan and Charles Derry, was appointed to visit Elders Robert Butterworth and Levi Wilson, and notify them that they are requested to attend the next conference of this district, at Galland's Grove, to answer to the charge of neglect of duty.

Resolved, That this conference does not recognize John N. Burton as a member of the Church of Jesus Christ of Latter Day Saints, and consequently do not fellowship his acts and administrations.

That Elders John Rounds and Ira Gough labor together wherever they can get an opening in this district.

That the next quarterly conference of this district be held at Galland's Grove, on the first Saturday and Sunday in September next.

That the president and clerk arrange the two days' meetings to be held in this district.

Sunday morning.—Br. Gamet addressed the congregation. Three children were blessed.

Afternoon.—Elder J. A. McIntosh preached to the congregation.

The president notified the presidents of branches to present the reports of their branches in proper order to the next conference, in order that the whole district may be properly represented at the semi-annual conference.

Conference adjourned to meet at Galland's Grove, on the first Saturday and Sunday in September next.

CANADA Conference was held at Buckhorn, Kent Co., Canada West, commencing June 4th, 1870.

Organized by appointing George Cleveland, president, and Saleda D. Shippy, clerk.

Officers present: seventies 1, elders 4, priests 2, teachers 2, deacons 1.

Elders' reports: George Shaw reported that he had labored in connection with Br. Vickery, in the vicinity of the Lindsley Branch, as much as circumstances would permit, and says there is a good opening for more preaching.—Br. Vickery reports the same.

Br. Joseph Shippy reports that he has labored in his own vicinity as much as circumstances would permit.

Robert Davis reports: It has been about six months since I was ordained, and I have baptized nine, and there are more believing, and I am willing to labor all I can in the gospel.

George Cleveland's circumstances would not allow him to preach as much as he would like to have done.

Adjourned to meet at six p. m. During intermission two were baptized by the President.

Met for prayer in the evening, and testimony meeting; confirmed the two who were baptized.

Morning session, June 5: Preaching by Elder Davis, followed by Br. George Shaw.

Reports of branches—Olive: elders 3, priest 1, teacher 1, deacon 1. Total 17 members. One died. Robert Davis pres. and clerk.

Buckhorn: elders 2, priest 1, teacher 1, deacon 1. Total 34 members; 13 added since last conference; 5 children blessed. Joseph Shippy pres., George Cleveland Clerk.

Puce River: elder 1, priests 2. Total 13 members. Robert Gawley pres.

Lindsley: seventy 1, elders 2, priests 2. Total 27 members; added by baptism 5; removed without letter 2; restored 1; children blessed 4; died 1.

Resolved, That the elders labor as much as circumstances will permit, until next conference.

Resolved, That we sustain the authorities of the church, in righteousness.

Conference adjourned to meet on the last Saturday in October, 1870, at the Lindsley branch.

PITTSBURG District Quarterly Conference held in the Belmont branch, Belmont Co., Ohio, Saturday, June 4th, 1870.

Conference met in the evening, which was occupied by prayer.

June 5—morning session: preaching by Br. Ells, subject, authority to minister in the ordinances of God's house, and the apostacy working forfeiture thereof—its consequence darkness covering the earth, and gross darkness the minds of the people.

Afternoon session.—Preaching by Br. James Brown, Job xxxii. 8, on the necessity of revelation, followed by E. Hulmes, same text, with much lucidness and power of the Spirit. By request Br. James Wagner preached again, after short recess, from Acts iii, 22.

June 6—morning session: meeting opened in the usual way, Josiah Ells presiding, Br. Edwin Hulme clerk.

Minutes of last conference was read and amended.

No. of officers present: of the quorum of

the twelve 1, high priests 2, elders 5, priests 3.

Branch reports.—Pittsburgh; 2 high priest, 4 elders, 5 priests. Total membership 79. John Gillespie, deacon, office taken from him and suspended from membership for 1 year, that he may prove himself worthy of fellowship.

Financial.—Money received since last report, \$58,98
Cash on hand at last report, 14,60

\$73,58

Paid out since last report, \$48,50.

Ballance on hand, \$25,08

Jessee Price, president, Edwin Hulme, clerk.

Fairview.—1 death; otherwise same as last reported. Wilphried Manning, pres.

Saltsburg.—By letter; 2 elders, 2 priests. Total membership 13. One added by baptism since last report. W. W. Wagner, pres.

Brookfield.—Nearly disorganized by the removal of most of the members composing it. Morgan William, pres.

Church Hill as last reported. William D. Williams, pres.

Waynesburg, not reported.

Belmont.—1 priest. Total membership 14. 1 death. James Craig, pres.

Reports of elders.—Archibald Falconer reported by letter; had labored in Saw Mill Run, and organized a branch called Saw Mill Run branch.

Resolved, That the report be not accepted, for while the conference is willing to sustain him in his legitimate sphere as an elder in preaching the gospel, they cannot recognize his course, in organizing a branch of the church, within the jurisdiction of the one to the which he himself belongs, and taking the members therefrom, in order to constitute the second, without the knowledge or consent of the officers and members in whose jurisdiction he labors, such a course being a violation of all rule by the which the church is governed, and is therefore a nullity.

Br. Joseph Parsons reported by letter, had labored in Saw Mill Run.

Resolved, That this conference is willing to sustain Br. Parsons as a general conference missionary, but is not willing to sustain him in laboring in any part of this district, without his request to do so being presented to the authorities, and permission obtained, agreeable to the rule in such cases, hence his baptizing within the jurisdiction of the Pittsburg branch of the which he is a member, without their per-

mission, is wrong, being a contravention of the rules of church government, disruptive in tendency, and creative of confusion.

Jesse Price; trying to do his duty as far as he can, would, if practicable, do more.

Br. James Brown. Has preached every Sunday since last conference, to good congregations, and has felt blessed in his labor.

Br. James Wagner. Returned to his field of labor on the 23rd of April, since then he has done all he could for the furtherance of the truth; intends to devote his entire time to the ministry of the gospel of the kingdom.

Wilphried Manning. Willing to do all he can; holds meetings regularly, and they are blessed in them.

Frederick Ebberling. Has reason to be thankful for being in the ministry; has preached all he could.

Edwin Hulmes. Labored as far as his circumstances have admitted; desires to abide the Lord's will.

Reports of Priests.—Wm. H. Garrett. Done some fireside preaching and distributed some tracts; desires to do all he can.

Robert Davis. Trying to do his duty as far as possible.

Jas. Craig. Not done much, but has labored for the cause all he could; and has been much blessed in his labor.

Br. Joseph Parsons sent in his resignation of the Presidency of the Pittsburgh District under date of April 28, 1870, and it was resolved in the acceptance of the note, the conference does not recognize the brother as President of the District beyond the date when the General Conference, at his own instance, appointed him a local mission, the duties of which were incompatible with those of a presiding eldership.

Resolved, That this district being within the jurisdiction of Br. Josiah Ellis, that we defer the choosing of a District President for the present, that a more general assembly of the official members may exercise their privilege in the choice of a person to fill that office.

Resolved, That in future no report of any branch in this district will be received, unless made out agreeable to law.

Resolved, That inasmuch as a District Clerk is a necessity, and one having been frequently appointed, but not any thing done in relation to the record, that Br. W. H. Garrett act in that capacity, and fill up the record as far as practicable; and that we accept the offer of Br. E. Hulme to furnish a book for that purpose.

Resolved, That we tender our thanks to Mr. Jesse Sheldon for his hospitality and the use of his premises to those attending the conference.

Resolved, That the next quarterly conference be held at Pittsburgh, Pennsylvania, the first Saturday and Sunday in September, ensuing.

[We hereby take exceptions to the ruling of the Pittsburgh conference respecting the right of annual conference appointees to labor in organized districts—subject of course to the decision of General Conference.]—Ed.

Original Poetry.

PRAYER FOR ZION.

Oh, our Father, in thy presence,

We thy people now rejoice,

That again the "glorious tidings"

Spoken by thy "prophet's voice,"

Calls thy saints to "gather homeward,"

Gather up upon the borders

Of the Zion of thy choice.

Heavenly Father, let thy blessing

Rest upon thy "chosen one;"

Help thy saints again to gather,

Where they laid the corner stone,

In Adam Ondi Ahman's valley,

"In thy chosen land of Zion,"

In the name of Christ thy Son.

By thy Spirit, Heavenly Father,

We believe 'tis now the hour;

Give us strength that we may gather

And rebuild the fallen tower,

And restore the wasted places

Of thy Holy City, Zion;

Gird thy priesthood, Lord with power.

Oh, our Father, thou that dwellest

In the high and glorious place;

Though the olive trees are broken

And of walls there is no trace;

Help us, Lord, to redeem Zion,

And again behold thy face.

Oh, our Father, contemplation

Of the loved ones we shall meet,

If in Zion we are faithful,

Makes our persecutions sweet;

And the hope of resurrection

And a rest with thee in Zion

Makes our earthly joy complete.

Father, in the name of Jesus,

Give us faith to watch and pray;

Give thy Saints the promised spirit,

Safe to guide them day by day;

Gather up the saints to Zion;

Guide the weary pilgrim's footsteps

To the great redeemed highway.

—OCCASIONAL.

Miscellaneous.

Correction.

Mr. Editor:

In penning the article on the Council Bluffs Meeting House, I unintentionally copied from the subscription list, cash, \$7,50 for the Union Branch, instead of \$9,50 which was subscribed, and so credited on the list. North Pigeon, \$10 cash, instead of \$15 labor.

I regret the mistake as it gives extra trouble, and is calculated to cause suspicion. By making this correction you will greatly oblige; and should I ever have cause for a similar work, I will try and be less blundering. J. CAFFALL.

Notice to the Saints.

Valentine Kenoyer, a member of the Petaluma, Cal., Branch, has, by his unchristianlike conduct, brought a stigma upon the branch and left in a shameful manner. We therefore warn the saints not to receive him into fellowship.

JACOB ADAMSON,

Pres. Petaluma Branch.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between

June 20 to July 1, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

\$4,50 each—L P Russel 240, W Caruthers 231.

\$8,50 each—D Montgomery 228; J C Gaylord 228; A Hicks 228; N Dutton 228. W Aldrich 228; F Leonard 228; C Smith 228.

\$3 each—J O Montgomery 228; C Davis 228; L Hewitt 236; S Longbottom 216; Mrs

Fassett 228, H P Holmes 228, Mrs N Hanson 222.

\$2,50 each—R J Anthony 216, J Shippy 225.

\$2 each—J Seelye 220, E Reynolds 216, J Hirons 216, J Taylor 224, W S Montgomery, W C Lanyon.

\$1,50 each—T Crouch 216, J Goss, H Lytle 216, C Kemish 216, E Hoskins 216, G Hay, P Yensen 216, J Sayre 216, R C Winter 216.

\$1 each—M A Mason 208, W Summerfield 212, E Stafford, E M Wildermuth 216, E Kelsey 229.

50c each—E Hulse, M Stiles, H Scott, E Castle, E Clymers, M E Conyers, E Jones, A W Noble, O Russel, F H Hawes, M A Kendall, J Waiton.

Various sums—\$10,50 W Cunnington 216; \$4,60 J S Constance 228; \$1,75 N N Hazleton; \$5,10 M J Borland 208; \$2,60 J Parsons; \$3,15 H Schofield; 35c J Smith, Mass.; \$10 Mrs D Howard; \$2,10 J B Jarvis 216; \$5 J McKenzie 229; \$22 H & C Wagner 216; \$6,50 J Doan; \$4 C Etzenhouser 228; \$11,80 A Shaw 216; 75c D M Gamet; \$3,95 G Hicklin; \$5,50 A P Morris.

Agents—(\$1,50) per O B Thomas; \$1 O B Thomas, 50c J L Benson—(\$3,50) per J Kemp; \$1,50 J Kemp 216, \$2 J F Jamieson 216—(\$50,06) per J Hawkins; \$11, 06 J Hawkins five to 216, \$9 A B Jones six to 216, \$9 J Walker six to 216, \$4,50 J Parsons three to 216, \$7,50 D R Jones five to 218, \$9 D I Jones six to 216—(\$1) per M Clements; 50c M Clements, 50c M Hemphill—(\$17,50) per P B Cain; \$1 P B Cain, \$2 G P Slayton, \$1 S Cain, \$1 P J Farrar; \$1 E Farrar, \$1 J Tippet, \$1 D Davis, \$1 M Davis, \$1 M E Jones, \$1 H Penrod, \$1 J Grammar, \$1 L Newton, \$1 S Millard, \$1 T Millard, \$1 Br Feld, \$1,50 premium on \$16—(\$38) per T Dungan and H Green; \$23,50 H Etzenhouser 228, \$3 P Bigelow 228, \$1,50 S C Warnky 216. \$3 G W Harlow 228, 50c C J Walker, \$3 T Dungan 224, \$3,50 premium—(\$10,75) per D B Harrington; \$5,25 D B Harrington 232, \$3,50 R Gunsolly 227, 50c J Kelly, 50c J Caster, 50c D Epperson, 50c O Avery—(\$3,50) per J Smith, Mass.; 50c R Pierce, 50c T A Lavree, 50c J E Allen, 50c A Head, 50c A M Pierce, 50c C R Tabor, 50c J L Crosby—(\$15,40) per L Atkinson; \$10 L Atkinson four to 211, \$1,50 R P Jones 216, \$2,50 E T Williams, \$1,40 premium—(\$6,50) per S Akerly; \$5,50 S Akerly 228, \$1 Sr Reynolds—(\$1,50) per B B Brackenbury; \$1 B B Brackenbury 210, 50c M

Hanford 208—(\$33,79) per W France: \$21,79 W France, \$1,50 M A Atkinson 216, \$1,50 T Charles 216, \$1,50 J Boswell 216, \$1,50 T R G Williams 212, £1,50 W Lamb 216, \$1,50 W Higginson 216, \$1,50 J Lord 216, \$1,50 R Garland 213—(\$11) per E C Briggs; 50c L Benson, 50c D W Thomas, \$10 Hopkins branch—(\$5) per E N Webster; £4,50 E N Webster 225, 50c H J Warfield—(\$15) per E B Gaylord; 75c E B Gaylord, 45c E Gaylord, 45c H Gaylord, 45c C Gaylord, 45c W Gaylord, 45c A Gaylord, 45c E Green, 45c F Green, 45c P M Gaylord, 45c J H Jones, 45c M N Gaylord, 45c M L Gish, 45c R Jackson, 45c S Fredrickson, 45c T Nutt, \$3 N Green 226, \$3 W W Gaylord 226, \$1,50 T Nutt 216—(\$3,25) per Mrs H McKiernan; \$1,50 E H Roberts 216, \$1,75 Mrs E Nelson 216—(\$1,10) per O Lake; 50c O Hall, 50c F Griffith, 10c J H Lake—(\$2) per F Reynolds; \$1,50 F Reynolds, 50c I Reynolds—(\$18,50) per R M Elvin; \$1,50 J W Waldsmith 216, \$1,50 J Mathers 216, \$1,50 C Headland 216, \$1,50 N P Nelson 216, \$1,50 E Jasper 216, \$1,50 J Dubiery 216, 50c P C Peterson 208, 50c C Chritianson 208, \$3 J Prosser 228—(\$50) per H Goodcell for San Bernardino branch—\$6,50 per S S Wilcox; \$2 S S Wilcox 226, \$3,50 J M Tullar 228, 50c M Topham, 50c R Griffith—\$15 per E F Hyde; \$3 E F Hyde 213, \$2,50 W Britain 217, \$3 J Peck 220, 25c M Peck, 25c E Barn, \$1 T Nutt, \$1 G Walling, \$1 L Walling, \$1 C Walling, \$1 W Walling, \$1 J M Peck—(\$1,50) per L A Ruby; 50c L A Ruby, 50c E G Cannon, 50c E S Martin—\$3 per C M Brown; \$1,50 C M Brown 216, \$1,50 H E Yerrington 216—\$2 per E Johnson; 50c E Johnson, \$1,50 M Outhouse 212—(\$13,25) per J W Vernon; \$11,55 J W Vernon 217, \$1,70 A H Anderson 218—(\$25,10) per T Leiz; 10c T Leiz, \$25 M Singley—(\$5,50) per H Tyler; \$1,50 H Tyler 208, \$1 D Mills 214, \$1,50 D Edwards 216, \$1,50 J H Morgan 216—(\$14,50) per J Chisnall; \$1 J Whitehouse, \$1 S Earley, \$1 N Mee, \$1 H Morris, \$1 A Morris, \$1 E Lamb, \$1 Eliza Lamb, 50c W Lamb, \$1 E Charlton, \$1 M Charlton, \$1 W Higginson, \$1 G Horner, \$1 J Lord, \$1 I Fletcher, \$1 J Hatton—(\$97,77) per M H Forscutt; \$15 W Anderson 216, 50c N Jones, \$11 B S Jones, \$2 A Mason 216, 25c J Cook, \$10 J E Betts, 40c S Blackie, \$2,50 J Batton 216, \$22,50 G Bellamy, 62c W T Kyte, \$1 M E Kyte, d10 B C Jones, d14 C Mills 216, d1 A McFarland, d1,50 J Sutton 216, d1,50 Mr Muelhausen 216, d2 T Williamson 216, d2 M A Carlton 212—(d4,50) per B F Durfee;

d1,50 B F Durfee 216, d1,50 Mrs Hurst 216, d1,50 Mrs Bowden 216—(d6) per G Watson; d1,50 G Watson 230, 50c A Warden 50c C Cornell, 50c P Harris, 50c C Downey, 50c E Watson, 50c S Bowers; d1,50 M A Warden 216—(d3) per M Lewis; d1,50 M Lewis sen 220, d1,50 M Lewis jr 216 (d3) per J E Foster; d2,50 J E Foster, 50c H Evans—(d4) per D P Hartwell; d1 D Williams, d2 Mrs D Williams, d1 H Hanson—(d5,50) per M C White; d3 S Maudsley 224, 50c L B White, 50c G B Larkey, 50c A Maudsley, 50c C M Maudsley, 50c J Bradley—(d6) per T W Smith; d3,50 J Norton 223, 50c N Norton, d3 J Brown 216—(d12) per R J Benjamin; d5 for 10 Hopes, d7 for Princeville branch.

DIED.

At the residence of C. G. McIntosh, near Crescent City, Iowa, Sr. ELIZABETH BALLARD, aged 63 years, 3 months and 13 days.

She joined the Church in an early day—passed through the troubles in Missouri and Illinois; joined the Reorganization in January, 1865. She lived a faithful and zealous member, and died rejoicing in the hope of a glorious resurrection.

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THE TRUE
LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. XVII.

PLANO, ILL., AUGUST 1, 1870.

No. 15.

THE CONTRAST.

It was my privilege and happiness to attend the late Annual Conference, and I wish to give the readers of the *Herald* the benefit of my thoughts on the subject; not because I think them more fraught with wisdom than the thoughts of my fellows, but because they will show the contrast between the spirit that pervades and controls the true Church of Jesus Christ of Latter Day Saints, and the spirit that pervades and controls the Utah Church.

The genius of the kingdom of God is liberty in its highest and broadest sense. Its laws are laws of liberty. Its gospel breathes the very spirit of liberty. It not only proposes to give liberty to a sin-fettered world; but it appeals to man as a free moral agent, through his intelligence, or, as some call it, common sense. It meets him as free to accept or reject. It labors with him in that view, and it leaves him perfectly unfettered in his choice. Of course it points out the blessedness that results from acceptance and the evils that are consequent upon their rejection, but it holds no scorpion lash to compel the mind to either one or the other.

Salvation is offered to, not forced

upon mankind, and God has always dealt with man as though he was a rational being, clothed upon with intelligence; hence, he has never condemned him for that which he knew not; but holds him responsible alone for those laws that he understands. His church or kingdom is governed upon the principle of liberty. Every member is required to act intelligently. Hoodwinks have no place in it. They never had and never will have. This will be plainly seen in a revelation given July, 1830, declaring that "all things shall be done by common consent." Again, in a revelation given in September, 1830, and in other instances found in Doctrine and Covenants. Where the common consent is sought intelligence must be appealed to, viz., the common intelligence, or the intelligence of the church at large; and every individual must be at liberty to think and act independently without being subject to the withering scorn of those who think differently from him. The painful experience which I and thousands of others have suffered would tell a different story. We have sat in solemn conference, ostensibly to deliberate upon matters of the weightiest importance to us and all concerned.

These grave matters have been presented to our minds. For what purpose? For us to deliberate calmly and intelligently upon? No! but simply to impress upon our minds that such and such was the will of the President—the man of power—the autocrat who styles himself the president of the C. of J. C. of Latter Day Saints, and that it was our duty to blindly and mutely sanction those measures; and if we dared to question the wisdom of any measure presented we were in danger of excommunication,—and every one knew that that meant worse than death to an earnest, sincere believer. Yes, that terrible finger of proscription would be pointed at us, and a thousand withering glances would shoot forth their deadly hate, and we would be marked as the worst of apostates, because we had dared to call in question the wisdom of one man, and henceforth we must endure the bitterest scorn, unless we cringingly sold our birthright, and pledged ourselves to a blind obedience to the autocrat's will. Under this iron rule, every measure that emanated from his brain was servilely and cringingly carried by the thousands who had sold their birthright; not because they inwardly approved the measure, but because those who were far sighted enough to see its evil, had not the moral courage to oppose it; while others did not think it was their place to question any measure that was presented; and still another class thought the self-imposed president was the mouth-piece of God and hence his judgment was infallible, and what did not appear right now would come out right in the end. Thus all gave a blind assent except a few who dared to be men.

This cowardly and blind submission was called union, and Brigham vaunted the specious declaration that that was the most united people in the world. I grant that to an outsider it had that appearance; but to one who could raise

the veil and look in, it was a sickening sight. Such an one saw men, in the image of the Supreme, bound down by the galling chains of priestcraft, blind and trembling with abject fear lest they should bring upon them the wrath of the tyrant whom they called prophet and president. Again others who had sold their birthright, and had sworn to sustain their superiors in all things. Still others who saw the cloven foot, but shrunk from exposing it because they could not see their way out of the lion's den with a whole body. The outward action of such a medley might have the semblance of union, but their action was not the spontaneous outburst of one grand, intelligent motive; and hence the word union is a misnomer for it. As well might we say that the slave gangs, who yesterday groaned under the lash of their drivers, were united in a willing compliance with his will. Yet such was the union that characterized the Utah church. Thank God, the bands are breaking now, and men dare to question every measure, put forth by whomsoever it may be.

Well, what has this to do with the late conference? It shows the contrast between the true church of Christ and the church of B. Young.

There was a President there it is true, and that president is a prophet, and presided with a noble dignity, yet with all the meekness of a lamb, having a proper respect for the rights of every man and woman, never swerving from the principle of right to accomplish selfish ends,—quick to discern an evil, and as prompt to reprove or rebuke it. Willingly acknowledging the right of every member of the body to question the propriety of any measure proposed; and guarded as with a flaming sword the right of such questioning member from the attacks of any who might desire to brand him with improper motives. All questions were earnestly and candidly canvassed by whomsoever felt a doubt as to their propriety or

fitness. And although sides were taken with all earnestness, yet calmness and brotherly love characterized the whole proceedings. I do not remember hearing one unkind word, yet every one was free to speak their minds and to manifest their approval or disapproval. There was no terrible, bony, pointed finger to mark out the dissenting hand or voice, and all voted intelligently and voluntarily, consequently all things were done by common consent, agreeably to the institution of heaven. In such an institution we see the safeguards to the church. It is not in the power of any man or set of men to impose unjust measures upon a body, when every member of that body has an equal voice. There will always be some who will see the evil, and sound the alarm, and point out the danger, then the valiant for truth will rally around him, and their united effort will be seconded by the Spirit of God, and truth and right will ever triumph. Where such a state of things exists as I saw at our conference, then it is truly a conference. The members of the church of Christ conferring together; influenced too by the determination to benefit the body, not some individual member, who, by reason of his position, can exert a great influence for good or evil. No, but for the well being of the whole body. I thank God that we have the privilege of thus assembling together, and deliberating upon the affairs of the church of Christ; but most of all I thank him for the unity of the Spirit that prevailed in our deliberations, for I realize that it will eventually bring us to the unity of the faith, and to the knowledge of God.

Saints, remember, God gave us our intelligence and will hold us responsible for the use of it. He has revealed his word in order that our intelligence may increase until we attain to that knowledge which is eternal life. Let us use our privileges; but see that we do it wisely. While

we watch for good, let us not be suspicious of evil; but if we see it manifesting itself, frown it down, and be sure we always fight error with truth; wrong with right. Let our course be open and manly, and realize that every man and woman is called upon to guard the interests of the church of God, and the best way to do it is to guard ourselves, by being ourselves subject to the law of God. PILGRIM.

A LIFE MISTAKE.

Dear Herald:—Being ever upon the lookout for items of interest for your columns, I send you the following editorial, clipped from the *Independent* of May 26th, and hope you will give it a place.

“THE AGONY OF A LIFE MISTAKE.

“THERE seems to be something in the attitude of this journal toward the strifes by which church and state are now torn that induces large numbers of troubled minds to make us the confidant of their distressful histories. Whether for good reasons or not, we are credited with a sort of spiritual hospitality toward such as in sincerity and sadness find themselves unable to pronounce fluently the usual shibboleths of creed and sect, and are looking about anxiously for some simpler generalization under which even those who disagree on minor topics can still be friends. It would scarcely be believed were we to state how many such narratives of secret doubt, weariness, and disappointment we receive from ministers on the sunny side of forty—young men of pure and generous natures, who have drifted into the ministry under the indiscreet urgency of friends, and especially under the unclarified impulses of their own youth, and who after a few years of experience have found that they have made a dreadful mistake, and yet feel a species of shame and guilt at the thought of trying to escape from the entanglements in which it has involved them. High-minded, despising all shams, sensitive to the remotest implication of dishonor, they yet awaken to the horrible suspicion that there is such a chasm

between their real belief and the belief they are supposed to hold that they begin to look upon themselves as living a lie before the world, as enacting a solemn and pious sham. The dreadful situation is so unexpected to them! Can a man be turned into a stupendous humbug without intending it? How harrowing that they who from their childhood have cherished the sentiments of a most chivalrous and stainless self-respect should now, in the forenoon of life, discover themselves to be playing the infamous and contemptible part of a religious impostor! Encompassed by blinding doubt, scourged by self-reproach and regret, they go to their studies in the morning, and with mechanical action spread out the sermon paper and seize the pen; if they were to transcribe upon those clear pages the tumult of their thoughts, there would be preached the next Sunday such a sermon as would make the foundation of the pulpit tremble, and the deacons stare and run screaming from the church.

"How to get out of this hideous predicament! On the one hand, there is a natural pride in continuing in the profession one has entered, and in preserving the unity of one's life. Then, too, comes the dread of giving grief and humiliation to relatives and endeared friends by a frank confession of intellectual difficulties, which they cannot understand, but which they fearfully suspect to be heresy, or infidelity, or some other loathsome crime. And, finally, there is the everlasting impertinence of the question of bread and butter! If one had but himself to look out for, he could make a shift for a while, and easily get a living until he found his true place in some new career. But here are the wife and the children! So the poor fellow wakes out of sad dreams in the night, while they are quietly sleeping, and for hours together, with cold drops on his forehead, he ponders the tremendous problem, How to keep from being a humbug, and still not starve?

"The agony which the foregoing paragraphs faintly describe is one far more frequently experienced than most of us imagine. For ourselves, we know scores of the brightest and noblest young fellows, scattered in churches up and down the land, who in exactly this way *are bleeding at the soul!* How many of them will get up and lock their study doors as they read this article, that they may not be detected in the bitter bliss of tears! And there is our good friend in Maine, or Michigan, or

Minnesota—he will write to us and chide us for telling to the world his private history. Ah! good brother, you have no monopoly of this agony. The story is more than an oft-told tale to us. When you commenced to open your heart to us, and had spoken the first word, we knew all the rest that was to come; for we had heard the same sacred Iliad of woes again and again.

"As each case has come to us, we have tried to give whatsoever help our poor counsels could bestow; but out of a multitude of such cases which we have known we have derived certain reflections, which we wish very briefly to indicate.

"1. Our first remark is a warning to parents to beware of deciding for their sons, or of urging them prematurely to decide, upon the choice of a profession. It is a great mistake even to encourage a very young person to determine that grave question, and especially to determine it in favor of so tremendous a vocation as the ministry. While yet a person's opinions, tastes, tendencies are unripe, how can he even guess what he will be adapted to do when all are ripened! But here is an opportunity for loving parents to make the sweetest, most devout, and most terrible mistake. Charlie is going to college. He was always of a serious nature. Under the excitement of a revival, while still but just started in his teens, he is induced to make a public announcement of his acceptance of a creed which he cannot now estimate; and between the persuasions of his parents and his pastor, he is gently pressed on into a too early avowal of his resolution to be a minister. Thenceforward he is committed to that conclusion. If poor, he perhaps receives aid from friends, or his church, or an educational society, on the understanding that he is "preparing for the ministry." So that when further on in his course, and when better acquainted with himself, he scarcely feels at liberty to reconsider the question; and he does not find the extent and tragedy of his mistake until a recession from it means external embarrassment and long years of inward agony.

"2. We warn young men not to be pushed, or decoyed, or coaxed, or bribed into a decision as to their life-work until the time has come which requires the decision. If any one offers to help you through college, but exacts the pledge that you shall promise to enter a particular profession, spurn the bribe! What good will an education do you if you have sold

yourself in order to obtain it? Do not even allow yourself to be anxious to determine before it is quite necessary, what your path in life shall be. Try to get acquainted with yourself before you make any disposition of yourself. How can you know what you are best fitted to do until you know what you are? All honest callings are sacred, and the highest of them all is only the most sacred; but to its supreme and infinite responsibilities do not make haste to become pledged. If you finally enter the ministry, do so freely, deliberately, after a mature survey of it and of yourself.

“To those who have already entered the great calling, but who find themselves in any respect described in the earlier part of this article, we would tenderly commend the wisdom of waiting yet a little longer, and of seeing whether this agony be anything more than a transient phase of development. Because you may have been precipitate in entering the ministry, do not be precipitate in leaving it. The great preachers whose names to-day float upon the air as splendid symbols of spiritual valor and intellectual confidence have themselves passed through such epochs of despondency, disgust, and doubt. If you are merely in a mood, and if you can conquer that mood without any base surrender of mind or tongue, then, in Truth's name, we bid you conquer it, and come forth stronger from the fight.

“But do not commit treason against yourself. Do not accept an apotheosis of lies. Expel morbid thoughts. Try to keep well and wholesome. Dig in your garden. Ride horseback. Laugh, whistle, sing, romp with the children. Think. Pray. *Don't fast.* And if, finally, after a fair trial, you are convinced that you have made a mistake, avow it frankly, and make an open and manful passage to some other calling, in which you may be true to your own soul, and still not starve! No man can be under any religious obligation either to go hungry or to lie.”—*Independent.*

What a confession is this; and coming from the source it does, what volumes it speaks! Brethren in Christ—elders in the latter day, gird up your loins anew, and with steady nerves buckle on your armor, when you read this. It is not because I have not *known* in whom I trusted, that such a confession thrills me; but it is because it comes as corroborative

testimony of the truth of the everlasting gospel, from the lips and hearts of those who would suffer torture rather than *knowingly* bear their testimony to the truth of the work in which you are engaged.

They would renounce the ministry, but for what? Let us see. Pride, which forbids them to act the part of *honest men*, so yielding obedience to its dictates, they make their whole lives a lie—teach to others what they do not themselves believe, and yet they stand as sentinels upon the battlements of Zion—they call to others to follow them, as they follow Christ—Christ who was meek and lowly in heart, and who spake *only* the words his Father gave him to speak. Were there any like them in the days of Christ, to whom it may be these words were addressed?

“Ye are they which justify yourselves *before men*; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God.” Luke xvi. 15.

They are restrained still through fear of giving pain and grief to relatives and friends. What a confession to be made by one standing as a minister for God—between the living and the dead—professing to teach that gospel which if they teach any shall render them accursed, and yet acknowledging the fear of man to be paramount to the fear of God. Was it to such as these our Savior said, “In vain do ye worship me, teaching for doctrines the commandments of men?”

Last, in the list, using the words of the writer himself: “And finally, there is the everlasting impertinence of the question of *bread and butter!*” There is in that inimitable poem “The Beautiful Snow,” a stanza like this:

“Selling *my soul* to whoever would buy,
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead;
Merciful God! have I fallen so low?
Yet I was once like the beautiful snow.”

Simultaneous with the reading of

the *final reason* given for the life enactment of this shameless hypocrisy, there floated through my brain this stanza. Why this coupling of pure and stainless lives, with one who died an outcast from all which is virtuous, a being to be loathed and shunned? Why! Of whom was it said "The publicans and harlots go into the kingdom of God before you?" Stained with guilt—heart sore and weary—loathing themselves, their crimes and their life—they are not ashamed to lay their burden down at the feet of the Great Physician, and for this cause *He* is not ashamed to call them brethren. How carefully have the lives of these men been guarded from contamination with the low and vicious. All the influence brought to bear upon them has been exerted upon the side of virtue, and yet, what are they selling for a morsel of bread?

Before my mind arose the private history of another class of ministers, and oh! how great the contrast.—Called upon at the very outset to sacrifice—pride, friends, station in life—all the emoluments the world has to give, and while they labor with their hands to supply the wants of the body, they breast every adverse wave, that they may carry the gospel with all its glorious promises, into all the world. Heeding only the words of the Great Teacher—bound by no creed—remembering only the injunction "Teaching them to observe all things whatsoever I have commanded you," they labor in the cause they love and to which they know God has called them, teaching what they know to be true. And have these no trials—no secret struggles upon which the world may not look? Trials they have, for God will have a tried people, but, unlike the others, were they tempted to give up their calling there is everything of an earthly nature to lure them so to do. Friends would return them their favor and smiles. Pride would find its gratifica-

tion and opportunities for gaining this world's goods be far more abundant. What then should withhold them?

Whence comes this "Agony of a life mistake?" When Jesus came into the world, veiling for a time his god-head in humanity, at whose bidding came he and whose will to declare? He glorified not himself—took not upon himself the honors of the priesthood, but came as he was sent, of God. But they—this honor which "no man taketh unto himself," have they not taken it; and comes not from hence "*the agony*?" Well may it come to every high-minded, right-thinking, conscientious man who finds himself in such circumstances. Presenting himself to the world as an ambassador of Christ, and yet feeling and knowing that his credentials are not good—have not the stamp and seal of the *Great I Am*.

Take courage then, ye who labor in the vineyard of the Lord, for the promise is yours—in your lives it is verified and you are the living witnesses of its truth. "In the world ye shall have tribulation, but in me, peace." Oh! how sweet is that peace, when the Spirit of God folds its dove-like wings above the heart and the voice of the Master speaks to the soul, "well done!" Raise aloft the gospel standard, let its banner float out upon the breeze, and who shall say but its call may yet reach the ear and penetrate the heart of more than one of these very men, calling them to a life-work, the reward of which shall be a glory in the celestial kingdom of God.

FRANCES.

WHAT WE SHOULD WITNESS.—We should witness for God, when dishonor is cast upon his name by those around us; we should witness, as saints, against sabbath desecration; we should witness, as a people, against infidelity and the indifference manifested towards God; we should witness with all the talents we possess, in the service of God.

M. T. G.

REFLECTIONS.

BY BR. J. R. LAMBERT.

But six years have elapsed since I was born into the kingdom of God. It is a short time to be sure, but during its fleeting moments many things have transpired which have caused mingled feelings of joy and grief to fill my breast. Of joy because the gospel has been restored to the earth, with its attendant powers and blessings, to make glad the hearts of the children of men, and prepare a people for the speedy advent of the Messiah, to reign on the earth as King of Kings, and Lord of Lords, when sin, and every thing that has power to hurt or destroy, shall have been swept from off the face of the earth; of joy, because God in his abundant mercy arrested me in my wild career, and opened my heart to receive the simple, but precious and powerful truths of the everlasting gospel.

It also rejoices my heart, to behold the faithful, who have received the gospel seed in good ground, and are bringing forth much fruit, to the honor and glory of God, and the salvation of their own souls. Such saints are ornaments to the Latter Day Work; they are bright and shining lights to the church, or to such as have received and retained the Holy Spirit, and have taken it for their daily guide. These are they who are now laboring with all the energy of their souls to reclaim those who have gone astray, and followed after men who speak boastingly, and utter large swelling words, who dress themselves in sheep's clothing, but inwardly are ravening wolves; but we thank God, that their labors are not in vain. Many precious souls are being reclaimed, and many more who never heard the sound of the gospel, are coming to its marvelous light, with songs of everlasting joy upon their heads. This change is mainly the result of the labors of the true and faith-

ful who keep their lamps trimmed and burning, who understand their true relationship to God, and the nature of the message committed to the charge of his servants, and the great responsibilities under which they labor, as well as the critical condition of the world at the present time.

Many of the servants of God are laboring, diligently and faithfully, to awaken the church to a lively sense of its duty toward God, and the demands of the work in which we are engaged.

Nearly every *Herald* contains a touching appeal to the saints, urging them to action in the cause they profess to love so dearly, and upon which they declare that all their hopes are founded. The response made to these calls,—or rather the remonstrance,—has often caused mingled feelings of sorrow and pity to pervade my breast. It is passingly strange, to us, that men will profess such great love for the Latter Day Work, and pray so earnestly for the redemption of Zion, and yet refuse to lend the least assistance to better their present condition.

The plan formed by these theorists for the redemption of Zion and the gathering of God's elect from the four quarters of the earth, we have never yet seen; but, whatever it may be, we are fully persuaded that as the heavens are higher than the earth, so are God's ways above man's ways.

We cannot fail to be seriously impressed for the safety of those who are suffering themselves to be led, step by step, until reason and consistency, which are priceless jewels, fail to have any effect upon their minds. It appears that God has always worked contrary to the private notions and expectations of men; and the mighty work which is now spreading through the land is no exception to this rule.

We feel thankful, however, for the progress the gospel has made in so short a time, for the faithful laborers, at home and abroad, no matter where

they are found, if it so be that they are working where God designed they should, for the furtherance of his strange and marvelous work, in its various departments.

We close by desiring to profit by the warning of the apostle Paul; "Let him that thinketh he stands, take heed lest he fall."

CONFIDENCE.

BY ELDER W. A. BENNETT.

"Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors."—Bildad.

"In the fear of the Lord is strong confidence, and his children shall have a place of refuge."—Solomon.

"Cast not away, therefore, your confidence, which hath great recompense of reward."—Paul.

Confidence is the cement of society; deprived of it, the whole social fabric would speedily fall into decay, and crumble to ruin. Confidence, in a crisis, is salvation. It is strong as death, yet sensitive as the magnet. It can exist to diffuse its blessings only in peace. It dispenses with locks, bolts, bulwarks, and bayonets. It is expansive as eternity,—and eminently progressive in its character. When cherished, it gathers strength with age. It originates, plans, builds up, establishes, beautifies, adorns, exalts, delights in order, and upholds legal authorities. It is a living chain that stretches through eternity, and binds the creations in one, even as with a bond of brotherhood. Happy are the people in whom confidence reigns supreme, who fully confide in each other; peace and prosperity attend them. They are one, undivided in aim and destiny. Their lives are calm as a summer eve; their spirits and actions are independent,

unfettered, and free. The arts, sciences, and commerce flourish, enriching with their blessings. The virtues prevail with irresistible sway, and spread their genial influences around. The old men with hoary heads carry their staves in peace; onward progress is sure; none can hinder.

When confidence disappears, green-eyed Jealousy, cruel as the grave, assumes its place invariably, with dissimulation, envyings, confusions, strife, violence, wars, and murders rushing in its dark sinuous train. Drive confidence from the family, the city, the nation, the institutions, or the people, and their inevitable doom is written and sealed as by the finger of God, or the hand of fate.

The withdrawal of confidence brings evil surmisings; creates dissensions; levels distinctions; violates contracts; dishonors dignities; mocks order; despises governments; dethrones monarchs; breaks up kingdoms; dismembers empires; dissolves society; outrages feelings; withers the fondest hopes; checks the noblest aspirations; cramps the most splendid efforts; blights the most promising appearances; quenches the most sublime thoughts; destroys the brightest specimens of ingenuity, industry, and skill; converts the fair face of nature into a sterile wilderness; ruins worlds; sinks them into the deepest abyss of degradation, and perhaps buries them in oblivion. Cursed indeed the nation, the people, or world, whose confidence is thoroughly destroyed; cursed with a bitter, grievous, a devouring curse. Their course is downward, deeper and deeper still. Fearful their state and condition.

And this is not all. When confidence is gone, man sees a reign of terror, an era of blood; father arrayed against son; mother against daughter; brother against brother; sister against sister; friend against friend; every man's hand against his neighbor. The Earth fadeth; the haughty people languish;

the mirth of tabrets ceaseth; the song and dance are known no more; the beautiful gardens lie waste; the fruitful fields are very deserts; the strong palaces are thrown down; distrust, suspicion, paleness, terror, and a certain fearful looking-for are manifest, and all this will be in the last days. Then shall follow calamities prophesied of. The sun be clothed with blackness; the moon with blood; the stars fall from the firmament; the Earth reel and quake at the rolling thunders of the artillery of heaven; the lightnings's glare but reveals the darkness, desolation, and destruction.

A consumption is decreed. If the righteous are to be caught up into the air, and their works do follow them, well might the Savior ask:

“When the Son of Man cometh, shall he find faith [confidence] upon the earth?”

In view of all these things, shall not the saints of the latter days increase their faith and confidence, that they may with approval pass their probation, creditably enter upon their third estate, and individually receive, at the general convention of worlds, the rewarding acceptance of their God, “Well done, good and faithful servant, enter thou into the joy of thy Lord.”

Shall we not respect, honor, and obey the righteous instructions of the constituted authorities of the kingdom, adhere to their wise counsels, and abide in the laws of Jehovah? Is not the confidence of our brethren and sisters dear to us as our life? Ought not confidence in each other to be carefully cultivated? Ought not distrust to be rigidly watched, that we may breathe a healthy moral atmosphere, favorable for the formation, growth, and development of the better feelings of our nature in their fullest capabilities?

Burns once said, “My idle reasonings sometimes make me a little skeptical; but the necessities of my heart always give the cold philosophizings the lie.”

ANSWER No. 2.

In the HERALD of June 15th, there is an answer to the question asked in the HERALD some time ago, “Who is the accuser of the brethren, and when will he be cast down.” I think there should be a little added to this question, for I think he has already been cast down; that is, if we take the casting down spoken of in Rev. xii. 10.

While I shall endeavor to show that the casting down of the dragon spoken of in Rev. xii. 10, is past, I shall also try to show the position taken by “Leonidas” to be inconsistent with the scripture. John says, speaking of his revelations, that Jesus Christ sent and signified by his angel unto his servant John. These revelations were given to John to show his (Christ’s) servants things which must shortly come to pass. These messages were given to the seven churches, and were yet in the future, which John testifies. The Lord shows the seven churches in Asia, through his servant John, their duty; and especially does he show to the angels of these churches what they must do that they might be acceptable in his sight. Again in the fourth chapter of Revelations, John says,

“After this [that is after the things in relation to the seven churches had passed before him in vision] I looked, and beheld a door was opened into heaven: and the first voice which I heard, was as it were of a trumpet talking with me, which said, come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and behold, a throne was set in heaven, and one sat on the throne.”

John tells us that it was the Lord that sat on this throne in heaven, for all paid him adoration. We find then what John saw was to transpire in the future, and some of them were to transpire or be fulfilled in heaven.

In the 12th chapter, he says,

“And there appeared a great sign in heaven in the likeness of things on earth.”

This sign John saw in heaven, but it was in the likeness of things on earth. He gives a description of a woman "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

"And she being with child, cried, travailling in birth, and pained to be delivered. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

The inspired translation says that the woman here spoken of, by John, is, or was the church; and the child was the kingdom of God, and his Christ, Leonidas says that this man-child was Christ. We learn from the word of God that Christ and his apostles were the founders of the church; but if this man child spoken of be Christ, then the church brought forth Christ, instead of him bringing forth the church. This theory is inconsistent with the word of God.

I presume there is no one who would doubt but what the woman spoken of in this chapter represents the church, and also represents her final apostacy from the true faith. How very inconsistent it would be then for this woman to bring forth Christ the head of the church, who had taken his seat upon that throne that John saw, even before John was shown these things which was to come to pass after they were shown to him. And there appeared another sign in heaven: a great red dragon stood before the woman which was delivered, ready to devour her child after it was born; but the woman fled into the wilderness, which is darkness and apostacy, where she was to remain 1260 years. I believe it is conceded that this event happened some time about the year 570. Again, there was war in heaven; (not on earth); Michael and his angels fought against the dragon; and the dragon and his angels fought against Michael. John's vision would indicate that this

war took place shortly after the woman fled into the wilderness; and Michael gained a great victory in heaven, not on earth, for there was great rejoicing in heaven. Why? Because the dragon who was called Satan, the devil, was cast out into the earth, and his angels were cast out with him. John says, Rev. xii. 9-11.

"And I heard a loud voice saying in heaven, [not on earth], Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. For they have overcome him by the blood of the Lamb. * * * Therefore, rejoice O heavens, and ye that dwell in them."

John says, 12th verse,

"After these things, [that is after this war in heaven and the casting out of Satan this great accuser of the brethren in heaven as well as on earth], I heard another voice saying, woe to the inhabitants of the earth, yea, and they who dwell upon the islands of the sea."

Why was this loud voice to the inhabitants of the earth, and the islands of the sea. "For the devil is come down unto you having great wrath because he knoweth that he hath but a short time." "For when the dragon [devil] saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child."

What do we learn from these verses? That after the church had run into apostacy, there was war in heaven between the devil and his angels, and Michael and his angels; Michael prevailed. And the devil and his angels were cast out of heaven unto the earth, and persecuted the woman that brought forth the man child; but when the woman was helped into the wilderness where she was to remain 1260 years, the dragon was wroth and went to make war with the remnant of her seed, which kept the commandments of God and have the testimony of Jesus Christ. We find then, that this great victory was in heaven, not on earth;

and the devil was cast out of heaven unto the earth after the church went into the wilderness and before the 1260 years were ended. This great battle spoken of in the twelfth chapter of Revelations, has no relation to the one spoken of in the twentieth chapter, when the great and last battle is to be fought on earth, when the devil is to lose all power on earth as well as in heaven; for there was no place found for him in heaven from the time he was cast down from heaven to the earth, having great wrath, for he knew his time was short.

"Leonidas" says that "in the great struggle, Michael the great commander of the armies of Israel, is to gain a complete and final victory over the enemy, and hence the triumphant exclamation "the accuser of our brethren is cast down;" but he did not perceive that this rejoicing was only by them in heaven, not by them on earth. He does not show, as he claims, that this battle took place on earth, for when John gets through with his symbol of the woman he makes the plain declaration, "And there was war in heaven," which settles the question without a doubt; and this complete victory was only in heaven, for John says so. He says that the heavens and all that dwelt in them did rejoice. There was no victory on the earth yet; but woe to them, for the accuser of the brethren was cast down from heaven unto the earth; therefore, the kingdom of God in heaven did rejoice; not so on earth, for the kingdom of God was taken from the earth.

Well, says one, was the devil permitted in heaven? We presume he was, for it is said in the book of Job. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also, among them." The Lord says unto Satan, "From whence comest thou?" The answer was, "From going to and fro in the earth, and from walking up

and down in it." Some may say that this means when the sons or children of God met on earth, this great invader came also among them, while they were serving their God. We will give an instance that will settle the question without a doubt. You will find in first Kings, 22nd chapter, that Ahab King of Israel desired to take Ramoth-gilead from the King of Syria. He wished to procure the assistance of the King of Judah, Jehoshaphat, and he consented on condition that he would inquire of the word of the Lord. When the King of Israel gathered all the prophets (of Baal) together, four hundred of them, and they prophesied good concerning the King of Israel. They said unto him, "Go up, thou shalt prevail." And Zedekiah made horns of iron and said, "Thus saith the Lord, with these shalt thou push the Syrians until thou hast consumed them." All his prophets prophesied the same. But Jehoshaphat was not satisfied with the Spirit manifested by these prophets. He asked if there was not a prophet of the Lord, that they could enquire of. Ahab said there was one Micaiah, the son of Imlah; but I hate him. He always prophesieth evil concerning me. However he was brought. When he was asked for the word of the Lord, he says, "I saw the Lord sitting on his throne; and all the host of heaven standing by him on his right hand and on his left."

And the Lord said, "Who shall persuade Ahab that he may go up and fall at Ramoth-gilead. And one said on this manner and another on that manner."

"And there came forth a spirit that stood before the Lord, and said, I will persuade him."

"And the Lord said unto him, wherewith; and he said, I will be a lying spirit in the mouth of all his prophets; and the Lord said, thou shalt persuade him, and prevail also;

go forth and do so." The devil and his angels are lying spirits, going about seeking whom they might deceive, and Micaiah saw one of them standing before the throne of God in heaven, willing to deceive the wicked King, Ahab.

The devil met with the sons of God and brought his accusations against Job, but John, the Revelator, shows us that he was to be cast out of heaven unto the earth, shortly after the woman was to be delivered of her pains, and go into apostacy. His privilege was limited; his field of labor was confined to the earth until the angel of God takes him and binds him a thousand years; after which, he is to be loosed a little season, when he shall again gain great influence over the inhabitants of the earth. Then comes the great and last battle spoken of, in Revelations, the twentieth chapter, where Michael is to gain a complete victory over him on the earth, and subdue the devil; so that he will have no power, but will be cast into the lake of fire and brimstone.

LEON.

PROMISE OF THRONES.

BY BRO. J. W. ENNIS.

"To him that overcometh will I grant to sit with me in my throne."

Future exaltation and glory are offered to all overcomers, even the honor of sharing the throne with him who shall be Monarch of the earth in that day when there shall be "one Lord, and his name one." As Jesus overcame and is set down at the right hand of the Father's throne, so surely will all who likewise overcome be exalted when he shall come in the power and glory of his Father to take his throne. But, first, there is a conquest to gain—a war to wage—a battle to fight—and happy is he who conquers.

Seeing then, that the promise is

conditional, we would anxiously ask, What foes are there to conquer, and how shall we overcome them? We find one of the first steps to successful warfare, is a separation from the world, a laying aside of all weights and hindrances, for:

"No man that warreth, entangleth himself with the affairs of this life, that he may please him who hath called him to be a soldier."

Having come out from the world, and enlisted in the ranks of Jesus Christ, "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," we shall have need of a spiritual armor in order to be skillful warriors.—Wherefore, as Paul says:

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

Yes, the whole armor we shall need and find of service. The helmet, the breastplate, the girdle, the shoes, the sword, "praying with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—"Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Yes, "*above all*" neglect not to take the shield of faith, for "This is the victory that overcometh the world, *even our FAITH.*"

Clad in such an armor, with such a shield, may we not conquer the enemy, and overcome all evil with good? Let us then take to ourselves the whole armor, manfully entering the field of battle. Let us not sleep at our post, but watch and be sober. Watch and pray lest ye enter into temptation.

Again we enquire, What have we to overcome? The world.

"For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

The wicked one.

"I write unto you young men, because ye have overcome the wicked one."

Overcome all evil. The old man with his deeds must be crucified with Christ.

Hasty one, overcome; be patient, gentle, longsuffering and kind, not rendering evil for evil, but contrariwise.

Thoughtless one, lay aside foolish talking and jesting; be sober. And why?

"Because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." "The end of all things is at hand; be ye therefore SOBER, and watch unto prayer."

Be sober, for so was our Great Teacher. And shall we take upon us his name and be less so?

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." "As he which hath called you is holy, so be ye holy in all manner of conversation."

Overcome all fleshly lusts whether in eating or drinking, in word or in deed, bringing every thought into captivity. Heed the admonition of Paul:

"Dearly beloved, I beseech you as pilgrims and strangers, abstain from fleshly lusts that war against the soul. Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

Overcome, even as Jesus overcame. "But," says the tried and tempted one, "shall I ever conquer all sin, and having overcome all, stand?" Listen to the words of Jesus.

"Be of good cheer, I have overcome the world."

Then he was tempted also? Yes, in all points like as we are, yet without sin, and he is able to succor them that are tempted. Let us deny self then, and press the battle on, cheered by the words of our Leader, and strengthened with might by his Spirit, till victory is won.

And here we are led to ask, Why

should we thus labor? What shall be the reward of our triumph? Shall we be amply recompensed for toil, for self-denial, for striving against sin? What says the Captain of our salvation, who also was perfected through suffering, and for the joy that was set before him endured the cross? Has he not promised to share, in that joy with all who likewise endure? If we suffer with him, shall we not reign with him also?

Yes. To the worn and weary soldier who has long battled with the hosts of sin, how cheering the promise, "To him that overcometh will I grant to sit with me in my throne!" Rest and triumph at last! Glory unending! For saith the Spirit:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

O, how blessed the thought of life eternal, where the storms of life cannot come! To the saint who has long borne the toils, the sorrows, the ills of mortal life, how sweet to find a home in the paradise of God, partake of life's immortal fruit, and die no more.

"For he that overcometh shall not be hurt of the second death."

Still other blessings are in store for the faithful. He that overcometh shall eat of the "hidden manna," receive a "white stone" as a pledge of acquittal, and "in the stone a new name." He shall also have power over the nations, even to rule them with a rod of iron. (See Rev. ii. 17, 24.) He shall be clothed in white raiment, and his name shall not be blotted from the book of life; and he shall be a pillar in the temple of God and go no more out, and the name of God and of the city of God shall be written upon him. (See Rev. iii. 5, 12.)

All these glories are for the saints of God. What more can we ask? Are they not sufficient to nerve us on to victory, to gird up the loins of our mind and watch and be sober? Will

we lose such an eternal weight of glory, or shall we be diligent that no man take our crown, and our name be not blotted from the life-records?

Are not these exceeding great promises enough to enable us to lay all worldly honors at the feet of Jesus, and strive for the mastery? For he has even said, and tis all he could say, "He that overcometh shall inherit all things." Thus in the riches of his love he has freely given us all. O, may we overcome the world—gain the victory over the foe—wear the crown—share the glories of the kingdom—and reign for ever in Zion.

THE LATTER DAY WORK.

BY BR. DANIEL F. LAMBERT.

We often hear it said that we should live in the spirit of the latter day work, but when we talk of this work do we realize of what we are speaking? Do we comprehend in the smallest degree, the magnitude, the grandeur, and the sublimity of the work in which we are engaged? I am fully aware that my inexperience and weakness will prevent me from doing the subject justice; but I have so often in my short experience in this work seen it spoken of so lightly, and treated with such coldness and indifference by the saints, that I have thought to write a few words upon it. While the world sat in darkness, and the minds of the people were covered with thick darkness, and hundreds of ways had been established, by the traversing of which, life and salvation were promised, by those set apart as teachers of these ways, and while hundreds and thousands were being deceived, and led into devious ways. Lo, from the regions of glory an angel descends, and bears to earth the everlasting gospel, "the power of God unto salvation." This gospel, so gloriously and magnificently brought to our earth, by

a heavenly messenger, is to be preached "to every nation, kindred, tongue and people," before the end of the world—the destruction of the wicked. What an arduous task, and yet what a soul-inspiring, heart-cheering work. To carry the gospel to the house of Israel upon this land, to know that by it the Lamanites shall be made to "blossom as the rose," the house of Joseph come to a knowledge of the truth, and come to Zion singing songs of everlasting joy. The Islands of the sea are to hear the sound of this glorious gospel of peace and joy. Jerusalem is to be built and Zion is to be redeemed, the outcasts of Israel are to be gathered; the ten tribes to come from the land of the north; the saints, the pure in heart, shall be gathered upon this land; a glorious city is to be built thereon, a temple reared in the same, and the crowning event of all is to take place when the glory of God shall rest upon it. Saints, dearly beloved brethren and sisters, let us strive in the strength of the Lord to realize the greatness and the arduousness, and yet the surprising grandeur and glory of the work of these last days. Do we realize that the end is near, that every island of the vast ocean is to hear the sweet melodious trumpet of the gospel sound, that its echoes must go into all the earth, and its words to the end of the world? O! then, if we do, let us lay aside every weight, and the sin that doth so easily beset us; put away slothfulness, carelessness, evil-speaking, backbiting and every thing that will prevent us from entering upon the work before us with courage and alacrity. We too often allow ourselves to be lulled almost to sleep, with the thought that we have obeyed the gospel, and therefore it is all well with us; but ah! what a mistake, what a short-sighted view we have of the latter day work, if this be our conclusion. We as a people have great and glorious promises made to us, but oh! how many I fear do not realize

or feel in any degree the responsibility that rests upon them. Are there saints who do not pray in their families, humbly and fervently? (form, mere form, will do no good). Are there saints who do not believe in returning good for evil, but when they are reviled will revile again? Are there saints who are lifted up in pride, and who boast of their own qualifications? "Let him that thinketh he standeth, beware lest he fall." O! ye Latter Day Saints, do you realize the conspicuous position which you occupy before God and man; commissioned by God himself, entrusted with the glad tidings of great joy. Embassadors of high heaven sent forth for the last time to prune the vineyard of the Lord with a mighty pruning; to deliver a message and a testimony that shall be heard of in eternity. Well does the word say, "be ye clean that bear the vessels of the Lord."

A BREATHING FOR PEACE.

Brother Joseph:—I cannot give you much information about my own life. If I could, it would be to show how a woman of ordinary ability, had been led to God by strange and unaccustomed paths, to try to do in his service what he did in hers; and if I could tell you all, you would see how God had done all and I nothing. I have worked hard, very hard, that is all, and have never refused God any thing.—Though naturally a very retiring person, most of my life has been distasteful to me. I have no peculiar gifts; but I have tried to walk so that I might be able to run the appointed course which many women among the saints, do not even try to walk. I have ever submitted myself to all the rules of the church, by which, alone you can make God's business succeed; for he has never said he will give his success and his blessing to disobedience. I have been told,

that in the Church of Jesus Christ of Latter Day Saints women had personal freedom. Nothing can be further from the truth; but I imagine we have more than women in other churches; so, I will say no more. Where God leads the way, he has bound himself to help you to go that way, all I have done has been to build up and nothing to tear down. I have been almost overwhelmed, and had I faith—more of the faith that I profess, I should not say overwhelmed; for all these trials are sent me of God, and I am really thankful to him, though my sorrows have been deep and many, he still makes me to work in his service. A warm imagination and a feeling heart promise but a stormy life to their possessor.

M. T. G.

Address of Elders.

- W. W. Blair, Box 150, Salt Lake City.
 E. C. Brand, Box 150, Salt Lake City.
 Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.
 Charles N. Brown, No. 12, Ford St., Providence, R. I.
 N. H. Ditterline, No. 1220 Darien St., Philadelphia, Pa.
 Josiah Ells, No. 299 Morton's Avenue, Alleghany City, Pa.
 William H. Hazzledine, care of George Bellamy, 1013 Buchanan-st., St. Louis, Mo.
 Reuben Newkirk, Lloyd, Richland Co., Wis.
 Andrew Larsen, Echo City, U. T.
 Joseph Foreman, Salt Lake City,
 Elder Nicholas, Malad City, I. T.
 William Worwood, Nephi, U. T.
 Henry A. Stebbins, Box 301, Janesville, Wisconsin.
 Robt. Warnock, Clerk of Elders' Quorum, Box 50, Plano, Ill., care *Herald* Office.
 David Griffith, No. 11 Glamorgan St., Aberaman, Nr. Aberdare, Wales.
 Thomas E. Jenkins, No. 79 Victoria St., Dowlais, Wales.
 C. G. Lanphéar, care of D. O. McArthur Milton, Santa Rosa County, Florida.
 S. Maloney, Pleasant View, Cherokee Co., Kansas.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSIS'T EDITOR.

Plano, Ill., Aug. 1, 1870.

TO OUR AGENTS.

WE are under the necessity of notifying all the agents of the HERALD Office, to make immediate returns for all the books and other publications of the church which have been furnished them for sale, and which have been sold.

There are some elders and agents in the habit of ordering Books of Mormon, Voices of Warning, Holy Scriptures, Doctrine and Covenants, and other works, from time to time, without making returns of money for those sold, or even accounting for them in any other way.

This must be stopped.

Hereafter the agent who neglects to account for publications sent him after the expiration of three months from the date of their issue to him, will be considered by us as having forfeited his credit to the office; and a bill will be sent him for his indebtedness, and no more orders by him will be filled, until he accounts properly.

There are some hundreds of dollars now in the hands of agents and elders, some of which has been standing since 1863.

This is wrong, and is a serious detriment to the agency business, because it keeps us from issuing to others who

are worthy, and who would make prompt returns.

There are some very good men, who, either from willfulness or inexcusable neglect are keeping the office out of the use of from one to fifty dollars.

We do not charge these persons with being dishonest; but we do think their conduct highly reprehensible.

We have tried to meet the demands of the elders for tracts, books and other publications, that they might not lack for these weapons of their spiritual warfare; but if they will not so far second the effort as to make speedy and correct returns of what is sent them to sell we can not keep up the supply—neither shall we try, so far as these delinquents are concerned.

By letter from Br. J. T. Phillips, we learn that some elder has been teaching that *all*, including the devil and his angels, will be saved.

The Bible, Book of Mormon, and Doctrine and Covenants, do not warrant teaching any such doctrine.—Neither is it the doctrine of the church. If any teach it, they do so upon their own responsibility, not upon the authority of the church.

It is thought by some that there may come a time when the punishment of the wicked and finally impenitent will cease, which cessation of punishment is called a salvation; but the idea is not well supported. The declaration is made that there is a sin that "shall not be forgiven; neither in this world, nor in the world to come" The Doctrine and Covenants declares that "where

God and Christ are [which is the promise in the gospel salvation] they cannot come *world's without end.*"

We have never heard an elder of any particular knowledge of the word of God, venture the opinion that celestial salvation could be obtained by any who refused the gospel when once offered to them. Better let the devil be.

OUR thanks are due to Srs. Polly Hyde, Armenia Sutherland, Rosina R. Miller, and M. E. Cademy, for copies of "Adieu to honor, wealth and fame;" but Br. Ditterline's copy was the first received, and was therefore the one published.

LETTERS from Br. C. D. Norton, London; Br. Taylor, Birmingham; and Thomas Bradshaw, London, England; and John Seville, Tyr Phil, New Tred-egar, South Wales, to Br. Josiah Ells, of late date, show a good spirit prevailing among the saints in the old country.

Great scarcity of laborers in the Lord's vineyard is felt; but there seems to be a determination among those in the field to do the best they can.

May God bless them one and all.—Go on brothers, God will help you.

QUERY COLUMN.

Query.—Is it wrong for one brother to charge *legal* interest for the use of money loaned to another brother, when the money borrowed is to be invested in secular business?

Ans.—We do not understand that

the taking of legal interest is usury; and usury only is forbidden.

Q.—Is an elder of the seventies, who is a member of a branch, subject to the jurisdiction of the officers of that branch in all matters pertaining to his membership and standing in said branch?

A.—Yes, so far as a moral walk is concerned.

Q.—Can a Seventy be tried before the presiding officer of the branch of which he is a member upon all charges pertaining to his membership and standing in the branch?

A.—Yes. If the crime be grievous and the necessity urgent; but a direct charge and a reference to his quorum is preferable; and in all cases, notice should be given to that body.

Q.—If found guilty, and he refuses to make satisfaction, can he be expelled from his membership in the branch—a majority of the members of the branch concurring?

A.—Yes.

Q.—Does a person, who is deprived of his membership in a branch by the legal action of said branch, still remain a member of the church?

A.—No. If a criminal and unworthy a standing there, he is unworthy elsewhere.

"There are three kinds of men in the world,—the 'Wills, the Won'ts, and the Cant's.' The first effect everything, the others oppose everything. 'I Will' builds our railroads and steamboats; 'I Won't' don't believe in experiments and nonsense; while 'I Can't' grows weeds for wheat, and commonly ends his days in the slow digestion of bankruptcy."

Speech is the gift of all; but thought, of few.

Correspondence.

OMAHA, Neb.,

July 19, 1870.

Bro. Joseph Smith:

I reached Council Bluffs on the 8th inst, and on the 9th and 10th visited the saints at Crescent City and vicinity. On the 10th, preached at Crescent City at the hour of 11 a. m., and at 8 p. m., preached in Council Bluffs. Monday, the 11th, went to Galland's Grove, hoping that Br. A. McCord would accompany me to Utah.— Was called to preach the funeral sermon of Sr. — Ernest, at 2 p. m., on the 13th. At 1½ p. m., on the 14th, preached at the meeting house in the Grove, after which two new members were baptized by Br. C. Derry.

Br. McCord concluded to wait till his harvest was cared for, and then come on to meet me in Utah, to labor six or twelve months, as the work might demand; so on the morning of the 15th I started for Little Sioux to give Br. S. W. Condit an invitation to go to the "Salt Land" to aid in breaking off the bands from the necks of Zion's children. At Dunlap I missed the train by only a moment—but I *missed it*.— In pondering it I thought how many souls would miss salvation by a moment's delay, or by misdirection! Life's lessons are big with meaning.

Failing to reach Little Sioux, according to former arrangement, I returned to Council Bluffs, and on Sunday, the 17th, preached to a large and deeply attentive congregation in a grove near Crescent City, the funeral sermon of Sr. Ballard, from Utah, lately deceased. The Lord was very near us, and his Spirit prevailed in our midst. At the urgent request of many, I remained and preached again at 3 p. m., after which we baptized four, and administered to a number of sick persons. Returning with Br. C. Bebee to Council Bluffs, I preached at 8 p. m., assisted by Br. M. C. Nicker-

son. Last night I preached, on short notice, to the saints in this city.

The branch, with commendable zeal, have set about building them a nice plain chapel. The size is not far from 26x40 inside, and 16 or 18 feet from floor to ceiling.

It certainly reflects great credit on the saints who contribute of their means and labor to its erection. Crops throughout western Iowa and eastern Nebraska, are superior.

I leave this p. m., at 1:20 for Salt Lake City. My address will be Box 150, till further notice.

We have cheering news from the mines in Utah, and of the influx of Gentiles to that Territory with a view to mining.

Your brother in gospel bonds,
W. W. BLAIR.

GRASS VALLEY, Washington Co., Utah,
June, 1870.

Bro. Joseph Smith:

Your pamphlets as well as your letter came to hand two weeks since, which gave me joy and satisfaction. I have circulated the pamphlets with my neighbors; some have been interested, while others have not. The thinking class of community are willing to read and investigate the principles of truth you advocate, but those who have others to think for them do not wish to say a word to a Josephite, but feel indignant towards any who will seek light out from under Brigham Young's administration. I feel much better since I have come out from under his organization, and I love to defend the Book of Mormon; and Covenants, and the history of your father, as well as the Bible. I can't look at the worship of Adam as the God we should worship, as there is so much proof to the contrary.

I am in hopes to be a helper to move the cause of Zion; at least a faithful member. I see there is a great work for me

to do, before I am prepared to sit down in the kingdom of God, enjoying a portion of the celestial glory. All I expect to receive of my Father in heaven, is just what I earn by my faithful labors, and no more.

I remain as ever your friend and brother under a covenant, to connect myself, the first opportunity, to the Church of Jesus Christ of Latter Day Saints.

JOHN HAWLEY.

EAST GALLATIN, Montana Ter.

Bro. Joseph :

The next Montana Quarterly Conference will be held at Willow Creek, on the last Saturday and Sunday in August. The saints here would be pleased to see all of the Montana officials present. Our May conference was postponed, there being but few present. Things are not in a very thriving condition here at present; owing to the unworthy acts of some and the emigrating of others of our officials. We hope by the help of God to have all things in order here as soon as possible.

JOHN E. REES.

No. 299 MORTON'S AVENUE,

ALLEGHANY CITY, Pa.,

June 7, 1870.

Bro. Joseph Smith :

I have just had yours of the 24th ult. put into my hand, having been detained longer in Virginia and Ohio, than I expected. I am pleased to be able to say there seems the best prospect for the success of the latter day work in those regions I have seen for thirty years; the people seem anxious to hear, and the brethren preach with much power of the Spirit, which must of necessity result in good; for the Author of the work has said his "word shall not return unto him void, but shall accomplish the work whereunto he hath sent it." Many openly declare they believe the doctrine to be true, and advocate its truthfulness. The calls for preaching are many and pressing.

Br. James Brown is in Western Virginia, and Br. Wagner in Belmont county, Ohio, and will extend his labor up into Stark county, Waynesburg and vicinity; the people have sent word that he can occupy the hall there, and in New Philadelphia. I told the brethren it seemed to me advisable, to extend the work over as extensive a territory as practicable, so that the field might be made self-sustaining. It seems to be a rather slow but sure work. The people are reading, "searching the scriptures, whether these things are so." I talked with several of this class; they desire time to consider and become satisfied that we are sound upon the marriage question. Sunday, June 26, Br. Wagner preached twice, by invitation, to a large congregation in the woods, at a place called Liberty. The people declared themselves much pleased, and will give him their large meeting house on next Sabbath. On last Sunday I preached to a large brick school house full to overflowing, on the divine authenticity of the Book of Mormon.

On my return from Virginia, I preached to good and attentive audiences in West Wheeling in the Methodist Church; and left another appointment, but the preacher interfered and prevented a second effort; however, I spoke from a door-yard, to an attentive congregation, and gave the people the assurance that if they would secure a suitable place, we would give them an opportunity to understand our doctrines; the gospel of the kingdom.

Br. Brown was the pioneer of the work in Virginia, four years ago, and is much liked on his return among them. If I had it in my power I would gladly make sacrifice to sustain the work in those regions at this instant. I believe in less than a year the truth would mightily prevail, and so believe the saints and others. If they succeed as they hope, they will build houses of worship, because that would give a permanency of character to the cause in that land, they being mostly

farmers, while in the mineral regions the greater portion of the people are miners, and unsettled in their habits.

Enclosed I send you some letters from England, by which you can form your own opinion of the character of the work and its prospects in that land. Please return the English letters.

JOSIAH ELLS.

BINGHAMPTON, Outagamie Co., Wis.
July 9, 1870.

Bro. Joseph Smith:

I have been out to Osseo. I found Br. Lange there. He had baptized four. There were three more baptized after I arrived, and also three old members, so we organized a branch of ten members. Sr. Whitaker was made whole and rejoices greatly. I traveled two hundred and forty miles to get there. I stopped and preached to some old Strangites. It was all "Book of the Law" with them. Br. Joseph, I buried Strangism when I came into the Reorganized Church, and I don't intend to dig it up.

I remain your brother in Christ,

J. M. WAITE.

PLANO, July 12th, 1870.

Friend Herald:

Deeming the Sabbath School cause worthy of representation, the "RISING STAR SUNDAY SCHOOL" appointed your humble junior, Delegate to the Sabbath School State Convention to be held on the 7th, 8th, and 9th of June, in Quincy. Pursuant to this appointment, I left your *sanctum* on the evening of the 6th ult., and after the jostle of a night in the train, reached "the city set on a hill" early on the 7th. A glance at the Directory enabled me to find the residence of Bro. Alex. McFarland, where I felt at home the moment I caught sight of the bland and cheerful face of Sister McFarland, and heard the hearty Scotch greeting of welcome she gave me,—a greeting well

duplicated by her free-hearted husband when he came to his mid-day meal.

I had treasured up prognostications of non-reception, rejection, &c., &c., of different prophets and prophetesses; but as I had not believed their predictions when I heard them, I was not at all surprised to find myself treated with as much respect as other delegates were. The Convention was held in the Rink, and numbered several thousands, and was ably conducted throughout its entire session. About one thousand ministers of various protestant denominations were said to be present. The absence of sectarian influence in the ruling of matters generally was very pleasing. The President, Professor—— presided in a very dignified and able manner; his stentorian voice being audible to the farthest corner of the immense building. The matters considered were entirely in relation to Sunday Schools, with one exception, the missioning the prisons, and endeavoring to reform the convicts not only by a persuasion to a higher life and holier pursuits; but also by educating them. Many salutary lessons on the government of Sunday Schools, and Bible Classes especially, were given; such too that many who condemn such assemblings and make higher pretensions, theologically, than those there assembled, would do well to profit by. Some of the leaders of Sunday School interests in that convention had sacrificed from \$500 to \$2000 to educate, reform and clothe the young during the past year, besides giving a large portion of the time gratuitously to the work.

The convention was cheered throughout by the sweet voice and wonderful song-powers of that grandest of American sacred songsters, Professor Phillip Philips, of whom the late President Lincoln spoke so admiringly, and who is eulogistically but not without propriety called, the sweet singer of Israel. Hundreds of books, with words and music, were scattered over the seats. Some pieces were sung by the con-

gregation entire; some, the solos by the Professor, and the chorus by the congregation; some, by a quartette choir, chorus by the congregation; some, as solos; some as trios and quartettes. There were hundreds present who sang by music, and when a solo was sung by Mr. Phillips, and the chorus by the congregation, the effect was sometimes grandly impressive—the thunder following the calm. I thought of the Nethinims, appointed by God to do the service of singing in ancient Israel, supported at his command by the offerings of his house, that they might spend their whole time in study and in attaining proficiency, and I wondered what must have been the effect, when the immense congregations sung the responses to the Nethinims' psalms, as the convention did to Mr. Phillips' beautiful melodies, accompanied by the skillful and delicate touches of the organ under his own master-hand.

The day following the close of the convention, I bid adieu to my kind host and hostess and family, and found myself a passenger on one of the Mississippi steamers bound for St. Louis, where I arrived the following morning. The only trouble I felt here was to know where to go; not because I had no friends, but because I had so many. I found pleasant homes at Br. Roberts' Br. Bellamy's, Br. Kyte's, Br. Wm. Anderson's, Br. James X. Allen's, and in fine, among all the saints whom I visited. On Sunday, I attended a Conference in the Saints' Hall—preached twice, once with excellent liberty, once with moderately good liberty. On Monday the Conference business was done very well indeed—the results were pleasing—the Spirit at the close of the Conference truly heaven-sent. St. Louis is growing as a city, the St. Louis Branch, under the presidency of Br. Wm. Anderson, as a branch, and the District, under Br. Hazzledine, as a district. One pleasing feature that marks improvement here, is the manifest decay of the spirit of contention and of unnecessary debate.

On the evening of Monday, at the close of Conference, the Sunday School, "Zion's Hope Sunday School," gave a concert of sacred music, recitations and addresses. The hall was crowded, and the landing at the top of the stairs full. Two organs were on the stand, presided over by Sisters Emma Roberts and Jane Ann Bellamy, the singing and music of the concert led by Br. Wm. Ashton, and the entire proceedings presided over by Br. George Bellamy. Many a dew-drop of joy fell during the evening, and many a throb of delight was experienced. I do not know that I was in either the first, second, or third heavens; but I was in a state of feeling that foreshadowed heaven, at least.

During the remainder of the week, preached in Alma, Gartsides and St. Louis with good liberty. Found the saints at Alma united and happy. Br. Benj. Jones enjoys their confidence, and is a faithful presiding officer.

At Gartsides, attended a Sunday School pic-nic on the Thursday in the woods, and everybody felt so exceedingly well, and there was so much cake and "good stuff" left that the people decided on another pic-nic supper on Friday. Seats and tables were provided in the wood, and a substantial and rough, but creditable platform was improvised, on which I had the pleasure, (for the Spirit helped me so much it was a pleasure indeed), of discoursing to a large congregation that increased in size till the close.

On Sunday the St. Louis, Dry Hill and Gravois saints met together at Gravois, and I had the honor of dedicating a neat, pretty and well-seated chapel, finished late on Saturday night, to the worship of the God of Israel. Br. Hazzledine, president of the St. Louis District is president of the Gravois Branch, and his indomitable perseverance, backed by the brethren and sisters, has a fitting tribute of reward in the dedication of a chapel, all paid for, capable of accomodating five times the actual members of his branch. Success to

Br. Hazzledine and all such noble, self-sacrificing, faithful laborers for Christ as he; and peace to the loving partners who, like Sister Hazzledine, spare their husbands to the Lord's work, and themselves do uncomplainingly what some who call themselves "The Priesthood" refuse to do at all. There are numbers of these faithful, patient, working women in Israel who have no time for idle gossip, whose heads are bent, while their fingers are busy plying the needle, making clothing for the poor. The tongue of slander, the lip of scorn, the voice of calumny, they have no use for; they live to do good to all men, especially to the household of faith. God bless them, and increase their number.

On Monday evening Bishop Anderson drove me over to Dry Hill; found Brs. Thomas, Gittings, Cook, and the Dry Hill saints comfortable and rejoicing in the truth and had the liberty of the Spirit in speaking the words of life to them.

On Tuesday, bid the St. Louis saints the hearty-word, good-bye—dear old Saxon; "farewell" and "adieu" are poor compared with it. Kindness and affection were shown me every where in St. Louis, and I felt the force of the old adage "The best of friends must part."

I purposed preaching in Hannibal; but when I reached there I could not find Br. Taylor's residence. I hunted till tired, then dropped a note in the Post Office for him; but I presume he did not receive it. I could not afford hotel rates, so at 7 p. m., took ferry-boat, crossed the river, and travelled by cars to Pittsfield.

Here was a treat for me. Nineteen years ago, Br. Williamson baptized me into the Church of Jesus Christ of Latter Day Saints. Seventeen years since he left England, and we had not met since. He and one of his daughters, and a number of the saints were down at the station to meet me, and I felt at home with them, even in the dark before I could reach the house to see them clearly. I had a joyful time with them. The following

day, I enjoyed myself—well, just go away from your father and little sisters, and stay away seventeen years, and then come back and find them all loving you still, the father and mother entering the shady side of life, the little ones grown into and graced with pure womanhood's charms, and yet feel as though you were all loving children together still, and you can then tell something of my feelings.

Br. Albert Benson posted notices around the town, and at night, I was privileged to preach in the Christian Church. The Congregationalist minister was present, sought an introduction, and invited me to stay and preach in his pulpit. My appointments ahead of me hindered me from doing so; but I gave him my card, and offered him the courtesies of the saints' church in Plano, and the entertainment of our home, should he visit there. My subject was, "The necessity of the gospel in its entirety." He acknowledged it, and expressed his opinion that by accepting a part only, Christians generally robbed themselves.

The following night I had an appointment at Quincy; but trains failing to connect threw me too late.

Saturday, reached Kewanee. Looking out of the car, I saw the solid, cheerful countenance of Sister Chisnall, with whom I repaired home. Br. Chisnall had met with an accident from his machinery from which his face was badly torn; but it was a mercy indeed that he escaped with his life, and like a good saint, he so accounted it, and praised the Lord. Quite a number of the Kewanee saints knew me in my ministry in England, and our meeting was mutually gladdening.

Sunday morning. Donning a new article of dress made for me previous to my coming, and presented to me by the "Sisters Mite Society" of that place, an article needed too to make me presentable that day, I drove Br. Chisnall's team to the meeting house. Preached twice with good liberty. Why, friend *Herald*, the

church is growing everywhere almost, it seems to me. When I was here before, the saints had a shabby looking place, supported with props inside requiring to be dignified with the name of pillars to give any kind of right to a meeting house; now, the props are gone, an extension made to the meeting house, two doors in front, new windows and a neat little stand. The brethren want to raise about \$800 more to seat it new, and paint it, and Kewanee branch will have a meeting house that will do its generous hearted people credit.

Monday, three weeks from the time of leaving, home again to listen to the cry of Brs. Patrick, Dille, Kennedy, & Co., of "Copy, copy, copy."

Yours for work and glory,
MARK H. FORSCUTT

GRAND MANAN, N. B.,
June 25, 1870.

Bro. Joseph:

I would have written before, but having had an invitation to go to Lubeck last Sunday, to preach in the "Christian Temple," I concluded not to write until after I had answered that call. I left home for Lubeck, in the steamer, last Saturday, and arrived about five o'clock p. m.; and, to my surprise, Mr. Staples, the head man of their church, and the one from whom I received the invitation only one week previous, and at the same time promised to attend my meeting, and also guaranteed a large audience, had left town on the day of my arrival, and had gone to Machias—and left word with the church not to open the house for me!

This rather cheers me up than otherwise. That church must give a good and satisfactory reason for its action. Some honest hearted ones require it. I had an opportunity to preach to two of their leading members in their counting room, and I trust will do some good. I have made up my mind that this is not the end of the matter.

JOSEPH LAKEMAN.

Kewanee, Ill.,

July 10, 1870.

Bro. Joseph:

After a five weeks' tour in the north-west part of my district, I am home again, and find my family and the saints well and refreshed in Spirit by the continual efforts of the officers here, together with some wholesome instructions given by Br. Mark H. Forscutt; as he passed through here, which appears to be appreciated by the saints.

I have been very materially assisted lately, both in the matter of settling existing difficulties in the district and in preaching the word, by Br. Archibald M. Wilsey. We continued together till we arrived at West Buffalo, Iowa, where we separated, reluctantly, he on a roving commission, in company with Br. R. Groom, I to visit the church at Wilton. May God prosper their labors.

I had the pleasure while laboring in Iowa, to add two more to the number by baptism, on June 16th, in Cedar River, near the little town of Moscow, on the Rock Island and Pacific R. R.

I found the saints, generally, desiring to honor the law of God, throughout my travels.

On my return, I passed through Mercer county, Ill. Spent Sabbath, July 3d, with the saints on Buffalo Prairie; after which, by the kindness of Br. J. Vernon, I was assisted to reach Oledo, where I took the train to fill an appointment last Tuesday evening in a school house near the residence of Br. Wm. Cadman. After meeting—at the request of the congregation—I gave an appointment for the following evening, but was prevented filling it, by some person or persons setting fire to the school house. It was completely destroyed, together with about sixty dollars worth of books; besides other articles of value belonging to the teacher. They tried to do it on our credit; but it happened very fortunately for us, that several respectable and influential residents of that school dis-

strict, were present; one of them, Cooper by name, saw the only light that had been burning for a half an hour, removed by me and taken out of the school house; after which he closed the door himself, and accompanied us along the road about a quarter of a mile, before parting. He testifies that it was done to prevent us preaching, and he declares that when a new house is built, that it shall be free to us as well as others. The argument of fire is resorted to in order to stop the truth; but in this case we think too late, for while the enemy slept there came some and sowed the good seed; and we have reason to believe in honest hearts. We expect to water the seed soon. That the wrath of man may turn to the glory of God in this instance, is our prayer.

We send our love to all saints to whom we are known in Plano, hoping this may find you all well.

With sentiments of respect and esteem for you and yours, I subscribe myself as ever, your brother and fellow-laborer.

J. S. PATTERSON.

ROCHELLE, Ill.,

July 6, 1870.

Bro. Joseph:

Having a few moments of leisure, I improve it in penning a few lines to you, and if I should not get to the quarterly conference, it will be my report. I left the general conference before I knew what disposition they would make of me, to fulfill a previous engagement which I had made with Br. Silas Rogers to labor in his vicinity some time, as soon as the Lord should open the way. I was directed by the Spirit to go with the brethren to Mission, where I spent a week, profitably to myself, and I did the best I could to make it so to others. I thank the Lord that I know by that Spirit that reveals the truth, that the greatest part of the saints comprising that branch, are striving with all their might to live by every word that proceeds from the mouth of God.

From Mission, I went to Wilmington, in Will county, where I found the saints strong in the Lord; and rejoicing in the truth. The good cause is gaining ground slowly, but surely, in that section. The few that have obeyed the gospel there are devoted saints. They keep their lamps trimmed and lights burning. I spent two weeks in that part of the vineyard, and then went to Ford county, to Br. Rogers', where I labored four Sabbath's, passing the week time in traveling from house to house expounding the Holy Scriptures as the Spirit gave me utterance, and praying with the people in their families. In all my labors I was abundantly blest with the Spirit of the Lord that makes glad the heart, and which alone can advance our cause.

As ever your brother in the Lord,
JOHN LANDERS.

PENSTON GLADSMUIR,

Haddington County, Scotland,

June 8th, 1870.

Bro. Joseph:

I write you for the first time since I joined the Reorganized Church of Jesus Christ of Latter Day Saints. I never was a member of any other denomination; no, not in my life; but I always inclined to Latter Day Saints when I heard them preaching the doctrines of Jesus Christ, at least those that called themselves saints, but now I have found them devils. They taught a plurality of wives. Therefore, this kept me back from them. I knew none of the falsities they taught except that. I thank God that you, brethren, were guided by the Spirit of the Holiest to send Br. Rush to Scotland, also that he was guided to land in the village that I belong to, because he showed clearly to us, by the demonstration of the Spirit, the doctrines of Jesus Christ, in meekness, in simplicity, and in plainness. He has planted and another may water. I say this because I should deem it right that Br. Rush should return home, owing to

his state of health; for his health is entirely broken down.

There are seventeen members in Scotland, some in good and some in indifferent standing, so that he has had to labor hard for his living and preach the gospel also. Some of us have done all in our power to help him, though we have not been one third able to sustain him in the mission. He has been in the west of Scotland these last twelve months, fighting, as I may call it, with all the prejudices there that he could get at, visiting our branch when required. The last visit we had from him was on the 28th, 29th, and 30th of May.

Now, brother in the faith of the gospel of God, I feel to bear my testimony, before closing, that I am thankful to God that I have been shown the truths of the scriptures, for although I could read them well, yet of them my understanding was darkened until it pleased God that I should yield obedience to his laws.

Yours in Christ,

ROBERT FAIRGRIEVE.

AUGUSTA, Eau Claire Co., Wis.,
June 6, 1870.

Bro. Joseph:

After a month's preaching, and the baptizing of seven precious souls at Osseo, and the organizing of the Osseo South Valley Branch, (in connection with Br. J. M. Waite), with Br. Chas. Hovery as presiding elder, Br. John Spaulding as priest, Br. Saml. Whitaker as teacher, and Br. Chas. Oliver as clerk; I left for this place, and after several meetings, I had the pleasure of baptizing two, a Sister Hannah Patterson, sixty-nine years of age, and her step-son, Br. Lysander P., a man of family. They are, as usual, poor, but strong in the faith.

Non-professors procured for me a week's board and lodging at the Augusta House, and a Mr. McGivens opened his saddler's shop for meetings, after our Methodist friends closed their house against me.

I am sorry for being unable to fill all the calls sent to me throughout this section of country, but circumstances prevent me from so doing; but an enterprising, active young elder, will find here a large field open for operation.

After holding three more meetings, I start for Osseo, La Crosse, and perhaps Minnesota, to engage in some harvesting, or any other work which may present itself before meeting my partner in life.

Asking for the prayers of my brethren, I subscribe myself your unworthy servant and brother in Christ.

CHARLES W. LANGE.

"A Mormon preacher gave several sermons in the Methodist chapel, this week. Bigotry and Intolerance regard his innovation with undisguised disgust."—*Augusta, Wis., Herald.*

COUNCIL BLUFFS, Iowa,

June 27, 1870.

Bro. Joseph Smith:

We are holding two-days' meetings in part of the branches; through which means quite a renewed interest is being awakened among the saints in the work of the Lord, showing that there is a large number of good faithful saints who are not afraid to labor both in word and deed for the cause of truth. They look forward for their reward when the harvest is ended and Zion is established, by the gathering of the pure in heart. Quite an interest is felt by those outside of the church in several localities in the district. Some of the elders are trying to fill the calls for preaching. I expect to start next Friday, in company with Br. Caffall, to visit the brethren at Casey, eighty miles east of here, hoping our labors may be the means of convincing some honest souls of the great truths in which we all rejoice. My earnest prayer is that the elders of Israel may not find peace of mind nor rest to their souls, only in the discharge of their duties as elders.

Most respectfully yours,

J. M. PUTNEY

QUARTERLY STATEMENT OF BISHOP'S ACCOUNT

With the Church of Jesus Christ of Latter Day Saints, pursuant to resolution passed at the Annual Session of Conference, held April, 1870.

Church of Jesus Christ in Account with Israel L. Rogers, Bishop of said Church.

Cr.

April 9th, 1870.	By Tithing from Thomas Hougas.....	\$15 00
" " "	" " A. Hicks.....	10 00
" " "	" " Eli Wildermuth.....	75
" 11th, "	" " J—— B——.....	80 00
" " "	" " "Friend".....	10 00
June " "	" " Malvina Heavener.....	10 00
" 30th, "	" " Stephen Wood (gold).....	250 00
" " "	" " T. J. Andrews (gold).....	200 00
		\$575 75

Dr.

April 11th, 1870.	To paid John Landers, in the ministry.....	\$5 00
" " "	" " John H. Lake, " ".....	20 00
July 1st, "	" " W. W. Blair, " ".....	150 00
" " "	" " To the use of the poor.....	3 00
		178 05
	Amount in Bishop's hands.....	\$397 70

Conferences.

LITTLE SIOUX DISTRICT Quarterly Conference, held at the Raglan Branch, Harrison Co., Iowa, June 4, 5, 1870. Br. H. Lytle in the chair, Donald Maule, clerk.

Bros. C. Downs and Geo. Sweet reported the difficulty in the Union Grove Branch settled; Jed. Smith restored to his original standing in the church. The Committee was dismissed and the report accepted.

Br. D. Jones had visited all the branches in Mills and Fremont counties but one.

Br. C. Downs reported his labors.

Br. J. C. Crabb had labored in the Raglan Branch and vicinity.

Bros. Green, B. Lewis, H. Shaw, sen., Barton Parker, Daniel Savage, S. W. Condit, George Sweet, D. M. Gamet, H. Lytle, reported their labors.

Br. H. Halliday reported having organized the Six Mile Grove Branch, Br. Lehi Ellison, pres., Alma Ellison, priest, Jared Scofield, clerk, Samuel Scofield, teacher, Washington Phelps, deacon; 19 members including officers.

BRANCH REPORTS.

Union Grove: membership 50, including 9 elders, 2 priests, 1 teacher, 1 deacon;

Geo. Sweet, pres., Chas. Kemish, clerk.—Report received by the branch May 12th.

Little Sioux: membership 93, including 3 high priests, 2 of the seventy, 8 elders, 2 priests, 1 teacher, 1 deacon; 9 removed, 3 died, 1 cut off. Report accepted May 29th. D. M. Gamet, pres., J. C. Crabb, clerk. Other branches not reported.

On motion, branch reports accepted.

On motion, elders licenses were granted to the following names: Daniel Savage, Roland Cobb, P. L. Stevenson, and G. W. Sellars.

On motion, B. M. Green received license as priest.

Afternoon Session, 3 p. m.—Preaching by Br. G. Sweet; followed by Br. D. Jones.

Sunday morning session: On motion, Br. D. Jones was appointed to Monona Co., in company with Br. J. Thomas. Bros. D. M. Gamet and S. W. Condit to Missouri Valley in the vicinity of Job Rosses'.—Wilson Sellars and Barton Parker, old mission be continued.

11 o'clock a. m.—Preaching by D. M. Gamet; followed by S. W. Condit.

Afternoon session, 1 p. m.—On motion, Br. Thos. Wilkins was ordained an elder. Ordained under the hands of Bros. S. W. Condit and Daniel Savage.

On motion, this conference sustain all

the authorities of the church in righteousness, by our faith and prayers.

Official members present, 5 high priests, 3 seventies, 18 elders, 4 priests, 1 teacher, 1 deacon.

On motion, two days' meetings were appointed as follows: At Belvidere the last Saturday in June. At Raglan first Saturday in August. At Preparation second Saturday in August.

Preaching by J. C. Crabb; followed by Br. H. Lytle.

On motion, this conference adjourn to meet on the last Saturday in August, at Six Mile Grove, near Dow's mill.

LONDON Conference of the Reorganized Church of True Latter Day Saints. Minutes of a Quarterly Conference held June 5, 1870, at the Temperance Hall, Church Street, Islington, England.

Minutes of last conference read and confirmed, with the addition that after the words "J. W. Lewis," "that Elder Henry Theed was appointed to preside over the 1st London Branch."

Elder C. D. Norton then, in a few words, laid the business before the brethren present, and called on the presidents of branches to report their fields of labor.

Elder Bradshaw, the president of the 1st London or Limehouse Branch, said he had baptized two during the quarter; they now numbered 15, including 4 elders, 1 priest. He was sorry to have to say that some in the branch were very slow in their duties, but he hoped by the help of the Lord to stir them up to greater diligence. They had begun out door preaching, and delivering the printed word, and he hoped much good would be done.

Elder Robinson reported the 2d London, or Islington Branch. He was happy to say he could report the members all in good standing. Two had been baptized during the quarter, and two had gone to Canada, which left the number the same as at last quarter, namely, 10, including 2 elders, 1 priest, and 1 deacon. He also had to tell them that he must resign his office as president of that branch, as he was about to emigrate to Canada; and his sincere prayer was that they might prosper in the great work, that they all felt was the church and kingdom of God. He was glad to know that for himself. He urged upon them the necessity of supporting whoever was appointed to preside over the branch.

Moved by Elder Bradshaw and seconded by Elder Barnes that we accept the resig-

nation of Br. Robinson as president of this branch on his emigration to Canada, and at the same time to record their great satisfaction of his conduct in presiding over the branch during the past quarter, and pray the blessing of God to be with him at all times. Carried.

Moved by Br. Robinson, seconded by Elder Barnes that Priest John Owen be ordained an elder of the Church of J. C. of L.D.S., and that afterwards he be appointed to preside over the 2d London or Islington Branch, in the room of Br. Robinson, resigned. Carried.

It was then moved and seconded that we sustain the prophet Joseph as Prophet, Seer and Revelator to the Church of J. C. of L. D. S.; also all the authorities of the church wherever they may be on the whole earth. Carried.

Addresses were given by Elders Bradshaw, Robinson, Barnes, and the closing remarks by Elder C. D. Norton, the President of the Conference.

The conference adjourned to September 4, 1870. C. D. NORTON, *Pres. and Clerk.*

MERTHYR TYDVIL District Conference, held in the White Lion, Long Room, Merthyr Tydvil, South Wales, Glamorganshire. John Seville, pres.; Evan Morgan, clerk.

BRANCH REPORTS.

Merthyr Tydvil: In better standing and feeling than when last reported. T. Morgan, pres.

Aberdare: The saints in this branch are in first rate order, with the exception of one priest who, by the unanimous voice of the branch, was cut off for his persistent belief in a plurality of wives and Adam worship. D. Griffiths, pres.

New Tredegar: Is in better standing than ever, and prospects very bright for the future. E. Morgan, pres.

Beaufort: Is in good standing, and the few that were there were desirous of doing right. J. Bishop, pres.

Llanvabon: Is in rather a backward condition, but hoped to see improvement very soon. T. Williams, pres.

Elder T. Seville then addressed the saints on the necessity of humility and obedience to the laws of God, for there could be no salvation without it.

Resolved, That Elder Lewis Williams be released from being a traveling elder in the Merthyr District.

That Elder T. Watkins be also released from being a travelling elder, from the same.

2½ p. m.—Meeting opened for the saints to bear their testimony, which was duly appreciated by the saints; and as there were several strangers present who had come to hear the gospel, the remainder part was then taken up by Elder John Seville.

Resolved, That Br. T. Morgan be President of the Merthyr Tydvil District Conference for the next three months; Br. E. Morgan to act as clerk.

That Elder John Morgan be suspended from his office as elder in the Church of Jesus Christ for drunkenness and other misdemeanors, disgraceful to a servant of God.

That Br. Jacob Jones be suspended for similar offences.

That the District President, Thomas Morgan, be empowered to call on two or three of the district elders to hold camp meetings, when circumstances permit.

Preaching in the evening by Br. D. Griffiths, on the first principles; and also Elder T. Bishop on the fall of man.

Adjourned until the fourth Sunday in August, 1870.

NORTH KANSAS District Conference convened in the Wolf River Branch, June 4, 1870. Davis H. Bays, pres.; Chas. Herzing, clerk.

Officials present: 13 elders, 3 priests, 2 teachers.

BRANCH REPORTS.

Atchison: 32 members, 5 elders, 1 priest, 1 teacher. David Williams, pres.; George Thomas, clerk.

Wolf River: 20 members, 6 elders, 1 teacher; 1 died since last report. Wm. Gurwell, pres. and clerk.

Tarkeo: 11 members, 2 elders, 3 priests, 1 teacher; 1 died since last report. Walter Brownlee pres. and clerk.

Elders Williams, Thomas, Stewpert, and Munns of Atchison, Benjamin Breckenbury and John Breckenbury of White Cloud, Gurwell of Wolf River, and Brownlee of Tarkeo, reported.

Appointments.—Bros. Williams, Thomas, and others, labor in Atchison and vicinity. B. Breckenbury, John Breckenbury, in White Cloud. Gurwell and Brownlee in their respective branches.

Resolved, That the minutes of the North Kansas District Conference of Sept. 4, 1869, as regards the support of the ministry, be amended to read "so far as our circumstances will permit."

That the branches be requested to do

what they can toward supporting the ministry.

That Br. James Carrol be requested to labor in this district.

That we sustain all the general authorities in righteousness; also Br. Davis H. Bays as President of this District.

Preaching on Sunday, June 5, by Elder D. H. Bays, followed by Elders Williams and Thomas. Seven children blessed.

Adjourned to meet at Atchison, first Saturday and Sunday in September, at 2 p. m.

Poetry.

I DO NOT LIKE TO HEAR HIM PRAY.

I do not like to hear him pray,
Who loans for twenty-five per cent,
For that I think the borrower may
Be pressed to pay for food and rent;
And in that book which all should heed,
Which says we after shall be blessed,
As sure as I have eyes to read,
It does not say "take interest."

I do not like to hear him pray
On bended knees, about an hour,
For grace to spend aright the day,
Who, knows his neighbor has no flour.
I'd rather see him go to mill,
And buy his luckless brother bread;
And see his children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray,
"Let blessing on the widow be!"
Who never seeks her home to say,
"If want o'ertake you, come to me."
I hate that prayer, so loud and long,
That's uttered for the "orphans' weal,"
By him who sees him crushed by wrong,
And only with the lips doth feel.

I do not like to hear him pray,
With face as long as any rail;
Who never means his debts to pay,
Because he can't be put in jail;
For caution asks the written bond,
But friendship trusts the word alone;
And he's a knave where'er he's found,
That never comes the debt to own.

I do not like to hear her pray,
With jeweled ears and silken dress,
Whose washer-woman toils all day,
And then is asked to "work for less."
Such pious shavers I despise,
With folded hands and air demure,
They lift to Heaven their "angel" eyes,
Then steal the earnings of the poor.

I do not like such soulless prayers;
If wrong, I hope to be forgiven;
No angel's wing them upward bears—
They're lost a million miles from Heaven.
I do not like long prayers to hear,
And, studied, from the lips depart;
Our Father lends a willing ear—
Let words be few—he hears the heart.

Selections.

Papal Infallibility.

[From the North German Correspondent.]

In the twelfth century a work was produced by the celebrated philosopher and theologian, Abelard, on the contradictions and discrepancies that may be found in the writings of the fathers of the Church. Supposing this eminent scholar were still alive, what would he say about the impending resolution of the Œcumenical Council, by which the personal infallibility of the Pope is to be solemnly proclaimed? We need not search long for an answer to this question. With the honest and uncompromising boldness for which he was distinguished, Abelard would most probably have declared: "If the Papacy be now pronounced infallible, all the predecessors of Pius IX. must have been so too. But in the face of history who can maintain such a proposition, unless he has made the *credo quia absurdum* the great maxim of his life?" And then we can easily imagine the learned monk, with a causticity which we cannot imitate, adduce in support of his position such historical details as those we here subjoin:

Pope Julius I. embraced the views of Athanasius regarding the Father and Son, but these same opinions were condemned by his successor Liberius. Innocent I. anathematized Pelagius and all his followers as heretics; while Zosimus, who succeeded, recognized him as orthodox, but subsequently altered his views at the command of the Emperor Theodosius. The infallible Vicar of Christ Hormisdas, declared it to be an abominable belief that one of the three persons of the Trinity had been crucified; while John II. and Agapetus, his successors, both pronounced this decision to be impious and absurd.

Leo the Great considered the use of bread and wine in the Holy Eucharist as a "divine command and an apostolical institution,"—confirming in this respect the judgment of Julius I,—and wished to excommunicate every one who "demanded the body of Christ without drinking his blood." Pope Gelasius, in 495, likewise declared all those to be heretics who refrained from the cup in the holy communion. Now, if these three Popes were infallible, how did it happen that in the twelfth century the chalice was withdrawn from the laity, who had to be satisfied with the

bread alone, and an anathema was hurled against those who desired to retain the practice of communicating under both forms?

Pope Virgilius, in accordance with the Council of Chalcedon, accepted as orthodox the writings of three fathers of the Church. The Emperor Justinian, however, maintained that these books contained heretical doctrines; and the infallible Virgilius hereupon accepted the imperial decision. After some time the Pope returned to his former views, and the fathers who had been proclaimed heterodox were rehabilitated and restored to their places among the orthodox writers. Justinian, enraged at this conduct, threatened the Pope with deposition, and the infallibility of Rome again yielded to the menaces of Byzantium, the result being that the books in question were after all definitely condemned as heretical productions.

John XXII. established the doctrine that the Holy Virgin, the Apostles, and the saints were not to be partakers of the joys of Paradise, nor to be admitted into the presence of God before the day of judgment. As this new dogma, however, was likely to deprive the clergy of a rich source of profit in the supposed intercession of Mary and the saints, John revoked the bull in which it had been announced, and tacitly admitted his error.

Pope Urban VII. (1642) strictly forbade the use of snuff in churches, and Innocent XII. threatened obstinate misdemeanants with his anathema; but Benedict XII., who himself always carried a snuff-box in his pocket, revoked the interdiction, and permitted the faithful to refresh themselves with a pinch during the hours of divine service.

Many more curious and interesting historical questions, connected with Papal infallibility, might be raised, such as: Is it admitted that Leo X. was infallible when, declining to have Luther burnt as a heretic, he observed; "I think Brother Martin has a capital head; all this comes from the envy of the monks;" or when, on another occasion, he jocularly remark to Cardinal Bembo: "Really, it must be acknowledged that this fable of the Gospel has done us good service?" Was Clement VII. infallible, who declared himself in favor of the irresistibility of divine grace, as inculcated by St. Augustine; or Urban VIII., who entered the lists against this doctrine? Innocent X., who wished to see the same dogma accepted anew by the Church, or Clement XI., by whom it was

again unconditionally rejected?

Are we perhaps to assume that it is a characteristic of infallibility to decide successfully for and against? Can this be the solution of the problem, the foundation-stone of this Papal mystery? In that case the Jesuits, whom we see zealously endeavoring to negotiate this latest ultramontane draft on human credulity, are laboring in their own cause, for after Pius V. had eulogized the Society of Jesus as a pillar of the Church and conferred on the order great and exceptional privileges, Clement XIV. decreed that as the Jesuits were corrupting the world and preparing the Church's ruin, he had resolved to abolish the order forever. To Pius IX. belongs the merit of restoring them to their lost position of guard of honor and favorite ecclesiastical corps of the Papacy; and in this character they are now perhaps more powerful and influential than even in the time of Loyola and his immediate successors.

Miscellaneous.

Semi-Annual Conference.

We, the Committee appointed on Conference ground, report as follows:

After examining the grounds in the vicinity of Council Bluffs, have decided to hold the Semi-Annual Conference (Sept. 15th) at Mr. Parks' Mill, three miles east of Council Bluffs, on the Musquito Creek, where it was held two years ago. We request that this be a standing advertisement in the *Herald*, up to the time of Conference; and also that it be published as soon as possible.

By order of Committee.

Notice to High Priests' Quorum.

Brethren:—Pursuant to a resolution of the Quorum at last General Conference, every High Priest who has not obtained a license of the new series is requested to write to the Secretary at once, forward their old license and obtain a new one.—No name will be entered upon the new record, but those thus licensed. Brethren, ours must be a quorum of living, active men. High Priests should not be supernumeraries; but workers. Presidents of

Missions, Districts and Branches, are requested to report the name of every faithful High Priest, and notify us of any official action taken against any member of the quorum. The quorum desires to know the condition of every member.

When practicable the old license should be accompanied by a certificate signed by the President of the Branch or District, or if the High Priest be President of either Branch or District, or both, as is sometimes the case, the certificate should be signed by the Clerk of the District or Branch.

This certificate should state whether the High Priest is in good standing; for it is the intention of the High Priests' Quorum not to license any man unworthy to represent the Church of Christ, if they can possibly avoid it.

ISAAC SHEEN, PRES.

MARK H. FORSCUTT, Sec'y.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between

July 1 to July 19, 1870.

In all cases, the amount preceding the name is the amount received at one time for *all purposes*. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be *greater* than the present whole No. of the HERALD, the difference shows the number paid for *in advance*; if *less* than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

\$5 each—H R David 227, A W Moffitt, S M Hurd, S Butler.

\$3 each—J Bamber 228, J W Matthews, E Hart 229, G Corless, W W Squires 230, S Rinker 228, J M Newman 232.

\$1.50 each—J Hunter 216, P Hall 217, P Peterson 216, M Stubbart 216, M H Bond 216, C Perry 216, J L Avondet, T Revell 216, S Walker 214, A Loihead 216, T F Chapplelow 217.

50c each—M C Hayward, M Madison, M Galley 212, J A Luce, E Stafford, L Ballantyne, J Morrill, J F Tousley, Miss Rarick.

Various sums—60c D Fisher; \$2 R L Ware 216; \$4 E Barr 234; 75c W Fisher

210; \$1 S Burguoiné; 75c J F Patten 210; 35c W A Towle, \$2 P Tremblay 215, \$1 G Hicklin; \$3,50 S Olson 225; \$4,60 W Long 228; \$1 H Schofield; 35c J A Ferguson; \$10 J Lakeman; \$1,75 W Lane 210; \$2,55 S. Butler 216; \$1 W Anderson (Montrose); \$1,40 D M Gamet; \$1 W D Tuller 213; \$7 P Howard 230; 25c D Calhoun; \$1 H Tyler; 75c J Griffith; 30c J Longfield 198; 80c B F Durfee; \$2 E A Newberry 216.

From agents—(\$4,50) per J Currie; \$3 J Currie 215, \$1,50 H Hanson 216—(\$3,20) per D H Bays; 20c D H Bays, 50c D Searls, \$1 W Gurwell 212, \$1,50 M J Towne 216—(\$1) per S J Ballantyne; 50c S J Ballantyne, 50c A Newberry—(\$14,50) per J Gilbert 6 to 216—(\$41,50) per H J Hudson, \$10,50 H J Hudson, \$1,50 M Welch 216, \$1,50 J Harbottle 216, \$1,50 W Lewis 216, \$1,50 P Murie 216, \$1,50 S J Marmoy 216, \$2 C Thrush 224, \$1,50 A Chapin 220, \$20 "Uncle Jethro" for Hope premiums—(\$16) per J Dutton; \$10 C Bird, \$3 B F Bird 228, \$3 D Eccles 228—(\$3) per M Jamieson, for S M Reeve—(\$3,50) per M E Cademy; 50c M E Cademy, \$3 M Horseman—(\$7,50) per G A Blakeslee—(\$6,50) per E E Binstead; 50c E E Binstead, \$3 G Todd 228, \$3 J Steel 228—(\$3,50) per J Pett; \$2 J Pett 225, \$1,50 R Farmer 216—(\$50) per J Hawkins; \$30 D K Winter 20 to 216, \$20 E Penrod—(\$1) per G W Briggs; 50c G W Briggs, 50c W C Anderson—(\$10,25) per E Banta 228—(\$3,50) per N Dutton; \$1,50 N Dutton, \$2 E Jenks 216—(\$6) per J Foreman; \$1,75 J Foreman, \$1,50 P H Rensimar 216, \$2 S Brand 216, 50c J Broadbent 208, 25c C Slade—(\$8) per S Rowley; \$1,50 M Houghton 224, \$1,50 R Rowley 220, \$1,50 J Houghton 224, \$1,75 N A Houghton 216, \$1,50 S A Gibbs 216, 25c S Rowley—(\$2,50) per T Ames; \$1 T Ames, \$1,50 W Harvey 216—(\$1,50) per H J Hudson, for C Wake 216—(\$2) per W France; 50c W France, \$1,50 T Whitehouse 216—(\$2,60) per T E Loyd; \$2 J Loyd 216, 50c J Miller, 10c T E Loyd—(\$4) per C Danielson; \$3,50 C Danielson 228, 50c O Thomasson—(\$5) per G H Hilliard; \$4,50 G H Hilliard, 50c E Marshall—(\$1,50) per J Foreman for M Twells—(\$10) per B B Anderson; \$7 B B Anderson 237, \$3 H Way 228—(\$20) per E Rowland; \$1,50 E Rowland 220, \$1,50 D Llewellyn 216, \$1,50 J Burnett 216, \$1,50 T Rees 216, \$1,50 J Turner 216, \$1,50 D Jones 216, \$1,50 J Watkins 216, \$1,50 C Giles 216, \$1,50 C Walters 216, \$1,50

C Frazier 216, \$1,50 I Bath 216, \$1,50 J Thomas 216, \$1,50 W Riley 216, 50c R Firland—(50c) per J Doan for S Strickland—(\$6) per S S Wileox; \$5 Fremont Branch, 50c N Taylor, 50c C Jaques—(\$6) per S F Walker; \$3 S F Walker 230, 50c L Falconer, 50c W Smiley, 50c C Shields, 50c J Jett, 50c W Carsley, 50c S Banta—(\$9) per H Halliday; \$3 T Chapman 228, \$1,50 S R Shackleton 216, \$1 W Handy 216, 50c E G Dykes, 50c J Chapman, 50c E Halliday, 50c J C Leland, 50c J Leytham, 50c T Leytham—(50c) per T Dobson for P Spence—(\$12) per N H Ditterline 8 to 216—(\$1) per I Cramer; 50c I Cramer 216, 50c A W Bronson 207—(50c) per J R Rudd for H B Earnest—(\$5) per E Hulmes—(\$10) per G Hicklin—(\$12,50) per J Wilson 7 to 216—(\$2) per O Smith; \$1,50 O Smith 220, 50c E Newell—(\$3,50) per J Currie for Sr Williams 228—(\$1,50) per H Halliday for D Chambers 216—(\$3) per W A Litz; \$1,50 F Litz 216, \$1,50 A Creal 216—(\$3,35) per W Anderson, Montrose; \$1,50 W Anderson 216, \$1,85 C Brown—(\$5) per S E F Kelly; \$3,50 S E F Kelley 248, 50c J L Kelley, 50c S King, 50c A Kemp—(\$47,10) per W Anderson, St Louis; for 46 to 216—(\$1) per R M Elvin for P Tempest 212—(\$10,50) per A H Haws 7 to 219—(\$20) per E C Brand—(\$12,75) per M H Forcutt for T Hougus—(60c) per J R Lambert for J A Luce—(\$5) per J M Putney for others.

DIED.

At Swan Creek, Mich., June 7, 1870, Elder NATHANIEL FINCH, aged 63 years.

"Blessed are the dead that die in the Lord."

Of dropsy of the heart, at his residence near Nine Eagles, Decatur Co., Iowa, on the 16th day of May, 1870, Br. ELI STEEL, aged 45 years, 7 months and 17 days.

At Six Mile Grove, Harrison Co., Iowa, after a long and painful illness, Sr. EMILY BEEBE, fell asleep in Jesus on the 16th of March, 1870. Aged 54 years, 6 months and 13 days.

She was born in 1815, in the Town of Livona, Livingston Co., New York. She died in full hope of coming forth in the morning of the first resurrection.

At Dayton, Nevada, April 14, 1870, Sr. JANE JONES, wife of Benjamin T. Jones, aged 63 years.

Born in Aberdare, Wales, where she was baptized in 1844, and was baptized into the Reorganized church in 1863. On her death bed she gave unmistakable evidence to her husband, children and friends, of the truth and power of the gospel to save in the last and trying hour.

THE TRUE
LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov.* 29: 2.

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., AUGUST 15, 1870.

No. 16.

I WOULD NOT BE FORGOTTEN.

I have had an affection of the lungs for over two weeks, which interferes with the discharge of my duties; in consequence of which, I felt more indisposed this morning than usual and retired to seek for rest. I took with me "Bayard Taylor's Encyclopedia of Modern Travel." I read until wearied nature sunk to repose; but my mind was active, and thoughts of life and death came over me. Among others, the bitterness of oblivion, or the thought of being forgotten. I fancied that I saw our beloved President, or wrote to him, (at least he was connected with my thoughts). I can hardly assure myself whether I was with him or writing to him, but this I know, that by some means I was expressing my thoughts to him, telling him that I would not be forgotten. I heard, as I thought, the fitful gusts of wind and rain beating against the house; and in this mood determined to get up and write a letter. About this time, father Hutchins came up stairs and the sound of his footsteps awoke me. I arose, and here are my waking thoughts; the counter-part of my sleeping ones.

The thought of sinking into utter forgetfulness would be sad and gloomy indeed—that the time would ever come when my mind should cease to retain a single trace of life, the thrilling joys or the deadening sorrows of the same—(for I think I would like to remember every thing—but my own evils, and those I want eternally buried). The loving words, the gladdening sights, the cheering sounds, the beautiful forms, the generous souls, the loving hearts that have cheered and blessed me—dried my tears, soothed my sorrows, smiled upon my drooping soul when all beside has frowned—I say the thought of sinking into utter forgetfulness of these would fill my soul with gloom and darkness. To think that I must be eternally forgotten—swept from memory's page as though I had never been, would be more than I could endure. The thought would be a hell. The question is brought home to my mind; how would I be remembered? Would I be remembered in historic lore as one of the mighty minds that had revolutionized the world—demolished kingdoms, and established empires; whose deeds of fame were written in blood and sealed with the tears of widows and orphans? Not there!

Would I be remembered in towering monuments, gigantic pyramids, and lofty obelisks, built to my honor by the sweat and groans of slaves, and cemented with the blood of the conquered, goaded on by the tyrant's lash wielded by my right hand? Not there!

Would I have my memory written in volumes of fiction and falsehood; written to feed the vitiated tastes and appetites of a depraved world? Not there!

Should it be recorded in volumes of human wisdom and learning? As well might it be written on the sand!

Should it be written in works of deception, hypocrisy and ambition, such as is manifested by those who have sought and yet are seeking to stand in the place of God's chosen one—to lord it over the heritage of God and feed themselves fat upon the flock, and clothe themselves with its fleece, regardless of the cries of the oppressed entangled in their chains? Rather let the shades of oblivion close over me forever!

Reader, I will tell you where I would have my name written and my memory engraved. In the hearts of those who gave me birth, watched my helpless infancy, trained my budding mind and loved me with a parent's love. In the minds of those who called me brother, and blest me with their loving smiles and kindly deeds. In the unfathomed depths of that loving heart that God has given to be my companion, a mother to my tender babes, a true and faithful loving wife to me. In the hearts of my children, dear to me as life. In the hearts of the Lord's little ones—the fatherless and the widow—the poor and the outcast—the down-trodden and the homeless. In the hearts of the wayward wanderers whom I am sent to call back into the fold of God. In the hearts of the true saints of God, and in those of my fellow laborers in the holy cause; and last, but not least, in the Lamb's book of life. There would I

have my name recorded. There would I have my memory engraved. There, when pyramids shall have crumbled to dust, monuments shall have mouldered away, and kingdoms sunk to rise no more; when works of fiction and of art, with their authors shall have vanished from the annals of time, my name and memory will eternally endure.

How shall I obtain my fervent desire? By honoring those who gave me birth, following their pious counsels, adhering to their advice, and cherishing and nourishing them in their old age. Loving my brothers and sisters, seeking their happiness before my own. Cherishing, treasuring, loving, in sunshine and in storm, in adversity and in prosperity, in fading beauty as well as in its enrapturing wealth; in care and sorrows as well as in the height of joy and pleasure, in and under every circumstance, fulfilling my marriage vow to her who has given me her wealth of love and beauty, truth and honor as my companion through this checkered life. Watching with a father's careful eye the budding minds of our darling babes, carefully guiding their tender feet in virtue's holy path, obtaining for them every comfort within my honest reach, instructing them kindly but plainly in their duties towards each other and towards all mankind, and their Father, God; in fine, being to them a father indeed. By pleading the cause of the fatherless and the widow, sheltering the homeless, feeding the hungry, gladdening the heart of the disconsolate, being a friend to the friendless, caring for the *little ones* of the Lord's household. Declaring in plainness the gospel plan to all the ends of the earth, if sent—seeking to restore the wanderer to the sheepfold, reclaiming the erring and leading them to the tree of life, even though I may be called upon to sacrifice many earthly comforts in so doing. Living as a consistent member of the household of faith. Loving my brethren and sisters,

preferring them in all things before myself, doing good even to those who misunderstanding my motives may be led to oppose me; or, who, being jealous of my success, seek to destroy my influence and blast my reputation; yes, I must love and bless even these.— Finally, by “loving God with all my heart, mind and strength and loving my neighbor as myself.” If I do this, I shall keep all the commandments of God, and my name and memory will be cherished with the most tender, loving, affectionate and faithful remembrance, and will never be obliterated from their hearts; and more than this, it will be engraven in characters of living light in the Lamb’s book of life.

What is earthly fame? What are all the honors of the world? What all the monuments of human greatness? They are a bubble—an empty nothing—a vain illusion, that has forever passed away. But the “memory of the just is blessed” and abideth in honor forever.

Reader, would you love to have your memory cherished and your name to endure beyond the bounds of time? Would you like it to swell the glorious list of the honorable, the true, the pure, the just, the noble and faithful of all ages—to be enrolled in the record of the Lamb? Are you parents? write your names in your children’s hearts by works of duty, love and truth. God holds you responsible. Are you a child? be obedient to your parents; love, honor and cherish them. Love your brothers and sisters. Are you a husband, or a wife? be true to your marriage vow, come weal or woe. Seek the happiness of your companion before your own. Are you a member of Christ’s church? be consistent with your profession; avoid envyings, tattlings and all evil. Let your hearts be filled with love and good will to all men. Are you called to bear a part in the ministry of God? act well your part, and be content where God has

placed you. As you would that others should do to you, go and do likewise; and know that if you do this, your name and memory shall never be forgotten. HOPEFUL.

LEAVES FROM THE DIARY OF A TRAVELING ELDER.

After several weary weeks of travel, preaching the word, in which I had but moderate success in adding to our numbers; and having had a more than common amount of crosses and rebuffs to encounter while absent, some of them coming from quarters least expected, I arrived home with mingled feelings of hope and fear; hoping to find all well, but fearing, from past experience, that I would find it otherwise. How cheering it was to me, to find my wife who had been sickly for over two years, much improved in her health; and, although I felt somewhat downcast by past experiences, I felt my heart drawn out in gratitude to God for this blessing, and I rejoiced exceedingly.

My joy was of short duration, for when I rather reluctantly enquired if her temporal wants had been cared for, according to promise, in my absence, my only answer was a flood of tears. Slowly, and at broken intervals, the story of cold neglect, that I so dreaded yet so desired to know, was told. Not only so, but her manner of dressing had been harshly criticised, and it had been pronounced a piece of presumption for her to wear upon her bonnet a piece of ribbon, given to her by a sister from a distance as a token of respect.

I could bear no more. The struggle that passed in my bosom at that time, no man may know. The magnitude of the work, and the scarcity of laborers in the vineyard; the present wants of my family, together with the cold treatment they had received, and the gloomy prospect for the future, all presented

themselves before me; and I groaned in spirit, and said, "surely God can require no more of me under the circumstances." Turning to my wife, I said, "we will have no more of this. I have spent nearly three years of my time in the ministry, and I do not begrudge it; but I cannot stand this. I give it up, and go to work for the support of my family."

I shall never forget the change that crossed my wife's countenance when these words escaped my lips; for in this our hour of trial it revealed to me the fact that the truth had taken deep root in her heart; and the love of the truth so triumphed that she could not let me give up my labors in the ministry. Although the only words that passed her lips were, "No, try it again," they revealed a volume to me, and relieved me from a spirit of bondage that had taken hold of me as soon as I made the resolve to quit the field, for that Spirit that had made me bold for Christ was grieved, and I felt myself fast becoming a coward. When these cheering words fell from her lips my hasty resolve was gone, and I felt myself again. We mingled our tears of joy and sorrow together; and again we felt the peace the gospel brings.

We began to hope that we had passed the fiery ordeal, and that, for the present at least, our feelings would be spared a further trial. A circumstance transpired, however, that proved we had not yet drunk from the cup the bitter dregs. Two sisters, whom I shall designate as Sister C. and Sister N., hearing that I had arrived home, and remembering that they had not visited my family in my absence, conceived it to be their duty to call and give me a welcome home and hear the news. They came to the door, and being invited in, took seats and chatted freely for awhile. After staying with them long enough to give them a brief account of my travels and labors, and hearing of all their trials, and faith, and patience in

my absence, I stepped into an adjoining room, leaving them in company with my wife, intending to answer some letters that had come in my absence. The partition between the two rooms was very thin, and the door being open, I could easily hear what passed. The conversation opened by

Sister C.—"Well, Sister S——, you ought to be thankful that your husband has returned safe home, and that his labors have not been altogether in vain in his absence. By the by, have you heard that they have ordained my husband an elder? I almost wish they had not done it; for I fear they will want him to go out preaching, and I made up my mind long ago that he shall not."

Sister N.—"Yes, and so have I. They have ordained my husband to the lesser priesthood, and they have him away from home all the time evenings and Sundays. What with branch meetings, and visiting the saints' houses, they keep him pretty well employed, and rather more than I like; but I shall take good care he never leaves home to be away over night on a mission."

Sr. C.—"Yes, and that is exactly my determination. I don't see how you stand it, Sr. S——. For my part, I believe I would almost leave the church before I would stand it."

Sr. S.—"You surprise me sisters. Suppose all the elders' wives felt just as you do; how would the gospel be preached; and when would the kingdom of God become a great mountain and fill the whole earth? There must be some to make the necessary sacrifice."

Sr. C.—"Of course, we know some must carry the gospel to the nations; but I think it is the duty of the 'twelve' and the 'seventy;' and you know your husband and mine are only elders. I don't understand that they have any business going out preaching and leave their families. Let them go who have

a right to; for my part my mind is made up."

Sr. N.—"And mine too."

Sr. S.—"This is rather poor encouragement for me. My husband has been in the field now for nearly three years, most of the time from home, and I have been sick a great part of the time. Before he started out preaching, we had every thing comfortable around us; but of late, we have seen some tight times, and I have almost felt discouraged; and I had hoped for words of comfort, at least from sisters in the faith. As regards the twelve, and others, many of them are in the field; those who are not, are detained at home because of the wants of their families, the Bishop not having any funds to advance for their support. Again, you say that you think elders have no business to go out preaching. Will you please to say what you think their duties to be?"

Sr. C.—(Rising to her feet and opening the door,) "Well, I don't know that I can tell, exactly, all the duties of the elders; but one I very distinctly remember, and that is, they shall provide for their family. This I intend my husband shall do. I feel very sorry for you Sister S——. We know it is not now with you as it used to be; but we think you very foolish to stand it. We will bid you good bye for the present, hoping to see you at meeting this evening."

Sr. N.—"Yes, we do think you very foolish indeed to put up with it; but we think you will see matters differently soon. For my part, my mind is made up. Good bye."

I shall not attempt to describe what followed this interview. When we ventured to give utterance to our feelings, I again urged my wife to consent that I should go to work; but she nobly refused, saying that God would yet open the way for me to continue in the field, and it has been so thus far.

That evening, I attended prayer

meeting; and heard those two sisters bear testimony to the truth of the Latter Day Work, and express their determination to do *all that was in their power* to advance the cause of God.

STORMY PETREL.

[The following article was received some months since, and accepted, and would have been published then, had it not been filed away, by mistake, among manuscripts designed for a second reading, before being definitely accepted or rejected. The writer will please excuse the mistake.]

—Ed.

THE TWO GRAND COUNCILS.

What will be the result of the concentration of Cardinals, Bishops, Patriarchs and Priests in the Great Assembly at Rome. Will it put a stop to the scientific heresies that have been gradually undermining the authority of its dominant power, whose aim is to bring all christendom under its control once again. This great conclave of clerical dignity possesses wealth and power. Is this the great and mighty kingdom, the militant Zion? Is the law to go forth from Rome, and the word of the Lord from Jerusalem? There are some who claim that this is to be issued forth to the world in the eventful year of 1870.

Let us now glance at another council to be held in America, for the establishing of Zion. There is no pompous display, no costly mitre, nor is the assembly dressed out in ecclesiastical attire; but there the plowman and artizan endued with the Spirit from on high, are met to take into consideration the means of establishing Zion.

How opposite are the two councils, the one like the Jews of old, the other like the poor fishermen of Galilee. The first has wealth, power and numbers to carry out its grand scheme; the

second has neither, but, an earnest desire to do good. Although tradition favors the first as it did the Jews, the second is guided by revelation made known forty years ago, and with the law and the prophets since the world began.

For forty years have God's people been the hiss and bye-word of this generation, and like Israel in the wilderness, they have had their struggles, their waywardness, their backsliding and rebellion against the law of God. They have gone astray from the law and testimony; but there are a few who are returning to raise again the banner of Zion.

The history of the Catholic Church from the time of Constantine to Pope Pius IX., has been full of corruption, trying to deck out the church with paints, and baubles and statuary, and all that wealth can command. It holds its members as the Jews were held, by the outward symbols and genealogies; teaching that they are the legal successors of the apostles; the only true church, and will universalize their power.

The one is great through tradition and power, the other is little from the lowliness of the class from which it springs. But things are changing; the little will become great, and the great will be brought low.

The little one is represented as a stone cut out of the mountain without hands, breaking in pieces the kingdoms of the earth.

It is now near six thousand years ago, since man was given a being, and placed in the earthly paradise that was to be his inheritance and his abode forever; but that inheritance was forfeited, and man was driven from paradise till the time should come that he would be restored, and the curse be taken from the earth, when it should yield its increase with less labor.—Eighteen hundred and forty years since, the laws of the kingdom of God

were given by Christ, the Son of God, for the guidance of the children of the kingdom.

It is four thousand years nearly, since the promise was given to Abraham of the great kingdom that should spring from his loins as the great father of the Israelitish nation, through which all nations of the earth were to be blessed. To the Israelites as a nation, was the revealed will of God made known, through prophets and through Christ their Redeemer and King. Although they rejected him and put him to a cruel death, yet he is still to come as the Messiah. Prior to his second coming, a people have to be prepared for that great event, to be called the Latter Day Israel; and now we come to the organization of that kingdom once again, and as that kingdom is to be organized on the earth, it will partake of the characteristic of Israel of old; adhering to the law and the prophets with the revelations of Christ and the apostles, whom, as prophesied by Moses, they shall hear in all things. Here then is presented two things; the law and the prophets.

The law applies to the temporal organization of Israel, as much in the latter times as of old, and the prophets to the houses of Israel throughout time to Christ's second coming.

The gospel of the kingdom as it was given by Christ and preached by the apostles, is to gather into one fold or kingdom. Here we have the blending of the temporal and spiritual organizations under one government—the government of God.

Under the law we have the organization of Israel in relation to land and inheritances, to substance and possession; to the princes of Israel, the judges and administrators, to their organization in tens, fifties, hundreds and thousands, all to be brought into the kingdom through the ordinances of the gospel. To the first belongs the temporal administration; to the second

the administration of the ordinances of the gospel; and through the preaching of this gospel of the kingdom is to be brought about the redemption of latter-day Israel, out of every nation, tongue, and people, who are willing to do the will of God on earth, as it is done in heaven.

The one is to grow up great and mighty and fill the earth, and to break in pieces the nations of the earth; the other to be utterly overthrown.

How shall I write of a people poor and despised, looked on with contempt by the proud teachers of the day? How shall they become atoms combined together as a stone increasing in size till it fills the whole earth? Shall I say that in 1830, a prophet was raised in America to proclaim to the nations of the earth that God had revealed to him the gospel of the kingdom, and that he now, as prophets were anciently, was rejected, despised and slain, and his people dispersed?

Those who did hold together utterly rejected the covenants and commandments given to them, till the time came for his son to take his place, and him they also reject; but yet, the poor and the honest will come out from among them. He who is to lead them is from the loins of the first prophet, and is to be a man like unto Moses, in the latter times.

We must glance at the place whence this organization was to come. It is to commence in the wilderness; its locality, the utmost bounds of the everlasting hills, as this was promised on the head of Joseph, who is represented like unto an unicorn; he is to push them together.

There will be a prince of the people; and as such he will lead and guide them, being of them and elected by them. As Joseph did in Egypt, so this descendant will do in the latter times. He was exiled by his brethren, and so is the latter day Joseph. He was in power in Egypt, he like him

will have power in the state. The commencement of this power will be the organization of companies, whose object is the gathering together of God's people, whose aim is to be just that they may all equally be partakers of the bounties of Providence, to give succor to the distressed, and to deliver the oppressed from bondage. The first companies will be like graneries for gathering the wheat in store, to supply future wants.

Every cent put into this store must be treasured up for the depositor, and so just will this prince of the people be, that those that want to withdraw what they put into this treasury can have it out again; but no usury, as usury is condemned in the kingdom of God. No man can have usury on this investment; all the increase must go to the extending of the means of improvement and possession of those that are share-holders in this great store, and whatever land is bought by this company, and portioned off to the shareholder, he shall not sell the land only to a share-holder, only at the price that he has given for it; for this is the greatest curse that the nation groans under, creating poverty and misery in every state; he shall only sell his improvements which he shall have done himself, or paid for.

The prince of the people will have to procure all the vast improvements in machinery that will be of use to the colony, and for this end he will have to establish a school of engineers. He must be a just man, not in the sense of the law of the state, but in equity to the whole of community, as intended by the law and the prophets, not for individual aggrandizement at the expense of the many, but for the elevation of the lowly from dependence from those that hold lands and machinery to work them or starve, as their interest may dictate. Oh! the fickleness of the law of supply and demand. Under the patriarchal system, those dogmas sink

into oblivion; for they laid up in store the whole.

If I were to suppose that Adam was come to set in order this kingdom, and to bring with him the noble and just men of all ages to prepare for the setting up of this kingdom, he might select a Solomon or a Daniel to be the director of this great enterprise—for it is both great and difficult.

See his god-like form as he stands up amidst the thousands and thousands of beings that have lived and died on the earth, who have endured pain and suffering, who have been wronged and oppressed on earth; some of them martyred for the truth and righteousness that they wished, nay longed to see established on the earth, that the will of God might be done on earth as it is in heaven. They passed from this stage of action, and entered into a more exalted sphere, into the great church triumphant, and are coming again to set in order the church militant, that it may triumph on earth. O what a glorious time! Zion will shout aloud for joy! Let us suppose him to be addressing his children!

“My Dear Children, The time is now come when ye are to be gathered together into one kingdom, and to become one in substance as well as in faith. For six thousand years, the possession of the earth by the few to the exclusion of the many who have neither houses nor land, only having an existence on the earth as the servants of those that possess wealth and power. Ye are compelled to endure want and privation for the agrandizement of the few; the greater the splendor and wealth you create, the greater your misery and destitution.”

“Enmity exists between man and man. When your Redeemer was on the earth, he said to his own nation, with their capitol in view as he looked from the Mount of Olives, ‘O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are

sent unto thee, how often would I have gathered thy children together, * * * and ye would not!’ Do you think that he would have taught his disciples to pray, ‘thy kingdom come,’ if that prayer was not to be answered? The time is now at hand, and ye are called upon to come forward and organize yourselves into companies as the soldiers of Emanuel, for so glorious a cause. The world will not believe, but you will have to leave it, with all its contention, whether you be rich or poor, and cast your treasure into one common lot, if you expect to wear a crown of eternal life.

“Now shall all the false teachers of the human family be made manifest; they who teach for hire and divine for money, for they do not belong to the kingdom of God. By the light of truth and justice that shall be made manifest by you, shall ye be seen by the nations of the earth as a city set upon a hill, which cannot be hid. Unto you shall the wisdom and council, art and science of six thousand years be given. And now, O man, consider this; to be a soldier of righteousness, or be forever banished from the presence of thy Redeemer; to have an inheritance on the earth when he shall reign a thousand years, or be cast out as unprofitable. Make thy choice! I shall now call upon my son Noah to tell you what he did.”

[TO BE CONTINUED.]

READING.

READING makes a full man; conversation, a ready man; and writing an exact man.

By reading we enjoy the dead; by conversation, the living; and by contemplation, ourselves. Reading enriches the memory; conversation polishes the wit, and contemplation improves the judgment. Of these, reading is the most important part, as it furnishes both the others.

CALLING TO MINISTRY.

BY BR. JAMES CARROLL.

When I take into consideration the many different points of doctrine that are taught by the different clergymen of the present age, all professing to take the Bible for their standard, and renouncing the ordinances that are so essential to their salvation, I am constrained to cry out shame for men who profess to be ministers of the gospel to wrest the scriptures to their own damnation, when it is so plainly stated in Matthew xxviii. 19:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world."

And we find that after our Savior was received up into heaven the disciples went forth and preached every where, the Lord working with them and confirming the word with signs following.

The rule by which men are called to the holy priesthood, as ministers of salvation to a dying world, is by direct revelation.

"No man taketh this honor to himself but he that is called of God as was Aaron." Heb. v. 4.

According to promise, not many days after the ascension of Jesus Christ the baptism of the Holy Ghost was realized by those to whom it was promised at Jerusalem.

The calling of Paul to the holy priesthood, from whose writings we have selected so many arguments to sustain us in our position, relative to eternal life through the holy priesthood, is shown by the following. It will be recollected that the apostle Paul, was not one of the twelve apostles, but one of their successors in the apostolic office, as was Barnabas also. Paul to the

Galatians, in the first chapter and eleventh verse, says:

"But I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

"But when it pleased God, who separated me from my mother's womb, and called me to his grace, to reveal his son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood." 15 and 16 v.

"Now the things which I write unto you, behold, before God I lie not." 20 v.

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. i. 12, 13.

"But the Lord said unto him, [Ananias] go thy way, for he [Paul] is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord, (even Jesus, that appeared unto thee, in the way as thou camest), hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." Acts ix. 15-17.

The following passages will show how and where Paul and Barnabas received their ordinations. They will also prove that Paul and Barnabas did not pocket the credentials of their predecessors to warrant their call to the ministry, as many have done for many centuries, since the gift of direct revelation has not been among them.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Seleucia;

and from thence they sailed to Cyprus." Acts xiii, 1-4.

That it was as necessary that the Holy Ghost should have something to say on the call of Saul and Barnabas to the ministry, as it was for their predecessors; and that the laying on of the hands only, was not sufficient to constitute them ministers of Christ, to administer in the name of the Father, Son, and Holy Ghost.

According to the above statements, as recorded in the Bible, the idea of a succession of the christian priesthood, independent of the gift of revelation, is not found between the lids of the Holy Bible.

When I take into consideration that God, the Eternal Father, is the author of his own word, and he has a right to give commandments; and that one jot or tittle of his word is not to fail, I take it for granted, "that the manifestation of the Spirit is given to every man to profit withal, for to one is given the word of knowledge."

By this gift the possessor excels in his knowledge of the revelations, and those things which pertain to the kingdom of God.

Faith. Whosoever has this gift, excels in faith like Enoch, Noah, Abraham, Moses, and many of the ancients excelled in faith, as Paul wrote in his letter to the Hebrews, xi. 4.

The Savior promised the gifts to them that believe. As touching the commission given to the apostles, the Savior did not say, "these signs shall follow the apostles;" but "these signs shall follow them that believe." By what right then do men pervert this great commission and say, that the Savior meant that these signs should follow them that believed in that age of the world, but that in the latter times they should not follow them that believe. If they have a right to alter one part of that commission, they have a right to alter every part, and we would have a right to say, that when

the Savior said that he that believed and is baptized shall be saved, he meant that he that believed and was baptized in that age of the world should be saved; but he that should believe and be baptized in the latter days, should not be saved. But we believe that Christ said what he meant and meant what he said, and that as long as there are any of the children of men who need salvation, just so long he that believeth and is baptized shall be saved; but he that believeth not shall be damned, and these signs shall follow them that believe. Therefore, where-soever the Church of Christ is, these signs are in it, and wherever these signs are not, the church of Christ is not. The Savior's promise, that "they shall lay hands on the sick and they shall recover," is as good to-day as it was eighteen hundred years ago.

James taught the same doctrine, saying:

"Is any sick among you? let him send for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he has committed sins they shall be forgiven him."—Jas. v. 4.

James says nothing about abolishing that ordinance at any subsequent period. He did not say it was a temporary ordinance. He did not say that the prayer of faith would save the sick only in that age.

Working of miracles is a gift which many of the great and wise of the present age say is done away; but I wish to observe, that Paul says, it is one of the gifts which is divided to every man; and as surely as Christ liveth he spake these words unto our forefathers, saying:

"Whatsoever thing ye shall ask the Father in my name, in faith beleving, ye shall receive, behold it shall be done unto you."

When I take into consideration the condition that those are in who have

been seeking to climb up into office, and are usurping authority which does not belong to them, my very soul is constrained to cry out, O my God; let forked lightnings flash, and light up the broad concave, and fill the heavens with one universal blaze. Let the rumbling thunders shake the universe of God, and bellowing earthquakes break up the solid rocks, tear down the mountains, and rend the globe from pole to pole, and throw the whole creation of God into one mass of ruin, rather than my soul should be left to thus trifle with sacred things, and speculate with my fellow men in matters of religion.

THE SAINTS AND THE WORLD.

BY D. F. LAMBERT

I have often thought that the difference between the saints and the world, is not well enough understood by the major part of the Latter Day Saints. Some, with the vain thought in their minds that there is nothing good, and nothing worth having in the world, have strayed far away from the narrow way in one direction; while others, not making enough difference between the saints and the world, have adopted the customs, manners, dress, and habits of the world too closely, and thus strayed in the opposite direction from the narrow path. Wherever there is anything good, it should be eagerly sought after by those professing to be saints of the most high God. To say that the Bible, Book of Mormon, and Book of Doctrine and Covenants do not contain the principles of eternal life and salvation, is entirely without foundation; and the assertion that there is nothing outside of these books, which should be diligently sought after and obtained by the saints, is equally absurd. Wide indeed is the field of literature which should

be traversed by the saints; broad is the ground upon which they can build, and be within the limits of the mandates of high heaven. If God has seen fit to communicate to the world, a great amount of light and intelligence concerning the things in the earth, under the earth, and above the earth, is it not the privilege and imperative duty of saints to eagerly grasp it and profit by the gracious beams of light which it affords. The broad field of study which is before us as a people, is by no means unsafe to travel in, for the reason, that it comprehends all good and throws away all evil. It will exalt, ennoble, and enlighten the mind, and bring us ultimately to God the eternal Father, in the literal sense often to enjoy and appreciate all the blessings and joys which it is within the power of God to give. Sweet, indeed, is the joy and peace which come from doing our Master's will, and it is his will that we should cultivate and develop all our powers in doing good in the world, and preparing ourselves for a greater work, fitting ourselves for the enjoyment of ineffable happiness, and power, when we shall have been delivered from this body of clay, and shall be permitted to thoroughly understand what we now can but see as the moon shivering through a thick and darksome cloud. Oh for the day when the saints will fully realize that they must forsake the evil only of the world, when brightly indeed will shine sweet intelligence into the mind of every saint. Then the starry heavens, bespangled with myriads of dazzling worlds, shall roll in joy inspiring glory before our eyes; when the home of man the earth, shall be opened to our view with all its treasures, and we shall by these things learn to trust more willingly and confidently the mighty God of Israel. The path for the saints to travel in seeking pure intelligence, winds all the way through true science, (not the oppositions of science, so called), it leads us clear

around the hill of intelligence, and all through the mountain of knowledge, and will land us safely and happily on the shoreless ocean, and the deep blue and shining waters of a never ending and eternal day, where God the Father and his Son Jesus Christ with all the angels and heavenly host are to dwell forever more. Oh, the thought! It lifts this mortal frame above the earth as it were, into a broader, higher, and deeper field of thought and study. Oh, saints, awake! Shake off every mist and fog! And, by the help of God, study and learn from every day's experience in life, to treasure up in your minds anything that is good, and forsake that which is evil; and then we will begin to grow more wise, more humble, and more self-denying, and the aspirations of our mind will continue to grow higher and better.

But, it is urged by some, with a most surprising inconsistency that God has chosen instruments to do his work, and therefore it is useless for those instruments to be educated. Just as well might we say, that it is no use for them to read or study the word of God, for it is within his power to bring it into their mind when standing up to declare it; so they may as well roast their shins by the fire, and do nothing, for God can preach the gospel by his voice from the heavens if he chooses so to do. Shallow reasoning indeed. Man is but an instrument in the hands of God, and we are just as strongly prejudiced against the gospel being preached in the strength of man, as any one can be, but I must confess, that it seems to me that the sharper the scythe the more easily and nicely it will mow; yet it will not mow much, if left hanging in a tree, with no one to use it. So it is with the instrument which God has chosen; they may have a polished education, and have their minds stored with useful information; but if the Spirit is not the guiding and ruling power in the preaching of the

word, it will not bring the honest in heart into the fold of God, the eternal Father. We do not blame sectarian preachers because they are educated. Oh, no! But because they seek to understand and find out God, by their own wisdom and learning, forgetting that "no man knoweth the things of God except he has the Spirit of God." "Oh, the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the council of God, for they set it aside, supposing they know themselves; wherefore their wisdom is foolishness, and it profiteth them not, and they shall perish. But to be learned is good, if they hearken unto the counsels of God." Nephi vi. 2.

A RETROSPECT.

BY BR. JAMES CARROLL.

When I look back, and think of the awful condition, that the inhabitants are in by being taught the traditions of uninspired priests and teachers, I have reason to be thankful that I ever adhered to the revealed will of the Lord, through his servant the prophet. And thanks be to God, for his holy messengers, and that we have only to do what they counsel us to do. Ought we not willingly, take upon us his cause, and, who, my dear brethren, are able to do this. The scriptures, answer, all who are weaned from the breast. All our former endeavors to convince the people by what we received from the Bible, and other intelligent means, has been made use of. But what is that when compared with the truths that we receive from the upper worlds, which the holy prophets shall make known unto us.

Why is it that men are seeking for signs to convince them of the truths

that are contained in the revelations that have come through Jesus Christ? Why should they wait for signs and wonders from above, when the greatest wonder on the earth is that the kingdom of God is bursting forth.

I say to all my faithful brethren, who are on their missions, and all who are preparing to go on missions, go, and be the means in the hands of God, as faithful instruments, to aid and assist in separating the wheat from the tares, for the tares are ripening fast for the burning. My brethren be steadfast and strong in the truth, and let your behavior be good, and you will be considered the gold of the earth; yea, the light and life of the world. May the Eternal Father bless you, Jesus Christ bless you, and your guardian angels be your constant companions. God bless England, Scotland, Denmark, Sweden, Wurtemberg, and Switzerland. And may the respective countries of Europe, be richly blessed by the faithful labors of the Elders, who may go on foreign missions. And may the holy angels go before you, and open the way whereby you can meet with an entrance into their midst. Yea, may we soon hear good tidings, from all the elders abroad. Take along with you the spirit of forgiveness, for you will need it when you associate together, and when you are left alone among strangers. You have endured much for the gospel's sake, and you have showed that you are not afraid to suffer the death of the cross, neither the death of the sword, or the fire, or the raging lions. Remember, if you continue faithful, your mission will be greatly esteemed throughout all eternity. You may have the evil hosts against you, but you will be sustained by the heavenly hosts and the wicked shall tremble at your word, and rather fly from you than persecute you. You shall perform miracles, and wonders, and you shall become the saviors of mankind.

Go, my dear brethren, and God be with you all. Remember me at the throne of grace, and I will pray for you when I supplicate my Creator. I hope I shall see many who will embrace the truths of heaven and there will yet be many that will follow your faithful example. May I speak a word to the sisters, whose husbands are on missions; Blessed daughters, if your minds are set to serve the Lord, place your confidence in God, and you shall not be confounded, but you shall be made partakers of the same blessings, which shall be derived from what your husbands perform. Sustain them by your prayers, and your names shall be handed down to the latest generations, and afterwards be honored in the presence of God, when you arise to immortality. God bless you, let your care be towards your children, that they may be brought up to fear the Lord; and children trained up in such a way will rise up and call you blessed, and will never depart from the Lord.

RESTORATION OF THE GOSPEL.

BY BR. GEO. THOMAS.

The Revelator John, while on the Isle of Patmos, saw the restoration of the gospel to the earth. He says:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.”

When the gospel was committed unto man in the first century, it was not by the ministry of an angel, but by the person of our Lord himself; therefore John had no reference to the preaching of the gospel in the first century.

Our Savior commanded the apostles to "go into all the world and preach the gospel to every creature," before John saw this vision, as is evident from Paul's declaration to the Colossians:

"If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col. i. 23.

At the time the apostle wrote this epistle, it seems that every creature under heaven had heard the gospel.

It was several years after this that John saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth, and to every nation, kindred, tongue and people; from which we learn that there was to be another period, after the first century, when the gospel should again be preached to every creature under heaven; to the rich and poor, bond and free, the same Lord over all.

We can bear testimony that the angel has come with the everlasting gospel to the earth in the nineteenth century; therefore it requires all to repent of their sins and be baptized for the remission of them; and have hands laid on them for the gift of the Holy Ghost.

This is the beauty of the Church of Christ in every age of the world, to receive of the Spirit of God; for the Spirit of God taketh of the things of God and revealeth them unto man; therefore, man may know the mind and will of his Maker in this dispensation, as it was in the days of Adam, and Abraham, when the Lord came down and conversed with them.

"Ho, every one that thirsteth, come ye to the waters and buy wine and milk without money and without price!"

Why will ye die when salvation and knowledge are offered unto you in obedience to the principles of the gospel in these the last days.

He preaches well that lives well.

SIGNS OF THE LAST DAYS.

BY ELDER V. WHITE.

Among the many predictions made by the ancient apostles and prophets, we find that there were to be, in the last days, many signs, both in the heavens, and on the earth, some of which are forcibly brought to my mind on the present occasion. One of the most prominent of them all is, that there should come scoffers, mockers, false teachers, and false prophets; and that there should be great power given unto them, inasmuch that if it were possible they should deceive the very elect. It is of this power that I wish more particularly to speak, having noticed quite an extensive prediction termed a "Horoscope for 1870," the author as yet unknown to us.

The facts therein revealed I have no intention to dispute or object to; but as to the power assigned, by which they were revealed, I have some very serious objections.

In the first place, believing it to be contrary to the order, law, and commandments of God; and not having learned that God reveals his secrets in that way. If we believe the testimony of the Apostle Paul, where he declares that the world by its wisdom knew not God, and that God revealed the hidden things unto them by his Spirit; and that no man can know the things of God, but by the Spirit of God. Not by the arts and sciences of astronomy and astrology!

"For the Spirit searcheth all things; yea, the deep things of God." 1 Cor. ii. 10.

I find in examining the scriptures, that in all ages of the world when God had a people on the earth, and they enjoyed the Spirit and power of God, that there were others that pretended to have this same power, but never from the same source. For proof of this we refer to the time when Moses

was sent to deliver the children of Israel out of the land of Egypt. Exo. 7th and 8th chapters. Again we find a power manifested in the days of Saul, by which a certain woman could predict certain events that were to transpire. 1 Sam. xxviii. And also in the case of the damsel that followed Paul and Silas many days, and declared that they were servants of the most high God. Acts xvi. It was not an uncommon thing for people in ancient times, to be possessed of a power similar to that the saints were in possession of. Now the question is, What power was this, and was it sanctioned and acknowledged by God? We shall refer to the 18th chapter of Deuteronomy on this point, beginning at the 9th verse.

“When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the *abominations* of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth *divination*, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an *abomination* unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations which thou shalt possess, hearkened unto observers of times and unto *diviners*: but as for thee, the Lord thy God hath not suffered thee so to do. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. * * * And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.”

What do we learn from these quotations?

First, We learn that the art of *divination*, or any of those things mentioned therein, are accounted as an abomination in the sight of God.

Second, That if we wish to keep the commandments of God, we are not to learn to do after the manner of any nation that practice those things.

Third, That the prophet who presumes to speak that which the Lord has not commanded him to speak, or that shall speak in the name of *other gods*, shall receive the condemnation of the Almighty.

Fourth, We are to be perfect with the Lord our God; and when God raises up a prophet which shall speak forth the words of God we are to hearken unto his words.

What we wish to notice is this: Is it not an abomination in the sight of God, to predict future events, and ascribe the power to the arts of astronomy and astrology? And is it not speaking in the name of *other gods*? And are we perfect with the Lord our God in so doing? If there is a spirit in man, and the *inspiration* of the Almighty giveth it understanding; then is it not contrary to the law and the testimony to attribute the power of revelation to the arts and sciences of the world? And is it not having great power to deceive, and making a mock of the power of God, in fulfilment of the predictions of Jesus Christ and the apostles, in regard to the last days?

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L. D. S. Herald

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSIS'T EDITOR.

Plano, Ill., Aug. 15, 1870.

WAR in progress in Europe, it becomes all saints to be wide awake to the events which are continually transpiring. A little wisdom in proper season is worth a vast deal of knowledge in times when it is unavailable.

Rumors of war, famines, drought, pestilence, and fear, are following each other in rapid succession; nor can any by mortal wisdom tell where the next bolt may strike.

It is best for those who have been made the recipients of the favor of God, in these last days, to be on their guard against the snares which are being laid for their feet by the watchful adversary.

No man can be injured by the truth and its advocacy; but a man's self-respect may easily be lost, by a fear to openly avow his reason for the faith in him when opportunity occurs.

IT IS NOW thought that the Hymn Books will be ready for delivery in November. We shall make the effort to get them in hand at that time. Let those branches having agents, ascertain how many they will want in the branch. The price we can not definitely state; nor is it necessary to know, to find out the number wanted.

We shall secure the binding of one thousand, in two styles. Those who have heretofore paid for them will be

supplied first; after that those agents who have notified us what number they want will be supplied.

We have now in process of binding, an edition of three hundred Books of Covenants. We have secured a good article of paper, and will try to have them well bound. Should the cost be more than for ordinary paper and binding, the purchaser will need to pay the difference. We hope, however, that the book will be enough better in workmanship to warrant the extra price, should any be needed.

Persons desiring to have their names put on the outside of the Hymn Book, in gilt letters, can have it done for about fifteen cents each.

Better binding includes more weight, which, of course takes more postage, and this must be paid by purchasers. This is true of both Hymn Books and Covenants.

A number of the brethren have lately settled in Missouri, having come through from Nevada and Montana.

Every well-disposed, upright-minded man who moves into that country, will add to the general prosperity of it, besides making it much easier of settlement for those who may come after them. For those who are thus coming in we have this advice to give— as you shall live and labor for God and the good of your fellow man, so shall the Lord bless and prosper you. Be true to every good principle, and suffer no opportunity to do good to pass unimproved. Purchase your land in good faith, pay for it down where you can. Keep all your promises and

engagements honorably and to the letter. You will thereby establish a character for good that will never forsake you. Be quiet in your demeanor, careful in your conversation, and honest in your every act.

This advice will be good for all the readers of the HERALD.

We believe that no man will finally succeed who is dishonest.

Pay for what you get and get only what you can pay for, will be the best policy for all.

Bro. Blair has arrived in Utah.

QUERY COLUMN.

The following queries have been sent for answer. We reply with cheerfulness because the notion has become prevalent in some quarters, that license is given for personal misconduct in the liberal views of the church.

Query.—Is it right for Latter Day Saints to sell intoxicating liquors?

Answer.—We consider it to be one of the most abominable and disreputable ways of getting a living that any man ever engaged in, that of selling intoxicating liquors. The dram-seller and the dram-drinker are both great evils; and if there be any difference in point of immorality and crime, the dram-drinker is comparatively innocent, the dram-seller being a sinner of the darkest type. To him may be traced crimes of the deepest iniquity; and upon him must fall the curses of the outcasts, homeless through dram-drinking; the thief, the robber, the house and home destroyer, the murderer, all, all may and of right curse the dram-seller. There

are no terms strong enough to convey our utter loathing of the trade of the dram-seller. He is a fit companion for those who guzzle and swill, drink, swear, gamble, riot, revel, lie, destroy and kill, who shall be utterly damned.

Q.—Is it consistent for members in this church to indulge in the habit of drinking intoxicating liquors, or the practice of dancing publicly after they have publicly denounced and deprecated the same in conference, by resolution?

A.—It is very inconsistent for members of the church to disregard the public voice of the church so expressed in conference.

Q.—Ought branch officers to be sustained in their teachings, when such teachings do not come in contact with the laws of the church nor the laws of the land, but have for their object the well-being of the work of God?

A.—Yes. But there are some things not directly in contact with the law, which are not exactly wise; and a man should abstain from these for wisdom's sake.

Q.—If the surplus property is used in taking stock in the First United Order of Enoch, where is the surplus for tithing?

A.—Those who have a surplus should answer?

Q.—Shall brethren belonging to the Free Masons' Lodge be disfellowshipped if they do not leave them?

A.—No.

Q.—Should the elders preach from the New Translation, Book of Mormon, and Book of Doctrine and Covenants, to the world? If not, why?

A.—There is no reason why they should not, if they choose.

Q.—What is the child, as found in Rev. xii. 5?

A.—See Rev. xii. 7, New Translation.

Q.—If a person having been legally baptized and confirmed in the old church, has been rebaptized, from which should his baptism be dated on the record.

A.—His baptism and rebaptism may both be recorded. His baptism dates from the first?

Correspondence.

A Testimony of God's Mercy?

[The following letter, with the testimony of seven individuals acquainted with the case, was forwarded for publication in time for the HERALD of July 15th; but has been overlooked till now. We take pleasure in presenting it, and unite with our sister whom God has dealt so mercifully with, in praises to his name.]—Ed.

OSSO, Trempeleau Co., Wis.,

June 15, 1870.

Bro. Joseph:

I would like to speak through the columns of the *True Latter Day Saint's Herald*, unto the afflicted and to all the world, of the wonderful power of God manifested in my behalf. I was raised from a sick bed upon which I had been confined for a year and a half, during which time I could not touch the floor with my feet; and suffered great distress upon my bed. I had the best medical aid that could be obtained; but medical men gave me up, saying that I could not be cured by any human skill. I tried patent medicines too, but they also failed. My

disease was a tumor or cancer, which to all appearance had eaten nearly through my body. My kidneys were also pronounced very bad, my liver nearly gone, and my lungs and heart badly affected. I was in great misery and distress, and without hope of ever being restored to health, except it should be through the power of God, and even this seemed to be very doubtful. My husband and I belonged to the United Brethren, and believed in prayer. Some seventeen different ministers prayed for me, and also others who held meetings in our house, but without effect. But through the reading of God's word, the Bible, I saw that man could be healed through the power of God. (Mark xvi. 17, 18; 1 Cor. xiii.; Jas. v. 14, 15.) Like a drowning man catching at a straw, I felt like laying hold upon the glorious promise of God. But where should I find it? What church had, or claimed to have this power in their midst? They all disclaimed it, as being unnecessary; and of no consequence to them.

Accidentally I heard that that despised people called Mormons, or Latter Day Saints, charged with every crime that human mind could invent, had this power in their church. I had no rest day nor night, until I was assured through your kind letter that it was so. Our prayers then ascended on high that God would send us some one duly called and commissioned, and our prayers were heard.

God in his mercy directed one Carl W. Lange, an elder of the Reorganized Church of Jesus Christ of Latter Day Saints, to visit us, and he, strong in the faith of the living God, promised me health through obedience to the glorious gospel of Jesus Christ. I took hold upon the promise, believed, and humbled myself before my Maker, my God and Redeemer, and praise to his ever holy name, I felt the benefits of obedience.

Carried by two men, on a rocking chair, to the water, I was immersed by Br. Lange and oh! I cannot describe my feelings of

joy when coming out of the water, for I felt indeed like a new creature. Waiting till three other precious souls were immersed; I was then carried back to the house, and I was then able to walk across the room, a feat I had not performed for a year and a half, by reason of my disease. A cry of astonishment burst forth from several persons present, as walking, I praised God. Next day I got up, and since that day, the 29th of May, I have improved in health and strength, being enabled to move about as formerly, and do my work.

As Nebuchadnezzar exalted Daniel's God as the only true one, so I also worship and acknowledge the God of the Latter Day Saints, to be the only true one; and I rejoice that his powerful hand is again stretched over his people, and his glorious gifts poured out.

Pen and language are inadequate to express the feelings and gratitude of my heart to my heavenly Father for this inestimable blessing, in giving me renewed health, for though forty-six years of age, I seem entirely changed. I am able to see without my spectacles, so clearly that I can thread the finest needle without them.

I had the happiness of seeing my dear husband also buried in baptism by Br. Lange; and now it shall be the effort of our lives to serve our God with all our heart, mind and strength; to show ourselves worthy of his blessing bestowed upon us unworthy creatures. Persecutions seem to rage against us and against Br. Lange, (who is a valiant soldier for the truth, and a man of God), since my recovery; and different reasons assigned for the same; but we know that it has been done by the power of the living God; to whom alone shall be the glory evermore.

Br. J. M. Waite has been here since Saturday, the 18th ult., and in connection with Br. Lange has held several meetings, and given us good instruction. They have left an impression behind that will not easily be forgotten. They are champions

in the cause of Christ. May the Lord bless them, is our prayer.

CATHERINE H. WHITAKER.

THIS IS TO CERTIFY that the above statement of my wife's sickness and cure is true; and if any doubt, or want to know the particulars of it, they can write to me and have the case more fully explained.

S. H. WHITAKER.

OTHER WITNESSES:

Members of the Church.—JOHN SPAULDING, MATTIE E. SPAULDING, MARY E. OLIVER.

NON-MEMBERS.

My Dear Friend:

I am not a member of your church; but I can testify that Mrs. Whitaker was truly sick, and at death's door; but that now she is perfectly well.

ADALINE GORDON.

Endorsed also by EUNICE M. SHELDON.

THIS is to certify that I have been with Mrs. Whitaker through all her sickness, and can vouch for the truth of the statement that she has been raised from death's door.

P. HARDY.

July 11th.

Bro. Joseph:

We had good congregations, and much freedom in preaching at or near Cazenovia yesterday. Spoke twice, preached to individuals for about four hours, and rode back here, twenty-two miles, last night, after working hard all last week; but don't feel very tired. Br. B. baptized Sr. Joseph Brown. He will go forward, I think, before next week. A number believe our word the word there. We conclude to remain in this section till next week, and may then go east toward Saginaw and Shiawassee counties.

Shepherd has gone to Ohio, but his friends say he will come back to attend the discussion; but Satan or somebody blew down the Campbellite hall or church, in process of erection, the only place that it has been thought would be available.

T. W. SMITH.

BURNT CORN, Monroe Co., Ala.,
July 15, 1870.

Bro. Joseph Smith:

It is with gratitude that I address the *Herald* office. The cause is onward here. The field of labor is large and there are few to reap; though we are cutting and saving all we can. The calls are from east, west, north, and south. My field of labor, this fall, will be from Milton, Florida, to Fort Deposit, in Butler county, Alabama, a distance of one hundred and twenty miles. A part of the route new fields.

Brothers C. G. Lamphere and L. F. West are alive, also Br. John Hawkins, in spreading the truth. Many are believing, and some that have been cut and cured are ready for tying. Our next conference will come off in September. We would be more than glad to have Brother Joseph come down, if he can.

G. R. SCOGIN.

SALT LAKE CITY, Utah,
July 19, 1870.

Bro. Joseph Smith:

Tuesday, 5th July, came to Union Fort; preached on Legal Succession. 6th, preached again; baptized 3. 7th, preached at Lehi. There I visited the Bishop, Mr. David Evans, in company with an old veteran of the cross, Br. John Lawson. The Bishop took up a billet of wood as thick as my arm to strike me.

Reflection: Paul instructs Timothy that a Bishop should be the husband of one wife, and not a striker. I thought he looked, just then, more fit for a blacksmith's shop than the bishopric. This man's spiritual qualifications consist of his having sold bad whisky when the troops came to Utah, some twelve years ago.

8th, came to Battle Creek, and preached there. 9th, to Provo. There, after preaching, the same spirit that caused them to take up stones to stone Jesus,—

was there. They stoned us with stones as big as our fists; one struck Br. David Clark, of Lehi, on the head. The names of the prominent stoners at that place, I give you to publish, if you will: Sam. Warner, Al. Brown, and Bill Lundow. There we baptized seven and organized a branch. Thence, on the 11th, to Springville, the spot rendered famous by the Parish murder, &c. Here, through the kindness of Mr. William Huntington, I preached in a good sized hall, to a large audience. They behaved well. 12th, returned to Battle Creek, and preached again, at the house of Br. Sterrett. There a plan was concocted in the Tithing Office to mob us, and try and break up our meetings. We were saluted, during preaching, with yells, such as fiends of hell only know how to execute, rocks, &c. The man living on the right of Br. Sterrett groaning during prayer, and the man on the left, an old man named Neff, encouraging the boys to make all the noise they could. One of the *police* of the place, also encouraging the boys to throw rocks. When the boys were remonstrated with and threatened with law, they declared that Alonzo Farnsworth was a policeman, and was as bad as they. Br. Sterrett then applied to the justice of the peace, Mr. Hyrum Winters, to know the names of the police, (this was at 10½ at night), that he might call on them to stop the disturbance and noise. He said he did not know who the police were. Pet. Bacon and Walter Mayhew were the principal rowdies. Next part of the programme was, two men, one named Alma Peak, applied for baptism at seven next morning. They came with their clothes under their arm. A crowd were waiting at the store. They intended to have baptized me, but they did not have their fun.

13th, Came to American Fork. There the Bishop instructed the police to keep order, and we had a peaceable meeting. 14th, returned to Lehi; baptized four; and to the credit of Lehi be it said, we

had an orderly meeting. They behaved well, and the time before they did the same, with the exception of part of the Bishop's family. The balance of his family behaved well. Returned on the 15th to Union Fort. 16th and 17th, I was joined by Elders John Townsend and Jesse Broadbent; we held a two days' meeting, and had a glorious time. Baptized three more, and organized a small branch, and returned yesterday rejoicing, making seventeen baptized in seventeen days. Your brother in Christ,

E. C. BRAND.

Box 3, DECATUR, Mich.

August 4, 1870.

Bro. Joseph:

I learn, by way of the Hopkins saints, that Br. E. C. Briggs has gone to Saginaw. He is a fair specimen of a zealous, faithful advocate of the truth. May our Father be with him continually, and with all others of like zeal, is my prayer.

Wheat is an average crop. Oats also. Corn has the appearance of being excellent, above average. Potatoes, early, badly damaged by the bug; late, the prospect not very flattering, from the same cause. Grasses, light. The prospect is fair for an average crop of apples and peaches. Small fruits, berries, &c., quite plenty.

Yours respectfully, H. C. SMITH.

QUASQUETON, Iowa,

August 5, 1870.

Bro. Joseph:

Yesterday you were informed that my banner was nearly obscured by the dust and smoke of battle; but to-day, "Apolyon, the Pompious" has thrown himself, and after declaring many absurd and contradictory things, he has had to yield to his fate. John Wesley's faithful testimony to the truth has overturned his pet theories, and he, with others of his associates, declare that Mr. Wesley never

was a member of the Methodist Church! Yesterday morning he urged me to cut the discussion short by arguing want of time. We concluded to close to-day, at noon. Good bye.

JOHN D. BENNETT.

CUBA, Crawford Co., Mo.,

July 20, 1870.

Bro. Joseph:

I am laboring in Crawford county at present, with good prospects; as there appears to be a great desire in the people to hear me. I have preached in Cuba twice. I have been preaching in Franklin county about ten days, but did not baptize any. I shall visit them again. I am very kindly received by Br. Wm. Williams. I was very kindly received by one John Chester at Moselle, Franklin county. I hope to do much good here, and to see the fruit of my labors soon, as my only desire is to be led by the Spirit of God.

In the gospel yours,

WILLIAM SMITH.

DAVENPORT, Iowa,

June 29th, 1870.

Bro. Joseph:

I left home May the 21st. I arrived at Kewanee same day. Br. Thomas Weeks met me and took me to Br. Edward Charlton's, who wished me to make it my home while there. By request I preached at Kewanee on Sunday evening. I preached the next Sunday at Neponset in the forenoon, Br. Patterson, in the afternoon. We had a good time. I preached again at the saints' meeting in the evening. I had a good visit with the saints at Kewanee. God bless the Kewanee saints; they are a good people.

By persuasion of Br. Patterson, I concluded to accompany him to Buffalo Prairie Conference. We stopped at Millersburg, at Br. Vernon's, over night. The next day went to the meeting. I here tried to speak upon revelation. We had a

pretty good conference. Br. Alexander gave us two good discourses.

From conference we went to Davenport. From there we went out in the country, to Br. Moses Houghton's. Sunday morning we all came back to Davenport to meeting. I spoke in the morning, Br. Patterson in the after part of the day. We had a pretty good time. From there we rode down to Buffalo with Br. Ladner. Monday evening, I preached there. From there we went to Br. Richard Groom's. Here I parted with Br. Patterson and wife. I staid over night at Br. Groom's. The next morning we started north, with our satchels on our backs; traveled on foot fifteen or sixteen miles. Staid over night at a German's. Next day traveled four or five; stopped with a Scotch family. Br. Groom talked to the woman, and preached in the Spirit. She seemed to be quite taken with the doctrine. We left some tracts and a Memorial. Went to Dixon, a small town, got the privilege of the school house, gave an appointment for the evening in school. I preached, and had the privilege of going home with Dr. Fawcett, who used us kindly. This was on Thursday evening. On Friday evening preached at another school house about two miles distant. On Saturday evening, at Dixon. The Dr. was not there, and no one asked us to go with them, so we traveled back two miles, to the other school house, and slept on the benches.

From there we traveled to Allen's Grove, where we had an appointment; and stopped short, at Mr Sipe's. The woman seemed to be believing; indeed, she preached the doctrine before we did. They took us home, and used us very kindly. I preached again in the evening, and gave an appointment for the next Sabbath. I tried to get Br. Groom to preach; but no, he would look up places, and notify the people, but would not preach.

One day, while at Mr. Sipe's shop, a man came to get his tire set. I saw that he was quite talkative, and I began to

talk with him. He invited us to come and see him; told me where he lived; thought I could preach at Big Rock. We went; he received us kindly, said he would keep us a week. Br. Groom went to the town to see the directors. They would not let us have the school house, neither their meeting house. They said I might preach in the street. I told Br. Groom I would not do it; however, the Spirit of the Lord came upon me in the evening, and I preached quite a sermon, before I was aware of it. The man and his wife sat in profound silence. The next day Mr. Elmore said that his wife liked my preaching very much. Mr. Elmore took his team and brought us to Allen's Grove, where I had an appointment. We came to Linn Grove, and on to Hickory Grove, distributing tracts all over our route. We staid at Dr. Lawrence's, at Maysville, an old friend of Br. Groom. After breakfast Br. Groom left me and started for home.

I started back for Allen's Grove to harrow in the seed I had sown. Found that almost all were Germans on the way back. Came to Mr. Sipe's. I asked him if I could make his house my stopping place while I was in the neighborhood. He turned the cold shoulder. The birds of the air had come and picked up the seed; however, he said if his wife was willing, he would not turn me outdoors. I went to see his wife; she was indifferent, and said that the children had been plaguing her children, asking them if their mother was a Mormon,—she must be a Mormon, for she kept the Mormon preachers. I asked her if I might leave my satchel, as it was heavy and I did not like to carry it. She said "yes," and that I might come on Saturday night and stay, so as to be at my appointment on Sunday. I left my satchel, traveled back toward Dixon; stopped at a Mr. Carter's, a pretty fine man. I asked him if he would keep me a day or two. He said "yes," so I staid, and helped him make some picket fence. I then started south

to the old Scotchman's. He and his wife had been to hear me. He appeared to be glad to see me. I staid until Sunday morning. He told his eldest son to saddle a horse for me, and take me some three miles on my way towards my appointment. I here had a good congregation, preached on the work of God, showing the similarity between the work of God anciently and now. There were two or three men that came round me to talk, who had parents that had been saints in your father's day. One said he knew you, had seen you and your mother go up the prison steps to see your father, many a time in Missouri. I staid at Mr. Sipe's Sunday eve, as she urged me to come and stay over night. They seemed to be very kind; and when I left they shook hands heartily, and said, "I wish you a good journey." I rode down to Davenport with the man that knew you when a boy.

I am as ever your brother;

A. M. WILSEY.

Stockton, California,
July 25, 1870.

Bro. Joseph:

District conference ended last night. We were blessed by our Father with his Holy Spirit; for which thanks be to his great name.

Brother in the gospel of Christ,
D. S. CRAWLEY.

Santa Rosa Co., Fla.,
July 22, 1870.

Br. Joseph: (Come over and help us.)

The word is being set forth in this part of the country and we are getting the attention of the people; but the field is very, very large,—“too large indeed for the number of laborers.” The calls come “thick and fast” from all sections, and all that is wanting, judging from appearance, to cause a great number to unite, is diligent labor; which I am sorry to say all of them can not get from the laborers

now in the district. There is only one missionary to labor in the entire district. True, he receives the cooperation of several earnest local preachers, who are doing all to spread the good news they can. There has been in time past a great deal of prejudice and persecution manifested in this southern country, but as would be expected, the sword of eternal truth has about prevailed.

The Lamb has discomfited the roaring lion, for the saints, I am glad to say, are able to enjoy the blessing of worshiping the Good Shepherd unmolested.

Your humble correspondent is young in the cause of our Redeemer; but having a knowledge of the Latter Day Work, feels fully determined to labor to the utmost of his ability, knowing in whom he trusts.

I have been laboring as my circumstances would admit, in Escambia Co., Ala., and Santa Rosa Co., Fla. I have held several meetings on Burnt Corn Creek, Ala. When I first commenced there I found the people almost as ignorant about the Holy Ghost religion as they were at Ephesus, in Paul's day. They had not so much as heard there was any Holy Ghost; but after hearing the gospel they say their Bibles are as new books to them, and quite interesting. They wish a continuance. I think the Lord has a people there. I have also been laboring on Cedar Creek, Ala. (the prospect is very favorable indeed) also in the central sub-district, Santa Rosa Co., Florida, in connection with Br. L. F. West, a faithful and able exponent of truth. We have very good meetings; priest and people come out to hear the young Mormons. Br. L. F. West stated to some of them the other day, from the stand, concerning wifeism as follows:

“It is generally reported that Latter Day Saints have as many wives as they want. All true Latter Day Saints have, for after an individual becomes a saint indeed, you could not induce him to have more than one wife. He referred to the Bible, Book of Mormon, Book of Cove-

nants, and the *Herald* to prove it. Praying for the prosperity of the work throughout the world. I am yours in our Master's cause.

J. N. HAWKINS.

GALVA, Illinois,
May 27, 1870.

Dear Herald:

There appeared in your columns, January 1869, an article from me, discountenancing acts or doings of brethren leaving the branch. Subsequent investigation by some of the officers, has led them to believe that it would have been more prudent in me if I had not been so hasty at the time. Desiring to be at peace with all, especially those with whom I have to labor, I have expressed, and do express my sorrow that evil should have accrued, when my article was intended to be productive of good. Yours in love,

J. D. JONES.

DENISON, Iowa,
July 13, 1870.

Bro. Joseph:

On the first Sunday of May, I organized the North Coon Branch, in Carroll Co., Iowa, with six members with a fine prospect of more uniting with the little band. Ordained Br. D. Buttrick a Priest to preside over them. On last Friday Elder Chas. Derry and myself commenced a series of three days' meetings at Camp Creek, Calhoun Co., which were well attended, and will result in much good. On Sunday morning three precious souls were baptized, in Coon River; one, an aged lady of near seventy years that had all her life stood aloof from all of the man-made systems of the nineteenth century. It was truly a time of rejoicing to the saints present to see this venerable lady pressing her way to the stand in order that she might give the servants of God her hand as they stood singing,

"Here's my heart, O take and seal it;
Seal it for thy courts above."

May God Almighty bless the dear old mother, and give her the desire of her heart in seeing all her children and grand children united with her in the bonds of the gospel.

THOMAS DOBSON.

WELLSVILLE, Missouri.
June 1, 1870.

Bro. Joseph:

I preach as often as I can. I continue to distribute the tracts. I have five of the Voice of Warning, out and I try to do all the good that is in my power, and I know the Lord is with me. He manifests himself by the power of healing in our midst. We are all rejoicing when we meet together. We keep two meetings through the week and on Sunday also. On Monday June 19, I preached out in the woods. Those who did come listened very attentively, and one came that evening and requested baptism. I baptized him and some of the world were present.

Your brother in the gospel,

JOHN T. PHILLIPS.

COUNCIL BLUFFS, Iowa,
July 6, 1870.

Bro. Joseph:

Often in my travels I meet with something that gives me pain and regret. I often stop with those claiming to be Latter Day Saints, who have become so remiss in duty that they often forget to pray, and are not always on the watch tower. Now as we believe the term of Christ's second advent is drawing near, should we not be constantly watching and praying, lest we enter into temptation?—Should we not have our lamps trimmed and burning, with oil in our vessels? Shod with the preparation of the gospel? When asking a blessing on our meals should we not strive to speak intelligibly, that all may accompany us in the expressions of the one acting as spokesman for the time? Expressions of gratitude and craving

God's blessing upon the provisions about to be partaken of, should constitute our offering before the Lord.

Family prayer should be strictly observed by all the saints, as well as saying grace at table. I hope no one will be grieved or offended by these remarks, or suggestions. I feel a greater necessity for more and more grace, as my time draws to a close. May God's blessings attend our united efforts in this glorious work; and may the expectations of the saints be fully realized, that this the year of 1870 may be one of favor to our cause. I hope to be able to go to Utah before long.

Your fellow laborer in the cause of Christ.

M. C. NICKERSON.

JEFFERSONVILLE, Ill.,

July 19, 1870.

Bro. Joseph:

I have just returned from a Two Days' Meeting, about twenty-five miles away, which I attended in company with Brs. Walker and Thatcher. We had a good time. Baptized one. Many others believing. Trust they will soon obey.

The saints here are well and lively, I have Two Days' meetings until September. Brother George Hilliard is laboring with me, Brother Benjamin H. Ballowe is at my house, just returned from a Two Days' Meeting with Brother Hilliard.

Yours in the everlasting covenant.

THOMAS P. GREEN.

London, England,

138 Holloway Road,

July 10, 1870.

Bro. Joseph:

You will see from the date of my last letter to you that I do not write very frequently; this will account for your not hearing from me oftener. In reference to the work here, it moves very slowly.

In reference to myself, I am not able to devote any time but Sundays, as my family is large, and for such of them as can work

there is nothing to do here, so that we have a hard job now to live.

I am trying to sell my patent and business to come out this fall, if I can. There is one thing I wish before leaving here, viz: to see a smart, active, energetic elder from your side of the water that divides us. He must be smarter than ourselves,—I speak for London,—for except a man can give an account of himself here, he is of no use. We were highly pleased with our two brethren, Briggs and Ells; we can all say in our hearts, God bless them for their wise counsel. They are everywhere spoken highly of. In reference to the new elder being appointed here that I speak of, the church in America should make a fund to endow him and an elder or two to this country, until the mission would support itself, and I am convinced that from this country it would go to others; for if you can convince John Bull, he will try to convince others. Look at the thousands of pounds this country donates to convert the heathen. If the church in America would lay this to their hearts, and would commence a missionary fund to send here the "sons of light," the gospel of Christ would soon take a stand in this country, that would thence spread through the continent of Europe. I am not much of a prophet; but I will here prophecy in the name of Jesus Christ that if they will begin the above fund, by giving their dollars and dimes, according to their circumstances, the Lord will bless them in their hearts, and in their basket. If every mechanic or artizan would give one dollar, and those in better circumstances more, according to the liberality of their hearts to begin with, not forgetting the sisters, (for some of them are the best preachers), throughout every branch of the church, and continue to give as they might be able, a fund would at once be made, and then my brothers and sisters, you would soon see your brethren come to Zion from every clime; but not till you send the missionaries.

I expect before you receive this, you will have received the minutes of our conference per Br. George Robinson, who left last month for Canada, with Sister Robinson and Sister Parson, wife of John Parson, counsellor to the Livingston faction of the Morrisite church in Nevada. The month before two others went, making five from the second London branch; this movement has crippled us again.

Yours in the gospel of Christ,
CHAS. D. NORTON.

QUASQUETON, Iowa,
July 18, 1870.

Dear Herald:

I have been laboring here since the 19th June. Times are hard, the weather has, until very recently, been very dry and hot. The crops are now being harvested, and it is reported that wheat was never better. Oats are well filled. Grasses are light. On the 13th, 14th, and 15 of July we had heavy falls of rain, accompanied with the latter day token, "the fierce and vivid lightning," and peals of thunder.

This is a beautiful village and commands one of the best mill privileges in the West. This, as it now stands could easily be secured by the saints, as two-thirds of it is already in the hands of one of the brethren. Who will take hold of it? The community, as a general rule, is quiet, orderly and friendly.

Efforts are now being made to get a railroad running from Anamosa, making important north-western connections. Prejudice and bigotry are fading. On the 16th of July, the following questions were agreed upon for discussion:

First.—Infants are proper subjects for water baptism.

Second.—The only action constituting water baptism, is immersion in water.

Third.—The kingdom of Christ as established by him, the prophets and his apostles, has been perpetuated until the present time.

Fourth.—Baptism with water is a saving ordinance and essential to salvation.

During the conference Elder Bowman manifested much *hauteur*. I think that the impression made upon his mind by the "insignificant, unlearned, diminutive infidel (this last assertion he applied energetically) Mormon," led him to think that there was earnestness, devotion, and Spirit there, free from all anger. We commenced August 1st, at 9 a. m.; holding four hours each day, and they think it will require five days to complete the debate. The scriptures are to be the test.

J. D. BENNETT.

IOKA, Lobbett Co., Kansas,
July 19, 1870.

Bro. Joseph:

There is one in this part who lives to defend the gospel. I have preached three times. They begin to brush up their old Bibles. If an elder comes this way send him to me.

A. J. AMES.

Conferences.

CARSON CITY Conference, held June 11, 1870. Br. John Hawkins, pres.; and R. J. Farrar, clerk; W. A. Penrod, assistant clerk.

Present: 13 elders, 2 priests, 1 teacher.

BRANCH REPORTS.

Carson: 36 members, including 7 elders, 1 priest, 1 teacher; 3 received by letter, 4 by vote, 3 by baptism; 1 removed by letter, 11 scattered, and 3 residence unknown. Peter B. Cain, pres.; W. A. Penrod, clerk.

Mottsville: 17 members, including 5 elders, 1 priest; 1 received by letter, 1 by baptism; 1 child blessed. David R. Jones, pres.; John Hawkins, clerk.

Franktown: 19 members, including 3 elders, 1 priest, 1 deacon; 4 removed by letter; 1 residence unknown. Wm. C. Sides, acting pres.; John Twaddle, clerk.

Virginia: 9 members, including 2 elders; 4 removed by letter. Levi Atkinson, pres., and acting clerk.

Genoa: 16 members, including 3 elders, 1 priest, 1 teacher; 1 received by baptism. A. B. Johns, pres.; John Walker, clerk. Empire: 7 members, including 3 elders. Edward Williams, pres. A. Winn, clerk. Austin: not reported.

ELDERS' REPORTS.

John Hawkins, having traveled and held meetings in all the branches, (Austin branch excepted), in connection with Br. Hawes, (he doing most of the preaching), since last conference, found rather a cold feeling existing in most of the branches. Held some meetings outside of the branches. Baptized one in Dayton.

Albert Hawes corroborates Br. Hawkins' report.

E. Penrod, having done all he could since last conference, preached every sabbath but two; thinks most of the saints slack in their duty. Attributes it to temporal matters; thinks most of them have a great love for the work.

A. B. Johns, had labored every sabbath but two since last conference. Preached once in Virginia City to a large audience; attended saints' meeting in the afternoon; found a good feeling among the saints; thinks the Virginia saints the best of saints.

G. P. Slayton had preached in Carson City and Genoa.

D. R. Jones has labored in his branch, holding meetings regularly. Branch in good order.

E. Williams, D. E. Jones, D. I. Jones, J. Twaddle, E. L. Williams, L. Atkinson, Thomas Millard and A. J. Sterling, all report having a willingness to do all they can for the cause.

P. J. Farrar has preached four times in Carson City; once in Franktown; once in Genoa; and distributed a good many tracts, believes in that mode of preaching, and expects to continue it.

W. Sides, priest, has preached once in Franktown, in connection with Br. Farrar; had a good meeting.

SUNDAY MORNING SESSION.

Resolved, That we sustain all the spiritual authorities of the Church of Jesus Christ of Latter Day Saints in righteousness.

That this conference tender a vote of thanks to Elder E. Penrod for the faithful performance of his duties as District President.

That we recommend a strict observance of the Word of Wisdom, by all elders and officers of this District.

That we withhold licenses from all

elders of this District who do not strive to do their duty and magnify their calling; also that the president be and is hereby empowered to demand and withhold licenses from all those who have not labored and striven to do their duty since last conference granted their licenses.

That all presiding elders be exempt from missions, outside of their own branches.

That the President of this District be and is hereby authorized to give missions to all elders in this District, that he may deem worthy, who have not obtained missions from this conference.

That we give no elder a mission to preach, anywhere, who is at variance with his brother, until such difficulty be properly settled.

2 p. m.—In the afternoon the Lord's supper was administered, after confession. The following missions were all given to be filled if circumstances permit:

Br. A. Hawes to labor at Austin and vicinity. Brs. G. P. Slayton and P. J. Farrar at Silver City, Gold Hill, Virginia and Dayton. Brs. S. Atkinson and E. T. Williams at Gold Hill and Virginia. Br. J. Twaddle at Franktown and vicinity. Br. E. Penrod and Br. D. I. Jones at Genoa, Mottsville and Fairview.

Business of the conference being concluded, the President introduced Br. Albert Hawes, who preached an excellent sermon on confession and penance before partaking of the sacrament.

Adjourned to meet at P. J. Farrar's School House, Carson City, at 1 o'clock p. m., Sept. 3, 1870.

MAINE DISTRICT Quarterly Conference was held at the school house, Little Deer Isle, Hancock Co., Maine, July 1, 2 and 3, 1870. Br. G. W. Eaton, pres.; M. R. Cousins, clerk.

A short discourse was delivered by the president, after which the time was spent by the saints in prayer and testimony.

Second day.—The minutes of the last conference were read and approved.

Officers reported by Geo. W. Eaton:—Thos. Ames, John J. Billings, Jonathan H. Eaton, Otis C. Eaton and John W. Blaster.

Elders reports were heard.

BRANCH REPORTS.

Bear Isle: 16 members, 3 elders, 1 priest, 1 teacher, 1 deacon. Jonathan H. Eaton, pres.; James S. Eaton, clerk.

Green's Landing: 37 members, in-

cluding 2 elders, 1 priest, 1 teacher. Thos. Ames, pres. and clerk.

Little Deer Isle: 21 members, 4 elders, 1 teacher; 1 cut off. John W. Blaster, pres. and clerk.

Brooksville: 24 members, 3 elders, 1 priest, 1 teacher, 1 deacon; 2 baptized; 1 cut off. John J. Billings, pres.; Mace R. Cousins, clerk.

Total in the District: 98 members, 12 elders, 3 priests, 4 teachers, 2 deacons; 2 baptized; 2 cut off.

Resolved, That those elders having no licenses be licensed by this conference.

In the afternoon, met at G. W. Eaton's, in a prayer meeting, in which the saints took an active part.

Met in the Eppa School House, at 9 o'clock. Preaching by Geo. W. Eaton. Full house and good attendance. Preaching in the afternoon by G. W. Eaton, who spoke at considerable length and with great freedom, to a large and attentive audience. Prayer and testimony meeting in the evening.

Adjourned to meet at Green's Landing, October 7, 8, 9, 1870, at 5 p. m. on the first day.

MASSACHUSETTS District Conference, held in Fall River, Mass., July 16, 17, 1870. Elder Elias N. Webster, pres.; W. R. Fiske and J. Smith, clerks.

Minutes of last conference read and approved.

Present: elders, 12; priests, 3; teachers, 3; deacon, 1.

Elders reported.—In person: J. Smith, W. B. Fiske, E. N. Webster, Jesse W. Nichols, J. Gilbert, C. E. Brown, W. Pond, S. Morse, J. Holt, J. Crompton, R. Farnsworth, C. N. Brown. By letter: G. C. Smith; A. J. Cowden.

BRANCH REPORTS.

Fall River: 49 members, including 4 elders, 3 priests, 1 teacher, 1 deacon; 1 cut off; 1 died, since last report. J. Smith, pres.; J. Gilbert, clerk.

Boston: 17 members, including 3 elders, 1 priest, 1 teacher, 1 deacon; 1 added by baptism since last conference. G. C. Smith, pres.; E. Woodward, clerk.

Providence: 20 members, including 6 elders, 1 priest, 1 teacher, 1 deacon; 1 baptized since last conference. C. N. Brown, pres.; W. B. Fiske, clerk.

Dennisport report rejected, and ordered to be sent back to the branch, stating the deficiency.

A recommendation from the Boston Branch for the ordination of Joseph Woodward to the office of an elder, was laid on the table till Sunday.

Missions from last conference continued.

In the morning, remarks by Elders J. Crompton, C. E. Brown, E. N. Webster, W. B. Fiske, and J. W. Nichols. Administration to the sick.

Administration of the sacrament in the afternoon. The meeting was then given to the saints, for prayer and testimony, in which the Spirit of the Lord moved in our midst, in the several gifts of the gospel, cheering the hearts of the saints, and drawing tears of joy from the eyes of many. Blessing of oil; administration to the sick.

Preaching in the evening by Elder C. N. Brown, upon the fervency with which we should serve the Lord, followed by Elder Morse and Br. Thompson.

The recommendation of J. Woodward was taken from the table. Accepted; seven ayes, one nay. Ordained by Elders J. W. Nichols and C. N. Brown.

Resolved, That Elder J. Woodward labor under the direction of the President of this District.

That the next conference be held in Boston, the time to be named by the President of this District.

That we sustain Joseph Smith as President and Prophet of the Reorganized C. of J. C. of L. D. S., with all the spiritual authorities in righteousness.

That we sustain E. N. Webster as President and J. Smith as Clerk of this District.

That we hereby extend our thanks to the saints in Fall River for their hospitality to those visiting conference.

That Mr. G. Robertson, of the Fall River *Monitor*, be invited to address the meeting.

Mr. Robertson then said that he was aware that there was prejudice against the L. D. S., and that some of it was amongst the clergy. Though he was not a convert to the faith, yet he had seen marvelous things to-day, and he felt that God was with us in power, and it reminded him of the account of the day of Pentecost. He was aware that the press in general was governed by popular opinion, but he did not allow himself to be governed by opinion, but by principle.

A vote of thanks was extended to Mr. Robertson for his remarks.

Adjourned at 11 p. m., to meet according to resolution.

Original Poetry.

ACROSTIC.

Truth, saith the Psalmist, springeth from the earth;
Heaven smiled, and all her righteous host looked down
Embraced with holy joy, as Mercy gave to earth a
crown.

Book of Mormon; stick of Joseph's joined to Judah's,
O how the angels watched the sacred treasure,
Opened the portals of thy grace, brought forth thy
pages,
Kept hid from mortal view from age to ages.

Oracles of God to man, to gather Israel's sons by
birth,
Found wandering pilgrims now throughout the earth.

Manasseh's record; Joseph's fallen sons, now in
Indian tribes;

O how thy sires wept and prayed, that God would be
thy guide,
Redeem thee from unrighteousness and all thy filthy
pride.

Moroni who abridged the book, kept hid so long away,
Obtained a promise from the Lord that in the latter
days,
Nephites should join with Lamanites in singing songs
of praise. ELIZA.

Selections.

An Indictment

The history of King Alcohol is a history
of shame and corruption, of cruelty, crime,
rage, and ruin.

He has taken the glory of health from
off the cheek and placed there the reddish
hue of the wine cup.

He has taken the lustre from the eye
and made it dim and bloodshot.

He has taken beauty and comeliness from
the face and left it ill-shaped and bloated.

He has taken strength from the limbs
and made them weak and tottering.

He has taken firmness and elasticity
from the step and made it faltering and
treacherous.

He has taken vigor from the arm and
left flabbiness and weakness.

He has taken vitality from the blood,
and filled it with poison and with seeds of
disease and death. He has transformed
this body, fearfully and wonderfully made,
God's masterpiece of animal mechanism,
into a vile, loathsome, stinking mass of
humanity.

He has entered the brain—the temple of
thought—dethroned reason, and made it
reel with folly.

He has taken the beam of intelligence

from out of the eye, and exchanged for it
the stupid stare of idiocy and dullness.

He has taken the impress of ennobled
manhood from off the face, and left the
mark of sensuality and brutishness.

He has bribed the tongue to utter mad-
ness and cursing.

He has turned the lips to songs of
ribaldry and revelling.

He has taken cunning from the hands and
turned them from deeds of usefulness to
become instruments of brutality and
murder.

He has broken the ties of friendship
and planted the seeds of enmity.

He has made the kind, indulgent father
a brute, a tyrant, a murderer.

He has transformed the loving mother
into a fiend of brutish incarnation.

He has made obedient and affectionate
sons and daughters the breakers of hearts
and the destroyers of homes.

He has stripped backs of their broad-
cloth and silk and clothed them with rags.

He has taken luxuries from off the table,
and has compelled men to cry on account
of famine and to beg for bread.

He has stolen men's palaces and given
them wretched hovels in exchange.

He has taken away acres and given not
even a decent burial place in death.

He has filled our streets and ways with
violence and lawlessness.

He has complicated our laws and crowded
our courts.

He has filled to overflowing our houses
of correction and penitentiaries.

He has peopled with his multitude our
poor houses.

He has straightened us for room in our
insane asylums.

He has filled our world with tears and
groans, with the poor and helpless, with
wretchedness and want.

He has taken away faith and hope and
charity, yea, and all that is lovely and of
good report, and given despair, infidelity,
enmity, and all the motion and deeds of
wickedness.

He has banished Christ from the heart
and created a hell within.

He has wrecked and enfeebled the
bodies, shattered and destroyed the minds,
imperilled and damned the souls of our
fellow men.

These are the counts in our indictment.
Let the world judge of the truth.—*N. H.
Chronicle.*

He that listens for what people say of
him shall never have peace.

Startling Statistics.

[From the Cincinnati Times.]

Some statistician has been figuring on the cost of an "occasional drink," and the result is positively astonishing. In answer to the question: "How are so many drinking-houses sustained?" he shows that 20 men at 30 cents a day will pay one of the tipping shops \$2,190 a year. A man who pays 30 cents a day for "drinks," pays \$109.50 a year. This is the interest on \$1,564 at 7 per cent. at simple interest. This sum, 30 cents a day, amounts in ten years to \$1,171.95. All this is wasted, paid out for "an enemy that steals away a man's brains," and robs him and his family of every comfort. Intoxicating liquors give neither strength to the body, vigor to the mind, resolution to the will, elevation to morals nor dignity to character. Strong drink drags a man down from his high estate, depraves all his appetites, and leaves him in want and misery, the mere wreck and semblance of a man.

The constant use of intoxicating liquors makes hard times for many a man; thus, a family of five persons will consume four barrels of flour a year, or one thousand and fifty-six pounds of bread. This is nearly three pounds a day. Good flour can be bought now for \$7 a barrel; four times seven makes \$28; and thirty cents a day for drinks is \$109.50, or \$81.50 more per year than the bread for a family of five persons cost. "But," says A., "I only take two drinks a day." Very well, you pay then for your drinks \$73 a year; only \$45 more than you pay for the bread consumed by your whole family, if it contains five persons. This sum would provide tea and coffee for them.

Here, then, we see that the man who pays even twenty cents a day for liquor, spends a sum sufficient to supply his family with bread, tea, and coffee for the year. Is it strange that times are hard, that men complain of the Government, and charge that it oppresses them with onerous taxes? The above figures show how men tax themselves, and how they tax the property, too.

The Way to Spoil Girls.

1. Be always telling her, from her earliest childhood what a beautiful creature she is. It is a capital way of inflating the vanity of a little girl, to be constantly exclaiming: "How pretty!" children understand such flattery when in the nurse's arms, and the

evil is done to the character in its earliest formation.

2. Begin as soon as she can toddle, to dress her out in fashionable clothes and rich dresses. Put a hoop upon her at once, with all the artificial adornments, flounces and feathers, and flowers and curls. Fondness for dress will thus become a prominent characteristic and will usurp the whole attention of the young mortal, and be a long step toward spoiling her.

3. Let her visit so much that she finds no happiness at home, and therefore will not be apt to stay there and learn home duties. It is a capital thing for a spoiled daughter to seek all her happiness in visiting and change of place and associates.—She will thus grow as useless as modern fashionable parents delight that their daughters should be.

4. Be careful that her education gives her a smattering of all the accomplishments, without the slightest knowledge of the things really useful in life. If her mind and time are occupied in modern accomplishments, there will be no thought of the necessity and virtue of being of some real use to somebody pervading her heart, and she will soon be ready as a spoiled daughter.

5. As a consequence, keep her in profound ignorance of all the useful arts of housekeeping, impressing upon her mind that it is vulgar to do anything for yourself or learn how anything is done. A spoiled daughter should never be taught the mysteries of the kitchen; such things a lady always leaves to her servants. It would be "vulgar" for her to know how to dress a salad or make a pudding.

6. To complete the happiness of your spoiled daughter, marry her to a bearded youth with soft hands, who knows as little how to earn money as she does to save it. Her happiness will then be finished for her lifetime.

Address of Elders.

Reuben Newkirk, Lloyd, Richland Co., Wis.

Joseph Foreman, Salt Lake City,

Elder Nicholas, Malad City, I. T.

William Worwood, Nephi, U. T.

Robt. Warnock, Clerk of Elders' Quorum, Box 50, Plano, Ill., care *Herald* Office.

David Griffith, No. 11 Glamorgan St., Aberaman, Nr. Aberdare, Wales.

Samuel Powers, Box 278, Beloit, Wis.

Thomas E. Jenkins, No. 79 Victoria St.,
Dowlals, Wales.

Jason W. Briggs, Ellis, Hardin County,
Iowa.

Zenos H. Gurley, Israel L. Rogers, E.
Banta, Sandwich, De Kalb Co., Ill.

Miscellaneous.

NOTICE.—This is to warn all saints,
relative to one Julius Klon, who was
expelled from this branch for the crime of
adultery. He has left here for the purpose
of obtaining membership in some branch
where he is unknown. His wife also
desires to be received into the church.
Neither can get admission into the church
at this place. Any further explanation
will be given, by addressing

R. M. ELVIN, *Pres. Neb. City Branch,*
Nebraska City, Neb.

JULY 21, 1870.

Semi-Annual Conference.

We, the Committee appointed on Con-
ference ground, report as follows:

After examining the grounds in the vi-
cinity of Council Bluffs, have decided to
hold the Semi-Annual Conference (Sept.
15th) at Mr. Parks' Mill, three miles east
of Council Bluffs, on the Musquito Creek,
where it was held two years ago. We re-
quest that this be a standing advertisement
in the *Herald*, up to the time of Conference;
and also that it be published as soon as
possible.

By order of Committee.

MARRIED.

At the residence of Elder Mark H.
Forscutt, Plano, Ill., on the 4th day of
August, 1870, by Elder Mark H. Forscutt,
Br. SAMUEL ROWLEY, of Davenport, Iowa,
to Sister SARAH A. GIBBS, Chicago.

May peace attend them.

DIED.

At the residence of Br. Joseph Howell,
near Volcano, Amador Co., Cal., July 9,
1870, Br. WM. WHIPPY, aged 77 years, and
4 months.

[Br. Whippy had never been associated with any
religious society, until he joined the C. of J. C. of
L. D. S., in 1866. The close of the years of his pil-
grimage was not unlike a golden sunset at the close
of a long and cloudy day. He passed hence so wil-
lingly and so calmly that his death reminded us of
the setting of the morning's stars, which sink not

behind the horizon in gloomy night, but fade away
and are lost to mortal sight in the effulgent light
of the King of day. Sweet be his rest till the Master
bids him rise.]—COMM.

At Walnut Grove, Doniphan Co., Kans.,
May 14, 1870, of typhoid fever, Elder
ROBERT MURDOCK, aged 38 years.

[Elder Murdock emigrated to Kansas from Idaho
in 1868.]

At Plano, Ill., Aug. 10, 1870, of cancer
in the breast, after considerable suffering,
MARY L., wife of Elder A. M. Wilsey, aged
46 years and 4 months.

[Her funeral services were conducted by President
J. Smith in the Saints' Meeting House, and her body
interred in the Newark burying ground on the
14th inst.]

RECEIPTS

Of ALL moneys received for Church purposes at
Herald Office, between

July 19 to August 1, 1870.

In all cases, the amount preceding the name is the
amount received at one time for all purposes. The
No. following the name is the whole No. of the HER-
ALD to which that portion of the money we are in-
structed to apply on HERALD account pays. If the
No. paid to be greater than the present whole No. of
the HERALD, the difference shows the number paid
for in advance; if less than the present whole No.,
the difference shows the number owing for. If there
be no No. following the name, it is either because
the money received was not on HERALD subscription,
or because the party sending neglected to properly
advise us.

When money is received from an Agent, the total
amount and Agent's name are given first. Subse-
quently, the names of individuals for whom he
transmits; amounts received for them, and whole
No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted
for, please advise us:

\$3 each—Mrs. Lowe 216, C Christensen, J W Calkins
218, E Hulse 231.

\$1.50 each—A Roberts 218, J Black 230, J C
Magill 218, M Houck 218, J O Smith 216, H M Wil-
braham 216, G N Shute 216, J Chisnall.

\$1 each—S Smith 212, J H Lake, D McGoon 222, E
Anderson, H Bartlett 212, M Higginson.

50c each—C McPherson, A J Ames, A Smith, J H
Lee, A J Rock, W Odell, G J Davis, L Van Buren 208,
a sister.

Various sums—\$1.62 D Brown 219, \$6 G Adams 228,
\$3.50 J Thompson, 25c H M Stevens, 25c J R Badham,
\$5 M Hilliard 218, \$29 A Williams 230, \$3.30 A Moore,
20c J L Avondet, \$5 J E Reese, 234, \$3.50 J Thomas
230, \$9 H H Bacon, \$3.50 S Page, \$1.60 I N W Cooper
216, \$13 D S Crawley, \$8 J W Wilsey, \$20 G H Hill-
liard, \$3.75 W France.

From agents—[\$3.90] per W C Owen; \$2.40 W C
Owen 216, \$1.50 M Jones 216.....[\$1.50] per N H Ditter-
line.....[\$1] per D R Shupe; 50c D R Shupe, 50c E
Durfée.....[\$16] per W Hopkins; 50c E Edmunds, \$3
J Edmunds 228, 50c M Joyce, 50c L Joyce, \$1 S
Stewers, \$3 Mrs J N Horner 230, 50c D Young, \$3 E
Robinson 228, \$3 U Stewart 228, \$1 W Hopkins.....
[\$5.25] per W D Morton; \$3 W D Morton 228, 50c E L
Morton, 50c C P Shupp, 50c O P Dunham, 50c M A
Morton; 25c R Gléuder.....[\$1.50] per T Dobson for W
A Carrol 218.....[\$2] per J Cook for J Knowles 216.....
[\$1] per J Foreman; 25c J Foreman, 25c R Wright,
25c M Spencer, 25c H Fowler.....[\$12.76] per E C
Brand; \$10.26 E C Brand, \$2.50 Mrs S Browning.....

[\$6.45] per B Hulmes; \$1.95 E Hulmes 216, \$1.50 E Smith 218, \$1.50 L Liston 220, \$1.50 R Wiper 218.....
 [\$8] per T Dobson; \$1.50 R R Montgomery 218, \$5 J Benjamin for L Bronson.....[\$2.50] per M Walker; 50c H Emerson, 50c F Bevis, 50c Hope for the poor, \$1 M Walker (gold).....[\$3] per D M Gammet for B M Green 230.....[\$11.25] per J Lewis; \$1.75 J Lewis 216, \$1.50 W Richards 216, \$1.50 E J Evans 216, \$1.50 J Nichols 216, \$1.50 R Thomas 216, \$1.50 J P Williams 216, \$1.50 C Keeler 216, 50c I R Potter.....
 [\$3] per B V Springer; \$1.50 B V Springer 218, \$1.50 C Christensen 218.....[50c] per M H Forseutt; 60c A S Hurd.....[\$2] per J Goodale; 50c J Goodale, 50c R C Hendricks, \$1 S Bowen.....[\$2.50] per D F Lambert for H Pitt 218.....[\$20] per T J Andrews; \$12 T J Andrews, \$3 A McMillon 223, \$1 W Hart, 50c S Ashman, 50c H Beasley, 50c J Roberts, 50c J Parkins, \$1 A Bryan, for \$1 M Clement; (gold).....[\$2] per T W Smith; \$2 G L Pope 219.

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3 Voice of the Good Shepherd 4.....	3...	8...	30...	58
4 Epitome of Faith & Doctrine 1.....	...	5...	30...	30
5 The Gospel.....	2.....	...	6...	35
6 The "One Baptism".....	13.....	5...	35...	2 60
7 Who then can be Saved.....	4.....	3...	8...	68
8 Fulness of the Atonement ..16.....	5...	30...	2 60	
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THE TRUE
LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII. PLANO, ILL., SEPTEMBER 1, 1870. No. 17.

THE TWO GRAND COUNCILS.

[Continued from page 488.]

The form of Noah stood erect amidst the innumerable assembly, and he said: "I was called upon to preach to the anti-deluvians, to warn them of the great destruction that would come upon them, if they repented not; that God had decreed a consumption; that he would destroy the human family by an overwhelming flood; and that in order to escape that destruction, I was commanded to build an ark. Alas! how few believed that such a circumstance would ever take place; and you know by the history that has recorded that remarkable event, that I was not paid for preaching to them that did not believe, but that I and my sons had something more to do than to preach. For one hundred and twenty years we were hewing wood and sawing and putting it together, according to the pattern that was revealed unto us; and when the time was fully come, we went into the ark with all that was prepared, and God shut the door, and opened the windows of heaven and let down the waters of the firmament, and rent asunder the bowels

of the earth, and the ark floated over the desolated world."

Noah took his seat, and there was a solemn silence, broken by the Ancient of Days, who rose and said:

"My children, you hear from my son Noah that when he tabernacled in the flesh, he had not only to preach, but he had to toil and labor hard to prepare an ark of refuge. On that depended his temporal salvation, and the re peopling of the earth. And as it was in the days of Noah, so shall the coming of the Son of Man be. He will not come before there is a people prepared to receive him. Begin to organize yourselves, and gather your means together into one company, that you may obtain all things necessary. Moses will now address you."

Moses came forward, his face shining as when he came down from Sinai, and said:

"Ye children of the latter day Israel, when I was called in the land of Midian, at the burning bush out of which the Lord spake, fear and trembling fell upon me; but the voice said, fear not, but go down into Egypt, for thou shalt deliver them by my power wherewith I will endow thee. Nevertheless I was afraid, because I

was a man of slow speech, but he told me that I must take my brother Aaron to be mouth-piece for me. Great power was given unto me—of that kind that makes men's hearts fail them, showing the terrible majesty of Jehovah; pouring out plagues and destruction on tyrannical and oppressive Egypt. God also stretched out his arm to deliver Israel, cleaving the sea before us, and lighting our path with a pillar of fire. Yet the people murmured and complained, so that I was wearied day by day; and my father-in-law, seeing this, told me that I was not wise; that there was a lack of order in government among us; and advised me to consult the Lord with a plan he presented me, and if it pleased the Lord, I was to put the plan in operation; and it was so.

"Then I called together the tribes of Israel, and told them to organize themselves into tens, fifties, hundreds and thousands, with their captains over tens, and over fifties, and over hundreds, and over thousands, with this injunction, that the captains over the children of Israel were to be just men, and haters of covetousness, and this was God's organization of his people."

Solomon then said:

"I was called to reign over Israel in the day of his greatest splendor, after his triumph over his enemies. They labored every man after his own fashion; but when a temple had to be built, I was called upon to organize the labor of that great work. I had to organize every description of labor, from the quarriers of the stone to the sawers, and dressers, and carvers thereof; the workers in wood in the same manner, from the hewers to the sawyers, from the sawyers to the carpenters and the fine carvers; the worker in fine brass, and iron, and gold, and silver, for everything was done according to commandment and the pattern given, so that when all was made, so exactly were they fitted that they were put

together without any tools of iron. The workers were paid out of the treasury of the Lord's House."

Adam said: "When any thing has to be done for the public weal of a nation, it will require an amount of taxation, as among civil or military governments of men. If God has given you wealth, you are called upon to impart a portion of that wealth to build up his temporal kingdom; if to you he has given skill or ingenuity, you must impart to your brethren; if you have wisdom, you must use it for the welfare of all; if you have strength, you must give it to aid in this great work. Your means will be required for the organization of companies, after the manner spoken of by Moses and Solomon, and you will have to make the basis so broad that the cent and the dollar may be equal according to your means; for he that labored one hour received his penny as much as he that labored all day. In the world this produces discontent; but in the kingdom of God all are equal, for their wants are supplied out of God's store-house.

"And now let me call your attention to the latter times. The angel is coming that shall enlighten the earth with his glory; and he will cry, 'Babylon the great is fallen!' and the kings and merchants, ship-masters and captains, and great men shall wail because of her, and the cry is 'come out of her,' for as Israel came out of Egypt, so I will bring my people from the nations, and they shall fly towards the west, yea, unto the waste places of this land. Even now ye should bring in your means for this great work.

"I was commanded to subdue and replenish the earth when time began. The implements were rude indeed; the metals had to be dug out of the earth, and skill was given according to the age in which the inhabitants of the earth lived. Since then, knowledge has increased. The dispensation in

which you live, is the most marvelous of all the ages for knowledge, and science, and cunning workmanship; but not for wisdom and understanding. Yet they that are of the world are wiser in their generation than the children of light, in temporal matters; they unite their means into companies. The ship-masters, the bankers, the stock-brokers, draw out the wealth of nations in companies; the minerals are drawn from the earth by companies; the merchandise of the earth is manufactured into articles of use by companies, and so great is the power of consolidated capital, that it is crushing the working men of all nations in this age. Skill and invention have been shed around like as an halo of light; the earth is nearly wrapped in a belt of iron roads, whose engines run with the speed of the wind; the great men of the earth communicate one with another by the lightning, and all the means of centralizing wealth are in the hands of powerful companies. Now, therefore, O Israel, ye are called upon to commence to build up a place of refuge. As Daniel did in Babylon, when called to serve the king, ye will have to gather your wise men, your artificers, mechanics, and agriculturalists, and men of science; for by disobedience you lost the possession of lands and inheritances, and ye will have to purchase them back again at a high price. Ye will have to take desolate and waste places, and by the fruit of your righteousness call down the blessings of heaven; and inasmuch as ye prosper, ye shall stretch forth your hands to bring together your brethren. As I have previously said to you, this age is the greatest that has dawned upon the world, and the skill and ingenuity displayed to make labor-saving machinery is such that, if justice does not reign between the people, it will bring the world into two classes, princes and paupers. Let your wealth, therefore, be held in companies, in

common. When ye are wise enough, ye will make the covenant by sacrifice, and this sacrifice will have to be made for the common treasury. And let nothing be taken from this treasury for the propagation of the gospel, for it is for the redemption of the people, to be common property, and this property must be presided over by the chosen rulers of the people,—not by the ambitious. The tithing and the freewill offerings, for the gospel; but this fund must be applied to the purchase of land and machinery. Look at this, ye toilers, the man that has land and machinery to work it, wants but little of your labor, and there will be fewer of you get employment; and these who have small farms will have to sell their produce at a less price than will pay them; for the large farms worked with machinery, with little labor, will be able to sell at such prices as will make you poor. Then ye will have to sell your lands to those that can work them to better advantage than you. What will then be the condition of your boasted liberty? Ingenuity, cunning and craft are on the increase, and when the iron roads are completed, and the steam mountain leveller tears down the hills, quarries the stones, ploughs the fields, reaps the harvest, and cuts down the forest, instead of being a blessing they will become a curse to the poor, unless by combination, the poor can compete with them. Every man's hand will be against his brother; desolation will spread, and only those who gather and are part of the commonwealth of Israel, who make covenant by sacrifice to build up God's kingdom will find a place of refuge. Seek first the kingdom of heaven and its righteousness, and all other things shall be added.

“All things are brought together by labor. Labor is capital, whether in brain, nerve, blood, bone, or sinew, and can be brought to bear on the material

world. Were men as wise for peace as they have been for war, then would they possess the best means for overcoming the sterility of the earth. No man would go out without being fully equipped for the service. All the engines of destruction are fully prepared for war; so it must be in the organization for peace, and the setting up of the kingdom of God. God's soldiers of peace must go out fully equipped with all the implements of peace, that they may be able to accomplish the great work which is set before them. And when fully prepared, let the first go out and plant the standard of Zion, that she may become the city on the hill which cannot be hid; so shall your council be honored.

"The Council in Europe claims to convene the authority of heaven descended from Christ, and the apostles. Yet does it represent a church that has waded through a sea of blood to establish itself in the nations of the earth? It does; and has had for its members emperors, kings, princes, and what the world calls nobles, besides millions of people; yet they do not set up God's kingdom. All their influence is used to set up oligarchical authority; resulting in confusion and bondage.

"The righteousness of the kingdom of heaven is one thing, and worldly righteousness is another; the one equalizes the blessings of heaven and earth amongst its members, the other accepts the privileges of the governments of this world, and if they acquire wealth or power by oppression and skill—what they hold they claim is right; but this right is only acknowledged by the prince and power of the air, who shall fall when the Master comes."

By the foregoing allegory it is sought to teach that this organization recommended is a preparatory measure, to the setting up the righteousness of God's kingdom on the earth. They

who seek individual wealth are of the world, no matter what profession they may make; they who seek to establish a righteous equality in obtaining and distributing the temporal blessings that God has given them in charge, to be obtained by their united efforts, will enter into the great covenant of the last times to become one; that like the first christian church, they may have all things common.

CHRISTIAN GRACES.

A series of consecutive articles.

BY ELDER T. W. SMITH.

PATIENCE.

The prevailing, or I may say a very common idea of the grace we are now to consider, is that of ability to refrain from getting out of humor, to keep down the angry passions, and hasty or hot temper, to keep cool under irritating or provoking circumstances.

It is admitted that this idea is included in the definition of patience; but that it is limited to this thought alone, is not admitted. Constancy, steadfastness, perseverance, and fortitude are principles that are more or less displayed in the exercise of patience.

The word "hupomonee" is translated thirty times "patience," once "patient waiting," once "enduring," and once "patient continuance," the three last renderings are found respectively in 2 Thes. 3:5, 2 Cor. 1:6, and Rom. 2:7.

That simply by forbearance long-suffering is meant, is not warranted by such statements, or rather quotations as these, viz:

"Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."—Col. 1:11.

"But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience."—2 Tim. 3:10.

From an examination of the pas-

sages where the word occurs, it appears that the general idea is that of constancy, steadfastness, or perseverance, allowing that in some cases where afflictions were endured that long-suffering, and a restraining of the feeling of revenge or retaliation, or a resignation to the Divine Will were manifested, for afflictions were endured both from their enemies, and from the hand of God.

With this definition of constancy, or steadfastness in the faith and doctrine of Christ, and a perseverance in keeping God's commandments, and performing the several duties enjoined by the spirit upon those who have yielded themselves as servants of Christ, we can look upon our theme as one of the most important, and a grace that affects our salvation most materially; for what avails the most perfect understanding of the gospel, the most humble and implicit obedience to the same; the reception and enjoyment for a season of the power and blessing of the Holy Spirit—or even the testimony of an acceptance before God, and the recording of the name in the Lamb's book of life, if there is not a "continuance in well-doing," a steadfastness, a perseverance in the work of God. It is he that "endureth to the end" that shall be saved.

That ultimate salvation in the celestial glory, depends upon a continuance in the faith and doctrine of Christ; is clearly taught in the Divine word, and that perseverance and steadfastness were the burden of exhortation, many times, by the Apostles; and a failure to hold on to the end was frequently deprecated. Paul says:

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, to present you holy, and unblamable, and unreprouvable, in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel."—Colossians 1:21-23.

"Only let your conversation be as it be-

cometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel."—Phil. 1:27.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. 15:58.

"Who will render to every man according to his deeds; to them who by *patient continuance in well-doing*, seek for glory, and honor, and immortality, eternal life."—Rom. 2:6, 7.

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved."—Mat. 24:12, 13.

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—Jas. 1:22-25.

There has been in every age a class of individuals who seem anxious or willing to cast their lot with the people of God when the ship is riding triumphantly on prosperous waves, when favorable winds are blowing, and no danger menaces, yet are ever ready to take to the boats at the first appearance of the storm, even if they do not attempt to scuttle the ship before they leave. Ready to take hold of the work, when adventitious circumstances make it policy to do so, when it requires but little sacrifice of personal or family pride, when caste will not be lost by so doing, and when they can retain the praise of men in so doing. And such parties generally make the loudest pretensions of devotedness and zeal in the cause; yet when devotion, when sacrifice, when proof is required they are generally (*non est inventus*), not found.

The church has always been cursed

with these "sunshine" christians, or believers, these "adherents," these "hangers on." The Savior found plenty of such cases in his day who turned away, and "followed him no more," because they could not endure his sayings; they could not make the requisite sacrifice of personal convenience and good name.

Paul found the same sort.—"This, thou knowest," says he to Timothy, "that all they which are in Asia, be turned away from me."

The Church of Christ in these days has had to suffer from the same class of individuals, who run well for a season. It has had its Judases all the way along from the very beginning almost, till now.

It is astonishing that any who have received a knowledge of God and of Christ through the Spirit, should turn away from the truth and deny it; yet to fulfil the prophetic word it must be that "in the last days some will depart from the faith, giving heed to seducing spirits and doctrines of devils," for the Spirit "expressly" declared that it should be so. The day of Christ's second appearance could not come until there should be a falling away first—an apostacy.

While history, divine and ecclesiastical, gives painful instances of apostacy from the truth and consequent retribution at the hand of God, there are abundant glorious examples of constancy, of steadfastness to principle and truth through the direst persecutions, the most scorching trials, and severest afflictions. There have been men who would, and did die before they would renounce their faith, their knowledge of truth. This age has witnessed some such sacrifice for truth, for principle's sake, and may witness more—for while there are many who will not make the requisite self-denial, the sacrifice of personal convenience, and comfort, even for the kingdom's sake, there are those who have proven that they count

not their lives dear unto themselves so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus to testify of the gospel of the grace of God.

There are some in the church who have a *spasmodic* faith; when they attend a prayer or testimony meeting and do not behold some manifestation of the Spirit which they can "see and hear," they are ready to doubt the work, and imagine themselves deceived, and when there are some of the ardently looked for manifestations they are ready to declare without the least "mental reservation" that Joseph Smith did truly restore the gospel through divine direction and co-operation. Some of such were converted by seeing signs, and they must feed on signs or perish. The "trying" of their faith worketh impatience; impatience giveth them no experience; having no experience they yield to despair; and through despair they become ashamed of the doctrine, and so lose that measure of the love of God which was shed abroad in their hearts by the Holy Ghost given unto them.

Brethren, in the world we shall have tribulation, but forget not that "tribulation worketh *patience*," and "let *patience* have her perfect work." "Let us run with *patience* the race set before us, looking unto Jesus [for an example] the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is forever set down at the right hand of God. For consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind." "For ye need have *patience* that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any draw back, my soul shall have no

pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." "Add to your faith, virtue; to virtue, knowledge; to knowledge, temperance; to temperance, PATIENCE."

DEDICATION.

However much one may enjoy oneself in a rented house, it is difficult to suppress the desire for ownership—a desire "to sit under our own vine and fig-tree, none daring to make afraid." The "I am monarch of all I survey" feeling, is not the least pleasurable tenant occupying the human breast.

It has been a question with us whether the LORD would not prefer to dwell in a house all his own—dedicated exclusively to his worship. Jesus turned the money dealers out of the temple, because they were defiling the Lord's house. How many of our churches meet in places equally defiled. Many will say that they are too poor to build. In that case, as it is better to live in a hired house than to live in no house at all, so it is better to hold meetings in club-rooms, ball-rooms, or school-houses, than not to worship at all. But it is not best to be contented there. That "contentment is a jewel," we by no means question, but that there are times and places when and where said jewel loses its lustre, we think is equally clear. "And the glory of the Lord rested upon the Lord's house, because the house was the Lord's." Many theologians believe that the church were met in the temple—the house of God—on the day of pentecost, when the power of God was so miraculously displayed.

It would be somewhat ludicrous for a monarch to give audience in a barn not fit for a peasant to dwell in. It is

hardly consistent for us to invite the Holy One of Israel to meet us in a house, in many respects inferior to many occupied by his worshipers.

But all this is not what we sat down to write you. Our intention was to tell you of the refreshing showers from the presence of the Lord, enjoyed by the church at Gravois, on Sunday, June 19th. A little more than a year since the sisters in said church resolved to "build a house to the Lord." They made quilts and sold them,—they begged,—they prayed,—worked, begged and prayed. Is it to be wondered at that they accomplished the desire of their hearts? They deserved a neat, comfortable meeting-house, and the blessing of Almighty God to attend them; and they have got what they deserve.

At the St. Louis District Conference held at St. Louis, June 12th and 13th. The attendance was so great, and the "feast of fat things" so richly enjoyed, (some say it was because Br. M. H. Forscutt was there), that the Gravois saints concluded to hurry up their workmen, finish their new meeting-house, so as to have Elder M. H. Forscutt dedicate it for them on the following Sunday.

To describe in detail the dedication, would be tedious. To describe a part only, we might appear to flatter some and slight others. Therefore we will be brief. The meetings were presided over by Elder Wm. Hazzledine, president of the branch, as well as of the district. The music was conducted by Elder William Roberts, of St. Louis, assisted by Mr. Wm. Ashton, conductor of the singing in Zion's Hope Sunday School. Sister Emma Roberts, of St. Louis, organist. Preaching and dedication services by Elder M. H. Forscutt.

We cannot describe the occasion better than David has done it for us in the one hundred and thirty-third Psalm.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

A conviction had obtained throughout the district that the Lord would be pleased with, and would acknowledge by his presence, the offering of his saints; none went away disappointed.

The number of wagons and carriages lining the streets all around, together with the many chairs and benches brought into requisition outside the meeting-house, and the \$70 collection, attest very plainly the interest felt in the cause of God.

It would be unjust to conclude without saying in behalf of the Gravois sisters, that they behaved as liberally in providing for the wants of visitors as they had acted nobly in erecting a house to worship in.

That they will not fail of their reward, and that others may go and do likewise, is the prayer of your co-laborer.

X. A.

REDEMPTION OF ZION.

BY BRO. THOS. CARRICO.

My desire is that the land may be purchased around the centre of Zion, that she may speedily be redeemed, for it is forty years last April since this church was organized, and it will be forty years in 1873 since the saints were driven from Jackson county. The Children of Israel were forty years in the wilderness before they entered the promised land. If the Lord deals with his people in these days as in days of old, our redemption is near at hand.— In the parable of the redemption of Zion, the Lord told his servant after many days all things were fulfilled.

A DREAM.

What is there in a dream that it should cause our minds to be fraught with thoughts of the great hereafter? The scriptures teach that the Spirit of God will cause us to dream dreams, and that God often reveals his will to the saints in dreams. Ought we to give heed to a dream, more than to our waking thoughts? If not; why are so many dreams related to us in the word of God? These reflections, together with the spirit that is now with me, prompt me to pen the following dream.

Last Friday evening, August 11th, I attended our usual little prayer meeting; but felt so depressed in spirit from a consciousness of my own unworthiness to be the recipient of so many blessings as I had received, that it was with difficulty I could utter a prayer of thanks to the Giver.

In this state of mind I returned home, and after making a short and unspirited prayer, I retired to bed; but not to sleep. My mind grew darker and darker, until I almost doubted the truth of the gospel I had professed to believe. At last, when I could endure these thoughts no longer, I arose and bowed before my Heavenly Father, and poured out my heart in earnest prayer. I asked the God of heaven to show me by his Spirit that I had not believed in vain, and I felt rewarded for the little faith I then had.

Again, I sought my pillow. Soon, I slept. I dreamed that I was traveling to a distant city; the journey seemed to be fraught with many difficulties. The road seemed to be continually thronged with travelers going in various directions. With much trouble, I pursued my journey, and after enduring much fatigue, I was at last rewarded by beholding the long-sought-for city. I wended my way on Main street, and soon found myself in a large building which, for some reason,

seemed to be the centre of attraction. There I found a great feast awaiting all who entered the building. I was invited to sit down at the table; I did so. At the same time, I saw a friend of mine standing near—there was a chair for him at the table; but no plate. As he seated himself, I raised my plate and set it for him, and said, "I do not care to have any supper."—I did this for him as I understood that no one could eat without they had a plate. I then arose from the table and went to the front door; and as I did so, a close carriage, drawn by a span of exhausted horses, came in front of this large building, and stopped amid great excitement. The curtain was raised, and I then saw that the occupants consisted of an elderly gentleman and a lady. Both seemed to be very much worn and exhausted, and deep sorrow seemed to be enstamped on their sad features. At the same time, an officer rode up in great haste, and said: "This is Brigham Young." "Brigham Young," was reiterated by many excited voices. Many were anxious to drag him from the carriage to death, instantly; but the officer spoke and said, "Fear not, the authorities are near, and soon he will be justly punished." At this time another carriage, ancient in its appearance, drawn by strange-looking animals came near.—The only occupant seemed to be a wonderfully large man, but very good-looking. He, too, seemed to be dressed in an ancient garb. After stopping, he called for me, and with much embarrassment I approached. He greeted me kindly, and called me "Delia," saying, "I have been directed to come and see you on important business. I have a class of students who are striving to obtain a great reward. Their chief study is the Book of Mormon; and I desire you to be present at rehearsals."

As I stood before this stranger, I felt that I was not worthy of the high opinion his remarks showed him to have of

me, and I hesitated; not knowing what reply to make. I asked myself, "Who is this wonderful-looking man?" The Spirit whispered, "Moroni." And I awoke.

ONE WHO IS TRYING TO BE A SAINT.

PASSING THOUGHTS.

What a wise institution it is, the meeting of the saints. "Neglect not the assembling yourselves together," says Paul. "And they that feared the Lord met often," says Malachi. "Meet together often and confess your faults one to another," is the word of the Lord to the saints now. And truly it is a delightful task to meet a family of brothers and sisters, all interested in each other's welfare, and all trying to serve God, to enjoy the peaceful, quiet, holy influence of the Spirit of God; to sing to the praise of the Great Creator of the universe, to ask God for those blessings which he has promised to give; and to bear witness to the goodness of God; surely it is a delightful thing.

"Love one another," says Jesus.—And when the Spirit of God rests upon us, our hearts are open to receive all who have taken upon them his name. How strange that any who have known the pleasure of "meeting together and confessing your faults one to another," should seek an excuse to stay away.—Have we sinned against God? Let us go to him and confess it. Have we sinned against our neighbor? Let us go to him and confess it, and again seek the society of saints, and the presence of God's Holy Spirit. There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance. Who has not seen the tears of gratitude flow from the eyes of sympathizing saints, while listening to the erring brother confess his faults, and say, "I desire an

interest in your prayers." What a volume of feeling is expressed in those few words. With what earnestness does the saint who feels his weakness desire the sympathy of those who are strong. And should it be withheld? God forbid. "Now ye are the body of Christ and members in particular."—"If one member suffer, all the members suffer with it." "If one member rejoice, all the members rejoice with it." "Bear one another's burdens." "Let us pray for one another."

LACONIUS.

HOW SHALL WE UNDERSTAND IT?

BY BRO. W. D. GRIFFITH.

See Doc. and Cov. Sec. 42, p. 22, 23.

A difference of opinion of what may or will take place during the thousand years reign will not materially affect those who are striving to prepare themselves to partake of its glories, nor is it necessary that we should now solve the details of Christ's administration when he shall come to reign over us; it suffices us to know, that if we are so happy as to come forth in the first resurrection we will be amply rewarded for all we may endure in this life for the sake of Christ, and his gospel.

In these things he has promised to make us wise if we will but love and serve him. But because he has so promised, I can see no warrantable excuse for neglecting to make diligent use of the means he has given us to rightly understand his written word, which is to govern us as a church; and upon which depends the harmony of our existence as a corporate body.

Great are the *mysteries of godliness*, which are to be understood by the saints and taught by the Spirit. Again, the gospel is said to be so plain that a wayfaring man need not err therein.

This gospel of faith, etc., is taught

by the written word, and is expected to be understood by the unrepentant reader, and is to judge him in the coming day. Then, this gospel cannot be considered one of the mysteries referred to, but may be read and understood by the innate principle of reason, prompted by that still small voice, which strives with every man. It is true that this gospel was given to man, by the power of the Spirit and was recorded by inspiration, and after having been so recorded it became common property, so that all who read may understand and be judged by it.

This much I have said in vindication of the right of every man to read and understand the written law for himself and bring it to the notice of others. Latter Day Saints do not differ with regard to the principles of the gospel; and why? Because it is recorded in the scriptures as a law which is to judge us all, both laity and priesthood; we become equally interested and responsible to the law as it is written.— If then we all understand the law of the gospel of Christ from the law as it is recorded in the scriptures, why may we not all understand the laws of the church which are recorded in the Book of Doctrine and Covenants, by which we are to be governed in our relations to each other as members of the church? They too have been given us by inspiration, and have been recorded and accepted as our rule of government. It becomes us, then, as reasonable men and women, that we make ourselves acquainted with its requirements and the principle upon which it is based, more especially since we are made the administrators and executors of its justice. These are perhaps some of the things which will not admit of a difference of opinion or administration without working a difference of results.

We as Latter Day Saints hold that there is but one way by which we become the adopted citizens of the kingdom of Christ, and that there can be

no allowance for errors or mistakes.— And if it be true that none can become lawful members of the church without a strict compliance with all the rules, in the true intent of the law of the gospel as it is written, does it not follow that such membership cannot be questioned except it be done legally and in order, and should not be jeopardized by errors and misconstruction? These are matters which concern us all and should not be lightly considered. We know not how soon we may be accused by our brethren, and in their zeal, (may be without knowledge), unlawfully judged and thrust out, and who shall be responsible?

If I should seem to be too zealous for the rights and duties of members, do not judge me harshly; for I would not be understood as detracting from the authority of the heads of the church, nor in any way deprecating the power of the priesthood; as a Latter Day Saint none can hold God's order in greater esteem. There are some who will read this who I trust can appreciate my motives; their experience has been long and bitter, and I am certain that they have not forgotten a time in the early history of the church when members were taught that it was their duty that they read and become thoroughly acquainted with the Book of D. and C., that they might not be led astray by designing teachers; and also another and later period in the history of the same church when the members were told to obey counsel, to give themselves no concern, for it was not for them to know only as it should be dictated by those holding the priesthood; and to this last teaching I think can be traced all the iniquity which finally led to the rejection of the church as a people, and is to-day the strong pillar upon which rests the doctrine of devils.

Shall it be said that those holding the priesthood to-day are infallible in their construction of the

law of the church when we find that they differ even amongst themselves? One, contending that *all* differences between members must be tried by two or more elders; another, that only such crimes as are punishable by the law of the land shall be so tried; a third, that the elders shall examine such cases as shall come before them, make a record of the evidence, in such language as wisdom may direct, so that it may be decent and in order, and shall lay the case before the church by reading the record, that the church may decide by a vote whether he or she be guilty of the things charged; and if by them found guilty *that they may be dealt with according to the law of God*; and still a fourth, that the elders shall try the case, pass judgment, assess the penalty, and present the case to the church by announcing their decision, and the church shall hold up the hand to sustain such decision, without discretion in the matter, and without having heard the evidence in the case.

Now, it is said to be a feature in our religion that it appeals to the intellect, and treats of principles and facts which are founded upon *reason* and the *word of God*.

Then how shall we understand? I will not attempt to answer, lest I offend. I only hope that some one may be induced to write out a full and clear treatise upon the subject, so that it be endorsed by the proper authority, that it may no more be asked one of the other, How do you understand it?

It is difficult to conceive anything more beautiful than the reply given by one in affliction, when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to Him who handles the rod."

MINELOMUS being told one day that it was a great felicity to have whatever we desire, "Yes," said he, "but it is a much greater to desire nothing but what we have."

THE STONE OF ISRAEL.

Having noticed some points touching upon the Stone of Israel, I thought I would write some precious truths as revealed in the Holy Scriptures.

Our Savior, in the testimony of St. John, declares,

“Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself; and he will show you things to come.”

I trust in my Heavenly Father to guide me with his Spirit. We find in the B. of Doc. & Cov., sec. 50 par. 7, a word given to the elders of the church,

“Wherefore, it shall come to pass; that if you behold a spirit manifested that you can not understand, and you receive not that spirit, you shall ask of the Father in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God.”

Again, in the last par., it reads thus:

“I am in the Father, and the Father in me; and inasmuch as ye have received me, ye are in me, and I in you; wherefore I am in your midst; and I am the Good Shepherd (and the Stone of Israel: he that buildeth upon this rock shall never fall.)”

In Gen xxxii. 26–28, it reads:

“And he (the angel,) said, Let me go, for the day breaketh. And he (Jacob) said I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said Jacob. And he said thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed.”

Here we find a great blessing bestowed on Jacob. In Gen. xlix. 10, it reads:

“The Sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.”

Here upon the house of Judah a royal blessing was conferred until Shiloh (Christ) should come, and then he would gather the people, his people, and to this day the faithful Jews are waiting for their promised Messiah.

The prophet, in the last chapter and 4th verse of Zechariah, says:

“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west.”

In the testimony of St. Matthew, ii. chap. is the history given of the birth of Christ:

“No:; as it is written, the birth of Jesus Christ was on this wise. After his mother, Mary, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a vision, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the Holy Ghost.”

It is here declared that Joseph, the promised husband of Mary, was from the loins of Judah, and Christ being the son of Joseph as was supposed by the world, so Joseph was no more than the adopted father of Jesus, according to the flesh, for our Lord and Savior was conceived of the Holy Ghost, being the Son of God, and from thence is the Shepherd the Stone of Israel.

We now return to Gen. xlix. 22–25; there we find Jacob's blessing upon the head of Joseph:

“Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall; the archers have sorely grieved him, and shot at him, and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the shepherd, the stone of Israel.

What do we understand by this stone? We have it many times mentioned in the Bible in token of a covenant. It stands as a witness, even an oath. Also we find that Aaron wore twelve stones upon his breastplate according to the number and names of the tribes of Israel.

In the second chap. of Daniel, when he interpreted the dream of Nebuchadnezzar, we read :

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." 34 v.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the Great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." 45 v.

This stone here represents the gospel, the kingdom of God and his Christ, the whole of the holy priesthood, the lesser as well as the greater—Christ as a sacrifice upon the altar. Without the atonement of the holy Lamb, the gospel would have no power. The twelve stones that Aaron wore upon the breastplate, represents the Church of Christ, for he established his church upon twelve pillars, (apostles), and himself the chief stone.

"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; for this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." Heb. vii. 2, 3.

"For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest." 13-15 vs.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore who believe, he is precious; but unto

them who are disobedient, who stumble at the word, through disobedience, whereunto they were appointed, a stone of stumbling, and a rock of offence. For the stone which the builders disallowed, is become the head of the corner." 1 Pet. ii. 5-8.

Now we have many more places in the scriptures which will speak concerning the stone,—this is the Rock out of which living waters flow.

Having shown that the sceptre belongs to Juda, but the power of the holy priesthood belongs to Joseph, we say that without faith it is nothing, for we find that through faith in God men have done mighty deeds.

Who will be the happy children of the house of Israel? Let us look in the Book of Mormon, second book of Nephi 12th chapter:

"And now, behold, my beloved brethren, I would speak unto you: for I, Nephi, would not suffer that ye should suppose that ye are more righteous than the Gentiles shall be. For behold; except ye shall keep the commandments of God ye shall all likewise perish; and because of the words which have been spoken ye need not suppose that the Gentiles are utterly destroyed. For behold, I say unto you, that as many of the Gentiles as will repent, are the covenant people of the Lord: and as many of the Jews as will not repent, shall be cast off; for the Lord covenanteth with none, save it be with them that repent and believe in his Son, who is the Holy One of Israel."

My prayer is, brothers and sisters, that we strive for the same faith which was once delivered to the saints; that when our Lord the King of Peace shall appear in his majesty, we may be worthy to be numbered into the house of Israel, for he shall not reign as King of the Jews only, but as King of Kings and Lord of Lords.

I am your brother in the bond of peace.

JACOB.

He submits himself to be seen through a microscope, who suffers himself to be caught in a passion.

He who gives himself airs of importance, exhibits the credentials of impotence.

FULLFILLMENT OF REVELATION.

"Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." "Wo, I say again, unto that house or that village or city that rejecteth you or your words, or your testimony of me, for I the Almighty have laid my hands upon the nations to scourge them for their wickedness, and plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness." D. & C. old ed. sec. 1 par. 7; sec. 4, par. 16.

Do we see or hear of any plagues upon the nations of the earth? We do, and they will continue to go forth more and more, for the Lord has said they should, and his word will not fail.

"And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes that shall cause groanings in the midst of her, and men shall fall upon the ground; and shall not be able to stand. And then cometh also the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and of the waves of the sea, heaving themselves beyond their bounds." Sec. 7, par. 26.

Has any of these judgments come upon the people since the elders have gone forth and borne their testimony of what was coming upon the earth?

Three years ago, in the East Indies, the sea came beyond its bounds, washed away towns and villages, and destroyed all their crops, caused a famine, and thousands of people starved to death.

Two years ago, in South America, the great earthquake there killed thousands of people. The sea went beyond its bounds, and carried large ships of war up on to the land. The destroyer of the Gentiles is on its way, fulfilling the word of the Lord in these last days.

"Wherefore the land of Zion shall not be obtained but by purchase, or by blood; otherwise there is none inheritance for you. And if by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo! your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to syna-

gogue, and but few shall stand to receive an inheritance." D. & C. sec. 20, par. 8.

The saints were driven from Jackson county to Clay; from Clay to Caldwell and Davis; and then out of the state of Missouri. They then gathered to Nauvoo, and stayed there about six years, but then were scattered East, West, North, and South, into Babylon. And thence we expect to be delivered.

We have been halting twenty-five years for the redemption of Zion.—There are but few of the first elders left to receive an inheritance in Zion; the others have gone the way of all the earth.

The Lord works by means to bring about his purposes upon the earth.

I will liken this church to a stalk of mustard that a man saw in his garden, and he was so vexed when he saw it, that he struck it, when the wind scattered the seed all over his garden.—The next year he had a hundred where he had had but one. The elders and saints have been scattered all over the states and other lands, and have sowed the good seed, and built up churches all over the land; and when the time comes they will gather up to Zion, if they shall be found worthy. I have heard Joseph say that those who went back to that land must be pure in heart, and keep all the commandments of God.

"Let them importune at the feet of the Judge, and if he heed them not, let them importune at the feet of the Governor, and if the Governor heed them not, let them importune at the feet of the President, and if the President heed them not, then will the Lord arise, and come forth out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, *in his time*, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in utter darkness, where there is weeping and wailing and gnashing of teeth. Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them." D. & C. sec. 97, par. 12.

In the summer of 1839, Joseph and

Sidney, and two others, went to Washington to see the President. This was in the days of Martin Van Buren's administration. They told their wrongs, and their grievances, that they had received of the Missourians. After they were through, he said: "Well, gentlemen; your cause is just, but I can do nothing for you. I expect to be held up as a candidate for the next presidency, and if I do any thing for you, I shall have the whole state of Missouri against me."

In 1860, twenty-one years afterwards, the Lord came out of his hiding place to vex the nation, as he said he would, in his time. The South rebelled against the government, and they had a bloody war of four years, during which hundreds of thousands were slain on both sides, and as many more wounded; and at the end of the war the nation was two billions, six hundred millions, and some hundreds of thousands of dollars in debt. If the Judge, Governor, and President, that they importuned to, have gone the way of all the earth, they have gone into outer darkness, where there is weeping and wailing and gnashing of teeth. If the Lord has a scourge for a nation or a people, it will come in the Lord's time.

SELFISHNESS.

The selfish tell us that it is unjust for one who has fine talents to be on an equality with those who have none; and from this standpoint their reasoning is just; but God gives his gifts for the benefit of all the children of his kingdom, and if one has no talents, he is not to blame; and if one have ten he is no better, except that it gives opportunity to do ten times as much for the rest, and in that they ought to rejoice rather than grumble and complain. There is nothing gained by contending about gifts. Remember,

he that is not building up is hindering. Let us all use our talent and influence to build up, and nothing to tear down. Love to God and man is better shown in deeds than words.

A SISTER.

LIFE AND DEATH.

"As in Adam all die, even so in Christ shall all be made alive."

Now if spiritual death is meant here, a spiritual life must be the final result; consequently all men must be well off in the resurrection. But if a literal death is meant by Adam, then it follows, a literal life is meant, because Christ was made literally alive. This I consider a logical deduction, though it may differ from all Theologians. Must we not first analyze life to understand? Put two things of different kind together, both are altered, and become a new substance; divide them, and the compound nature is destroyed. God made a wonderful machine out of the fine mold of the earth, and breathed into it the breath of life, and this became a living soul. Now what is the dividing of these, but death to the composition? and the reuniting of them, but life again? Thus life, death and life are analyzed. Now some of you love criticism, analyze spiritual life, death and life, in order, if you think I am wrong.

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Plano, Ill., Sept. 1, 1870.

WASHING OF FEET

In the examination of every subject connected with the gospel of the Latter Day Work, it is essential that the grand principle of its committal to man be borne in mind.

To accept the gospel as a whole is much easier than to accept the construction frequently placed upon isolated portions of scripture; and the idea that entire righteousness consists in the observance of the forms specifically or generally given in the scriptures should not remove from the sight the fact that an entire and specific holiness of heart is made the ground of acceptance with God.

Forms, and their observance, are, without doubt, necessary to the full administration of God's law; but the forms of worship obtaining in the Temple were of necessity somewhat different to those of the Tabernacle; nor does the patriarch's altar of stones in the wilderness where he was blessed of God, indicate a less degree of faith or fervency of worship than were manifested upon the grand days of gathering in the Temple.

Whatever may have been the various cleansings by water, which were necessary to keep the courtyard, the utensils of sacrifice, and the altar clean

from impurities, it is not our purpose here to inquire; but that they were enjoined by necessity, all must admit. It is also equally conclusive, that unless there was a cleanliness of mind and holiness of heart accompanying these administrations, including the various washings for cleansings, their fullest efficacy was lost to both priests and people.

When, to the followers of Jesus, the meek and lowly character of whom we so much admire, there came the glad news that a new era of righteousness had dawned upon the world for the benefit of those who should be freed from sin, "the washing of regeneration" became the answering ordinance to those washings of the Tabernacle and the Temple.

This "washing of regeneration" was, and is, of a twofold character, indicative of an inner and an outer work; and unless the inner work is wrought, the outer one is, to a great extent, an empty semblance.

That men might attain unto this inner work was the mission of Christ and his apostles. Hence all their teaching must be accepted upon this basis.

Mark and Luke speak of the "tradition" of the elders respecting "washings" and severely reprimand the people for laying so great stress upon the outer work of "cleansing," while the inner and better work was yet unwrought.

The "washing of feet," generally, was a necessity for the people of the land of Jerusalem. Dry and dusty, the means of travel from place to place not free from the toil of walking, san-

dals open at the top the almost universal foot-gear, it is no wonder that the "ewer of water" and the "towel" were the first things offered to the traveler, after the greeting and the cup of cool water had assured him of his welcome. Hence from this necessity grew the custom of "washing of the feet," so common among the Jews.

It was made a symbol of esteem and reverence, so that Jesus justly complains of one who offered him protestations of esteem, but gave him "no water to wash" his feet, while he gives grace to another who had not "ceased to bathe his feet" with her tears.

Gen. xviii. 4; xxiv. 32; xliii. 24; 1 Sam. xxv. 41; Luke vii. 38; 1 Tim. v. 10; are all cited to show how this washing of feet was held as an evidence of esteem.

The washing of the hands was often the token of innocence. See Deut. xxi. 6; Psa. xxvi. 6. The washing of Pilate's hands put the blood of Jesus upon the Jews. Matt. xxvii. 24.

It may be urged that Jesus instituted the ordinance of "the washing of feet."

We shall notice the instances where the "washing of feet" is spoken of in connection with the name of Jesus, to ascertain if possible the nature of that washing, and how far it may be called an ordinance of the gospel.

In John's gospel, thirteenth chapter, it is related that Jesus knowing that the hour of his departure drew near, and wishing to give his disciples a lasting token of his regard, rose from supper, laid aside his garments, took water and a towel and washed his disciples' feet.

The tenth verse of the chapter in the New Translation gives as a reason for this act that it was a "custom of the Jews under their law."

We cannot discover, neither from the act of the Savior nor from his words uttered at the time, that he intended "the washing of feet" to obtain among those who should obey the word as a gospel ordinance; but that he rather gave it as an example of true humility, that the master of all should become the servant of all; and this as a severe rebuke to them for the growing tendencies to jealousy which he had discovered among them.

There is no commandment accompanying the washing of feet upon this occasion, such as accompanied the institution of the Supper, "this do in remembrance of me." If there had been, we might be justified in classing it with the ordinances of the gospel.

This washing of the disciples' feet does not seem to be mentioned by either of the evangelists except John, nor is it subsequently referred to in the scriptures as an ordinance obtaining among them, by virtue of a command of Christ. He does not reiterate it, nor refer to it when he says "a new commandment I give unto you, that ye love one another."

Paul does not speak of it as an ordinance, nor does Peter, in all their references to the washing with pure water, or of regeneration.

It is true that Jesus says, "If I wash thee not, thou hast no part with me;" but this is to Simon Peter direct, not to the others; though the conclusion might be proper that if he had no part

except he was washed neither would the others. As an opposite conclusion to this the language of the Savior,—“and ye are clean, but not all,” would seem to indicate that some of them had not yet been freed from all uncleanness.

We cannot accept the “washing of feet” then as a gospel ordinance upon the New Testament. Where then do we obtain our theory of washing of feet as an essential ordinance?

Washing of feet is not given as an ordinance of the church in the Doctrine and Covenants, of like character with baptism, laying on of hands, and the sacrament of the Lord's supper.

In Secy 23, Par. 7, the charge is given to those going abroad, that if they shall meet with evil treatment to justify them in so doing, they shall testify against the people by “casting off the dust” of their feet and “cleansing” them by the wayside.

This is not a washing in conclave, in council, or in a public meeting, as an ordinance.

In Sections 60; 75; 83; this washing of feet, or cleansing, is again given. That these sections do not establish an ordinance is easily seen when they are read; for in each instance, the command is for them to “go alone by themselves and wash their feet” as a testimony.

In Section 85 is a commandment for the elders, who were the “first laborers” in the vineyard, to assemble together, to purify themselves; cleansing their hands and feet before him; but this commandment does not institute the washing of feet as a perpetual or-

dinance. For, in the paragraph following, the Lord makes it specifically apply to them, that he might testify to the Father that they were clean from the blood of that generation.

As a further evidence that this was special to those who were called the “first elders,” the 23d paragraph reads,—“let those who are not the first elders, continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.”

The 44th, 45th, and 46th paragraphs evidently show that the command to wash feet in assembly was intended to apply to the School of the Prophets.

In Par. 46, “And again, the ordinance of washing of feet is to be administered by the president or presiding elder of the church.”

This is the only place where it is said to be an ordinance; and here it is made an ordinance of a school called the school of the prophets. It also specifically states who are to be received. Par. 45, “And ye shall not receive any among you into this school, save he is clean from the blood of this generation; and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.”

Section 96, contains the command respecting privately washing of the feet as a testimony against those who should utterly reject the overtures of the gospel. From a careful consideration of these various texts of scripture we are led to the following conclusions:

First: That the washing of feet was

not an ordinance of the gospel.

Second: That when instituted by Jesus, in the washing of the feet of the disciples it was of special application, not general.

Third: That in Par. 45, Sec. 85, Doctrine & Covenants, the true intent and meaning of the washing of feet is given. And that in sections 23, 60, 83, and 96, this explanation is confirmed.

Fourth. That the washing of feet is an ordinance only by special enactment, and that for the school of the prophets; and is not designed to be of general observance in the branches of the church.

Fifth. That none are entitled to the administration of the ordinance of washing of feet, unless they are clean from the blood of the generation of men in which they live.

Sixth. That it is improper for any to insist upon the churches of Christ observing the ordinance of the washing of feet, under other circumstances than those recited in the sections of the Book of Covenants herein specified.

— IDOLATRY. —

The article formerly published in "Mountain of the Lord's House," by Elder R. H. Atwood," is now published in tract form separately.

This is an argument against the Brigham Young theory that "Adam is our Father and God." The very thing to circulate in Utah—we would like to send them by the thousands there, and hope through the liberality of those

who desire the redemption of God's people from this and kindred heresies, to be able to do so.

Price by mail, singly 3 cts., per doz. 5 cts., per hundred 58 cts.

WE HAVE also published on sheets for private use and for the use of schools, the songs with music published in the HOPE, and purpose continuing to do so if the sale shall justify us.

Price 50 cts. per hundred, free by mail. These songs with music are printed on sized and calendered paper.

— QUERY COLUMN. —

Query.—In what relation does a member stand in this church after he is cut off for transgression?

Ans.—He is disfellowshipped; has no standing in the church.

Q.—If such member should afterwards make restitution and wish to be again united with the church, what would be necessary for the individual to do to gain his standing?

A.—Restitution; after that, baptism. [This answer is upon the supposition that "cutting off" is a proper term, which is seriously questioned.]

Q.—Has an elder a right to preach only one person in the Godhead?

A.—There are the Father, the Son, and the Holy Ghost in the Godhead.

Q.—And these signs shall follow them that believe? Mark xvi. 16.—Does this include all, or only the elders?

A.—All. This word *all* refers to the body of Christ's believers. The administrations in the ordinances are governed by special provisions.

Correspondence.

PORT PERRY, Pa.,
July 29, 1870.

Bro. Joseph:

At our sacrament meeting, a month ago, Br. David J. Jones brought his daughter, Lydia, to have the ordinance of the Lord's house attended to. This girl has had sore eyes for a long time. Medicine proved of no avail. Br. Peter Ray and myself were called upon to administer in the ordinance, and from that time she began to amend. God heard our humble prayer and the blessing came. To God be the glory.

Another case was that of Mollie Wagner, the daughter of W. W. Wagner. She was suffering great agony, and the sisters who had visited her thought she would not recover, if a speedy change did not take place. The doctor, in passing the house, called in, and asked if the girl was sick. Br. Wagner told him that she was. He said, "I suppose you do your own doctoring?" Br. Wagner said, "Yes, sir?" Mollie turned her head and said, "I don't want the doctor; I want the elders."

I went in company with Elder Ray; we found her suffering greatly. We had prayer, and then attended to the ordinance of the house of God, and administered. From that moment disease was checked; God heard and answered our prayer. His power was with us, and was felt in the house, by all present. When we went to meeting on the day following, Sunday, there was a great change wrought. Br. and Sr. Wagner were rejoicing that God had been so gracious to them; and on my next visit, Mollie was out with the baby in her arms. I feel to say, glory be to God on high, for the light of the everlasting gospel.

I could state other cases where the blessings of the gospel have followed the laying on of hands for the healing of the

sick. I pray my heavenly Father, that I may always live according to his law, that I may be useful here, and finally gain a seat in Zion with all the faithful.

In Christ, H. M. WILBRAHAM.

UNION MILLS, Platte Co., Mo.,
July 1, 1870.

Bro. Mark:

Since our last District Conference I have been to Tinney's Grove. Bros. Marchant and Blodgett were with me. While there, there were two added to the Waconda branch by baptism. From Waconda Br. Marchant and I went to Union Mills, where we held meetings. From Union Mills to the town of Agency, in Buchanan Co., where we held meetings. Here we met with considerable encouragement; the people appeared well satisfied with the preaching, and respectfully invited us to return as soon as possible, which we promised to do. From Agency, we went five miles north of St. Joseph. Br. Wm. Litz joined us near St. Joseph, and accompanied us to this place. Here we again held meetings, and found Satan very busy, having employed in his agency one who makes it his business to go from house to house to "expose Mormonism." He was very careful to warn his flock against us, and made special appointment for his flock to meet at the same house as our meeting. But as we found he had more than he could well attend to, we thought it no more than right for us to assist him by collecting those who had strayed from him, and feeding them. It is my opinion that it will not be long until we will have the pleasure of troubling the waters in this place. I left Br. Marchant with Br. Litz to carry on the work here, and I took my journey for Clinton. Last Sabbath I preached at the residence of Br. Blodgett, and on the first Sunday in July I hold forth at Union Mills.

This is a very busy time of the year for the people here, and the nights are short,

so that it is difficult to get a congregation except on Sundays; but I have a remedy for this. I go into the fields, in the workshops, into the stores, neither am I afraid to be caught in the bar-room if I can preach the gospel there, for fear it will hurt my good name in the world. But I go wherever they will permit me to speak on the gospel of Christ. We might say that the saloon and the church are the two extreme resorts of society, it would be true; yet from experience, I can say that I have found really less hypocrisy in the bar-room than I have in the churches, although other crimes are there that are not in the churches; but the criminals need salvation.

The majority of the brethren of this district are striving to forward the work. Bros. Summerfield and Wood have been holding meetings in the lower part of Clinton county; Bros. Bevins and Litz, in Clay county; Bros. Ware and Kinyon, in Ray county; and Br. A. Bishop among the Germans. This, with the labors of the branch officers, makes quite a stir among the people. May God grant his servants his Spirit to keep them in the path of duty, is the prayer of your brother,

JOSEPH SMITH LEE.

LAFAYETTE, Doniphan Co., Kan.,
August 13, 1870.

Pres. Joseph Smith:

I consider it highly improper, if not actually sinful, for Zion's watchmen to run without tidings. I have not written to you for some time past, although I have not been idle.

During the past quarter, I have labored as extensively as my circumstances would permit; and my efforts, though feeble, have been nobly seconded by many of the elders in the district, among whom are brethren Williams and Thomas, of Atchison, and J. W. and B. B. Brackenbury, of White Cloud, who have been holding regular meetings in their respective localities. May God bless them.

Sunday, July 17th, I preached in the Tarkeo Branch, where I baptized one; on the Sabbath following, in White Cloud, where I was invited to preach in the Christian (called Campbellite) Church, a new brick building. Here I baptized two more, and on Monday organized a branch consisting of seven members; J. W. Brackenbury, president; B. B. Brackenbury, acting as priest, and Chas. Corning, as teacher. A number of others have declared themselves with us in sentiment, and will unite with us soon.

From there I went to Oregon, Mo., where, on the following Sunday, I had the great pleasure of baptizing Br. Wm. Hawkins, an old veteran, who spent many years declaring the word in England.—Br. Charles Derry will recognize him as a co-laborer of by-gone days.

On the 5th of August, I started to visit the brethren in southern Kansas and south-west Missouri.

I was spending the Sabbath with the saints in Atchison, where I preached twice, when, late in the evening, a messenger arrived, bearing the sad intelligence that my little boy, about three years of age, was accidentally scalded nearly to death.

I returned home to assist in caring for the little sufferer, and now by the goodness of God he is, I think, out of danger. Next week, no preventing Providence, I shall again start southward.

Praying for the prosperity of the great work in which we are engaged. I have the pleasure to be, as ever,

Yours in the Covenant of Peace,
DAVIS H. BAYS.

NEBRASKA CITY, Neb.,
August 12, 1870.

Bro. Joseph:

I have lately opened a door twelve miles from here, which looks at the present time as if some good would be done. One has already been baptized, and more are believing. I often have said before that a good work could be done here in this dis-

strict if the elders would do their duty, and the saints but live their religion.

Hoping for the prosperity of the cause of Christ, and the establishment of righteousness. Your brother in the gospel.

J. W. WALDSMITH.

MACHIAS, Me.,

Aug. 13, 1870.

Bro. Joseph:

I feel happy to think that the Lord has restored his gospel to earth once more, so that the honest in heart can be gathered out from the prejudiced and hard-hearted people, and saved in the kingdom. I would really like to come out there to see you, and hear the saints preach and exhort.

JOHN C. FASO.

DELOIT, Crawford Co., Iowa,

Aug. 5, 1870.

Bro. Joseph:

Br. Ira A. Goff and myself were appointed at the late Quarterly Conference to labor together. We have been preaching as much as circumstances would admit of at present. We have some little of our harvesting done, and have bound a few sheaves in the kingdom of God with a gospel band. We trust that they will stand until they are brought together, and that their bands wherewith we have bound them may not be loosed or broken. I expect to start in a short time to Monona and Cherokee counties.

Yours in the hope of a glorious resurrection,

JOHN ROUNDS.

COLDWATER, Mich.,

Aug. 10, 1870.

Bro. Joseph:

I am preaching at a new point where a large school house is filled with orderly, attentive and interested audiences, the major part being favorable, and a goodly number confess their belief in the doctrine. Some are about ready to obey, one person having openly desired baptism.

Teams have come twelve miles to meeting at night, and returned home after meeting; others from five to eight miles. I expect to speak at a new point to-morrow night. I spoke twice on Sunday, also last night, expect to to-morrow night, Friday night, Saturday night, and Sunday morning and night, at three distinct places. I wish I had about one hundred Epitomes by Sunday. I am out and have been for a month. I wish you would state in the *Herald* that I may be addressed at Plano. Some of my correspondents have lost track of me.

T. W. SMITH.

Conferences.

CENTRAL NEBRASKA Conference, held in Omaha, August 6, 7, 1870. Charles Derry, pres.; B. V. Springer, clerk.

Minutes of last conference read by the clerk.

Officials present: high priest, 1; of the seventy, 2; elders, 5; priests, 2; teacher, 1; deacons, 2.

BRANCH REPORTS.

Omaha: elders, 6; priests, 2; teachers, 2; Deacons, 4; members, 38—total, 52. Baptized, 1; received by vote, 2; cut off, 1. Branch in good standing, with few exceptions. B. Miller, pres.; Geo. Sylvester, clerk.

Omaha Scandinavian: elders, 4; priest, 1; teacher, 1; deacons, 2—total, 21. Branch in good standing, with few exceptions. L. Jensen, pres.; L. C. Larsen, clerk.

DeSoto: elders, 10; priest, 1; teacher, 1; deacon, 1—total 46. Removed by letter, 2. The DeSoto Sabbath school was in a flourishing condition—had 35 scholars. Thos. J. Smith, pres.; S. Butler, clerk.

Columbus: members 57, including 1 high priest, 10 elders, 1 priest, 1 teacher, 1 deacon, all in good standing except one. Baptized, 3; received by letter, 8; children blessed, 2. H. J. Hudson, pres.; C. Brindley, clerk.

The following elders reported: B. V. Springer, Geo. Hatt, B. Muller, Br. Torkolsen, Z. S. Martin, N. Russel. O. Derry reported his labors in Nebraska. Had preached on Maple Creek twice to large and attentive congregations; believes that

a good work can be done there. Preached also at De Witt four or five times, baptized two, and received two, on original baptism. Preached also at Lake View and West Point. Expects to go to those places again from this conference.

In the evening the president read a letter from Mary Watterman, stating that she had been cut off from the church unjustly, and desired a rehearing.

The president suggested that a committee be appointed to investigate the matter. A motion to that effect was made and lost. A motion to reconsider was also lost.

Question by Geo. Hatt: "Has an elder the right to appoint and hold meetings within the limits of a branch whenever he chooses?"

The president stated that he did not consider he was authorized to decide upon points of law, but gave it as his opinion that an elder has the right, in case it does not interfere with the branch meetings, and any person desiring baptism at his hands should be referred to the church.

Question by N. Rummel: "Is it right for an elder to call on one who had been cut off from the church to officiate in his meetings?" Answer: "No."

Preaching by Br. Z. S. Martin.

Preaching in the morning by the president.

Resolved, That M. Fyrand be associated with Br. C. Derry on a mission to the Elkhorn country.

That Z. S. Martin and S. Bullen labor in Dakota Co. and vicinity; Brs. Geo. Hatt and Geo. Derry on Maple Creek; James Hodges and B. V. Springer to the vicinity of Elkhorn City; Br. J. Avondet and N. Rummel to Washington Co.

That Br. J. Avondet preach to the French of this city.

That the license of M. V. B. Smith be renewed.

That we sustain by our faith and prayers the President of this District with all the spiritual and temporal authorities of the church in righteousness.

Preaching in the afternoon by the president. Three children blessed under the hands of B. V. Springer, C. Derry and Z. S. Martin.

Br. H. J. Hudson having arrived, Br. Derry resigned the chair to him.

The president, in a few remarks, manifested his satisfaction as to the action of the conference, and general progress of the work in the district; but feeling quite unwell in body, he gave way to Br. Derry,

who gave us an excellent discourse on the restoration of the gospel.

The conference was held in the saints' new meeting-house, just completed, situated on Cass Street.

Adjourned to meet in this place on the first Saturday in November next, at 2½ o'clock p. m.

NORTHERN ILLINOIS District Quarterly Conference was held at Sandwich, Ill., August 13th and 14th, 1870. H. A. Stebbins, pres.; V. White chosen clerk pro tempore.

Prayer by the president, who also spoke of the condition of the work in this district. Frequent warnings have been given to the saints, by the Spirit, and more especially to the priesthood, which are not to be trifled with,—even though they be not repeated day after day. The Spirit also points to the present and immediate future as a proving time, before the day of separation comes, and it becomes all to be up and doing, that we be not condemned. In addition to much preaching, we need to have more prayer and fasting, as directed by the law, and with a spirit of humility, as life-giving power to the saints. God asks his saints to do his work in a certain line of action, and promises rich blessings upon obedience, but not otherwise.

Minutes of last conference read and accepted.

BRANCH REPORTS.

Planor: 106 members, including 2 of the first presidency, 3 high priests, 1 seventy, 15 elders, 2 priests, 3 teachers, 1 deacon; 1 received by letter. Joseph Smith, pres.; John Scott, clerk. In Sunday school, 72 teachers and scholars. Volumes in library, 200.

Marengo: 25 members, including 2 seventy, 4 elders, 1 priest, 1 deacon; 3 added by baptism. Henry A. Stebbins, pres.; H. Bartlett, clerk.

Sandwich: 38 members, including 2 apostles, 4 elders; 1 disfellowshipped. Elijah Banta, pres.; Wm. Hartshorne, clerk. Report accepted, with direction of conference, that the clerk of the branch send immediately to the Church Recorder, Isaac Sheen, the name, date, and other items concerning the one disfellowshipped, as the law directs.

Amboy: 67 members, including 4 high priests, 1 seventy, 1 priest, 1 teacher; 2 baptized; 1 died. Jacob Doan, pres.; N. L. Stone, clerk. Report accepted, with same direction to clerk regarding changes, as above.

Janesville: 20 members, including 8 elders, 1 priest; 6 baptized. Noah Dutton, pres.; Frank Scardiffe, clerk. Report accepted, and clerk of branch requested to send names and items of changes, as above.

Leland: 9 members, 1 priest, 1 teacher, 1 deacon. Odin Jacobs, pres.; C. Donaldson, clerk.

Mission: 53 members, including 3 elders, 2 priests, 2 teachers, 1 deacon. Thos. Hougas, pres.; Austin Hayer, clerk.

Fox River, Batavia, Boone County and Burlington, not reported.

Afternoon.—Prayer by Br. Isaac Sheen.

Reports of elders.—President reported his labors in the district. Br. Charles Williams reported by letter.

Resolved, That Charles Williams be sustained in his labors in Rochelle and White Oak Grove.

A motion was made to reconsider the resolution passed at last session, concerning granting licenses. Discussed, put to vote, and lost.

Resolved, That the directions of the president to the branches, regarding voting upon licensing official members be sustained.

Resolved, That Elder Valentine White be chosen to act as clerk of the district, to fill the vacancy occasioned by the choosing of H. A. Stebbins as presiding elder of the district.

The following resolutions were presented by the Plano branch:

Resolved, That we represent to the next district conference that the opinion of this branch is that the district conference has no right to grant licenses to high priests and apostles."

Resolved, That this branch represent to the district conference that it is the opinion of this branch that a district conference has no right to grant licenses to elders who are already members of the elders' quorum."

It was moved that these resolutions be adopted and the conference be governed by them. After discussion and reading of the law, B. of C. xvii. 13, 14, and resolutions of last annual conference on the subject of licenses, the motion was put to vote and lost.

Resolved, That this conference issue licenses to all official members reported by the branches, in accordance with the resolution of the May conference, and the instructions of the President of District.

That the next session of this conference be held at Marengo, Nov. 5, 6, 1870.

The president desired that branch officials, in the district, would see to the efficient working of priests and teachers in their branch duties, as the law directs, for he considered the basis of reform, in

the branches, to be the present, powerful untiring and continued labor of these men. "Take heed to yourselves, and to all the flock over which the Holy Ghost hath set you overseers." He also believed their efforts were more effectual if they accompanied each other, for mutual strength and assistance, and as well come under the law of "two and two" as do the elders. Though some may decide that one of these is under no necessity of visiting the houses of members, yet this in reality takes away his duties, for they would seldom or never be attended to upon the streets, or in places of business. Furthermore, it lessens the strength of union to the other, or leaves him without his proper mate, thus crippling the effectiveness of both, and leaving duties undone. He would also urge the necessity of a better observance of the law requiring the saints to meet together oft, to partake of the sacrament, for wherever is seen the greatest spiritual strength and presence of the gifts, there exists a timely and proper breaking of bread, and a measure of perfection in the harmonious carrying out of the duties of priests and teachers. When one part prospers, the rest are apt to flourish also, and when one suffers, the others are likely to do the same.

Official members present during conference: first presidency, 2; apostles, 1; high priests, 8; seventys, 3; elders, 15; priests, 2; teachers, 2.

Preaching in the evening by Br. Charles H. Jones; and on Sunday morning by Br. Joseph Smith. In the afternoon a testimony and sacrament meeting was held. Brs. Elijah Banta, Valentine White, and Ira Agan officiating and administering. Many strong testimonies were given, and it was a season of enjoyment to the saints.

One sister spoke in tongues and interpreted, wherein the Lord warned the saints to give heed to all the counsel and word of the Lord given by his servant Joseph, and to arise and perform their several duties, that they might be blessed, for otherwise they could not be.

Resolved, That this conference advise the branches of the district to hold monthly fast and prayer meetings, to be observed on the first Saturday of each month, and that all members be instructed by the presidents to observe the day with solemnity, and with abstinence, as far as possible, from food and labor, that their hearts may be prepared, and a spirit of humility obtained, in order to be able to receive the blessings promised God's people.

That the president of each branch in the district, be requested to take up a contribution, monthly, for the needful expenses of our District President, and forward the same to him.

Preaching in the evening by Br. M. H. Forscutt. Saints were present from ten of the branches, and also there was a large attendance by those not of the faith.

Conference adjourned to meet at Marengo, Ill., Nov. 5, 6, 1870.

SOUTHERN NEBRASKA Quarterly District Conference, held in Horton's Hall, at Nebraska City, August 6, 7, 1870. J. W. Waldsmith, pres.; Robt. M. Elvin, clerk.

Minutes of last conference read and accepted, by resolution, with one correction.

Elders' reports.—James Kemp reported making several appointments, but was only privileged to hold one meeting. He also stated that, on account of sore eyes, Br. John Chapple was unable to attend conference. He desired to do good, but was willing to give up his license, if demanded.

Br. P. C. Peterson reports by letter, that he had held seven or eight meetings.

Br. R. C. Elvin reported that his labors had been mostly confined to the Sabbath school, had not preached as often as the work demanded, but had done the best he could under his circumstances.

Br. James Thomsen had preached but once; had assisted Br. P. C. Peterson all he could.

Br. E. Jasper reported that, on account of lack of language, he had not preached; was doing all he could by writing.

Br. Samuel Campbell sen. reported that, under present circumstances, he was unable to preach.

Br. John Mathers reported that he desired to obtain and do all the good he could. Br. K. Johnson reported doing considerable talking to different parties.

Br. Robt. M. Elvin had preached once at Camp Creek and once at Weeping Water, where he baptized one. The following meetings had been held during the quarter: for preaching, 9; for prayer, 25; for sacrament, 2; for branch officers, 5; for business, 3; for special council, 1—total 45. The branch is in a precarious condition. Difficulties existed, which he feared would not be very soon adjusted in an amicable manner.

Br. J. W. Waldsmith reported that he had preached several times in the Nebraska City branch, once on Camp Creek, and had

held six meetings on Weeping Water, at Liberty School House. The people gave good attention.

Teacher Charleades Hand reported that he had helped Br. P. C. Peterson whenever called for.

Priest N. P. Nelson reported that he had labored as branch officer during the most of the quarter.

Nebraska City branch reported 1 deacon, 1 teacher, 2 priests, 11 elders, 89 lay members; present strength, 103; number last report, 102; baptized, 2; received by letter, 1; aggregate, 105; removed by letter, 1; disfellowshipped, 1; scattered, 84; residence unknown, 3; marriages solemnized, 1; children blessed, 1. Robt. M. Elvin, pres.; Phineas Tempest, clerk.

Br. H. Kemp reported by letter; preached once. Priest P. Tempest reported having done something, to the fulfilment of his duty. Br. J. F. Jamieson had done nothing, on account of his mission having been withdrawn from him.

Resolved, That the Scandinavian missionaries be released.

That Brs. James Kemp and John Chapple be released from their mission.

Br. H. Jamieson reported that he had not tried to do anything.

Resolved, That the resolution passed at our last conference, requesting every elder to report in person or by letter, be nullified.

That Elder John Mathers receive an elder's license.

That all the elders preach whenever and wherever they can get the privilege.

Br. John Jamieson reported that he had kept silent, on account of a report that elders should have the good will of all the people, which he did not have.

K. Johnson moved and John Mathers seconded, that the Nebraska City branch be disorganized; after a lengthy discussion, the motion was carried. Robt. M. Elvin, Phineas Tempest, James Thomsen and John L. Tempest voting in the negative, and requesting their votes recorded.

Robt. M. Elvin, presiding elder of said branch, gave notice that he should appeal the case to the Semi-Annual Conference.

Br. J. W. Waldsmith tendered his resignation as president of this district. The resignation was accepted by resolution.

Resolved, That we tender to Br. J. W. Waldsmith a vote of thanks for the performance of his duties in faithfulness.

Isaac F. Jamieson asked for a hearing of his case. The case having been acted upon by this district, he appealed the case to the Semi-Annual Conference.

Aug. 7.—Preaching by James Kemp, from John x. 11, followed by the president. Afternoon meeting was a failure, on account of a rain storm.

Preaching in the evening by Elder H. Kemp, from John iv. 23.

Resolved, That we sustain President Joseph Smith, and all the authorities of the church.

That we adjourn to meet at 11 a. m., Nov. 5, 1870.

THE FOLLOWING are the minutes of a church meeting, held August 7, 1870, at Fall River, Mass. Elder Cyriel E. Brown was chosen president, and John Smith clerk of the meeting.

Voted, that J. Smith be released from the presidency of the Fall River branch of the R. C. of J. C. of L. D. S.

Resolved, That we tender our thanks to Br. J. Smith, for the able manner in which he has conducted, himself, in the presidency of this branch.

These brethren were released in consequence of their leaving the city.

Voted, that we accept the resignation of Elder John Gilbert, as clerk of this branch.

That Elder C. E. Brown be the president of this branch. Br. Brown was likewise chosen clerk.

Voted, that we accept the minutes of this meeting. Adjourned.

MINUTES of a Quarterly Conference, held at Farm Creek, Mills county, Iowa, August 13, 14, 1870. Wm. Redfield, pres.; J. R. Badham, clerk.

BRANCH REPORTS.

Fremont: reports its numerical strength as when last reported, in general good standing.

Plum Creek: 1 high priest, 1 seventy, 9 elders, 1 priest, 1 teacher, 1 deacon, 39 members—total 53, all in good standing.

Mill Creek: 1 elder, 1 priest, 7 members—total 9. J. W. Calkins, pres.; W. R. Calkins, clerk.

Farm Creek: 2 elders, 3 priests, 1 teacher, 1 deacon, 18 members—total 25. Since the report has been presented, six have been added by baptism, and three by letter, making a total of thirty-four.

Elm Creek: as last reported, all in good standing.

Glenwood: 26 members, including 4 elders, 1 deacon; 2 added by baptism.

Report of missions.—Pleasant Grove mission, reported by Wm. Gaylord. Had

been preaching there only twice. Another appointment had been left there by T. Nutt, but not filled.

Mill Creek, reported by J. R. Badham. Had held regular appointments every four weeks there, and opened a new place on Camp Creek, Page county, Iowa. Had preached at Kinyon's Grove.

Kinyon's Grove, by M. H. Bond. Had been with Br. J. R. Badham every four weeks since last quarter.

Elders' reports.—T. Nutt preached thirty-four times, baptized two, distributed tracts, talked with families, &c. Had received from the district \$48.45. Had spent \$5 for tracts and \$10.25 for his own use, leaving \$28.20 for the use of his family.

W. Baldwin preached eight times. Had spent sixteen days in reaching his appointments. Had received in flour, coffee, potatoes and money, to the amount of \$10.25.

C. B. Smith reports talking with the people. Had baptized one.

E. B. Gaylord had been four times preaching.

W. Fletcher had preached four or five times at home.

E. F. Hyde had preached some, and had baptized two. Brs. Leedingham and Thomas also reported. Presidents Hougas and Wilcox report that they had done what they could in their branches. A. Liles had been twice with other elders preaching; had baptized one.

Afternoon session.—Priests Brewster and Thornton report having done all they could in their branches.

Pres. Wm. Redfield reported the district in a good, prosperous and flourishing condition. Had spent about thirty days in preaching in the district; many calls from the world for preaching.

The following resolutions were presented: That we sustain our district president and clerk.

That we receive Br. T. Nutt's report.

That Brs. J. R. Badham and M. H. Bond prosecute the mission at Mill Creek and Kinyon's and vicinity; and Wm. Gaylord and G. Kemp at Pleasant Grove.

That Br. E. B. Gaylord visit all the branches in the district.

That S. S. Wilcox go to Sidney, and choose whom he will to go with him.

That the remaining elders labor wherever they can in the district.

Officers present: 3 high priests, 12 elders, 2 priests, 1 teacher.

Resolved, That Br. T. Nutt labor in this

district, under the immediate direction of the District President.

That we sustain all the spiritual authorities of the church in righteousness.

Adjourned for prayer meeting, at the house of Br. Fletcher.

7 o'clock p. m.—Had a good prayer meeting. The Spirit of the Lord was present to comfort the saints.

Sunday morning, 10 a. m., conference met in the grove. Preaching by Elder J. R. Badham, from 1 Cor. xv. 21, 22, 23.

Preaching in the afternoon by Wm. H. Redfield and W. Baldwin. During intermission three were baptized by J. R. Badham.

7 p. m.—*Resolved*, That each of the elders at this conference, that have not a license, be granted one.

The Spirit of the Lord was through the meeting, from beginning to end.

Adjourned to meet at the Plum Creek branch, November 5, 1870, at 10 o'clock.

Miscellaneous.

Letter from Salt Lake.

SALT LAKE CITY, Utah,
Aug. 15, 1870.

Yesterday, at half-past four, closed a discussion between Dr. J. P. Newman, Chaplain of the U. S. Senate, and Elder O. Pratt, of this city, on the question, "Does the Bible sanction Polygamy?" Pratt, affirmative; Newman, negative.

By their usual sharp practice, Elder Pratt and his friends, got the time for debate limited to six hours,—two hours each afternoon, for three consecutive days, beginning Friday, the 12th, at 2 p. m.

The first day there was an audience of about four thousand; on Saturday, about six thousand; and on Sunday, not far from ten thousand. The best of attention was paid, while Mr. Pratt vainly attempted to maintain his point, and Mr. Newman triumphantly refuted him; proving, with distinguished ability, that the Bible, though it regulated polygamy, as it did the matter of divorce, and other evils, did not sanction polygamy, but utterly condemned it; under the patriarchal, Mosaic, and christian dispensations.

Dr. Newman is an able logician, a fine orator, a man of extensive research, a bold, sincere, and accomplished advocate.

His labors in this city cannot fail to aid

greatly in disenthraling many from the false notion of polygamy, and from priest-craft.

His proofs and arguments, were mainly from the Bible, and such as our elders have used against "the twin relic" for years past, yet he introduced some new and very prominent ones, as you will see on perusing his speeches, which I will send you.

Mr. Pratt made an utter failure, especially the last day. I pitied the man; a man who was once full of the Holy Ghost and power; but I rejoiced in God to see his favorite institution battered to pieces under the ponderous blows of his talented opponent.

The masses took deep interest in the discussion, and the leading men of the priesthood were at times greatly agitated, as the Dr. with masterly skill, exposed the falsity of their arguments, or turned their own weapons against themselves, or hurled back their oft-repeated slanders against monogamic societies.

On Sunday Brigham appeared in a worshipful mood, and sang graciously with the choir. During Elder Pratt's speech he exhibited no little unrest, a fear of failure, as did also Geo. A. Smith, John Taylor, Geo. Q. Cannon, Z. Snow, and others; but when Mr. Newman opened out fully upon the grand arguments of his position, cutting, conclusive, and sweeping, as they were, Brigham was excited, and while affecting to recline in his seat and take things coolly, he shook his fan, (and the day was cool), at an unusually rapid rate, and fastened his eyes, with a vacant stare, upward to the dome of the Tabernacle.—Geo. A., with eyes strained to watch the effect produced upon the people, would cast an occasional glance at the towering, and animated form of the Dr., as he hurled some crushing argument against their tottering system, while his looks clearly betrayed discomfiture, and the fear of its consequences with the people.

D. H. Wells sat with eyes downcast, his side to the audience, and his hand covering his eyes and face, most of the time, evidently confounded and displeased.—Geo. Q. Cannon, Jos. F. Smith, John Taylor, W. H. Hooper, Dr. Bernhisel, Judge Snow and many other of the Utah celebrities, exhibited in their looks, unmistakable evidences of conscious defeat. The radical Brighamites try to put a good face on the matter, some calling the Dr. "the biggest fool that ever came to Utah," and others, using the vernacular of the valley,

put in an occasional "dam," where there is no mill site; while another, a wiser, if not a more worthy class, keep "mum."

The Gentiles and Josephites are jubilant, as you may well suppose, and are hoping that the discussion may be published in pamphlet form and circulated throughout the realms of Brighamism. I suppose a synopsis of the discussion, if not the entire text, will be published in the leading journals east and west. If so, the Gentiles will have at hand a concise and complete refutation of this baleful heresy, with which to meet Brigham's elders if he sends out any more on proselyting tours.

Utah's skies are brightening; her people breathe freer, of late months, than ever before.

Mining interests are on the increase, and there are good reasons to hope that Utah will, ere long, be found prominent, if not foremost among the mining districts of America.

As your readers will be anxious to know in regard to the "New Movement," I can only say that they are still holding regular meetings in the city, though it is evident that many have lost their interest in it; as their meetings are not near so largely attended as last winter.

Some of the prominent business men of the city are connected with it, and it represents a fair class, an average class of the people, in a social and intellectual point of view.

They are Spiritualists, and seem to hold the Bible, Book of Mormon and Doctrine and Covenants in no greater esteem than the productions of A. J. Davis and his compeers.

Their views on marriage remain substantially what they were last winter, *i. e.*, that men and women should be guided by their own tastes, judgment, or affinities as to whether they shall have one or many wives. Their paper, "The Salt Lake Tribune," causes the radicals to fret. It shows up the deceptions, and tyranny of Brighamism as none can do but those well acquainted with them by immediate contact.

The paper is ably edited, and is doing the territory fine service in the advocacy of civil and religious liberty, as also the mining and other interests calculated to prove permanent benefits to the masses.

ARGUS.

INFORMATION of the whereabouts of Wm. Boswell wanted at this office. When last heard from, he was in Humbolt Co., Ken.

Semi-Annual Conference.

We, the Committee appointed on Conference ground, report as follows:

After examining the grounds in the vicinity of Council Bluffs, have decided to hold the Semi-Annual Conference (Sept. 15th) at Mr. Parks' Mill, three miles east of Council Bluffs, on the Musquito Creek, where it was held two years ago. We request that this be a standing advertisement in the *Herald*, up to the time of Conference; and also that it be published as soon as possible.

By order of Committee.

NOTICE.—Letter at Nebraska City, in care of Br. R. M. Elvin, for Br. Hiram Falk. Send word to Br. Elvin where to send it.

DIED.

Of dropsy of the heart, at her residence in the Tarkeo branch, Holt county, Mo., May 17, 1870, Sister ELIZA, wife of Br. Walter Brownlee, aged 51 years, 2 months, and 6 days.

May consolation be given to the bereaved.

May 28, 1870, in the Twelve Mile Grove branch, near Woodbine, Harrison county, Iowa, after a long and painful illness, Sister ELENOR COX, aged 44 years and 3 days.

It is a joyous thing to know,
Though tribulation is our lot,
Death is the gate through which we go
Where sorrow, pain, and sin is not.
NATHAN LINDSEY, Branch Clerk.

At Nashville, Iowa, July 3, 1870, an infant daughter of Br. Solomon Tripp, aged 6 months and 13 days.

At Kewanee, Ills., July 21, 1870, Sister MARY ANN BOSWELL, of inflammation of the brain, aged 35 years, 8 months, and 19 days.

Sister Boswell was president of the Kewanee Mite Society; was much respected, and is deeply lamented. She left to the care of a bereaved husband a large family, one an infant. May the protecting blessing of our Father attend him and his motherless ones.

At Galesburg, Mo., July 30, 1870, ELIZABETH, daughter of Charles and Bernice Bird, aged 2 years and 2 months.

This lovely bud so young and fair,
Called hence by early doom;
Just came to show how sweet a flower
In paradise would bloom.

At Blue Ridge, St. Louis county, Mo., July 24, 1870, of marasmus, Sr. ELIZABETH OWEN.

Sr. Owen was born Sept. 15, 1855, was baptized May 22, 1864, and now sleeps in waiting for the coming of her Lord. "Blessed are the dead that die in the Lord."

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between

August 1 to 25, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

\$3 each—Mrs F. Cazley, 228, O Jacobs 232, W Cunningham, A J Anderson 226, V Watson 228.

\$2 each—C M Brown, D Smith 222, G Derry 215, F Grady 228, E Cadwell 224, W H Curwen 216, L W Babbitt.

\$1.50 each—J Allen 216, S Tripp 222, H E Crosby, E Johnson 219, D Eccles sen. 228, G Morey 216, A Shaw 216, P O Cornell 219, J Taylor, C P Cole, N Eldredge 224, W H White 216.

\$1 each—D Munroe, E G Gifford, S Rowley, I N Stadden 217, P Cadwell, L Walling 216, H Agan, C N Brown.

50c each—C Randall, J W Smith, G Cook, J M Putney, H O Smith, J L Seward, J Thornton, I Hazleton, R E Finch, E Richardson.

Various sums—\$1 M M Baker 230, 55c J Burnett, 60c H Schofield, \$10 W Powell, \$6.25 W H H Brown 341, \$1.35 S Page 214, \$3.75 D T Lambert, \$4 M M Fox, \$5.40 J Leeka, 58c Mrs D Howard, 25c A Smith, \$3.25 J H Peters, 25c M E Meford, \$5 J Hawkins, \$1.25 N Miller, \$5 G Moore three to 216, \$1.25 J E Ross 214, \$5.75 S Mahoney, \$5 P Rhensimer, \$3.55 W Arnold 236, 40c H C Smith, \$15 E Banta, \$1.15 J R Rudd, \$11 W W Blair.

Agents—[\$3.50] per D M Gamet, for A S Chase 228[\$10] per M B Oliver; \$1 M B Oliver, \$3.50 R McNamada 228, \$2 H Bardsley 216, \$1 A E Bardsley, 50c D A Nuner, 50c J Howell, 50c C Rice, 50c J Oliver, 50c L E Talbert.....[\$34] per J Hawkins; \$4.50 R A Winn three to 216, \$6 T R Hawkins four to 218, \$8 D R Jones for Mottsville branch, \$15.50 J Hawkins.....[\$8.75] per G Sylvester; \$1 M A Sylvester, 50c W Hill, \$7.25 G Sylvester for Omaha branch.....[50c] per S J Balantyne; 50c W Wight.....[\$1] per S Higgins; 50c S Higgins, 50c A Uchmaun.....[\$1] per Davis H Bays for T Willey 214.....[\$7.50] per Robert M Elvin; \$3 Robert M Elvin, \$1.50 John Chapple 224, \$3 A Halliday 216.....[\$4.50] per J Stuart; \$1.50 P S Wind 216, \$1.50 H Hausen 216, \$1.50 E Maxfield 216.....[\$3.25] per W Redfield; \$1.50 C J Calkins 216, \$1.75 S Beckstead 216.....[\$1.50] per E B Gaylord; 50c J Leeka, 50c G Kemp, 50c L Hardy.....[\$1.50] per John Smith; 20c J Smith, \$1.30 S Slocum.....[\$2.50] S Longbottom; \$2 S Longbottom, 50c H C Smith.....[\$3] per M H Forscutt for D M Williams 250.....[50c] per E C Brand for W P Smith.....[\$3] per S W Condit for A Kent 219.....[\$10] per G H Hilliard; \$7.50 G H Hilliard 234, 50c T P Green, \$2 J B Heuson.....[\$2] per T J Andrews for J R Cook 223.....[\$3] per J Outhouse; \$3 J Outhouse 216, M Lunceford 228.....[50c] per J Robinson for E Haven.....[50c] per T W Smith for R Reynolds.....[\$1] per J C Foss; 50c A Reynolds, 50c L Hall.....[\$3.25] per C C Reynolds; \$3 C C Reynolds 227,

25c M Strong.....[\$3.50] per E Adamson; \$1 J Adamson, 50c G W Oman, 50c G R Tripp, 50c E C Graumlich, 50c E Pomeroy, 50c J Cobb (gold).....[\$1] per H Davis; 50c H Davis, 50c S Buchanan.....[\$28.75] per W H Hazledine.....[50] per M H Forscutt for Mrs W T Kyto 243.....[\$3.50 gold] per W Hopkins; \$3 Mrs ——— Rockwell 230, 50c J Hall.....[\$7.85] per D S Mills; \$3.35 S Foote 231, \$4 D S Mills 235, 50c A Anderson.....[\$43.90] per H Goodell (gold).....[\$5] per J E Foster.....[\$3] per P Alexander; \$2 P Alexander, 50c R Dobson, 50c D K Dobson 211.....[\$5] per B B Anderson; \$2 B B Anderson, \$3 L Cutler 228.....[\$1.50] per J H Eldredge for H J Wixon 219.....[\$3] per J Goodale for E Davis 228.....[\$1.95] per J L Bear for J Bowman 216.....[50c] per J Landers for W Landers.....[\$1.50] per J Foreman for L Davis 210.....[\$0.25] per G Hicklin; 25c G Hicklin, \$0 J E Betts five to 216.

Original Poetry.

The Entombing of Christ.

Weep poor despised Nazaries,
The tomb conceals his mangled frame!
Where is your hope? "Dust unto dust,"
Go hide from all the world your shame.

Hark! with a sullen sound the stone
Rolls to its place—with heavy tread,
The sentries armed for conflict stern,
Guard the lone prison of the dead.

Rest down, O night, thy mantle fold!
Jerusalem, doomed city, sleep!
While heaven above and hell beneath,
Their unseen watch around thee keep.

Gethsemane and Olivet,
No more thy shades his form shall view,
Who here communed in peace with God,
Who here such bitter anguish knew.

His prayer no more at morn or eve
Thy vales shall hear. Then seal the stone;
"His garments shall be stained as one
Who treads the winepress all alone."

Selections.

The Three Friends: An Illustration.

Trust no friend before thou hast tried him, for they abound more at the festal board than at the prison door.

A certain man had three friends, two of them he loved warmly; the other he regarded with indifference, though that one was the truest of his well-wishers. The man was summoned before a tribunal, and though innocent, his accusers were bitter against him.

"Who among you," said he, "will go with me, and bear witness for me? For my accusers are bitter against me, and the judge is displeased."

The first of his friends at once excused himself from accompanying him, on the plea of other business. The second followed him to the door of the tribunal; there he turned back and went his way, through fear of the offended judge. The third, on whom he relied the least, spoke for him, and bore witness to his innocence, so that the judge dismissed and rewarded him.

Man has three friends in this world; how do they demean themselves towards him in the hour of death, when God calls him to judgment? His best beloved friend, *gold*, is the first to leave him, and accompanies him not. His *friends* and *kinsmen* accompany him to the portal of the grave, and then turn back to their own houses. The third, whom he is most neglectful of, is his *good works*. They alone go with him to the Judge's throne, they stand before the Judge, and speak for the man, and obtain mercy and grace.

The Explorations at Jerusalem.

There seems to be no doubt that the city of Jerusalem, destroyed by Titus, remains buried under the foundation of the modern town, and that many most valuable relics may yet be brought to light. The explorations at Jerusalem, under the direction of Lieutenant Warren, are resulting in some highly interesting discoveries. The city is built upon a hill intersected by valleys, but it is in the depths of these latter that the ruins of the ancient capital of the world are to be found buried under the debris to the depth of thirty, fifty and ninety feet.

The mode of exploring is by sinking shafts through the mass of rubbish down to the ruins below. Some fifty shafts have been sunk, and at the bottom of one of them the foundations of the old wall of the Temple area have been found, ninety feet below the surface. Mysterious characters, at present unintelligible, are to be seen on some of the stones. The exploration of the Birket Israil, or Pool of Bethesda, has revealed a vaulted reservoir nearly 100 feet in depth. Its extent is still being investigated. In a part of the Harem area, a tank mouth was lately entered and was found to lead to a large structure, 63 feet long by 57 wide, vaulted very much like a church. There is every reason to hope that the full investigation of these ruins will yield the most important discoveries; but as every shaft sunk must be lined with wood, and as the wood soon decays at Jerusalem, the work is very costly.

A New Religious Sect.

We have received from a correspondent the intelligence that the town of Chohasset, Mass., is the scene of the operations of the believers in a new order of religion which seems to aim at being of the eclectic school—an effort to unite the various portions of Orthodox Christianity and Adventism with certain points of free religion. The believers are styled "Gammonites," from their founder, Capt. Gammons, a "sailor of the port," who some twenty years ago instituted this peculiar order. They believe in baptism by immersion as effective in the remission of sin and therefore a saving ordinance, imitating therein the Baptists; their form of worship strongly resembles the Methodists; with Joseph Smith, of Mormon notoriety, they claim to have had a direct communication from God himself as to their sect, but unlike his followers they believe in monogamic marriage.* They are, however, more liberal in their views of God than the Christian world, being strong Unitarians, and radically denying the divinity of Christ and the triune nature of the Godhead. They, however, believe in a personal *devil* as well as a God. With the Second Adventists they believe "the day of the Lord," the millenium, is swiftly coming, but unlike them they hold that the wicked will, in the world to come, have the privilege by progression of outgrowing the hell into which (according to this belief) their wrong acts plunge them. They admit the spiritual phenomena, and the possibility of spirit communion, but are rather inclined to ascribe them to a low order of spirits—thinking the "spirit" which enters into their (the Gammonite) speakers at their meetings to be the only high and true influence which deigns to visit the earth.

The meetings of this strange sect are held semi-weekly on Thursday evenings and Sundays, although they by no means

[*The *Banner* makes an omission here we wish to supply. The adherents of Brigham Young disbelieve in monogamic marriage; but the believers in the revelations through Joseph Smith are strict monogamists. The son of "Joseph Smith, of Mormon notoriety," is the editor of the *True Latter Day Saints' Herald*, and the presiding officer of a large, influential and growing body of Latter Day Saints, who have done more, written more, preached more, against polygamy than all the Spiritualists and members of churches of the present day put together. We have mailed the editor some tracts against polygamy, written by the sons of Joseph Smith, and have no doubt but that he will give the proper credit when he receives them.]—Asst. Editor.

believe the Sabbath to be any more holy than other days of the week. They compose their own hymns, and claim to receive in visions the will of "the spirit." The founder, Capt. Gammons, at one time in the early portion of his life, being a sailor on board a vessel, encountered a severe gale in which all hope of safety vanished, and the crew gave themselves up for lost. He, going to the forward part of the vessel, was surprised to meet a person whom he had never seen, and whose presence on board he could not account for; who informed him that there was no danger—that they would ride out the gale—which proved to be the case. He was probably a seeing medium, but not understanding the revealments of Spiritualism—which were not then extensively known—he supposed it to be God himself, and upon this assumption based his belief, which in time became that of many of his friends and neighbors, and resulted in the society of which we speak.

The ending of this man's earth life was an illustration of the power of faith in the human heart. Last fall his vessel went upon the rocks in a gale of wind and soon filled. He ordered the men to lash themselves to the rigging, but said he was all right—nothing could happen to him. Shortly after, a wave swept over the wreck, and in a moment his tenement of clay was plunged beneath the stormy surges of a material ocean, while his spirit floated out on the calm sea of eternity. The rest of the crew were saved by virtue of twisted ropes, and lived as monuments of the necessity of matching faith with works.

We understand that awhile since some one or more of the traveling agents of the evangelicals undertook to hold an argument with this new sect, but being unable to successfully encounter even the small amount of reasonable religious thought incorporated therein, they retired, proclaiming (as usual in such cases) through the columns of the *Christian Banner*, that the Gammonites were a "harmless" people. —*Banner of Light*.

Healing and Prayer.

UNDER this heading, Rev. J. Greenleaf communicates to the *New York Observer* several remarkable cases of recovery, seemingly in answer to prayer. One was that of Mrs. Rebecca Wells, Wells, Me., who had a cancer on the breast, which had been pronounced incurable by a

celebrated physician and surgeon, Dr. Jackson of Portsmouth, N. H.; but having faith that she would be healed, she procured and applied to the diseased part some blue clay, after the example of our Lord, who restored sight to the blind man, and in a few months she was well.

Another case came under the personal observation of the rev. gentleman. A pious man was brought very low of fever; delirium ensued, and death seemed at hand. But, at this crisis, he started up, declared that he was healed by a miracle, and ordered his clothes to be brought. Having dressed himself, he *threw the medicines into the fire*, and called for food. Restoration speedily followed.

We believe there is healing influence in prayer, and life-giving energy, in faith. And we believe, too, all the facts as above related, and in the *miraculous* restoration of the sick. But miracles do not dispense with means, conditions, laws, normal influences. God does not abrogate nor violate his own laws in bringing about results above the comprehension of the finite mind, but rather illustrates and magnifies them. We have known many cases in which, after the doctor had abandoned the patient to die, and left off giving medicines, the patient in a few hours revived, and ultimately recovered. We had a young lady under treatment, a dozen years ago, (whose case is reported in "Water Cure for the Million"), who had been confined to her room, and most of the time to her bed, for a dozen years, and who, while undergoing Hygienic treatment, made but little apparent improvement for several months. At this time a woman who had been *miraculously* restored, after an inflammatory disease had reached the first stage of mortification, and she had been abandoned as dying by the doctors, called on her, prayed with her, inspired her with faith, and in a few days she was walking all about town, not only without fatigue, but with comfort and pleasure. She is well now.

All of these cases illustrate the good results of both faith and works, and one of the beneficent results of faith is, that it leads to works. The person who trusts unflinchingly in his Creator—who never doubts for an instant that "He doeth all things well," is ever hopeful. And no mental power exercises so enervating and sustaining an influence over the living organism as hope; while nothing so depresses the vital functions and exhausts the recuperative power as despondency.

When people are so educated in physiology as to understand the conditions of HEALTH, they will trust wholly in God and nature, and throw all poisonous drugs "into the fire."—*Water Cure Journal*.

THE WARFARE OF LIFE.—Our hardest battles are with ourselves; and our worst enemies are in our own hearts. Some, however, have no warfare of this sort; but give way to every inclination, and speak and act just as they like. Can this be right? Surely not, if we go by the Bible.

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LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29:2*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. XVII. PLANO, ILL., SEPTEMBER 15, 1870. No. 18.

ADVENT DARTS TURNED ASIDE.

BY ELDER ISAAC SHEEN.

[Continued from page 396.]

The *Advent-Christian Times* of May 31, contains a column of darts against the Work of the Lord in the last days. It commences with what is called an extract from the Book of Mormon, ch. 1, and it has quotation marks at the beginning and end of it, to represent that it is a *verbatim* quotation from the Book of Mormon, but it is not so. The remarks of the writer which precede and follow the spurious extract are also erroneous. I will quote them and the spurious extract as follows:

"In response to inquiries concerning the Mormon faith and principles, we offer the following extracts from the Book of Mormon, and from their standard authorities:

"THE GOLDEN PLATES.

"How the golden plates of the Book of Mormon were obtained: Lehi the father of Nephi lived, in Jerusalem under the reign of Zedekiah, the last king of the Jews. Lehi by command of God fled to the wilderness with his family and dwelt in tents. After some time Lehi told his son that he had dreamed a dream, that he must go back to Jerusalem to one Laban, a treasurer in Jerusalem; that he had the record of the Jews and the genealogy of

the fathers engraven upon plates of brass. The Lord commanded to send and get them. Nephi and his brother went the third time before he got them. The third time Laban being drunk, Nephi took Laban's own sword, caught Laban by the hair of the head, cut off his head, robbed the treasurer, and got the brass plates and records, and returned to the wilderness to his father's tent." (Book of Mormon, ch. 1.)

"These plates were finally buried in Western New York. And it is claimed that the ghost of the prophet Maroni, who once lived on this continent, revealed to Joseph Smith where they were buried, when he dug them up, translated and published them."

If the foregoing statement is correct, the Book of Mormon represents that "the golden plates of the Book of Mormon" were "the brass plates" which Nephi "got" from Laban; that they were transmuted from brass to gold.

The foregoing statement represents that the brass plates were obtained in the reign of Zedekiah, and as this is one true statement among many erroneous ones, I would ask, how could these plates be the golden plates of the Book of Mormon, for they could contain no history or record later than the reign of Zedekiah, and they could not contain any history of Lehi and his posterity later than the time that Lehi and his family departed from Jerusalem,

and how could the Book of Mormon contain any thing concerning Laban's head being cut off, if it was the record on *brass plates* which Laban had? Did Laban record this statement on the brass plates after his head was cut off? If this was done, then men, even wicked men are *truly* conscious after death!—But notice what the Book of Mormon does say concerning those brass plates, and in the same chapter that the editor of the *Times* pretended to quote from:

“My father Lehi took the records which were engraven upon the plates of brass, and he did search them from the beginning. And he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also the prophecies of the holy prophets, from the beginning, even down to the commencement of the reign of Zedekiah; and also many prophecies which have been spoken by the mouth of Jeremiah.”

Now the record which Nephi made is not represented as being made on those *brass plates*, but after the arrival of Lehi and his family upon this land, Nephi said:

“The Lord commanded me, wherefore I did make plates of ore, that I might engraven upon them the record of my people.—And upon the plates which I made, I did engraven the record of my father, and also our journeyings in the wilderness, and the prophecies of my father, and also many of mine own prophecies. * * * This have I done and commanded my people that they should do, after I was gone, and that these plates should be handed down from one generation to another, or from one prophet to another, until further commandments of the Lord.” 1 Nephi 5 ch.

Having shown that the brass plates were not the plates which contained the Book of Mormon, I will now assert that the Book of Mormon does not contain the statement that Nephi “*robbed* the treasurer,” and I call upon the editor of the *Times* to show that the Book of Mormon contains this state-

ment. The act of Nephi in taking the record is not called *robbery*, but Nephi makes this defence in the Book of Mormon, and in that chapter that the Advent Editor pretended to quote from:

“I was constrained by the Spirit that I should kill Laban: but I said in my heart, never at any time have I shed the blood of man, and I shrunk and would that I might not slay him. And the Spirit said unto me again, behold the Lord hath delivered him into thy hands; yea, and I also knew that he had sought to take away mine own life; yea, and he would not hearken unto the commandments of the Lord; and he also had taken away our property. And it came to pass that the Spirit said unto me again, slay him, for the Lord hath delivered him into thy hands. Behold the Lord slayeth the wicked to bring forth his righteous purposes. It is better that one man should perish, than that a nation should dwindle and perish in unbelief. * * I also thought that they [the seed of Lehi] could not keep the commandments of the Lord according to the law of Moses, save they should have the law. And I also knew that the law was engraven on the plates of brass. And again—I knew that the Lord had delivered Laban into my hands for this cause, that I might obtain the records according to his commandments.”

Now as Laban had taken the property which Nephi says was *their* property, the Advent editor must first show by the Book of Mormon that the brass plates were not the property of Nephi or Lehi, before he can show that Nephi “*robbed*” the treasury of Laban.

Now I will call attention to parallel cases in the Bible to show what God commanded to be done to various classes of wicked men when the law of Moses was binding on all God's people as it was on Lehi and his family. In Deut. 25 c. we are informed that Israel bowed down to the gods of Moab.

“And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.”

° Then the Lord commanded the judges of Israel to slay every one of his men that were joined to Baal-Peor and

Phinehas the grandson of Aaron thrust a javolin through a man of Israel and a Midianitish woman, and because Eleazar was so zealous for the Lord's sake, the Lord said:

"Behold, I give unto him my covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." Num. xxv. 12, 13.

Moses said that the Lord delivered Sihon into his hand, and he took all his cities, and utterly destroyed the men, and the women, and the little ones, of every city, he left none. See Deut. ii. 34.

The Lord said to Moses that he would blot out the remembrance of Amalek from under heaven, and Moses said to Israel:

"Blot out the remembrance of Amalek from under heaven; thou shalt not forget it." Deut. xxv. 19.

These commandments were re-affirmed by Samuel unto Saul, and he said unto him:

"Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." 1 Sam. xv. 2, 3.

Saul and his army utterly destroyed all the Amalekites, which included all the women and infants, but he spared Agag and took him alive, and the sheep and cattle, and "Samuel hewed Agag in pieces." 1 Sam. xv. 33. Saul confessed that he had sinned in so doing, and although he begged for pardon, Samuel said unto him:

"Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." 26 v.

I said that I would call attention to parallel cases, but I have done more, for I have shown that God not only commanded men to be slain, but women,

little ones, and suckling children, but the Book of Mormon contains no commandments of this kind.

The next statement is a misrepresentation of a paragraph in the Book of Mormon, by which it is distorted and the doctrine therein taught misrepresented. The reference to the paragraph is also erroneous both as to the book and page, but I have found it, and will quote the editor's misquotation alongside of the paragraph as it is recorded in the Book of Mormon:

FROM THE "ADVENT-CHRISTIAN TIMES."

"Death and State of the Dead.

"Oh! how great the goodness of God, who prepareth a way for our escape from the grasp of this awful monster, yea, that monster death of the body. This death of which I have spoken is the spiritual death, is hell; and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored by the power of the resurrection." (Book of Nephi, ch. 6, p. 81.)

FROM THE BOOK OF MORMON.

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body; and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore death and hell must deliver up their dead; and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other, and it is by the power of the resurrection of the Holy One of Israel." 2 Nephi vi. pp. 51, 52.

The next quotation is from Alma xix. and it is given very incorrectly.—The first sentence represents Alma as saying, "there was a space of time between death and the resurrection," but Alma said, "there is a space," &c.—Two sentences are then connected together without any punctuation between them, and some inaccuracies therein beside. Then a sentence is omitted without showing any omission. Then a sentence is given and united with the latter part of the following sentence with only a comma between them, and

some inaccuracies beside. Then he represents that Alma said that the spirits of those who are called righteous are received into paradise, but Alma said nothing about being called righteous. He was describing the condition of the spirits of the righteous and that of the wicked between death and the resurrection, and this is a part of what he says:

"Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and from all care, and sorrow, &c. And then shall it come to pass, that the spirits of the wicked, yea who are evil; for behold, they have no part nor portion of the spirit of the Lord; for behold they choose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; *there shall be weeping and wailing and gnashing of teeth*; and this because of their own iniquity; being led captive by the will of the devil. * * Thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection."

Another misquotation from the same paragraph is given by the Advent editor, as follows:

"Now we do not suppose that this first resurrection which is spoken of in this manner can be the resurrection of the souls, and the consignment to happiness or misery. Ye cannot suppose that this is what it meaneth. Behold I say unto you, nay; but it meaneth the uniting of the souls with the body; of those from the days of Adam down to the resurrection of Christ. *But it sufficeth that I say that they all come forth before the resurrection, who die after the resurrection of Christ.*"

The errors in the above are where I have italicised. The word "consignment" should be changed to "consigna-

tion" and "souls" to "soul," but the last sentence represents a gross absurdity which is entirely different from what Alma said, for Alma did not say that all "come forth before the resurrection," for how could they all be resurrected before the resurrection? Instead of the sentence which I have italicised, the Advent editor should have quoted as follows:

"Now whether the souls and the bodies of those of whom have been spoken, shall all be re-united at once, the wicked as well as the righteous, I do not say; let it suffice; that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ."

The foregoing corrections of the misquotations of the Advent editor show how entirely unreliable all his quotations from our books are. This is one reason why I shall not point out all his misquotations. The references also to some of his quotations are so indefinite that I have not succeeded in finding them, but judging from what I have found, I suppose that they are equally erroneous. They are given for the same purpose apparently as the last three which I have examined, and that is to show that the revelations which have been brought forth by the former President of this church and his teachings, contain many testimonies in defence of the doctrine that the spirits of all men have a conscious existence from the time of their temporal death till their resurrection, some in a state of felicity and some in torment. Upon this hypothesis he predicates the idea that the Latter Day Saints are building on a sandy foundation. He says, "the Bible teaches there are no ghosts." If there are no ghosts, why did Moses say that Jacob "yielded up the ghost?"—(Gen. xlix. 33.) Why did Job say,—"Oh that I had given up the ghost?" (Job x. 18.) "Man giveth up the ghost?" Job xiv. 10. Why did Jeremiah say, "she hath given up the ghost?" Jer. xv. 9. Why did Mat-

thew say that Jesus "yielded up the ghost?" If these persons did not have each of them a ghost, how could it be said that they *yielded up* the ghost?—Do not all these texts show that the Bible teaches that there *are* ghosts, and that when a human being dies he or she *yields up* the ghost? Why do not the Advent papers represent death in this way in their obituaries? Do they not refrain from doing so because they know it would be detrimental to their theory that "there are no ghosts?" But this is a Biblical way of describing the death of the body, and why do they discard this style?

The Advent Editor says of what he calls Mormonism:

"It is founded on a ghost story, and the Bible teaches there are no Ghosts; hence Mormonism is false from the very foundation."

If our doctrine should be discarded as a ghost story, so should the Bible, for Peter said:

"No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 19, 20.

If there are no ghosts, there is no Holy Ghost, which is also called the Holy Spirit.

The words ghost and spirit are used synonymously. So Stephen said, "Lord Jesus receive my spirit." Is this the form of Advent prayers at death? Far from it. They believe that the righteous and the wicked are alike unconscious until the resurrection.

If there are no ghosts or spirits there is no God, angels or devils, for "God is a spirit," and Paul said of angels:

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. i. 14.

So it appears that angels are spirits or ghosts, and when they minister unto the heirs of salvation, they deliver what is called by some, "*ghost stories*," and

if this doctrine is Mormonism, Paul taught it, and his testimony agrees with the idea that Moroni, John the Baptist, Peter, James and John might minister to Joseph Smith, and all in it the first mentioned to Oliver Cowdery, and other dead prophets, called angels, to many of the Latter Day Saints.

If the spirits of *devils* have a conscious existence without bodies, why cannot the spirits of *men*? If the spirits of men are a nonentity, how can the spirits of devils be entities? If one class of spirits exist without bodies, what would prevent the spirits of men from existing in a disembodied state?

In reference to the darkness which the Book of Mormon represents was on this land "for the space of three days" when Christ was crucified, the Advent Editor presents another defective quotation, and at the end of it he says, "Comp. Mat. 27: 45." So I will compare that text with the statement in the Book of Mormon concerning the three days of darkness, and Matthew's words are that:

"From the sixth hour there was darkness over all the land unto the ninth hour."

Is it possible that the Almighty God caused darkness over all the land of Palestine for *three hours*, and could not make it over all the land of America for *three days*? Why the Bible itself, contains a more miraculous case than either of these miracles. Moses says:

"And the Lord said unto Moses, Stretch forth thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was thick darkness in all the land of Egypt *three days*. They saw not one another, neither rose any from his place for *three days*; but all the children of Israel had light in their dwellings." Ex. x. 21-23.

If the Book of Mormon is unworthy of our regard because it contains a record of miracles, the Bible is much more unworthy, for the history of

miracles in the Bible far surpasses in marvelousness the history in the Book of Mormon of miracles on this land.

The next quotation of the Advent Editor is the following, except the word which I shall italicise :

"Whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire, and *with the Holy Ghost*, even as the Lamanites, because of their faith in me, at the time of their conversion, were baptized with fire, and with the Holy Ghost, and they knew it not."—Book of Nephi iv. 7.

The words "and they knew it not," are italicised by the Editor. But why did they not know it? They had experienced an holy influence upon their minds by the power of the Holy Ghost, but they did not know that that influence could appropriately be called the baptism with fire, and with the Holy Ghost.

The objection to this statement is that :

"John the Baptist taught that baptism in fire was the burning up of the chaff with unquenchable fire."

Now we will show that he did not teach this doctrine. According to Matthew, John the Baptist said :

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Mat. iii. 11, 12.

Now if "baptism in fire" or "*with fire*" is the burning up of the chaff with unquenchable fire, then John the Baptist promised those whom he baptized *unto repentance*, that Christ should baptize them with the Holy Ghost and with fire, and that by this baptism, they should be burnt up as chaff with unquenchable fire. What kind of an encouragement would this be for people to repent and be baptized with water? Was it by such promises that :

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan confessing their sins." 5, 6v.

Whether the baptism with the Holy Ghost and with fire, is called one baptism or two, it is evident that those who were baptized with water, were to be baptized both with the Holy Ghost and with fire. The baptism with the Holy Ghost is a baptism with fire, but not to the burning up of the person who is so baptized. Those whom John made the promise to that they should be so baptized, instead of being the chaff which would be *burnt up*, they were the wheat which would be *gathered into the garner*.

Jeremiah's experience was according to that of many in our day, who have been baptized with the Holy Ghost and with fire, for he said :

"His word was in my heart as a *burning fire* shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. xx. 9.

The Savior reaffirmed the promise of John the Baptist, both before his death and after his resurrection, to his apostles. This was his last promise to them before his ascension.

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts i. 4, 5.

That baptism of fire and the Holy Ghost, they received, for :

"There appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts ii. 3, 4.

I think that the absurdity of the objection under consideration has been sufficiently exposed, but if the Advent Editor can show that baptism with the Holy Ghost and with fire would burn him up, it would be better for

him to continue to hold to a religion which ignores such baptisms.

The following words of our Savior, which he spoke to the Nephites after his resurrection, is quoted by the Advent Editor, but I will quote them as they are punctuated in the Book of Mormon, as follows:

"But behold the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him; for I will shew unto them that my wisdom is greater than the cunning of the devil." B. of Nephi ix.

This quotation is represented in the *Times* as showing that Joseph Smith would not die, and the Editor says:

"Yet Smith was shot, and killed by the mob, at Carthage, Ill."

Now, if I can show in *one* case that Joseph Smith was healed, after he was "marred" by his enemies, I shall thereby show that this prophecy was fulfilled, for it is not in the prophecy that he should be healed *every* time that he should be marred, neither is it there declared that he should not be killed after he should be marred and healed.

In the History of Joseph Smith, in the *Times & Seasons*, vol. v. No. 15, pages 611 and 612, there is an account of a severe marring which was inflicted on him by a mob, but the Lord healed him. There is also a more remarkable account, in one of the publications of the church, concerning a marring which was inflicted on him, of which he was *miraculously* healed. This account I have been familiar with, but cannot at this time obtain it. The Book of Mormon does not teach that Joseph Smith would not be killed, but it is there prophesied of that he *would* be killed. He is there called "a branch which was to be broken off; nevertheless to be remembered in the covenants of the Lord. 2 Nephi ii. In that chapter it was also foretold

that "they that seek to destroy him shall be confounded," and they were confounded, for they supposed that his death would utterly destroy the work in which he was engaged; but, instead of that it fulfilled many prophecies concerning the work. So the murderers of Christ foolishly supposed that his claims as the Messiah would be proved false by killing *him*. When he was on the cross:

"They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Mat. xxvii. 39, 40.

In like manner the chief priests, scribes and elders reviled him. Both in reference to the death of Christ and in reference to that of Joseph Smith, the purpose and expectations of their murderers were the same, and in both cases they were confounded.

The *Times* contains four alleged quotations from the Book of Mormon on the Divinity of Jesus Christ, but I have only found *one* of them. Whether they are in the book, I do not know. Possibly they are so changed that they are not recognizable. One which I have found is where Jesus says, "I am Jesus Christ. I am the Father and the Son." One represents Christ as saying, "I am the Father." The others are as follows: "Jesus whom they slew was the very Christ, and the very God."—"Jesus is the very and eternal God."

The comment of the Editor of the *Times* is as follows:

"Some of these prophets of Mormonism must have had access to the writings of modern theologians. The internal evidence seems to prove that the book was written in our day."

He also prefaces the quotations with these words:

"THE FATHER AND THE SON."

So it appears that he objects to these titles being applied to Christ. So would all the Unitarians, even all who

do not believe in his Divinity, but this objection is as much against the Bible as against the Book of Mormon. It is an objection to the writings of *ancient inspired* theologians. So the internal evidence does not prove that the Book of Mormon was originated in our day. I will show that the Bible also represents Christ by many titles by which his Father is also represented in that book.

In John x. 30, Jesus, says: "I and my Father are *one*," which is parallel with "I am the Father." In John x. 38 Jesus says: "The Father is in me, and I in him," and in John xii. 45: "He that seeth me seeth him that sent me." There is nothing more decisive in the Book of Mormon, on this point, than the foregoing and the following:

"If ye had known me, ye should have known my Father also: and from henceforth ye know him *and have seen him*. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? *he that hath seen me, hath seen the Father.*" John xiv. 7-9.

"His name shall be called, Wonderful, Counsellor, *The Mighty God, The Everlasting Father, The Prince of Peace.*" Isa. ix. 6.

Many more texts might be quoted to show that Christ is called the Father in the Bible, as distinctly as in the Book of Mormon.

In the last quotation he is also called "The Mighty God," which is parallel with the titles, "The very Christ, and the very God," and "The very and eternal God;" but I will quote a few more texts on this point.

"Of whom as concerning the flesh Christ came, who is over all, God blessed for ever" Rom. ix. 5.

"In the beginning was the Word, and the Word was with God, and *the Word was God.*" John i. 1.

"To the *only wise God our Savior*, be glory and majesty, dominion and power, both now and ever." Jude 25th vs.

"Unto the *Son*, he saith, Thy throne O God, is for ever and ever: a scepter of

righteousness is the scepter of the kingdom." Heb. i. 8.

"He is before all things, and by him all things consist." Col. i. 17.

"Feed the church of God, which he hath purchased *with his own blood.*"—Acts xx. 28.

Now, as *God* purchased the church with his own blood, and as that God is Jesus, is he not *truly* called "the very God," and the "very and eternal God?" So the *Unitarian or Arian* objection to the Book of Mormon is *emphatically* an objection to the Bible.

The Advent Editor's attempt to bring contempt upon the Latter Day Work by quoting from the HERALD in his usual mixed and erroneous style on polygamy, is quite harmless, for he shows that polygamy was denounced by the first Joseph Smith, and that it has been denounced in the HERALD.

Another twin-relief of folly is his statement that:

"The Mormons claim a succession in the priesthood, but have been divided into the following heads: 1. Strong [not Strang] at Beaver Island," &c.

Now if these divisions prove that all who are called Mormons are building on a sandy foundation, how is it with the Adventists? There is the wide awake Adventists or those who believe in consciousness after death; then there is the opposite soul sleeping party, and this party is divided into two divisions, the First Day Adventists and the Seventh Day Adventists. The former are divided again into classes, one is the Age to Come party. The Seventh Day Adventists are also divided. One party are followers of Ellen G. White, and another party who publish the *Hope of Israel* at Marion, Iowa, reject her revelations. So I would advise the Advent Editor to remember the proverb that "those who live in glass houses should not throw stones," and to remember also that although Christ and his apostles warned the saints against divisions, yet divisions arose among them, whereby

many were enticed away from the unity of the faith, by the enemy of God and man. Paul said:

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. xvi. 17.

But divisions arose often and in many branches of the church through them who neglected to follow the inspiration of the Holy Spirit, for Paul said:

"The manifestation of the Spirit is given to every man to profit withal." 1 Cor. xii. 7.

And this is the purpose for which the gifts of wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and interpretations of tongues, as described by Paul, were given:

"That there should be no schism in the body." 25th vs.

If therefore schisms and "divisions" arose in the church, in that day when any of the members ceased to be led by the Spirit of God; and to receive the manifestations thereof in these gifts, is it incredible that it should be so in the same church in our day, even in a church which is established on the same foundation, to which the same cautions, exhortations and warnings have been given? Now if this is the critical condition of that church and that people who have commenced to build upon the foundation of apostles and prophets, taking the Holy Spirit for their guide, and receiving the manifestation of the Spirit in these various channels of communications to their souls, how deplorable must be the condition of all churches and people, who say that this Spirit of revelation, and these channels of communication are no longer needed? O that this Advent Editor and all the honest in heart who believe in a man-made, uninspired christianity may see their folly and embrace the fulness of the everlasting gospel, that they may be saved in the celestial kingdom of our God. Amen.

THE CHURCH REJECTED!

CORRESPONDENCE BETWEEN ELDER WM. F. McLELLAN, ADVOCATE OF THE CLAIMS OF DAVID WHITMER, AND BR. DAVIS H. BAYS, AN ELDER IN THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

INDEPENDENCE, Mo.,

May 24th, 1870.

Elder D. H. Bays:

I find in the *Herald* of to-day, two letters of our correspondence. I did not write that letter for publication, and think I ought to have been consulted. But I am not sorry they are published. In this I will be a little more particular:

I joined the "Church of Christ," August 20th. On the 24th, I was ordained an elder. On the 25th, I and Elder Hyrum Smith started for Kirtland, Ohio. On Tuesday, the 25th of October, I attended a General Conference in the town of Orange, Cuyahoga Co., Ohio, where I was first introduced to Elder Joseph Smith. During its sittings, I, with nine others, was nominated to be ordained to the priesthood by Joseph. He asked if we were willing to take upon us the office? I arose and said that I was willing to do anything that was the will of God, but I did not understand the duties of the office, and asked an explanation. Bro. Joseph said we were to take upon us the office, and it would explain its duties. We were ordained to the priesthood by Oliver Cowdery. On the 14th of February, 1835, I was chosen as one of Joseph's twelve apostles. On the same day we were ordained to our new stations. Now I have given you my ordinations. Think of them as you please.

I was clerk of the conference in which the twelve were chosen, and I was appointed by the twelve as a scribe among them. And I now have our apostolic record, as we first made it up. On the 26th of April we received our solemn charge by Bro. Joseph, in a

large congregation. On the 4th of May, we started east on a mission. We returned the last of September; and the next April was appointed for our endowment. We passed through it; but I, in all candor say, we were most egregiously mistaken or disappointed! In a few days I said to Joseph:

"I am disappointed! I supposed—yes, I believed that during the endowment, I should get *knowledge*; but I have not."

He said to me, "What do you want?"

I said, "I want to *know* for myself."

He laid his hands upon my head, and prophesied thus: "If you will take a mission to the south, and pray fervently upon the hills and in the deep valleys, before you return you shall have your soul's desires."

On the 9th of April I started on my southern tour, but did not realize what had been promised. I returned to Kirtland the last of June, but only returned to see speculation, pride and folly, drinking to excess by the leaders, &c., &c. I made up my mind to leave.

But now I will try to answer some of your statements and arguments.

Query.—"Why should an elder, to whom God revealed his will, after having remained in the 'church of Christ' five years, 'peaceably' withdraw from it?"

I did not withdraw from the "Church of Christ." That church had ceased to exist. It was not the Church of Christ of L. D. Saints, or of Jesus Christ of Latter Day Saints, but simply the "Church of L. D. S." They set aside the name of Christ entirely, by authority of a council in which J. Smith was *moderator*, and took the silly, nondescript name of the "Church of Latter Day Saints." The church—the whole church—wore this name for three years, then the Joseph party—whom the dissenters called "Lick Skillets"—had a furious and serious difficulty. They had a regular "set to," or fight, in the Temple. About seventy of Joseph's first elders quit him. Among

them, the three "witnesses," David, Oliver and Martin, his scribe and church recorder, his private secretary, a member of the twelve, and a number of his high councilors, &c., &c. The *name* was a matter of contention.

The dissenters took for their church the original name of the "Church of Christ," and Martin Harris furnished the money, and Leonard Rich went to Chardon, and got that name recorded. This alarmed the "Lick Skillets," and they got together, and changed the name to the "Church of Christ of L. D. S." Thus it remained until in Far West they added to it "Jesus," and so they have worn that name ever since.

Leave the "Church of Christ?" No, sir. I left that sect called L. D. S.—that nondescript.

Now, sir, in the Book of Mormon, after Christ's appearance, the church was called "the Church of Christ," and no additions or alterations in that book. And all the revelations given to or through Joseph Smith up to the 3d of May, 1834, were given to the "Church of Christ." Tell me, will you, who had authority to alter the name? Now, I ask you, could it be the "Church of Christ," and the church of the Latter Day Saints at the same time? And I answer, No! No, never!! I could say much more on the *name*, but this will do.

As to "Joseph Smith's party," it is answered in the above. Now, sir, they went on in their speculations in Kirtland, until the winter of 1837. Joseph and Sidney had to run away from there between two days, hid in a wagon. The dissenters carried the day. But you say "legal grounds for this trifling objection. Well, if I have not given reasons, judge ye!

But, again:

"All the spiritual authorities of the church, in its *early* and prosperous days * * * confirmed all baptized believers members of the 'Church of Jesus Christ of Latter Day Saints.'"

I don't want to charge you with want of understanding. But that name never was known in the church (I believe) until 1833. Talk about L. D. S-ism then to some other man.

"If the church which was organized in 1830, and continued to flourish till its rejection in 1841."

Who told you it was not rejected until 1841? It was rejected, sir, when they took the spirit of war for the entire church in the winter of 1833-4. They then suffered Satan to give them an entire "false name," on the 3d of May, 1834. And the Lord, to show his disapproval of their entire course, suffered the cholera to afflict about sixty of the number of Joseph's "braves," and some fourteen died in their warrior tramp—starting from Kirtland on the next day after their name was altered! Do you want "pure and unadulterated truth?" I can enlighten you as far as I know. Joseph Smith transgressed so as to be rejected in 1834. He then had one privilege left him to legally perform—that was to appoint and ordain his successor. The "choice seer" was called to preside over the "Church of Christ," but when it had changed its name, its nature, its spirit, and its doctrine, it was no longer the "Church of Christ," but it was, in reality the "Church of Latter Day Saints." Yes, I peaceably withdrew from that ism, but not from the "body of Christ."

Now, in relation to the ordination of David Whitmer. You say I have "too much ambiguity." Well, I'll try to be plain, so that you shan't misunderstand me. Although you misrepresent me in saying "David was ordained in a kind of general assembly of all Joseph's camp followers." I definitely stated, "and all the ministerial authorities of the land of Zion met together." Do my sayings justice. Joseph called a General Conference of the authorities of Zion, his camp followers were present, and in that he organized a

High Council for Zion. David Whitmer was constituted president of it, and John Whitmer and W. W. Phelps ordained to be his counsellors, and twelve others placed with him. I was one of the Twelve. Then Joseph Smith arose and said, "The time has come when I must appoint my successor in office; some have supposed it would be Oliver Cowdery, but," said he, "Oliver has lost that privilege by transgression. The Lord has made it known to me that DAVID WHITMER IS THE MAN." Joseph, and his counsellors then laid hands upon him, and ordained him to be Prophet, Seer, Revelator, Translator, and President of the Church. Joseph then gave David a charge to be faithful, in the hearing of the assembly. He then said, "Now, brethren, if any thing should befall me, the work of God will roll on with more power than it ever has done hitherto."

As to your "Presidency of the High Priesthood," I do not hold that such an office exists in the true "Church of Christ."

You say a revelation was given in 1829, "respecting ordinations." It was not given in 1829, nor until 1835, when the first book of Doctrine and Covenants was compiled. I know what I say.

But now I will say a few things about the Book of D. & C. No revelation given to the church was printed until June, 1832. And the Book of Commandments was not printed (in part) until 1833. I presided in council in Joseph's translating room where and when it was first agreed upon to print them. A committee of Joseph, Sidney, Oliver, &c., were appointed to prepare them for publication. They altered and changed, took out whole sentences and paragraphs, and added others; and in that altered and mutilated condition, Oliver Cowdery and John Whitmer were appointed to carry them to Zion—Independence—and print

them. They printed some, but a mob tore down their office, destroyed their book-work, &c. I hired a printer boy to gather up the numbers, as far as printed, and temporally bind it for me. I have it now:—Thank God!

But I say, Joseph, with the church, fell in 1834, and thereafter had not power with God to do right. In 1835, (in Kirtland), another committee was appointed to *fix up* the revelations for print again. I was teaching their High School in the lower room—the printing office being overhead. And I was often in Joseph's office, and know positively that some of the revelations were so altered, mutilated and changed, that a good scholar would scarcely know them. In one revelation I have counted more than twenty alterations!! Hence, who can depend upon them? I cannot. I will not. Those quotations you make from those given in 1829, I know were made out of whole cloth, and *added*. What will you do with them? Swallow them like a man would swallow a toad, toe nails and all? I for one cant do it!! You of course have your agency and must do as you think best, and I want you to do so freely, without compulsion. But you must let me have my freedom too.

"I am led to conclude that I am either lamentably ignorant of the law of God, or Bro. David has never been legally and properly appointed and ordained." I charge you with a great want of intelligence on this point. If you only understood it right, it is as straight as a nail in a sure place."

I will leave some points of your letter to another time to answer. I have yet to see a point of argument adduced that cannot be very reasonably answered.

You say:

"To deny two priesthoods in the church, is virtually and substantially a denial of the whole latter day work,—and a base delusion."

I am well aware that the history of Joseph does say he was ordained to the Aaronic priesthood by John the

Baptist; I don't believe it. Don't startle! I'll tell you why. No angel or spirit ever ordained a man to any office since the world began! Search the Bible and Book of Mormon. I heard Joseph tell his experience of his ordination and the *organization* of the church, probably, more than twenty times, to persons who, near the rise of the church, wished to know and hear about it. I never heard of Moroni, John, or Peter, James and John. It was after he *fell* from God that these things were put in, in order to sustain the falsehood of these two priesthoods. I do not say but angels conversed with him, and gave him much instruction how to proceed. But that they ever ordained him *Ideny*. His history was gotten up after he fell from God!

But now as to the two priesthoods. One order of priesthood existed from Adam down to Moses. It was the birth-right priesthood. One priesthood existed from the time Moses left Egypt until Israel rebelled. Then those priesthoods were set aside. The birth-right was given to the oldest son of the race of man, and also the oldest son in all the families of Israel, which Moses set up in order to "sanctify Israel." But Israel rebelled, and the "law was added because of transgression." Then all previous priesthoods were set aside, and the Aaronic set up. That with high priest, chief priests and Levites, remained in full force until Christ came. Then the law and the *priesthood* were all set aside by Christ and his ministry. Jesus became High Priest of the race of man. All former priesthoods were set aside. Jesus stood in Aaron's stead; he was anti-type to Aaron. He is the only High Priest of the gospel age. For his ministry, there are in his priesthood apostles, bishops, elders, deacons, &c.; but not high priests. Jesus set no such office in his church. Nephi and his brethren laid down or away their priesthood; went forward and was baptized into

Christ, and took his ministry, and went forward and converted their whole race to the gospel system. A Levitical priest never lived or ministered among the Nephites from Lehi to Moroni. And from the day Jesus set up his kingdom, no high priest ever lived among them on either continent.

All your trouble arises from your taking that mutilated and altered Book of D. & C. Set it aside, as I have done, until some man arises with urim and thummim, or the directors or interpreters, and then we shall know what to receive, and what to set aside. The revelations will be corrected, and all will be well!

Now, sir, you may print this if you choose, and your strictures on it also,—I am content. I am just as certain that all Latter Day-ism is doomed to run a false road, as I am that I breathe the air of heaven. I am not satisfied. I have not answered all the points I wished; but my space is filled, and I'll cease for the present.

I am yours in the strongest feelings of friendship,

W. E. McLELLAN, M. D.

LAFAYETTE, Doniphan Co., Kansas,
June 18, 1870.

Bro. W. E. McLellan:

Your very singular production of May 24th was received in due time, and I now hasten to answer it.

Respecting the publication of our correspondence without consulting you, I will state that as we are representatives of views which are, in some respects, antagonistical to each other, and especially so respecting the presidency of the Church, in which all who have ever known the great truths of the Latter Day Work are necessarily interested,—and as a correspondence between public men upon matters of general interest and importance, could not be considered in any way private,—I took the liberty to forward it to the editors of the *Herald* for publication; hoping that others might be

benefitted by our experience and research.

I shall first notice your ordinations of 1831 and 1835, which you refer to as being valid, and concerning which you say: "Think of them as you please."

I regard them as being strictly legal and valid, in every sense of the term. After your ordination to the apostleship in 1835, you say you were promised an "endowment" which you aver you did not receive.

A similar promise was made to the apostles in the days of the Savior's sojourn among men, which proves that the promise was made in accordance with the mind and will of God.

"But tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv. 49. If an endowment was necessary to the qualifying of the first apostles for the "duties of the apostolic office," it was for the latter apostles also, which the martyred prophet well understood, and hence the promise. That you did not receive the promise of the Father, I cannot deny; but the question arises spontaneously in my mind: why did you not "realize" what had been promised? If either of the primitive apostles, upon being questioned in regard to their "endowment," had said, "I did not receive what was promised," at once the church—nay, all men believing in the divine mission of the blessed Savior—would have said it was because the conditions, which begat holiness of heart, were not complied with;—and your case cannot be an exception to this rule.

Again the Lord, in that "mutilated" work, (D. & C.) quotations from which you so much dislike, says: "I the Lord command, and men *disobey*; I revoke, and they *receive not the blessing*." Hence, such are ready to prefer some criminal charge against the servant through whom the promise was made, such as, "He was a false prophet," or, "He fell from God, and had no

power to do good," &c. Do not think hard of me for thus plainly stating what I sincerely believe to be true.

In answer to my "query," you say: "I DID NOT WITHDRAW FROM THE CHURCH OF CHRIST." Permit me to compare this statement with one contained in your correspondence of Nov. 23, 1868, as recorded in *Herald* for May 15th, current year, and the contradiction will be apparent. You say:

"I joined THE CHURCH on the 29th day of August, 1831. * * * But when I saw them, [the church], go into *drunkenness*, and into ruinous speculation, pride and folly, I peaceably *withdrew from them*, [the church], merely writing back to them; 'it was because I had lost confidence in the HEADS of the church.'"

In the same paragraph, you say:

"I remained *with the church* until August, 1836," at which time you "peaceably withdrew from them."

In this paragraph, you say you "*withdrew from the church*," and assign as a reason in justification of the act, that you had "lost confidence in the HEADS of the church." This is a virtual acknowledgment of the *existence of the church* at the time of your withdrawal from that body, in 1836.

Admitting the "heads" of the church to have been guilty of the charges you prefer against them, there is a law by which they should have been tried, which would have resulted in the restoring of these members to perfect order and consequent spiritual health, or their expulsion, if non-repentant.

Does the fact that you were "sometimes much tried because of the conduct of her leading authorities," justify you in withdrawing from the church?

Quite to the contrary, as one of her "leading authorities," you should have taken such steps as would have restrained all licentiousness, and restored to healthy action every disaffected member of the body. This would have been a work wholly commensurate with

the high and holy office to which you were called in the church.

The next point to which I shall invite attention is that

"THAT CHURCH CEASED TO EXIST."

Here is a statement which calls for a close and prayerful examination; for if it be true, then thousands of honest souls are being led "captive by the Devil at his will," and it should be proclaimed from the house-tops; but, on the other hand, if it be false, it should be extensively known, that none may be deceived.

In view of this I ask, *where is the evidence of its truth?* You have given me no proof but the bare statement itself; and the law of God, and a sad experience admonish me to 'take no man's word' in relation to doctrine, unless supported by evidence. You will therefore pardon me for again calling upon you to prove your statements from the law. "To the law and to the testimony."

Respecting the rejection of the church, you say:

"It was rejected, sir, when they took the spirit of war for the entire church in the winter of 1833-4."

Here is another assertion which, like the foregoing, appears unsupported; it should have been clothed upon with EVIDENCE, the beautiful attire in which TRUTH is universally enrobed, or of which it is at least always susceptible.

That the church was rejected in 1833, I unhesitatingly and persistently deny. Who dare affirm with the expectation that the law of God will come to his support?

For sake of the argument we will admit that the church "ceased to exist in the winter of 1833-4." Very well. You say that Br. David Whitmer was, on the 8th day of July, 1834, by Joseph Smith and his counsellors, "ordained to be Prophet, Seer, Revelator, Translator and PRESIDENT OF THE CHURCH."

Query No. 2, is irresistibly forced upon my mind. How can a man be ordained to be "President of the Church" if that church had "CEASED TO EXIST" nearly six months previously to his ordination? Such an event would be utterly impossible.

As to the fight you refer to, as having taken place between the "dissenters" and those whom they called "lick-skillets," it seems to me that it has about as much relation to the rejection of the church, and the calling and ordination of the First Presidency of the church, as has "Yankee Doodle" to the "rule of three," yet it is not at all strange that such things occur. "Offences must needs come, but woe unto them by whom they come."

In relation to this matter you say:—"About seventy of Joseph's first elders quit him; among them the 'three witnesses,' David, Oliver and Martin, his scribe and church recorder, his private secretary, a member of the twelve, and a number of his high councillors, &c."

This was not the first rebellion that ever occurred in the history of this earth and the inhabitants thereof.—Cain rebelled against the government of God, and slew his brother Abel; Moses had "dissenters" to deal with in his day, in the persons of Korah, Dathan, and Abiram:

"And they rose up before Moses, with certain of the children of Israel, two hundred and fifty PRINCES of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron," &c. Num. xvi. 2, 3. (See whole chapter.)

So the church and the "choice seer" of the last days had no more to contend with by reason of "dissenters," than had Moses and the children of Israel. Even the immaculate Jesus was not without his "dissenters;" many turned away, and finally "a member of the Twelve" betrayed him to his foes. So it is no new thing for men in high

positions—"men of renown"—to turn against the Lord and his servants.

Touching the name of the church, you ask: "Can it be the Church of Christ and the Latter Day Saints at the same time? To which I answer, *it certainly can*. It is the Church of Christ, composed of "Latter Day Saints;" hence the name. If, indeed, all church business was transacted under the name of the "Church of Latter Day Saints," as you affirm, to the exclusion of the name of our blessed Master, why not produce some publication of the church; some item of church history, or the *published minutes* of some public meeting of the church, to support your assertion? Let me repeat, my brother, that we wish evidence. The time has forever past when men's assertions relative to matters of so great importance, will be taken without proof. You must furnish us with evidence before we can accept your views as being correct.

You ask if I want "pure and unadulterated truth," to which you add: "I can enlighten you as far as I know. Joseph Smith transgressed so as to be rejected in 1834." I am indeed surprised that a man who can boast of knowing so much about the "doctrine of men and devils;" should persist in making statements which are untenable, having no foundation in truth, and then have the effrontery to ask a candid public to accept such as "pure and unadulterated truth." Like your "man" you would fain have the unwary "swallow down" this knotty "toad, toe nails and all." But the honest in heart can not, *will not*, swallow such a "toad."

The next point I shall notice is the assertion that Joseph Smith was a fallen prophet. On the third page of your communication, you say:

"Joseph and the church fell in 1834, and thereafter *had not power with God to do right*;" and on your second page, you give us the period in which this

[Continued on page 562.]



JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, Assis't EDITOR.

PLANO, III., SEPT. 15, 1870.

WAR IN EUROPE.

One of those passingly strange events which characterizes this as the age of the last days, has just taken place in the overthrow of the French Empire.

Three months ago, the Empire, with Napoleon III. at its head, was among the first nations of the world—scarcely second to any in Europe—and according to Frenchmen, *the* nation. To-day, after a struggle of arms with Prussia, a power scarcely more than third-rate in importance among the continental nations, of not three months duration, the head of the Empire, Napoleon III., is a prisoner to the King of Prussia. The rising scion of the Napoleonic dynasty is also a prisoner, together with some hundreds of thousands of brave French troops. The Empress, Regent of the Empire, is the guest of the power holding her husband prisoner of war.

That splendid reign lauded so grandly during the brilliant days of the "Paris Exposition" is, to human view, over. The gay attractions of that centre of fashion and pleasure have, many of them, been broken and defaced to make place for the enginery of defensive war.

The grand stroke of statesmanship by which Napoleon III. siezed the

crown and created an Empire in 1848, found no parallel in history; but after a dazzling continuance of little more than two score years the crown is in the dust, and the Empire is literally a thing of yesterday. Upon its ruins what shall rise? Will the representatives chosen under the *regime* of the Empire that was, attempt the establishment of a republic while the victorious armies of Prussia occupy French territory, and a King, flushed with success, holds the apparent destiny of the capital of France in his hands?

The future of Europe is big with great events. War seems to be inevitable. What the motives for war, and between what nations it may next break out, is not so easily determined. Human sagacity is at fault. Blood has been spilled like water, and let the future of France be what it may, it is scarcely possible to prevent further effusion in Paris.

This is the condition of the affairs of France and Prussia after six weeks' fighting. We have scarcely had time to chronicle the fact of war, before the Empire is gone, and speculation is rife as to what will be the result.

LETTERS from Brs. H. J. Hudson, George Derry, M. Avondet and P. Tempest in Nebraska, show the condition of the church in that state to be improving, except in Nebraska City. We hope that good counsels will soon prevail there, and the saints once more rejoice together for the good of the cause. Some of the brethren of the branch at Nebraska City deserve great credit for their firmness and integrity.

Letters from T. W. Smith show that the saints in Michigan are doing a good work. Br. E. C. Briggs and others are actively at work there.

The work in Wisconsin and Minnesota is also looking up. Brothers W. H. Kelly and R. G. Eccles in Minnesota. Brothers J. M. Waite, Gilbert Watson, C. W. Lange and Reuben Newkirk, in Wisconsin, are doing what they can to declare the work of God.

Advices from the St. Louis District give assurances of active labor there. Some of the best and ablest men of the church are in this district. Men who will perish for truth's sake, but who will give no countenance to evil.—May their days be crowned with good fruits.

Across in Illinois, the Wayne Co. saints are keeping the cause moving.

In Western Missouri and Eastern Kansas, the work of gathering "into the regions round about" is going steadily on, and good men and true are finding the spheres of labor for Christ widening before them. May their number and their faith increase.

In Utah, Montana, Idaho, Nevada and California there is much preaching; and if those who love the truth will in their lives exemplify it, nothing will prevent the accomplishment of the purposes of God in the land.

THERE is one thing we would we could so impress upon the minds of all saints, every where, that it should never be effaced, that is this, personal spite and disaffection can never alter the truths of God. No matter what may be the occasion for bitterness of feeling, recrimination and abuse are

inexcusable in the saint. Meekness, and forbearance of personal wrongs are jewels of great price, and attainable in Christ.

Righteous indignation against incoming evil is well; but personal animosity is unbecoming.

ONE of the greatest obstacles lying in the way of rapid advancement on the part of the public departments of the church, is want of money. One of the greatest difficulties to overcome in the personal advancement of the members of the church is the love of money. A judicious personal sacrifice upon the part of the members of the church would tend to overcome the difficulty upon their part, and entirely remove the obstacles preventing the fullest action of the public departments.

A TERRIBLY destructive fire in Chicago on the night of the 4th inst., and a fierce conflagration raging in Canada, indicate that the devouring element is preparing to do its part in the bringing to pass the end.

QUERY COLUMN.

Q.—Is it right for an elder to devote more time, love and attention to another woman than to his own wife and family?

A.—No! It is decidedly wrong.

Q.—Does the Lord, when a man has already one woman legally, give him another?

A.—No, we believe not.

Q.—Are we to understand that a personage of spirit and a personage of tabernacle have the same kind of a body?

A.—We do not so understand. They may be alike in form, but not in material.

Q.—Is it an abomination for an elder while away from his wife and family, upon a mission, to make a contract of marriage with another woman, and then say that the Lord has given her unto him, and for both of them to fast in order that it may be consummated?

A.—Yes! Yes! A decided abomination.

Q.—Perhaps some one that has time will tell us the difference between the serpent of Eve and the one in Revelations xii. 8, 14, 15, and xx. 2. And if the generation of serpents and vipers are his children or not?

THE REJECTED CHURCH.

[Continued from page 559.]

rejection occurred—it being in the “winter of 1833–4.”

From these figures, we are given to understand that from and after February, 1834, Joseph nor the church had any “power with God to do right”—or in other words, God would not sanction their official acts. This being accepted as true, as no man can “legally” ordain another to any office in the church without authority, it proves most positively that the ordination of David Whitmer to the presidency of the church was *without authority*, hence, *illegal*, and not acknowledged of God; for the ordination occurred in July, 1834, some *five months*, at least, subsequent to the time when the “power to do right” was taken from Joseph and the church. Therefore, according to your own showing, David Whitmer has no authority conferred by virtue of this ordination to preside over the “Church of Christ.”

Respecting the Book of Doctrine

and Covenants, you say: A committee of Joseph, Sidney, Oliver, &c., were appointed to prepare them, [the revelations], for publication. They *altered and changed*, took out whole sentences and paragraphs, and *added others*.”

Now you are not so ignorant as not to know that before any manuscript is given to the printer for publication, it is thoroughly overhauled, and if any errors are discovered, they are corrected; which, in some respects, would amount to a “change.” And again, there were doubtless, some things given which were not for *general*, but for *individual* direction, which could in no sense prove beneficial to the church or the world; hence, such “sentences” or “paragraphs” could, with all propriety, be left out.

You very heartily condemn the idea of “whole sentences and paragraphs” being “*added*” to the revelations when they were being prepared for the press, as though such an event were diametrically opposed to God’s manner of dealing with the children of men. I do not wish to charge you with “want of understanding,” but had you been as conversant with the law of God as you claim to be with the “doctrine of men and devils,” you would have known that this was no violation of law. A strikingly similar event occurred in the days of the prophet Jeremiah:

“Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were **ADDED** besides unto them many like words.” Jer. 36: 32.

If Jeremiah had the right to add “many like words” to the revelations which he was preparing for the guidance of future generations, had not the prophet Joseph the *same right*? I leave a candid public to answer.

If you are able to prove that some of the revelations have been “changed,” you must show that these changes are

such as will tend to deceive people by *covering up* or *perverting* the law of God, before they are justly entitled to the consideration of the church. The changes to which you refer, if made at all, were made at a time (June, 1832;) when you acknowledge Joseph to have been in a state of favor with God, as Revelator and Prophet, which legalizes the act and justifies the presumption that they were made by *revelation* for the general good.

You assert that "in one revelation you counted more than *twenty* alterations!" Why have you not demonstrated your position by telling us in what respect it was altered? You conceal, if not disguise the truth, by not showing whether the altered parts have any bearing upon the matter under consideration. The very fact of your suppressing them is, to the logical mind, presumptive evidence that a reference to them would at once reveal the weakness and fallacy of your position.

I must confess that I am not a little surprised that my argument, in support of two priesthoods in the church, should be met only by a flat, unequivocal denial of both church history and the word of God, in reference to which you say: "I am well aware that the history of Joseph does say he was ordained to the Aaronic Priesthood by John the Baptist. I DON'T BELIEVE IT.

"I do not say but angels conversed with him, and gave him much instruction how to proceed; but that they ever *ordained* him I *deny*."

Such language illy becomes a man who *pretends* to believe in modern revelation. It would better become the skeptic, than a man of your profession. The Infidel might say "that Christ is the Son of God, or that he arose from the dead; or that Moses and Elias, (angels by whom he was ordained to the Melchisedec priesthood), ever ministered to him, I *deny*;" but would this base denial change the facts in the

case? Evidently not. You would pronounce such a course as being inconsistent. Yet it would be just as consistent to deny these truths, as for you to deny that Joseph Smith was ordained by the administration of angels.

A stream cannot rise above its fountain. The religious world had no power to ordain any man to either the Aaronic or Melchisedec priesthood. This being admitted by all, the question arises, if Joseph was not ordained by the hand of an angel, by whom was he ordained? The answer is obvious. Man had not the power or *authority* to ordain him, hence, he *must* have been ordained by the hand of an angel.

What greater evidence have you that the angels visited and "conversed" with the martyred prophet, and "gave him much instruction how to proceed," than you have that they ordained him?—You get either item from the same history. If you deny that he was *ordained*, as the history in the case declares, it would be but consistent to deny that he ever *saw* an angel, or *conversed* with one. Either accept the whole history, or throw it all away. Which will you do?

In conclusion, I will state that my *whole position*, relative to the *presidency* of the church and the *two priesthoods* thereof, stands and will continue to stand as unshaken as the eternal "rock of ages," until you or some one shall PROVE the Book of Doctrine and Covenants to be a base and delusive fabrication, gotten up by a cunning impostor to serve his wicked and ungodly purposes.

Hoping that you will not be offended because of my "strictures," and the plain yet friendly manner in which I have endeavored to handle this subject, I have the great pleasure to remain,

Yours, very respectfully,

In love of the truth,

DAVIS H. BAYS.

Words wound more than swords.

Correspondence.

Sioux City, Woodbury Co., Iowa,
June 20, 1870.

Br. M. H. Forscutt:

I arrived in Sioux City, June 12th, 1870, after a journey of ten days' travel from Sacramento, California. I left the Sacramento branch full of life and hope; some of whose members you are well acquainted with, are earnestly contending for the truth, and they feel satisfied their reward is sure, and are happy in the hope set before them.

I am surprised to find so wide a field as the vicinity around this place presents, unsupplied with a mission. I have written to Little Sioux on the subject desiring them to send us an elder, if possible. My wife's folks are here, and some of them are ready to help to start a branch. I understand there are a number of members of the old church here, who claim no allegiance to any organization, and it is my opinion that the work can be established here at the first outset. "Go ahead, then;" you will say. True, I hold a priest's license, and am willing to do all I can; but I am yet young in the cause, and would like to follow a more able man. If I can not get assistance, after conferring with the presiding elder of the district, I will then send forth the sound of the gospel to the best of my ability, looking to God, the giver of all good gifts, for strength and ability to suit the occasion. Your Bro. in Christ,

ISAAC M. RICHARDSON.

[If the field has not been supplied, and any brethren in the Little Sioux District can visit that vicinity, we trust they will do so.]—Ed.

COUNCIL BLUFFS, Iowa,

August 23, 1870.

Bro. Joseph:

Permit me to give an explanation of the North Star report at the last Quarterly Conference. Br. Hartwell, in a note published July 1st, says the report was

wrong, as the clerk reported it. This I wish to show is not my fault.

On Aug. 23, 1869, the North Star branch reported 98 members. On May 23, 1870, it reported changes since last reported I added, 1 cut off, total number 95. These reports you will see do not agree; hence, a resolution was passed authorizing me to correct the report, which I did by making the last report agree with the former one, the only way I could do. After having sent my report I saw Br. H., and he explained to me that the mistake was in his not having reported three members removed in his report of branch changes.—Having no knowledge of three having been removed when I reported, I was obliged to do as I did. Add the three removed to present number, 95, and the reports agree.

JOHN H. HANSON.

SAN BERNARDINO, California.

Bro. Joseph Smith:

After a lapse of years, we have succeeded in organizing a Sunday school. We organized on July 3d, with A. Whitlock, superintendent; Clarissa A. Smith, assistant superintendent; E. Ames, J. Morse and S. Mee, teachers; and H. Goodcell jr., recorder. Opened with forty-six pupils, and now have seventy-one enrolled. We have a good average attendance, and the pupils take a great deal of interest in the school. I think it probable that we will send for cards soon. We have raised \$27.60 towards procuring books for the school, and I think considerable more will yet be raised. We wish to get everything in readiness to open the school next year under favorable auspices. As an instance of the interest felt in the school, I will remark that one of the pupils, a little boy, (brother), named Henry Worley, aged about eleven years, recited on July 17th, thirty-seven verses; on July 24th, 146; and on July 31st, 137, making 320 verses. Many others are doing very well. School is held from 9 to 10 a. m.; and church services commence at 10½ a. m.

Our branch is in a tolerably good condition. Of course some tares grow with the wheat, but most of the saints are alive in the work. Our meetings are well attended. Meetings are held in three or four places in the valley. Generally, after the departure of a traveling elder, our meetings have been slimly attended by outsiders, but the departure of Br. Gillen did not bring quite so great a relapse upon us. He raised us up considerably, and we still feel the benefit of his earnest labors. We are learning to trust to God and ourselves more, and not to depend entirely upon travelling brethren to create an interest, or to do a good work here in our midst.

Your brother in Christ,
HENRY GOODCELL, JR.

MOUND VALLEY, Labette Co., Kan.,
August 21, 1870.

Bro. Joseph :

I feel to drop you a few lines of our doings here, and the condition of the work of the Lord in this part of the vineyard.— I noticed in the *Herald*, to my joy, that Br. Maloney and others were on the "out-posts" in Kansas, but I think that we are about thirty miles further west than where he lives, from what I can learn, although I don't know; I would like very much to see him out here on a visit to us; and we would like to be connected to some district, so that we might have a connecting link with the body of the church, and be guided by some proper authority, and have the privilege of being notified, and meet in conference with our brethren now and then.

We moved out here last spring in a capacity of a branch, including myself and family, John T. Davies and family, Benjamin Davies and family, and John A. Davies and family. As soon as we came, we set in to preach the gospel and we have baptized five good saints, with a good prospect of baptizing many more soon. We are invited to preach from many points, and we

intend to respond to the calls as far as we can, God being our helper. We have found Br. Hart and family, from Kewanee, here, and he is of great help in the cause. We call this branch now the Mound Valley Branch. We ask a part in the prayers of the saints, so that we can accomplish much good in this part. We would have done more in preaching if we had not to go out so far from here to work to support our families, until we can plant and produce our own support.

May God bless you. Your Bro. in the gospel,
R. DAVIES,
pr. JOHN T. DAVIES.

PLEASANT VIEW, Cherokee Co., Kan.,
August 22, 1870.

Bro. Joseph Smith :

The majority of the saints that I know in these parts are alive to the work of the Lord, and I am also glad to say that we have had an increase of fifteen to our numbers, in which are five elders. It makes me rejoice to see the Lord send these laborers down to assist us, as there is a large field to harvest in, for there is an increasing demand for preaching all around, and I hope much good will be done with the assistance of the Lord in the southwest. We had a conference here on the 13th, 14th, and 15th of this month. We had the gifts of the gospel with us in our prayer meetings, and the Spirit of peace and love in our business meetings, all desiring to see the law of God respected and carried out. It was also resolved to sustain two or four constantly in the field.— This looks like business, and I hope soon to travel out and hunt up the scattered saints. Since I last wrote to you I organized a branch in Kansas, named Pleasant View. Since then there were two baptized and several joined by letter. It is in a thriving condition, and I think there will be a large branch of the church there.— Large bodies of land can be had around there on fair terms. Claims are mostly all

taken up, still there are some claims yet that can be had, but not so close to the main body. We have preaching in three or four different places in Missouri and Kansas every Sabbath, and I hope before long to extend the word of God all over this land if it takes all the elders here to do it. This is our desire and determination, and we pray the Lord to bless our endeavors and labors, that the honest may be gathered in before the night sets in.

Our kind love to all that are striving to bind the enemy of all righteousness, is the prayer of your humble brother in the gospel.
STEPHEN MALONEY.

COUNCIL BLUFFS, IOWA,

August 17, 1870.

Dear Herald:

During the month of June, I visited Nebraska, in accordance with former requests and promises. On the 19th I had the pleasure of declaring the word of life to a very respectable and apparently intelligent audience, in a school house, within a few feet of the spot that I lived in when the good news of the renewal of the work of the last days was sent to me.

What changes have taken place since then! My mind was shrouded in darkness—I knew not where to go for light. It almost seemed to me as though God and humanity had played me false, and I almost felt like cursing the day of my birth. But when the light again dawned upon my mind, through the pages of the *Herald* and the Holy Spirit of God, in that then far off wilderness, I hastened with speedy steps in search of more light, and found it. I removed my family to Iowa, that we might be with the church. Few and far between were the churches in Iowa then, but as all are aware, owing to the indefatigable and disinterested labors of Elders Blair, Briggs, McIntosh and others, now we find the churches of the saints scattered around in every direction, and in almost every settlement

the glad tidings of life is heard from our elders.

At that time Utah was groaning under the full pressure of the tyrant's power; and the bands were so strongly riveted around her, that there appeared no chance for her emancipation; but prophecy, from the lips of both servants and handmaids of the Lord, declared those bands should be broken. How was it to be done? The Reorganization was small and weak. Only a few laborers were actively engaged—and they at least a thousand miles from the stronghold of the tyrant. Yet those few labored on, and now and again a bombshell was fired into his camp, in the shape of a little *Herald*. Yet the missile was small, but wonderfully effective. It spread consternation wherever it fell. Still the tyrant and his minions affected to laugh it to scorn—but as its fragments of truth flew around, they were forced to acknowledge that it had a power not to be trifled with. These acknowledgments came forth in the shape of denunciations and orders prohibiting the saints reading the little messenger; but, in spite of all, it worked its way among them, and did its work well. Then followed in its wake those fearless messengers, Briggs, McCord, McIntosh, Harrington, Gillen, Alexander Smith and William Anderson, in their turns, as well as David H. Smith and W. W. Blair. It was a herculean task for all, but especially for those who first scaled the ramparts of that fortress of iniquity. All honor to their noble efforts. God will give the reward. To-day the walls are battered down, the citadel is taken, and the shackles are being burst off, and thousands are set free, and now rejoice in the liberty of the glorious gospel.

Just prior to the Utah mission, the mission was opened in England. Feeble indeed were the hands that opened that work. Many were the obstacles encountered, and great were the privations borne, but God strengthened the hands for the task. A footing was obtained, and

soon the feeble efforts of the messenger were seconded by the able co-operation of J. W. Briggs and Jeremiah—one of the latter day prophets. Deep was the prejudice and cruel the hatred that these men had to contend with, yet they never flinched from the task. England and Wales were soon aware of the fact, that Mormonism (so called) had another side than the one presented by the messengers of Brigham Young. Other faithful and brave men followed in the wake of the first three, and nobly took up the task; and the names of Lewis, Hatt, Boswell, Revell, Jones, Ellis, Hanson and Longbottom, with Jenkins and others in Wales, whom I do not remember, will brightly shine in the list of true heroes, who fought to establish truth in England and Wales. The work now seems to have a permanent hold both in England and Wales, as well as in Utah. Nor must I forget that Scotland has been visited by Br. Rush, who has commenced the good work there. And in addition to these places, the truth has spread, in a few brief years, through Wisconsin, Illinois, Iowa, Missouri, Nebraska, Michigan, Indiana, to many of the eastern states, to Canada, Nova Scotia, and away down to the cotton plantations of the sunny south, and across this mighty continent to the states on the Pacific coast, as well as the mountain states of Idaho, Montana, etc. Songs of gratitude arise from all these places because of the work that God hath wrought, See what the feeble efforts of a few feeble men and women can accomplish, when those efforts are directed by the Holy Ghost. How vain against them are the roarings of the "Lion" in his mountain fastnesses, the vicious and ferocious snappings and barkings of the mountain fox in California—the less hurtful, because less powerful whinings of those lesser foes scattered through the states. How powerless all these have been against the spread of truth! God is at the helm.

My pen has wandered. I did not intend,

at starting, to have traversed such a circle. I intended only to write of the past few weeks; but I have been led to review the work of years. I must return.

My audience listened attentively, and some expressed themselves as pleased with the two discourses delivered. A Sunday school is established, and is well conducted. My brother, George Derry, teaches the Bible classes, which affords him excellent opportunities to illustrate the truth; and I am happy to say he avails himself of those opportunities, and the result is considerable enquiry is made by the people.

Ten years ago this country was a wilderness; now it is in a great measure a cultivated field. Houses, surrounded with young thrifty cotton-wood groves, dot the prairies in every direction, and a prosperous community is gathering around.—Arrangments are now made whereby they can have the bread of life broken to them, by Elders George Hatt and George Derry.

Br. Charles Hutchins jr., was kind enough to fetch me from there to his house, on the Elkhorn River, at Dewitt, where I preached a number of times; also at Lake View, where I baptized Mr. D. P. Simmonds and wife, and received into fellowship an old-time brother and sister Emley. These two latter were baptized in the days of the first Joseph—had beheld in sorrow the apostacy of the leaders, and were waiting for the redemption of Israel, quietly bearing their testimony to the truth when opportunity presented. The convincing of Br. and Sr. Simmonds was largely due, under God, to their testimonies.

I had good attendance and attention, and much interest was manifest. Father Hutchins had preached some. I think a good work will be done here. I preached also in West Point. Br. Simmonds kindly brought me to Blair, some fifty miles. I appreciate the kindness of father and mother Hutchins; also of Brs. Emley and Simmonds, with that of their families. I should have staid longer, but I had other

appointments in Iowa. I preached a funeral sermon in Six Mile Grove on the 3d of July.

On the 7th, 8th and 9th, I attended a three days' meeting at Camp Creek, Calhoun Co., Iowa, in company with Elders Dobson, Jordan and Gough—had a very good time. Elder Dobson baptized two ladies; one in the morning of life, the other far advanced toward the setting sun; also a young man. I had the pleasure of uniting a couple in the sacred bands of matrimony. On the Sabbath, I preached twice, to a concourse of about five hundred people. God gave me liberty, and the people seemed absorbed in the truths presented. Opposition had been expected, but although invitation for correction of any errors, real or supposed, were given, none were made. Numbers expressed their belief in the work and contend for it, but only three had the courage to come forth and openly embrace it.

I returned home just in time to greet our beloved brother Blair on his way to Utah, and heard him deliver a very effective discourse upon the evidences that God was affording his people of the truth of this work. He was in good spirits and bears with him the good wishes of all saints. At the close of his preaching a great many children were blessed, and I administered the ordinance of baptism to two candidates.

I attended a two days' meeting at the Salem branch, Galland's Grove District, assisted by Brs. Sweet and Halliday—had a good time. I spent two weeks around home, getting hay, etc., during which time I preached once in Galland's Grove.

On the 6th and 7th of August I attended a conference in Omaha, Nebraska. Had a good time. Found some difficulty existing, arising from mean, petty jealousies, that should have no place in the hearts of the saints. The weather being unfavorable, prevented as full attendance as there would have been. Found the saints and officers generally trying to do right. They

had built a very commodious house of worship, which reflects great credit upon all who assisted in erecting the same, and speaks loudly for the cause. The brethren and saints need to study the law that governs the church, and conduct their meetings, and see that their ministrations are in perfect accord with that law. I hold, as an individual, that whatever is done illegally in the church of Christ, is not done at all, and that Christ's promise to his servants, "whatsoever ye bind on earth shall be bound in heaven," is only good to us when our administrations are in accordance with that law. Otherwise our works are null and void. If this is correct, how careful we should be that all our doings are in harmony with the law of God! How far beneath the dignity of a saint of God we fall, when we allow prejudice, or envy and jealousy to govern our conduct, even against transgressors, to say nothing of the innocent. What a fearful truth to those who do such, is that law, "whatsoever measure ye meet unto others, shall be measured to you again."

How far below the gospel standard is that brother or sister who can take another by the throat, saying, "pay me that thou owest!" and even then withhold the blessing of forgiveness. How beautiful the precept, and how full of meaning is that sublime prayer, "forgive us our sins, as we forgive those who sin against us."

Br. Hudson, having been detained through sickness, did not arrive until the Sabbath evening service. He was then too much exhausted to address the saints at great length, and the duty devolved upon the writer. I preached also on Wednesday evening to a good attendance. Wet weather still detained me, and I preached twice on the 14th, and had good liberty. The saints seemed encouraged, and manifested a determination to do what they can for the spread of truth. The brethren seemed anxious to fill their calling, and I believe a good work will be done. I noticed that there were nine members here that did

not belong to this branch, and they held back in order to have the difficulties settled before they united. I think this is wrong in them. While they are out of the branch they cannot have a voice in its government, but if they were united with it, their influence could be exercised for good, and their wisdom might shew the way to the eradication of existing evils, and I think they are in a measure responsible for the continuance of those evils, while they stand aloof, and do not place themselves in a position to act in unison with the branch to that end. It is of little avail to stand outside and point out evils existing. We must step inside, where the evil exists, and do our part towards uprooting it. The elders are enjoined to see that the law of God is kept.

During the conference and also on the last Sabbath, we were visited by a man and woman of the Shaker persuasion, I believe. He claimed to be called of God to be an angel, or messenger, sent to warn us of the judgments that were coming upon the earth. She claimed to be an evangelist, sent forth on the same errand. They requested liberty to deliver their message. It was given. He warned us against organizations and exclusiveness; said he belonged to no organization; that God had spoken through Joseph Smith, and he had also spoken through Ann Lee and others, and we must be careful how we received his message. The hour of God's judgment is at hand.

His lady spoke also. She was surprised that she had not heard a woman's voice during the conference; warned the sisters that they must not keep silence; declared that man had tyrannized over and trodden down woman, and in her person had defiled the temple of God; that the time was come when the kingdom was given to the daughters of Jerusalem—woman. That she would hold the power. She denounced it as the work of lust; declared that the proclaimed against the work of generation; work of regeneration was the work to

be done now; that the first Adam was the author of the work of generation, but that Jesus was the author of the work of regeneration, and we must follow him; his disciples followed him, and so must we. These things had been revealed to Ann Lee one hundred years ago.

During the conference I preached from the last paragraph of section 105 D. & C. At the close the man came to the stand, and asked me if I was a watchman on the walls of Zion. I answered in the affirmative. He took my hand, hailed me as a brother, bore testimony to the truth of my discourse, and testified that the words of my text were spoken by Alpha and Omega, through Joseph Smith. In the afternoon I preached on the purpose of God in creating man; endeavored to show what means he used in the answering of this purpose; how his servants were called and sent; that not even Jesus Christ had assumed the calling himself, but was called of God, an high priest after the order of Melchisedec; showed the message the servants bore and must bear now; that no man could preach the gospel in its purity unless he were thus called and sent by God. I then assured the people that if any man claimed to be sent of God, and did not preach the same gospel that Jesus and his apostles preached, in all its parts and bearings, that one of these three things were true—either God had changed, or the man was unfaithful to his mission, or God had not sent him, for every true messenger of God will deliver the whole message. He will not shun to declare the whole counsel of God. I told these people I knew nothing of their calling; I had no testimony of it whatever. What truths he had declared we had received already, and were proud to acknowledge them, let them fall from whose lips they may. That God had revealed himself to Joseph Smith forty-seven years ago; that an angel had brought to him the everlasting gospel, in fulfilment of John's prophecy; that this gospel was being preached in all

the world; that the blessings attended as in ancient days; and the cry was going forth to all people, "the hour of God's Judgment is come." I further told them that although woman was the first at her Savior's tomb and the first to announce that he was arisen, there was no instance in the word of God where woman was called to the arduous task of preaching and administering the principles and ordinances of the gospel of Jesus Christ. He made choice of men only for this duty. It was true that man, through his lust, had degraded woman; but the gospel of Jesus proposed to elevate her in this life and in the world to come, and to elevate man. That with respect to the work of generation and regeneration, in the beginning God said, "Multiply and replenish the earth." After the flood he renewed the same command. When Jesus came, he said, "For this cause shall a man leave his father and his mother, and cleave unto his wife, and they twain shall be one flesh." That God had declared through the prophet of the nineteenth century, "Marriage was ordained of God unto man, therefore it is lawful that he should have one wife; and they twain shall be one flesh; and all this that the earth might answer the end of its creation and be filled with the measure of man." Hence the law of generation had never been repealed; for all the law and the prophets were in harmony. The gospel of Christ is to be the agent in doing the work of regeneration, and for this purpose God had restored it again to earth; and any message contrary to that we could not receive, though it should be brought by an angel who should perform mightier wonders than a Moses. Here the matter ended.

Our two stranger friends conducted themselves in a very becoming manner; yet I thought while the man was cautioning us not to be exclusive and to beware of organizations, that I could see a little soreness and restiveness because we did not receive his message, which of course must exclude

everything that was not in harmony with it.

I must add here, that the woman seemed a pattern of neatness, plainness and decency, which I would be glad to see manifested among the saints of God. Her clothing was good and tastefully arranged, yet not as I have seen some, who actually were as proud in their plainness as others were in their gay apparel. I am pleased to say that I did see some in that congregation who had good sense enough to study comfort and convenience, with neatness and plainness, instead of the ridiculous fashions of the day, that are sickening to gaze upon. I would like to see them in all the churches of the saints.

The Lord has blessed the people in Western Iowa and Eastern Nebraska with a very abundant harvest. His name be praised.

I fear this letter will be tedious, and I will close. C. DERRY.

BR. G. WATSON, writing from Wisconsin, says:

"Br. Waite has returned from Osseo. He organized a branch of ten members. Seven new members were baptized."

Conferences.

QUARTERLY CONFERENCE held at Crescent City, Iowa, August 27, 28, 1870. J. M. Putney pres.; Jas. Caffal, clerk, *pro tem*.

BRANCH REPORTS.

North Pigeon: seventies, 1; elders, 7; priests, 1; non-official, 17—total 26. Added by baptism, 2; children blessed, 2. Thos. Thomas, pres.; Wm. McKeuwen, clerk.

Council Bluffs: seventies, 1; elders, 15; priests, 2; teachers, 2; deacons, 1; non-official, 83—total 104. Added by baptism, 1; by letter, 11; removed, 2; cut off, 1. James Caffal, pres.; F. Hanson, clerk.

North Star: total number, 52. Reduced by action of branch. W. L. Graybill, pres.; D. P. Hartwell, clerk.

Crescent City: seventies, 2; elders, 7; priests, 2; non-official, 43—total 54.

Removed, 5; cut off, 2. W. Strang, pres.; E. Hoskins, clerk.

Union: elders, 10; non-official, 29—total 39. Horace Gladwin, pres.; Erasmus Campbell, clerk.

Presidents' reports.—T. Thomas, Wm. Strang and P. Caffal reported their branches in good condition, with but few exceptions. J. M. Putney reported the Union branch in a good condition.

Elders' reports of missions.—Elder McIntosh had labored at Honey Creek, as per appointment, and had good meetings on the bottoms of St. Louis and vicinity. Elder Bybee had assisted Br. McIntosh in his mission. The prospects appeared good. Elder Hardin had held three meetings in the Allen school house; prospects good. Elder Olsen had assisted Br. Hardin. Elder J. M. Putney had visited all the branches in the district, and had done all that he could in encouraging the members. Elder Caffal informed the conference that there had been meetings held in the Patterson school house, by Elders Lewis, Beebe, Hall and Palmer. Elder Weeks reported the Adair mission (by letter) as being good. Elder Hanson reported the Danish mission as not progressing very favorably.

AFTERNOON.—*Resolved*, That Elder Caffal be continued in his mission.

That Elders H. Hanson and F. Hanson be continued.

That Elders McIntosh and Bybee be continued, with the assistance of Elders Olsen and Hardin.

That Elder J. D. Cravens take charge of Silver Creek mission, with power to call assistance.

Official members present: seventies, 2; elders, 12; priests, 1; teachers, 1.

Minutes of last conference read and approved.

Resolved, That we sustain all the spiritual authorities of the church in righteousness.

SUNDAY MORNING.—Preaching by J. Caffal, on the rise and strength of the early church, with ability and the Spirit.

AFTERNOON.—Preaching by D. P. Hartwell, on the stability of ancient and modern prophecy. J. D. Cravens gave an exhortation to be always ready for the future. J. M. Putney spoke on the divinity of the Bible, and the power of the Spirit to confirm the gospel with power and the influence of the Spirit.

Mothers are the most important teachers, therefore should be well taught.

Miscellaneous.

PRESIDENT JOSEPH SMITH left for the Semi-Annual General Conference on the 9th inst., which is to be held near Council Bluffs, Iowa. He purposes visiting the churches and preaching in Iowa, Nebraska, and probably some in Western Missouri and Eastern Kansas before his return.—May the blessing and peace of God, and the love of God's people go with him.

NOTICE.—There will be a two days' meeting of the Princeville District, to be held at Princeville, on Saturday and Sunday, Sept. 24th and 25th, the Lord willing. Elder Mark H. Forscutt will be there. The saints and friends of the Kewanee District are invited to attend.

By order of Elder Bronson, president.

WANTED.—By G. T. Storm, Post Master of Arcadia, Trempealeau Co., Wis., the address of Nelson J. Raymond, whose mail matter, some of it supposed to be valuable, is there awaiting him.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between

Aug. 25 to Sept. 7, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly received for, please advise us.

\$2 each—J A Ferguson 220, W Franklin 220, R Groom and wife, Ladner and wife, J Ruby and wife, J Vernon and wife, W Cadman 216, R M Marks 221.

\$1.50 each—H Tyler 212, M A Wilcox 219, A Randall 221, P L Stevenson 223, M P Rowe 220.

\$1 each—A W Maffitt, S Ruby, Sr Page, E Vernon, P Harris.

50c each—L L Brady, C R Hanson, J Camp, G W Tibbitts, Sr Boyce.

Various sums—\$1.25 I Pond 216, \$1.75 J H Hudson, \$10 I R Ross 220, 35c J E O'Neal, \$3 H Pond 232, 20c G Corless, \$2.50 J Houton, \$2.50 J Stuart, \$2.35 J Binney 216.

Agents—\$2 per M Newman for L Newman 225\$15.50 per J D Cooper; \$3 J D Cooper 234, \$3 O Kessler 234, \$3 W Bowen 234, \$3.50 S R Cooper 234, \$3 J A Cooper 232.....\$1 per G Cook for W Gould 217.....\$1 per W France.....\$2 per A White; \$1 E Bradbury, \$1 E White.....\$7 per O Déary; \$1 S Diggle 232, \$3 T Wilkins 232.....\$1 per A Sutherland; 50c A Sutherland; 50c J Chapman.....\$3 per T W Matthews.....\$1 per T W Smith; 50c A S Cochran, 50c T W Smith.....[50c per M E Cadamy for F E Grice.....\$2 per G Sylvester; \$1.50 W Bravery 216, 50c A Watterman.....\$1.50 per J Matthews for J L Matthews 220.....\$5.25 per E B Gray 228.....\$3 per D M Gamet for A Balantyne 232\$1.56 per M Twells for E Griffiths 216.....\$2.45 per H A Stabbins; \$2.30 T Hougus, 15c J Hougus\$3 per H Lytle for S Scott 232.....[50c per N Burroughs for A H Burroughs.....\$11.10 per G Hicklin; \$8.10 G Hicklin, \$1 S Naiden, \$1 M Naiden, \$1 J Hicklin.....\$14 per J Cook; \$2 J Cook, \$1 R Evans, \$1 A Flowers, \$1 A Baugh, \$1 J Knowles, \$1 S E Knowles, \$1 D Dives, \$1 A Thomas, \$1 M A Evans, \$1 W Gittings, \$2 W Thomas, \$1 Wm Thomas\$21 per W Bohall; \$5 W Bohall, \$8 Highland branch, \$1 M Singly, \$1 T Deam, \$1 A Deam, \$1 W Deam, \$1 C Kinsey, \$1 A F Kinsey, \$1 D Kinsey, \$1 C Bohall.....\$27.68 gold per T J Andrews; \$23.18 T J Andrews, \$1.50 W Potter 216, \$3 J A Strömberg 232\$12.50 per S Rowley; \$2 B Rowley, \$2 R Rowley, \$1 H F Ferry, \$3 J Houton, \$2 M Houton, \$2.50 W Harson.....\$3.80 per M H Forscutt; 50c F M Scott, \$1 L B Scott 216, \$2.30 E W Gould 224.

Oh! care for the little ones kindly,
And search for the scattered and lost;
And lead them all safely to Zion,
To dwell with the heavenly host.

S. F. W.

Selections.

[We publish the following for the benefit of the brethren and friends of our brethren who served in the Union armies during the National troubles. Reserved lands in contiguity with railways, if the soil be good, are very desirable. The brethren and friends who are eligible to these lands would do well to "make hay while the sun shines." The best locations—the best lands—will soon be taken up. Let not "the children of this world be" always "wiser in their generation than the children of light."]

LAND FOR SOLDIERS.

A Farm for Every Man who Served in the Army or Navy.—Full Text of Instructions.

The following is a copy of the circular sent from the General Land Office to all Registers and Receivers, and containing instructions for the pre-emption of land under the provisions of the Army bill, passed at the last session of Congress.

DEPARTMENT OF THE INTERIOR,
GENERAL LAND OFFICE,
August 8, 1870.

Gentlemen—The following is the 25th section of the act of Congress approved July 15, 1870, entitled, "An act making appropriations for the support of the army for the year ending June 30, 1871, and for other purposes," viz:

SECTION 25. *And be it further enacted,* That every private soldier and officer who has served in the army of the United States during the rebellion, for ninety days, and remained loyal to the government, and every seaman, marine, and officer, or other person who has served in the navy of the United States, or in the marine corps or revenue marine during the rebellion, for ninety days, and remained loyal to the government, shall, on payment of the fee

Original Poetry.

TO JOSEPH SMITH.

Could you stand as he stood, brother Joseph,
While Judases reckon their price,—
Stand through the lone hours of midnight,
And stand till the cock has crowed thrice?

And stand while the cross is preparing,
And stand till the thorns are applied,
And stand to be jeered at and smitten,
Nor faint with a spear in thy side?

'Tis a great thing to stand as a witness
That Jesus has spoken again,
To stand in the stead of a father
So cruelly hated and slain.

As a rock on the shore of the ocean.
So ever, immovably stand,
While the waves of a world in commotion.
Shall break at your feet on the strand.

Stand thou on the watch-tower, Joseph,
And faithful thy vigils all keep;
To thee is transmitted the duty
Of guarding and guiding the sheep.

"Feed my sheep," are the words of the Master
To you as to Peter of old;
So lead them beside the still waters,
And keep them at night in the fold.

nearly a uniform level by the process of evaporation. So dense and sluggish is the water rendered through supersaturation with various salts and other foreign matters, that only the strongest winds raise a ripple on its surface. As the Sierra in this neighborhood reaches nearly its greatest altitude, the scenery about Mono lake is varied and majestic, some parts of it at the same time marked by a most cheerless and desolate aspect. The bitter and fatal water of this lake render it literally a dead sea, and its surroundings—wild, gloomy and foreboding—are suggestive of sterility and death. The decomposing action of the water is shown by its effect upon the bodies of a company of Indians, twenty or thirty in number, who, while seeking to escape from their white pursuers, took refuge in the lake, where they were shot by their enemies who left them in the water. In the course of a few weeks not a vestige of their bodies were to be seen, even the bones having been decomposed by this powerful solvent. Mineral curiosities abound in the neighborhood of Mono lake, among which are numberless depositions in the shape of pine trees.

Answer to Prayer.

A wealthy farmer knelt one morning before his family altar. Among other petitions, he prayed, with great apparent earnestness, that God would clothe the naked, feed the hungry, relieve the distressed, and comfort all mourners.

A neighbor sat on the door-stone, listening to that prayer. He was one of those in distress, and had come to obtain relief. He was an industrious, hard-working man, supporting his family by the fruit of his daily toil. This means of support had of late been cut off. His wife was sick, and as he was not able to hire a nurse, his time was necessarily devoted to nursing and family cares. Finding himself in want, he had resolved to come to his wealthy Christian neighbor, and ask him for two bushels of wheat, promising to pay him with his first earnings.

As soon as the prayer was ended, he went in and proffered his request. It was met with a polite refusal. The wealthy farmer was very sorry that he could not accommodate him, but he needed all his wheat to enable him to loan a large sum of money. The poor man left the house sad and disappointed. As soon as the door

was closed, the farmer's little son stepped up to him and said, "Father, did you ask God to clothe the naked, feed the hungry, relieve the distressed, and comfort all mourners?"

"Yes, my son; but why do you ask the question?"

"Because, father, if I had your wheat I would answer that prayer."

The man was called back and received what he had asked for. Doubtless, the farmer found a blessing that day which would not have been his if he had not done what he could to answer his own prayer. He could not relieve all in distress, but he could relieve *one*.

Many petitions remain unanswered because the petitioner does not do what he can to answer his own prayers. A man of irascible temper prays in the morning that God will make him meek and gentle that day. He leaves his closet, and commences his routine of daily duties. Soon some cause of vexation arises. The man flies into a passion without one effort to curb his temper. Will that man receive an answer to his prayer that God will help him that day to be meek and gentle? Assuredly not, for he is not doing what he can to answer his own prayer.

Again, a Christian in his morning devotions prays for a spiritual and heavenly mind that day; but having left the closet and the family altar, he never once during the day raises his thoughts towards God and heaven. Will that man obtain an answer to the petition of the morning? Certainly not, for he is not doing what he can to answer his own prayer. God's grace is indeed a royal gift which he alone can bestow; but as he feeds the hungry through human instrumentality, so does he bestow his grace in connection with human efforts.

Mound Builders in the West.

In regard to the mounds, Mr. W. DeHaas has been writing some interesting accounts to the St. Louis papers. The mounds which he describes are at the American Bottom, Ill., and with those on adjacent bluffs, number about 200. They are in two groups, constituting one grand system, and are, in shape, conical, truncated, ellipsoidal and square, and in height they vary from an elevation scarcely distinguishable to that of 90 feet. They are composed of earth and vegetable mold taken from the adjacent bluffs, and after

or commission to any Register or Receiver of any Land Office required by law, be entitled to enter one quarter section of land, not mineral, of the alternate reserved sections of public lands along the lines of any one of the railroads or other public works in the United States, wherever public lands have been or may be granted by acts of Congress, and to receive a patent therefor under and by virtue of the provisions of the act to secure homesteads to actual settlers on the public domain, and the acts amendatory thereof, and on the terms and conditions therein prescribed; and all the provisions of said acts, except as herein modified, shall extend and be applicable to entries under this act, and the Commissioner of the General Land Office is hereby authorized to prescribe the necessary rules and regulations to carry this section into effect, and determine all facts necessary therefor.

By these provisions the Homestead law of the 20th of May, 1862, and the acts amendatory thereof are modified so as to allow entries to be made by the parties mentioned therein of the maximum quantity of one-quarter section, or 160 acres of land, held at the double minimum price of \$2,50 per acre, instead of one-half quarter section, or 80 acres, as heretofore.

In case of a party trying to avail himself thereof, you will require him to file the usual homestead application for the tract desired, if legally liable to entry, to make affidavit according to the form hereto annexed, instead of the usual homestead affidavit, and, on his doing so, allow him to make payment of the \$10 fee stipulated in the act of 20th of May, 1862, and the usual commissions on the price of the land at \$2,50 per acre, the entry to be regularly numbered and reported to this office in your monthly homestead returns.

Regarding settlement and cultivation, the requirements of the law in this class of entries are the same as in other homestead entries. Very respectfully, your obedient servant,

JOSEPH S. WILSON,
Commissioner, Register, and Receiver.

AFFIDAVIT.

LAND OFFICE, AT _____.

I, _____, of _____, having filed my application No. —, for an entry under the provisions of the act of Congress, approved May 20th, 1862, and desiring to avail myself of the 25th section of the act of July 15th, 1870, in regard to land held at the double minimum price of \$2,50 per

acre, do solemnly swear that I am the identical _____, who was a _____ in the company* commanded by Capt. _____, in the _____ regiment of _____, commanded by _____, in the war of 1861; that I continued in actual service for ninety days, and have remained loyal to the government; that said application No. —, is made for my exclusive benefit, and for the purpose of actual settlement and cultivation, and not directly or indirectly for the use or benefit of any other person or persons, and that I have not heretofore had the benefit of the Homestead law.

Sworn to and subscribed this _____ day of _____, before _____,

Register or Receiver of the Land Office.

Approved:

(Signed) J. D. Cox, Secretary.
Department of the Interior, Aug. 8, 1870.

The California Lake.

Mono lake lies ten miles southwest of the dividing line between California and Nevada, and is about fourteen miles long and nine wide. It has never been sounded, but a trial said to have been made with a line of three hundred feet failed to reach bottom. By chemical analysis a gallon of the water, weighing eight pounds, was found to contain two hundred grains of solid matter, consisting principally of chloride of sodium, carbonate of soda, sulphate of soda, borax, and silica. These substances render the water so acrid and nauseating that it is unfit for either drinking or even bathing. Leather immersed in it is soon destroyed by the corrosive properties, and no animal, not even a fish or frog, can exist in the water for more than a short time. The only thing able to live within or upon the waters of this lake is a species of fly, which springs from the larvæ bred in its bosom, after an ephemeral life dies, and, collecting on the surface, is drifted to the shore, where the remains collect in vast quantities, and are fed upon by the ducks or gathered by the Indians, with whom they are a staple article of food.

Nestling under the eastern water-shed of the Sierra, Mono lake receives several considerable tributaries, and, although destitute of any outlet, such is the aridity of the atmosphere that it is always kept at _____

*Where the party was a regimental or staff officer, or was in a different branch of the service, the affidavit must be varied in form, according to the facts of the case.

long investigation, Mr. DeHaas has not the slightest doubt but they were built by human labor. Originally they were intended for tombs, but were also used as temples and dwelling places. Only important persons were buried in them, however, as the surrounding region is filled with human remains, probably those of the common people. A mound was commenced by digging a hole in the ground and lining it with wood or stone, and then depositing in it the body wrapped in skins or coarse fabrics. The corpse was placed in a sitting or recumbent posture, and with it were deposited viands for the support of the deceased on his way to the spirit land, and his weapons and trinkets. The earth was then piled above the tomb to the desired height, sometimes a passage being left into the chamber from the outside, but more generally it was entirely closed up. The wives and servants of a chief were sometimes sacrificed at his death and buried with him. Sometimes, too, the body was burned and a mound built over the urn that inclosed its ashes, or over the very spot of the burning. One of the chambers, containing four well-preserved human frames and many implements, was lined with slabs of encrinal limestone which must have been transported some distance. The form of the skulls discovered there indicate that at least two races dwelt there. Whether one drove out the other, or subdued and became amalgamated with it, is not yet determined. The types of heads found there are the pyramidal or pyramid-shaped and the semiprognathous, or those with projecting jaws. The pottery is of two kinds; one is fine, compact kiln-burned, and tastefully ornamented with paint, while the other is coarse, sundried and rudely ornamented. These ancient potters did not use the wheel, but molded by the hand, vases, urns, and dishes of various patterns. One mound contained fifteen beautifully wrought vessels, with capacities varying from a pint to half a gallon. The implements and ornaments also are of two kinds, some being of polished stone, exquisitely wrought, and others of undressed stone. The agricultural implements are different from those found in the Ohio Valley and are of stone. These strange people were not wanting in reverence, too, for the household gods are still found guarding the remains of those who worshipped them thousands of years ago.

Show may easily be bought; happiness is home-made.

The Use of Pain.

That which enters universally into the experience of mankind, must, in the nature of things, have a rational philosophy; but he who deals only with the phenomena of life, never sees beyond the margin of the page, and hears only a jargon of empty sound from the great volume of nature, whose silent teachings the thoughtful and observing seldom misinterpret or fail to understand. From infancy to old age, pain is the opposite of pleasure,—the counterpart to all that makes up the usefulness and true enjoyment of life; and whenever or however manifest, signifies disease, deformity, or death, in part or whole, to the physical body. Hence, contemplated as a result of something not understood, man usually excuses himself, complains of his doctor, grumbles much about original sin, and still more about special providences. And yet pain is neither an enemy nor a curse, but rather the ever-present friend and monitor, commensurate with disease and the guardian of health. Comprising an integral part in the economy of life, a warning and a blessing, it teaches obedience to the laws of our being, and the difference between health and disease—the beauty of one, the hideousness of the other; and, as in the moral world, duty and advantage are one and inseparable, so is the health-tenor of our daily lives tempered by the friendly hand of pain.

A Historical Printing Press.

A few days ago we saw in Corning, Adams county, an interesting relic in the shape of a printing press of the old Franklin patent. It was manufactured in Cincinnati in 1835, and is consequently 34 years old. It was first used at Aton, Ill., by Elijah Lovejoy, who was murdered by a Missouri mob for promoting anti-slavery sentiments, when this press and the fixtures of the office were thrown into the Mississippi river. It was subsequently brought from its watery grave and to Indiana, where it was used several years in the publication of a newspaper. From thence it was brought to Iowa at the year 1846, and was used several years in the publication of the Iowa *Sentinel* Democratic newspaper at Fairfield. In the winter of 1858-9 it was purchased by D. N. Smith, and removed to the then r

town of Corning, where, under the control of L. Ragust, now of the Boone county Democrat, it did service in the publication of a neutral paper called the Corning Sentinel. It is still in a good state of preservation, but not now in use. We understand it is still the property of D. N. Smith, but it should be deposited for preservation among the relics of our State Historical Society.

Instead of regretting that we are sometimes deceived, we should rather lament that we are ever undeceived.

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LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. XVII.

PLANO, ILL., OCTOBER 1, 1870.

No. 19.

REJECTION OF THE CHURCH.

The Lord said unto the saints in January, 1841, that if they did not build the temple, at Nauvoo, in a given manner, and within a given time, "a sufficient time," they should be rejected as a church with their dead,—for whom some had been baptized.

Some hold that this threatened "rejection" would work the entire overthrow or destruction of the church; and, that as a consequence, the dispensation would have to be begun anew, the church re-established, and the priesthood with the keys thereof, re-committed.

Such a supposition is faulty; for notwithstanding the church, as such, might be rejected, yet the Lord had established his kingdom "for the last time," for "the fullness of times," and, it was "never to be destroyed," but, "it shall stand forever."

The kingdom was given to the saints, [Doctrine and Covenants 45: (15) 1,] and was established as early as 1830, [Doctrine and Covenants 26: (50) 30; 42: (13) 18; 43: (14) 3,] and was the "little stone" kingdom, [Dan. 2: 34, 35, 44, 45; Doctrine and Covenants

65: (74), the last committal of the gospel and the keys of the kingdom, [Doctrine and Covenants 26: (50) 3; 105: (104) 12], and for the "eleventh hour." Doctrine and Covenants 32: (55) 1; Matt. 20: 6. It was the "last time" the vineyard was to be pruned. Doctrine and Covenants 39: (59) 5. It was the prelude to God's "strange act." Doctrine and Covenants 92: (96) 1. And the kingdom was never to be destroyed, nor given to another people.

The church, or kingdom, could be "rejected," but it was never to be broken down,—never to cease to exist.

The Lord "rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers," [2 Kings 17: 20], but their nationality was not lost.

Though, like Judah, they are broken, and scattered, and in captivity, on account of their alienation from God, they, with Judah, are still known to God as a nation or kingdom. See Jer. 31: 35, 36.

Judah went into the Babylonish captivity for their sins, and the Lord said of them by the prophet Jeremiah, "Reprobate silver shall men call them, because the Lord hath rejected them."

Jer. 6: 30. Their rejection was marked by their being driven from the lands which God had given them by promise, and by their being brought into great *bondage*.

Daniel learned "by books," [Dan. 9: 2], the years of their captivity, and afterwards learned by the revelations of God concerning their deliverance.

Of this "rejection" of Judah the Lord further says:

"Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath *rejected* and forsaken the generation of his wrath. For the children of Judah have done evil in my sight, saith the Lord; they have set their abominations in the house that is called by my name, to pollute it."—Jer. 7: 29, 30.

By this we learn that God rejected Judah for their sins. But when they were sufficiently chastised, God inspired the heathen, those who held civil rule over them, to aid them in their return to their land and their city. See 2 Chronicles 36: 20-23; Ezra 1: 1-11.

God did not cast them off forever, nor destroy their kingdom, nor take from them the priesthood.

The Lord may reject his church in this dispensation, as he rejected Judah, and for similar reasons, and not destroy the church, nor overthrow the kingdom, nor take away the holy priesthood; we hold that he has so rejected his church.

All the marks of a rejection are clearly manifest in the written and unwritten history of the church for the last twenty-five years.

Disobedience to God's written law, given for the government of the church, as found in Doctrine and Covenants, Book of Mormon, and Bible, and the following of the "traditions of the elders," by which the law is made void, were the causes of this rejection. Owing to the church turning away from the written word there has been great blindness among priests and people,—an erring in spirit, and a stumbling in judgment. The saints have

been driven from city to city, and from place to place, and the kingdoms of this world have prevailed against them.

It is too notorious to require proof here, that all the factions arising since the death of the martyr have practically rejected the books, especially the Doctrine and Covenants, which contains the law and covenants to the church.

Some profess great love for the books, but at the same time teach and practice contrary to them.

This is a clear token of apostasy.

Law is given to be kept, and not to be violated. The word of God is given to enlighten, instruct, and guide, and not to be treated with contempt, and cast aside.

When we see the people of God teaching false doctrines, and setting up false claims, we may be sure they are not in the light,—not in favor with God,—but on the high way to apostasy.

One of the clearest evidences that the church was rejected as early as 1844, is the fact that so many false claims were put forth by men who once stood high in authority; and another, that so many false doctrines began to be taught.

The twelve, with Brigham at their head, taught that the church had no prophet, but that the *twelve* was the proper head of the church, and that "Elijah's mantle had fallen upon them." See *Times and Seasons* vol. 5, pages 637, 638.

Brigham said to the saints,

"You are now without a prophet present with you in the flesh to guide you, but you are not without apostles, who hold the keys of power to seal on earth that which shall be sealed in heaven, and to *preside* over *all* the affairs of the church in all the world. * * * Let no man presume for a moment that his (Joseph's) place will be filled by another, for, remember, he stands in his own place, and always will; and the twelve apostles of this dispensation stand in their own place and *always will*, both in time and eternity, to minister, *preside*, and regulate the affairs of the

whole church." *Times and Seasons* vol. 5, page 618.

By these claims the twelve were to *preside over all* the church, in *all* places, and the prophetic office, "Moses' seat," was forever vacated; for Brigham says, 'Joseph's place would *never* be filled by another;' that the twelve apostles stood in their own place, and *always would*. This claim, or prediction, whatever it may be called, does not prove true, for the twelve have not always remained in their own place, that is in their own quorum. Brigham sought to "fill" Joseph's place. He not only left his own place, but pretends to be the president over the whole church, and so fill "Moses' seat." He is at war with himself, and stands self-judged, self-condemned.

Heber C. Kimball, and Willard Richards did not always "stand in their own place," as Brigham predicted, for they left the quorum of the twelve, and went up to counsel with him that had climbed into "Moses' seat." And now, George A. Smith has left his own place, the quorum of the twelve, and is found a counsellor to Brigham. All these claims and doings are clear evidences of blindness, apostasy and rejection.

As we have seen, Brigham claimed that the twelve would *preside over all* the affairs of the church in *all* places. This was the claim, and they have sought by every means to carry it out. Now the law says, "the twelve are a *traveling*, [not local], presiding high council, to officiate in the name of the Lord, *under* the direction of the presidency of the church, agreeable to the institution of heaven, to build up the church, and to regulate all the affairs of the same, in all nations, [outside of Zion and her stakes], first unto the Gentiles, and secondly to the Jews."—*Doctrine and Covenants* 104: (103) 12.

By this we learn that the twelve were not the presidency of the church, as they falsely claimed; but were a

subordinate quorum, to labor "under the direction of the presidency." This plan was "the institution of heaven."

That the twelve were never designed of God to be a local presidency, nor to be the heads of the church, is manifest from the nature of their office; for they were called to "go abroad among all nations."

Joseph so understood, and so taught. He says:

"The twelve will have no right to go into Zion, or any of her stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the different branches of the church. * * * No standing high council has authority to go into the churches abroad, and regulate the matters thereof, for *this belongs to the twelve*."—*Millennial Star*, vol. 15: 261.

Nauvoo was a stake; it had a standing high council at the time of Joseph's martyrdom, and Br. William Marks was its president, as also the president of the stake; and the twelve, after Joseph's death, came and usurped the authority of that council, and of the presidency of that stake, and assumed to regulate, control, and dictate, where they had not the shadow of rightful authority according to the law above quoted.

The twelve not only wrested the authority from the high council, in regard to local matters, as pertaining to Zion and her stakes, but they also possessed themselves of the control of the church, as its heads.

What higher evidence can we have of the blindness and alienation from God, than these lawless acts?

What better evidence do we need of the blindness of the saints, than their submitting to, and sanctioning such irregular, arrogant conduct!

As we have seen, the mission of the twelve was to "go abroad among all nations, [*Doctrine and Covenants* 105: (104) 7], and, to "go into all the world, and preach the gospel (not polygamy)

to every creature." And it was told them.

"See to it that ye trouble not yourselves concerning the affairs of my church in this place, [Kirtland, a stake], saith the Lord; but purify your hearts before me, and then go ye into all the world, and preach my gospel to every creature who has not received it."

But when the "two chief shepherds were taken away in one day," the twelve abandoned their proper mission and calling, and usurped the place and authority of others, thus changing the order entirely as taught in the law, and established by Joseph the martyr.

Never was there a bolder move to change the order of God,—to confuse and disorder the church.

In keeping with the new order of things, Brigham claimed that it was his place to receive revelations for the church; whereas, in the absence of the first presidency, it was the right of the President of the high council, Wm. Marks.

That it would always be the privilege of the president of the high council, in the absence of the first presidency to receive revelations to build up the church, is very evident from the teachings of Joseph. He says:

"On the 3rd of July, [1834], the high priests of Zion assembled in Clay county, Missouri, and I proceeded to organize a high council, agreeable to revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the Bishop and his council. David Whitmer was elected president, and W. W. Phelps and John Whitmer assistant presidents. * * * From this time I continued to give instructions to the members of the High Council, elders, those who had traveled in the camp with me, and such others as desired information, until the 7th, when the Council assembled [again] according to adjournment, at the house of Elder Lyman Wight; present, fifteen high priests, eight elders, four priests, eight teachers, three deacons, and members.

"After singing and prayer, I gave the Council such instructions in relation to their high calling as would

enable them to proceed to minister in their office agreeable to the pattern heretofore given; read the revelation on the subject, [Doctrine and Covenants 99 or 5], and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I had desired of the Lord; and that I have done my duty in organizing the high council, *through which council the will of the Lord might be made known on all important occasions, in the building up of Zion, and establishing truth in the earth.*" See Church History, *Times and Seasons* and *Millennial Star*, vol. 15, page 109.

From the foregoing, we learn that it was the right of Wm. Marks, as president of the High Council, instead of B. Young, as president of the twelve, to receive revelations to build up Zion and to establish truth in the earth. Such are the teachings of Joseph,—such are the teachings of the law.

Brigham said in the October conference of 1844, at Nauvoo, "If you don't know whose right it is to give revelation I will tell you; it is I." *Times and Seasons*, vol. 5, page 683.

Had Brigham and the twelve remained true to their calling, they would not have supplanted the High Council, but would have taught the saints that the revelations to build up the church in all the earth, was to come through the High Council,—through its president, Wm. Marks.

Instead of doing this, however, they disarranged the organization, and corrupted the doctrines of the church, until it now has but little semblance to the church as it existed before 1844.

The twelve published to the elders, *Times and Seasons*, vol. 5, page 490. saying:

"If any man writes to you, or preaches to you, doctrines contrary to the Bible, Book of Mormon, or the Doctrine and Covenants, *set him down as an IMPOSTOR.* Try them by the principles contained in the acknowledged word of God; if they preach, or teach, or practice contrary to that, disfellowship them; *cut them off from among you as useless and dangerous branches.*"

These were correct teachings,—teachings they had learned repeatedly from Joseph; and had they practiced these teachings, they would never have said that the books were “not worth the ashes of a rye straw,” in the guidance and government of the church.

But, as we have seen, they were among the first to turn away from the books,—to *teach* and *practice* contrary to them; hence, they stand condemned by their own mouths, as “impostors,” “useless and dangerous branches,” who should be “cut off.” In these things we have clear evidences of the blindness consequent upon “rejection.”

In speaking of the power and authority of the High Council, Joseph says :

“The High Council has been expressly organized to administer in *all* her (Zion’s) spiritual affairs; and the Bishop and his council are set over temporal affairs.” *Millennial Star*, vol. 15, page 284.

But under the administration of Brigham and the twelve, the rights and authority of the high council are usurped by them, as are also the rights and powers of the Bishoprick.

By this bold, unscrupulous movement, they strike down the authority of other quorums, and councils, and make all subservient to their will and dictation. The high council, the bishop and his council, were but mere ciphers,—figures that moved as Brigham and the twelve pulled the wires.

It is manifest that Joseph was impressed that the twelve would yield to temptations and apostatize. In writing of them he says:

“O, ye twelve! and all saints! profit by this important KEY,—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not betray Jesus Christ, [by making Adam greater], that you do not betray the brethren, that you do not betray the revelations of God; whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any that ever was or ever will be revealed unto man in this world or that

which is to come. Yea, in all your kicking and floundering, see to it that ye do not do this thing, lest innocent blood be found in your shirts, and *you go down to hell*. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren. * * * Must the new ones that are chosen to fill the places of those that are fallen of the quorum of the twelve, begin to exalt themselves, [seeking places and authority that does not belong to them], until they exalt themselves so high that they will soon tumble over and have a *great fall*, and go wallowing through the mud and mire, and darkness, Judas-like to the buffetings of Satan, as several of the quorums have done; or will they be wise?” *Millennial Star*, vol. 17, 295.

If is quite a common report among the saints who lived at, and near Nauvoo, during Joseph’s lifetime, that Joseph said just before his death, and once in a public meeting, that if Brigham Young ever got the lead of the church, “he would lead it to hell.”

The revelation of July, 1837, Doctrine and Covenants 105 : (104) 5, teaches that the twelve would go into temptations, darkness, and alienation from God. This must have taken place after 1842, or 1843, for up to that time their labors were accepted.

The revelation reads:

“And after their *temptations* and *much tribulations*, behold, I the Lord, will *feel* after them, [no occasion for this if they had lived near to God], and if they *harden not their hearts*, and stiffen not their necks against me, they shall be converted, [no need of their conversion if they should remain faithful in doctrine and practice], and I will *heal* them.”

What stronger, clearer evidence do we need to show that the twelve, after 1837, would go into apostasy, departing from the ways of the Lord?

As we have seen, they reject the teachings of the Doctrine and Covenants, also the Book of Mormon, and the teachings of Joseph as we find them written in the Church History; and also, that they wrested from the high council, and bishoprick, their God-given rights and authorities. We

have also seen that they have acted contrary to their own teachings, as quoted from their epistle to the church, by which they stand self-condemned as "impostors;" "useless and dangerous branches," that ought to be "cut off;" and further, that they have violated the promises made to the church that they would "carry out Joseph and Hyrum's measures," and that "the twelve would always stand in *their own place*," and their profession, that Joseph's place should "never be filled by another."

What need we say further to convince the truth-loving saint that the church, as an organization, was rejected of God?

We have need to look at facts as they are. The things of God's kingdom,—of salvation,—are not to be trifled with, and we must learn to discern between men and principles,—between good and evil, truth and error, and "judge *all things that pertains unto Zion*;" and to prove "liars and hypocrites," and those who claim to be "apostles and prophets." Doctrine and Covenants, 21: (64) 7.

In the "rejection" of the church, nearly all were thrown into confusion, and darkness seemed to rest upon almost all, and none, evidently, was affected more than the twelve.

The voice of God is to all the saints, "Return unto me, and I will return unto you," and how shall they return?

"Repent and remember the new Covenant, even the Book of Mormon, and the former commandments which I have given them, not only to *say*, but to *do* according to that which I have *written*." Doctrine and Covenants 4: (83) 8.

The *Philadelphia Bulletin*, which is printed upon paper made of wood, states that in the boat races upon the Schuylkill, some of the skiffs used were built of paper. Fifty years ago, the man who would have ventured to foretell the use of paper row-boats and newspapers made of wood, would have been deemed a fit subject for a lunatic asylum.

McLELLANISM REVIEWED.

BY ELDER ISAAC SHEEN.

DEAR HERALD:—As there has appeared in the *Herald* a discussion between W. E. McLellan and Br. D. H. Bays, and as Br. Bays does not appear to be acquainted with the early History of the Church as it was published in the *Evening and Morning Star*, and in the *Latter Day Saints' Messenger and Advocate*, from June 1832 to September, 1836, and as they contain positive and unmistakable evidence of the untenableness of many of Mr. McLellan's assertions, and as he has written to me on the same subject and requested a reply, I have concluded that I would present this evidence. I did not intend to reply to him, however, until I had read his second letter to Br. Bays.

Mr. McL. denies that there were two priesthoods in the church. He says that he does not believe that "Joseph was ordained to the Aaronic priesthood by John the Baptist." He says, "no angel or spirit ever ordained a man to any office since the world began," and that Joseph did not affirm that he was so ordained until "after he fell from God." I will now copy from a letter of Oliver Cowdery to W. W. Phelps, dated Sept. 7, 1834, and published by Oliver in the *L. D. S. Messenger and Advocate* of Oct., 1834, when Oliver was the Editor. He says:

"On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the *Angel of God* came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance. * * * Our eyes beheld—our ears heard. As in the 'blaze of day;' yes, more—above the glitter of the May sun-beam, which then shed its brilliancy over the face of nature! * * * What joy filled our hearts, and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priest-

hood, as he said, 'upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.'"

I presume Mr. McL. will not assert that these statements of Oliver Cowdery are false. He probably was not aware that Oliver Cowdery published this statement, and will now perceive that the testimony of Joseph Smith on this subject is in accordance with the testimony of Oliver Cowdery.

Perhaps if Mr. McL. will examine the Book of Commandments, he will read there that John the Baptist "was ordained by the angel of God at the time he was eight days old."

The assertions of Mr. McL. concerning the "presidency of the high priesthood," is connected with this subject. He says that the revelation on that subject was not given "until 1835, when the first Book of Doctrine and Covenants was compiled," but I find that revelation in the *Evening and Morning Star* of June, 1832, which contains two paragraphs that were afterwards omitted in the Book of Commandments. They may now be found in Book of Covenants, sec. xvii. par. 16, 17. It is there declared that

"Traveling bishops, high counselors, high priests and elders, may have the privilege of ordaining. * * * Every president of the high priesthood (or presiding elder), bishop, high counselor and high priest, is to be ordained by the direction of a high council or general conference."

So I have now shown that the assertions of Mr. McL. concerning the presidency of the high priesthood are unfounded. In the same revelation "the duty of the elders, priests, teachers, and deacons" is given, and if priests, teachers and deacons do not belong to the Aaronic priesthood, to what do they belong?

Although the duties of priests and teachers are extensively given, Mr. McL. omits to make mention of them

as officers in the church, but says concerning Jesus:

"He is the only high priest of the gospel age. For his ministry there are in his priesthood, Apostles, Bishops, Elders, Deacons, &c., but not High Priests."

I have already shown that in the revelation of 1829, as it was published in the *Star* of June, 1832, the duties of high priests, priests and teachers are described. The same revelation, with the same paragraphs concerning the presidency of the high priesthood, high priests, priests and teachers, was again published in the *Evening and Morning Star* of June, 1833. This was the second time that these paragraphs were so published before the Book of Commandments was published. In the preceding number of the *Star*, dated May, 1833, the Appendix of the Book of Commandments was published, and the editor there introduced it with these remarks:

"The book from which this important revelation is taken, will be published in the course of the present year."

In about two months after the publication of these remarks, the mob destroyed the *Star* establishment.

An extract from the revelation of February, 1831, which is now in the B. of Cov. sec. 42, was published in the *Evening and Morning Star* of July, 1832, and it is there shown that *high priests*, priests and teachers should be in the church as follows:

"Inasmuch as ye impart of your substance unto the poor, ye will do it unto me—and they shall be laid before the bishop of my church and his counsellors, two of the elders or *high priests*. * * * The priests and teachers shall have their stewardships, even as the members, and the elders, or *high priests*." Par. 8, 19.

According to the order of priesthood which, as I have shown, was revealed in 1829 and published in 1832, so Joseph on Feb. 26, 1832, says:

"I called a general council of the church, and was acknowledged as the *President of the high priesthood*, according to a previous

ordination at a conference of high priests, elders and members, held at Amherst, Ohio, on the 25th of January, 1832." History of J. Smith, T. & S. vol. 5, p. 524.

Will Mr. McL. assert that Joseph was not so ordained, and so acknowledged by a general council of the church, and will he assert that there were no high priests in the church at that time? If he should do so, perhaps he would ascertain that some of those high priests are yet living, and can testify to the facts in the case, and I do now advise them to do so. As Mr. McL. says that "Joseph with the church fell in 1834," he cannot consistently say that the church sanctioned these things in January and February, 1832, without having any authority for the ordination of high priests and a president of the high priesthood, for if the church so acted, it was *then* a fallen church, having ordained men to offices which Mr. McL. says can only be held by Jesus.

Now as Mr. McL. was ordained to be an high priest when he was ordained to be an apostle, I will direct his attention to a revelation and a warning to such high priests which was published in the *Evening and Morning Star* more than a year before the time that he says that "Joseph with the church fell." It was published in January, 1833, and contains this solemn warning, especially to an high priest who says that the revelation concerning high priests was not given until 1835. The warning is as follows:

"And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut off out of the church, as well as the lesser Priesthood; or the members, in that day, shall not find an inheritance among the saints of the Most High; therefore, it shall be done unto them as unto the children of the priests, as it is written in the second chapter and 61st and 62d verses of Ezra: And of the children of the priests; the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gil-

eadite, and was called after their name: These sought their register among those that were reckoned by genealogy, but they were not found; therefore were they, as polluted, put from the priesthood." p. 122.

"The High Priesthood" and "the Lesser Priesthood" are both spoken of in this revelation as existing orders in the church, therefore they are not done away.

Now I will present an evidence that the "high priesthood" and "lesser priesthood" were both in the church when the *Evening and Morning Star* for March, 1833, was published.

It contains a quotation from the B. of Mormon concerning the high priesthood, and annexed thereto are the following remarks:

"After the high priesthood, comes elders, priests, teachers and deacons. Now these offices are separate, for the edification and benefit of the whole church, and though the elders and bishops are *appendages* to the high priesthood, and the teachers and deacons are *appendages* to the lesser priesthood, yet these offices are important in their places, and regular in their gradation; from deacon to teacher, from teacher to priest, from priest to elder, and from elder to *high priest*."

The same number of the *Evening and Morning Star* contains a revelation of September, 1830, which is now in the Book of Covenants, sec. 26, and in the 2d par., it is declared that John the Baptist was sent to ordain Joseph Smith and Oliver Cowdery to "this first priesthood," "even as Aaron," for of John the Baptist it is there said:

"Which John I have sent unto you my servants, Joseph Smith, jr., and Oliver Cowdery, to ordain you unto *this first priesthood which you HAVE received*, that you might be called and ordained *even as Aaron*."

It has been conceded by objectors to the Book of Covenants that the paragraph which contains the foregoing quotation was published in the Book of Commandments.

The same number of the *Evening and Morning Star*, of March, 1833, contains an extract from the revelation

of Dec. 27, 1832, which may be now found in the B. of Cov. sec. 85, par. 39 to 44, which contains "the order of the house prepared for the presidency of the school of the prophets," and it is there declared that the school was

"For all the officers of the church, or in other words, those who are called to the ministry in the church, beginning at the *high priests*, even down to the deacons."

I have now shown by numerous quotations from the *Evening and Morning Star* of 1832 and the early part of 1833, that many revelations had been given to regulate and establish the high priesthood and the Aaronic priesthood in the Church of Christ in our day.

Mr. McL. says that Joseph Smith, on the 8th of July, 1834, ordained David Whitmer to be President of a High Council for Zion, which he organized then; and that he and his counsellors did then ordain David Whitmer "to be Prophet, Seer, Revelator, Translator and President of the Church" in Joseph's stead.

This statement is unequivocally contradicted by others who say that David Whitmer was only ordained to preside in *Zion* during Joseph's absence, and not to preside over the whole church.

An ordination to be Prophet, Seer, Revelator and Translator, would be illegal. Joseph was not ordained to those offices. He was called and appointed by *God* to those offices before he was baptized, but he was not ordained to those offices by any mortal man. After he had progressively performed the duties pertaining to those offices, he was ordained to be a priest, first by an angel, then by Oliver Cowdery, April 6, 1830, he was ordained to be an elder, and on the 25th of Jan., 1832, he was ordained to be the President of the High Priesthood according to the revelation which, as I have shown, was published in the *Evening and Morning Star* of June, 1832, and this was the first number of the first periodical of the church, and it shows

how a president of the high priesthood may be ordained, but neither that nor any other revelation shows how a Prophet, Seer, Revelator, Translator or President of the Church may be ordained. Neither does the Bible or Book of Mormon contain any history of any ordination of any man to those offices by man; therefore, if Joseph Smith ordained David Whitmer to those offices, he did it without any commandment being given to the church, or without having any precedent in the sacred books, or in his own experience to guide him; therefore such ordination would be nugatory.

If Joseph Smith became a fallen prophet in the winter of 1833 and 1834, as Mr. McL. asserts, he could have had no authority from God to ordain David Whitmer on the 8th of July, 1834, or to ordain any man to any office in the Church of God. Could an ordination by a fallen prophet make a true prophet of any man? Is God dependent on a fallen prophet to make a true prophet for him? Did Lucifer have authority to appoint or ordain his successor, when he fell from his station as an archangel in the presence of God?—Would a fallen prophet desire the prosperity of the church or religion from which he had apostatized? Could the laying on of the hands of a false prophet communicate the gift and power of the Holy Ghost to a man, whereby he could perform the duties of the highest office in the Church of Christ?

There is a revelation which is quoted to endeavor to show that Joseph foretold that he would become a fallen prophet, and that he would then have power to appoint and ordain his successor.

In Book of Cov. 43: 1, we read as follows:

"This ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me."

What is the meaning of the words,

"be taken?" Do they mean "become a fallen prophet?" Suppose we read the sentence in that form as follows:

"There is none other appointed unto you to receive commandments and revelations until he *become a fallen prophet*, if he abide in me."

This definition is evidently an absurdity, for he would of necessity abide in the Lord, unless he should become a fallen prophet. I understand the Lord as teaching that none other should be appointed to receive commandments and revelations until he should be taken from the church by death, if he should abide in the Lord until that time. The revelation does not show that he would *not* abide in the Lord until he should be taken away.

The next paragraph of the revelation is also quoted, to endeavor to show that Joseph ordained a *true* prophet after becoming a *false* prophet. We there read as follows:

"But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power, except to appoint another in his stead."

This was a promise to Joseph, that if the gift of receiving revelations for the church should be *taken* from him, he should appoint another in his stead. This promise was fulfilled by the appointment from God through Joseph, in the revelation of 1841, in which the Lord said:

"As I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed."

By this revelation it was manifested that God had "ordained" and decreed that the successor of Joseph should be his lineal heir, and when the Lord promised that he should have power to appoint another in his stead, (if the gift of receiving revelations should be taken from him), in the same paragraph he showed how his successor should be ordained, for he said:

"Verily I say unto you, that he that is ordained of me, shall come in at the gate, and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed." B. of C. xliii. 2.

Here reference is made to a previous revelation in which the Lord had shown how a man ordained of God to give revelations should come in at the gate and be ordained of men. Had the Lord given a revelation whereby it was shown that a man ordained of *God* to give revelations, should be ordained by *men* to be "a prophet, seer, revelator, translator and president of the church?" No revelation from God with such instructions had been given, but the first revelation which was published in the first number of the first periodical of the church, showed distinctly how a man ordained of God to hold *any* of the highest offices in the church should be ordained. As I have already quoted, it is there declared that:

"Every president of the high priesthood, (or presiding elder), bishop, high counselor, and high priest, is to be ordained by the direction of a high council, or general conference."

If we reject this commandment, where shall we find a substitute, or any commandment which will show how a man who is called or ordained of God to give revelations, should be ordained?

Mr. McL. says in reference to the church:

"It was rejected, when they took the spirit of *war* for the entire church in the winter of 1833-4."

It is only by other statements, made at other times, that I can understand what Mr. McL. means by the foregoing assertion; but by other statements I learn that it is claimed that the revelation of Feb. 1834, (B. of C. sec. 100), and compliance with that revelation, was a manifestation of "the spirit of war," but I shall show that if there was a manifestation of unrighteousness therein, so that the church was rejected

and that Joseph forfeited his claim as a prophet and seer, David Whitmer participated in that unrighteousness, and consequently could not have obtained that which Joseph forfeited.

In the *Evening and Morning Star*, of Aug. 1834, "An Appeal" from a committee of the saints who had been driven from Jackson Co., Mo., was published. The date thereof is "July 1834," and it is signed by twelve persons, commencing with W. W. Phelps, *David Whitmer*, and John Whitmer. The *Star* was then published by Oliver Cowdery. In that Appeal, David Whitmer and his colleagues protested against the censure, calumny and vilification which the saints had been subjected to, and a large share of this vilification was in reference to the conduct of the saints in defending themselves from the persistent attacks of their enemies, and as David Whitmer protested in this Appeal against such calumny on the part of the enemies of the saints, so I will now use a part of his protest, and show how it is a perpetual rebuke against W. E. McLellan from his own prophet and seer, as follows:

"Whereas the inhabitants of Jackson county, Missouri, have leagued and combined against said church, and have driven the saints from their lands, and took their arms from them, and burned down many of their houses, without any provocation, and whereas we have petitioned the Governor of this State, and the President of the United States, for redress of wrongs, (the law being put to defiance in Jackson county), and for redemption of rights, that we might be legally repossessed of our lands and property; and whereas the said inhabitants of Jackson county, have not only bound themselves to keep us out of that county, but have armed themselves *cap a pie*, and even with cannon for war; and whereas our people, residing in the Upper Missouri, have recently armed themselves for military duty and self defense, seeing their arms taken from them by the inhabitants of Jackson county, were purposely kept from them; and whereas a number of the members of the church in the east, have emigrated to this

region of country to settle and join their brethren, with arms to answer the military law, which has created some excitement among the inhabitants of the upper counties of this State; whereupon, to show that our object was only the peaceable possession of our rights and property, and to purchase more land in the regions round about, we met a committee from Jackson county for compromise; and our emigrating brethren met some gentlemen from Clay and other counties to satisfy them that their motives were good, and their object peace. * * *

"Now therefore, as citizens of the United States, and leading elders in the church of Latter Day Saints, residing in the State of Missouri, in behalf of the church, we, the undersigned, do make this solemn APPEAL to the people and constituted authorities of this nation, and to the ends of the earth, for PEACE: that we may have the privilege of enjoying our religious rights and immunities and worship God according to the dictates of our own consciences, as guaranteed to every citizen by the constitutions of the national and State governments. That, although the laws have been broken, and are defied in Jackson county, we may be enabled to regain and enjoy our rights and property, agreeable to law in this boasted land of liberty. * * *

"And if our case and calamity are not sufficient to excite the commiseration of the humane, and open the hearts of the generous, and fire the spirits of the patriotic, then has sympathy lost herself in the wilderness, and justice fled from power; then has the dignity of the ermine shrunk at the gigantic front of a mob, and the sacred mantle of freedom been caught up to heaven where the weary are at rest, and the wicked cannot come.

"To be obedient to the commandments of our Lord and Savior, some of the heads of the church commenced purchasing lands in the western boundaries of the state of Missouri, according to the revelation of God for the city of Zion. *In doing which no law was evaded, no rights infringed, nor no principle of religion neglected*, but the laudable foundation of a glorious work begun, for the salvation of mankind, in the last days, agreeable to our faith, and according to the promises in the sacred scriptures of God. * * *

"It will be seen by reference to the book of commandments, page 135, that the Lord has said to the church, and we mean to live by his words, 'Let no man

break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; therefore, as the people of God, we come before the world and claim protection, by law, from the common officers of justice, in every neighborhood where our people may be: we claim the same at the hands of the Governors of the several states, and of the President of the United States, and of the friends of humanity and justice, in every clime and country on the globe. * * *

"As a people we hold ourselves amenable to the laws of the land, and while the government remains as it is, the right to emigrate from State to State; from territory to territory; from county to county, and from vicinity to vicinity, is open to all men of whatever trade or creed, without hindrance or molestation; and as long as we are justifiable and honest in the eyes of the law, we claim it, whether we remove by single families, or in bodies of hundreds, with that of carrying the necessary arms and accoutrements for military duty."

Now I will even present the testimony of Wm. E. McLellan against Wm. E. McLellan—testimony which was published over his signature about four months after the revelation of Feb. 1834 was given, and four months after the time that he now says the church was rejected, and Joseph became a fallen prophet. A committee of twelve men were appointed by the people of Jackson Co., Mo., "to make proposals to our friends for the purchase of their possessions in Jackson Co.," The *Evening and Morning Star* of July, 1834, contains the "Propositions," and the "Answer" of a committee of five of the saints. The third name among the five is that of "Wm. E. McLelin," and he and they testify concerning the *peaceable* spirit of the saints, as follows:

"We can say for ourselves, *and in behalf of our brethren, that peace is what we desire, and what we are disposed to cultivate with all men, and to effect peace, we feel disposed to use all our influence, as far as would be required at our hands, as free-born citizens of these United States. And as fears have been expressed that we designed to commence hostilities against the inhabitants of Jackson county, we hereby pledge*

ourselves to them, and to the hospitable citizens of Clay county, that we will not, and neither have designed, as a people, to commence hostilities against the aforesaid citizens of Jackson county, or any other people."

In reference to the change of the name of the church, Mr. McL. gives the reason himself. He says that "the dissenters took for their church the original name, * * * and Leonard Rich went to Chardon and got that name recorded." When that was done the true church could not hold property in their original name, therefore the name was changed that they might hold property. It was not changed for the purpose of rejecting Christ. The *legal* name only was changed. They continued to show to the world that their church was the church of Christ. They often called it "the kingdom of God," as the ancient prophets did, and as it had been described in many of the revelations to the church of the last days. They did not call the church in the name of any man. They did not call it the Mormon Church, or Moroni Church, or Josephite Church, although for a season it was commonly called "The Church of Latter Day Saints." Paul also called the ancient church, "churches of the saints." In an editorial on this subject which was published in the *Herald*, Vol. 1, No. 2, I showed that the church is spoken of in the Book of Mormon and Bible by many names, that it is called the church of God, the church of the Lamb, the church of the Lamb of God, the church and fold of God, the true church and fold of Christ, *their church*, and Paul wrote concerning "the general assembly and *church of the first born*. The church is also called "the bride, the Lamb's wife," Zion, &c.

Mr. McL. ASSERTS that the revelations which were printed as the Book of Commandments were altered and changed by "Joseph, Sidney, Oliver, &c.," that in this condition, Oliver Cowdery and John Whitmer were

appointed to carry them to Zion and print them. Now notice what follows Mr. McLellan's letter and his *assertion* that another committee was appointed in 1835, to "*fix up* the revelations for print AGAIN." The *Evening and Morning Star* of 1832 and 1833 contains many revelations which were afterwards published in the Book of Commandments, and I have not found any alterations in them, except a very few changes in the punctuation, and other trivial changes, apparently unintentional, which leave the sense and doctrine unimpaired. If Mr. McL. will *definitely* undertake the task of showing which of the revelations have been altered and how, I would make a *definite* reply; but such *indefinite* assertions as he makes can only be *indefinitely* met, except on some points. If his assertions are true concerning the revelations, why are they so indefinite. He says to Br. Bays:

"Those quotations you make from those given in 1829, I know were made out of whole cloth and *added*."

By an examination of Br. Bays' letter, it appears that he only quoted from *one* revelation of 1829, and only made *one* quotation, and that quotation, (as I have shown), was published in the *Evening and Morning Star*, of June 1832, with the revelation *in full*, as it has been published in the Book of Doctrine and Covenants; so that assertion is *erroneous*. Having shown the fallacy of all the *definite* charges against the claims of the true church, I will now wait for more *definite* charges, instead of *undefined* defamations.

Mr. McL. says, "I remained with the church until August, 1836." Annexed to the revelations in the first edition of the "Doctrine and Covenants," page 255-257, are the minutes of

"A General Assembly of the Church of the Latter Day Saints, according to previous notice, held on the 17th of August, 1835."

In those minutes, the testimony of the Twelve concerning the Doctrine and Covenants is given, and as W. McLellan was one of the Twelve at that time, I will present their testimony to show how great the contrast is between it, and what Mr. McL. says *now*, concerning that book. It is as follows:

"The testimony of the witnesses to the book of the Lord's commandments, which he gave to his church through Joseph Smith, jr. who was appointed by the voice of the church for this purpose: we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper: and it is through the grace of God, the Father, and his Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby."

Concerning David Whitmer, Mr. McLellan says that after Joseph Smith had ordained him to be President of a High Council for Zion," he said:

"The time has come when I must appoint my successor in office; some have supposed it would be Oliver Cowdery, but Oliver has lost that privilege by transgression. The Lord has made it known to me that David Whitmer is the man."

Now I frankly confess that I do not believe that a fallen prophet would be desirous to ordain a man to be his successor who was not in transgression like himself, and if Joseph was then a fallen prophet, would the Lord continue to give him revelations and make known unto him that David Whitmer should be his successor? Is the testimony of a fallen prophet concerning his (so called) revelations from God reliable? Does God give revelations to fallen prophets to govern his church

by? The hypothesis of Mr. McL. is that D. Whitmer was appointed by a revelation from God to a fallen prophet, and from that prophet to the Church of Christ, and that this fallen prophet had given several false revelations to the church, but *again* the Lord spoke through him to the Church of Christ. Is there a parallel to this hypothesis in any of the ancient dealings of God with his church?

Mr. McL. says that after Joseph had ordained David Whitmer, he said:

"Now, brethren, if anything should befall me, the work of God will roll on with more power than it ever has done hitherto."

If the foregoing statement be true, Joseph did not acknowledge that anything had befallen him, in consequence of which he had been rejected of God as his prophet and seer, and the alleged statement does not represent that D. Whitmer had received authority to fill Joseph's place from that date.

If Joseph Smith did ordain D. Whitmer to be his successor from that time, and did then make the foregoing statement, he did thereby prophesy *falsely*, for "the work of God," as Mr. McL. represents it, did not from that time, nor since that time, "roll on with more power" than it ever had done before, but it has become *totally* obliterated, if the doctrine of Mr. McL. be true, for he says "that church had ceased to exist."

CLEANLINESS.

FRIEND HERALD:—Among all your exhortations and instructions, I do not remember having seen any of your column's devoted to this important virtue; and I propose, with your consent, to drop a few lines before the eager eyes of your worthy supporters in behalf of this too much neglected principle of perfection, cleanliness.

It is expected that those bearing the sacred title of Latter Day Saints will give heed to all the principles and rules regulating both spiritual and natural life. All that is clean, pure and wholesome, is intended to elevate and heighten the comforts and joys of their possessors; while that which is defiled, unclean and filthy, is intended only to mar the peace and corrupt the enjoyment of those who indulge their presence.

We are taught in sacred writ to be pure, clean, and holy. A clean heart, clean hands and clean clothing are fair representatives of a child of God.—Those of the heavenly hosts who have been so graciously sent to convey intelligence to the loyal of earth's inhabitants, have in their persons and garments been clean and pure; their garments even white as no fuller on earth is able to whiten them. As heavenly things are supposed to be patterns for earthly things; even so should we be clean. Our bodies clean from filth, and our garments also. Therefore hath our kind Father blessed us with an abundance of that cleansing element, water. Sometimes ragged clothes may be called excusable, "but dirty rags, never." (See *Herald*, vol. 13, p. 26.)

"Let all things be done in cleanliness before me." D. & C. p. 144.

This scripture must have reference to the inner, as well as the outer man, therefore our diet should be clean; and as we are given considerably to epicurism as a people, of course it is necessary in order to our enjoyment, that our senses of sight, taste and smell be regarded, and that no uncouth sight, odor or perfume should disqualify and disgust any of these senses so graciously given us by our Creator, who anticipated our comfort and enjoyment when he gave them.

To illustrate, let us briefly notice two examples, not uncommon to witness.

We love to visit the saints and converse with them on the theme so near

our hearts, "The hope of Celestial Glory." While the outer pressure, or worldly influence is bitterly waging war against our peculiar faith, we seek the company of those of like faith unto ourselves as a healing balm to soothe our spirits, and our communion is rendered sweeter by the regard of our neighbor for our spiritual interests.— We enter their dwelling and are greeted with a hearty welcome; we are seated and begin to look about us, the floor is white and clean, the walls are neatly papered; and the spider with his silken net finds no rest within the domains of Sister B——. The inmates of the house look clean and neat; we can hug the little innocent that is playing so contentedly on the floor without offending the prominent member of our face; the older children, too, are quiet, neither rude, vulgar, nor saucy; and on the whole, we contemplate a good visit, and are not disappointed. We return home instructed, encouraged, and comforted, and most sincerely wishing that there was no *other side* to this picture.

We have spoken of our own visit, and now in contrasting we will suppose the case of elders sent forth without purse or scrip, and forced to be content with those that will keep them, irrespective of choice.

They leave their homes and loved ones for the gospel's sake, expecting only to be greeted as harbingers of good by those of like faith and hope. They are soon far from home, hardly suffering a remembrance of those left behind to enter their minds, for fear of being detracted from the spirit of their given commission. Weary, foot-sore, tired and hungry, they approach the house of a Latter Day Saint, the only one perhaps for many miles around. The exterior of the house looks comfortable and as though the occupants were possessed of considerable wealth. They approach toward the door, the knob of which they notice to be considerably shaded; they enter, and are greeted

cordially after revealing themselves to be Latter Day Saint elders of the Reorganization; a warm sympathy is at once aroused in the occupants, and a good visit anticipated. The good lady "not expecting company Saturday evening, had not all things in order as she would like. Not only so, but the babe had been sick and she was hindered about her domestic affairs;" but bidding the elders feel at home, she assured them that "all things should soon be in order, and supper prepared." Orders were given to the children. "Susie, get the broom and sweep, quick."—"John, take those boots off the stove and build a fire." "James, get off that table with your dirty feet, you ought to be flogged." A voice came from sweeping Susie. "Mother, Orlando is trying to drown the kitten in the churn."

Time passes; supper is now nearly ready, but Orlando has not failed to get to the table first, and is highly entertained playing with the cookies, and trying with his fingers the consistency of the butter. The father is so busy talking about the Reorganization, that he does not propose to bother his brain with the young ones, and mother thinks it a good cause that keeps Orlando still; but, supper is now ready.

"Sit up to the table," says the father, and of course they obey, as *good* elders should, but with very poor appetites; "in fact, they had taken a lunch that day, and withal did not feel very well."

The bread is passed; they take sparingly. Potatoes passed and they partake largely, being very fond of potatoes; in fact this was a good kind, and "they recommend cooking with the skins on, they were more mealy." The butter is served, but "they prefer salt on their potatoes; and as for butter, they were taught by their good old mother that too much butter was not healthy, nor any kind of grease, in fact." The cookies are passed, but "Daniel the prophet refused sweetmeats while trying to ex-

[Continued on page 596.]

L. D. S. Herald.

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSIS'T EDITOR.

Plano, Ill., October 1, 1870.

SEMI-ANNUAL CONFERENCE.

Leaving home is not always pleasant, nor always profitable. There are, however, times when it is necessary and desirable.

Six years ago, "ye editor" crossed the state of Iowa by team, leaving the Mississippi at Fort Madison, in Lee county, and travelling almost due west. The journey lasted thirteen days, only two of which were free from rain.

On the 9th of September last we left Plano, Ill., at 10:20 a. m., and at 9 a. m., of the 10th, arrived at Council Bluffs, Iowa. Such is the difference a few years has wrought.

On Sunday the 11th of September we assembled with the saints of the Council Bluffs branch, in their meeting room. We spoke to them in the morning upon the principle of self-government. In the afternoon partook with them of the emblems used in commemoration of the body and blood of Jesus. In the evening spoke to them from the declaration, "In the mouth of two or three witnesses shall every word be established." A goodly number attended the services all day, but the gathering in the evening was quite large.

The interval from Sunday to Thursday was occupied in visiting the houses of the saints. Wednesday evening we

had the pleasure of taking by the hand our indefatigable co-laborer in Utah, Br. E. C. Brand.

The saints met this evening for prayer; but that wise presiding elder, Br. James Caffal, suggested to the saints the propriety of listening to the elders from abroad, which they by vote decided to do. Elders E. C. Brand, Davis H. Bays and J. Smith were requested to address the saints, which they did. An excellent spirit prevailed.

All day, Wednesday, saints were arriving, and on Thursday morning, the 15th, when we reached the conference ground there were several hundred assembled.

Conference convened at 10:30 a. m. on this day.

From Thursday morning until Saturday night there were constant arrivals, until it is estimated that there were thousands present at the services on Sunday.

The business of the conference was pretty much all concluded by Saturday night; so that the entire day on Sunday was occupied in the preaching of the word.

This conference was one of the most important, considering the nature of the business accomplished during its sessions, that has ever assembled in the west.

The First Quorum of Elders was filled up, and some excellent counsel was given to the elders by the president of that quorum.

The attendance was very large. The Sunday service very impressive and well received. Much astonishment was

felt and expressed by many one-time Latter Day Saints that there was so many of the reorganization in the land.

Some expressed great satisfaction at seeing so many engaged in the good work. The feeling is very general that great good will result to the cause by reason of the good Spirit prevailing.

During the session the conference was addressed by brethren E. C. Brand, Thomas Job Franklin, Riley W. Briggs, Davis H. Bays, Charles Derry and ourself.

The best of feeling prevailed throughout the entire session, and hundreds of saints have returned to their homes full of comfort and of peace.

One excellent thing seems to have resulted from this conference, that is, numbers of old saints, who have been watching the church for a long time for the outcropping of evil, have about concluded that the saints of the Reorganization are really in earnest, and will succeed in re-establishing the fair fame of the church. So may it be.—Amen.

GOVERNMENT.

The only successful method of preserving order in societies is by an organized system of laws, under which officers can be appointed and qualified, societary affairs legally administered, and the relations between subjects preserved.

The nature of man is especially such as to create a necessity for government. The tendency of human nature, as it develops and manifests itself, or is

developed and brought to view, by the experiences it passes through and the circumstances surrounding it, is evidently such as to require the salutary restraint that the restrictions of law impose upon it. There must be a regulating power for the best of mankind—a power sufficiently potent to impel to the right, to restrain from the wrong—and this power is found in a just government. The good will be willing to submit to this restraint, even though it demand some personal sacrifices, for they will be recompensed for this concession by the greater security government ensures, as well as influenced to it by that public-spiritedness that seeks “the greatest good to the greatest number.” Those restive under restraint, those unwilling to sacrifice some individual to public interest, those without public-spiritedness, would, if there were no governing power, be the very ones to exercise arbitrary authority when able to do so.

From the earliest morn of creation, the right and principle of government has been recognized. The Great Creator made our first parent monarch of the earth—all things were subjected to him. The histories of nations afford abundant testimony of the recognition of the principle that governments are necessary. Even among barbarous nations, and tribes, the king or chief is an essential part of their national or tribe compact.

But the most perfect form of government is found among civilized societies, and among these societies, the best form is that appointed and ordained by the Great Architect of the universe

Among all the nations of the earth, there has never yet arisen a legislator equal to Moses, nor a government so perfect that the testing it by Divine Wisdom would not discover some weakness. The best political government now upon the earth is undoubtedly, to our mind, that under which we live.

The best ecclesiastical government is that established by the Great Teacher of mankind, and this, perhaps, for this among other reasons, that it is less liable to abuse than any other. All governments are liable to be abused and to abuse, and will remain so as long as human weaknesses are allowed to triumph over judgment, or jealousy and ambition to militate against permanency and stability in essential modes of administration, or against those circumstances which are necessary outgrowths of a progressive work.

"Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's," was the Master's command. The declaration of allegiance to Christ does not therefore free us from allegiance due to the nation; on the contrary, it fastens that allegiance more firmly upon us by the Master's express command. Israel's servants should be wise; and if they are, no other citizens are so well qualified to honor the nation they owe allegiance to as they; for they have direct access to the source of superior wisdom, in addition to a share in that general endowment with which God qualifies man by nature, and in this nation especially by favorable circumstances, to fill his lot in his life on earth.

Among the great hindrances to the

prosperity and extension of the church to-day, as in all other periods, are undue ambition; envy, jealousy, detraction of others; and a lack of that proper and willing submission not to law only, but to those conditions which changing circumstances bring upon the adherents to the cause, and of which every member of Israel's commonwealth should be willing to bear his or her part.

Demands and concessions between a government and its subjects are necessary to the perpetuity of the one and the security of the other.

Governments among men demand of their subjects that their entire allegiance shall be given to that power with which they are identified—the government of God is equally imperative, "Ye cannot serve God and mammon." Righteousness and sin have no communion. Love and hatred have no fellowship. "Do good one to another," has no affinity with speaking evil one of another. "Prefer another before thyself," holds no relationship with envy, or jealousy, or ambition. "Care one for another," bears no resemblance to destroying each others good name, influence, happiness, or property. "Uphold thy brethren," is entirely disassociated with suffering the ministry to lack while we have in abundance, or blowing the trumpet if some one else more just than ourselves assist them. "Bear ye one another's burdens," is entirely at variance with supposing the active officers of the church should continue an incessant labor while we do nothing. As citizens, all must bear a part either in active, energetic labor, or

in a consistent support of those who do labor. If benefits are to be mutual, responsibilities must be reciprocal.

THE "ORDER."

At the late Semi-Annual Conference a call was made, and a meeting held to further complete the organization of the First United Order of Enoch.

At this meeting, a sufficient amount was subscribed to assure the capital stock at forty thousand dollars already taken.

Upon balloting for directors the following were chosen, the majority of them being residents of Iowa. Israel L. Rogers and Elijah Banta, of Sandwich, DeKalb Co., Ill.; David Dancer, of Wilton Centre, Will Co., Ill.; David M. Gamet, of Little Sioux; and Phineas Cadwell, of Magnolia, Harrison Co.; Alexander McCord, of Manteno, Shelby Co.; and Calvin A. Beebe, of Council Bluffs, Pottawatomie Co., Iowa.

These men at once entered in upon their duties, and will file their articles of association and incorporation in the proper counties, as soon as location is decided upon.

There seemed to be a most excellent feeling in favor of the experiment, and unless some unforeseen difficulty presents itself, it is tolerably sure that the First United Order of Enoch, will soon have a local habitation and a name.

The locating commission are sincerely desirous that the prayers of the church be offered for their success, that they may be led by the Spirit to the desired locality.

Do not forget to pray for them.

PARTIES forwarding letters will please write on the letter "Herald Office"—sometimes letters come with simply "J. Smith, Plano," on; there is another "J. Smith" in town—letters sometimes get transferred to the other J. Smith.

BOOK OF COVENANTS.

We have received an installment of two hundred and ninety-four Books of Covenants from a Chicago bindery, and are now prepared to fill cash orders for them at the following rates:

Morocco, extra gilt edges, back and sides \$1,85. By mail \$2,00.

Imitation Morocco, gilt edges, back and sides \$1,25. By mail \$1,40.

Full sheep, *gilt title and sprinkled edges* \$1,00. By mail \$1,15.

Imitation sheep, assorted colors, sprinkled edges 85 cts. By mail \$1,00.

These prices are lower than we have ever before sold the Book of Covenants, of the same quality of binding, and they are printed on sized and calendered paper—superior to any we have before printed.

The morocco extra is suitable, in its appearance, to adorn the tables of the most fastidious; the imitation morocco is a handsome book; the full sheep is the same that many publishers advertise as calf—a serviceable book, and the common one an excellent book for its price, considering the smallness of the edition and the extent of our sales. This edition will not probably last long, and those wishing to purchase, had better forward cash for kind wanted at an early date. Some have

ordered Books of Covenants who have not stated what kind they wish; let such please forward instructions with cash for kind wanted.

WE call attention to an article in the present issue by Elder Isaac Sheen, entitled "McLellanism Reviewed," and request that all who have read the letters of Mr. McLellan and Br. Bays in Nos. 10 and 18, cur. vol. of the HERALD will read also the review of Br. Sheen, in which he has collated evidence not before given, and not only repelled the attack upon Joseph the martyr and the church; but demonstrated by documents over Mr. McLellan's signature that his testimony either of the past or present is unreliable. We have given Mr. McLellan a hearing, and while we thank Brs. Bays and Sheen for their defence of the truth, we publish their replies and review in no spirit of party triumph, but with a hope that Mr. McLellan will discover his error.

CLEANLINESS.

[Continued from page 591.]

ercise faith, and they would follow his pattern."

Supper being ended, and finding no enjoyment in conversation in consequence of noisy children, &c., they retire to the place appointed for resting; but not to sleep, for no sooner had these weary pilgrims laid themselves down, than they were boarded by those restive, sleepless, cannibal-like creatures, who utterly forbid intrusions on their peaceful domains, without gratifying first their curiosity with a general survey, and then their insatiable appetite, which could not be granted. Failing of a compromise, our elders arose, filled

with vexation and perplexity. They did not feel half so well as did Paul and Silas in the Phillipian jail, for they could not sing, having lost the spirit of song, and their only thoughts were centered on their belligerent foes, who by the way, only found a quiet repose in the filthy dens of neglected carelessness. A thought struck them, they lighted the lamp, took the Word of God from their satchels, determined with the Sword of the Spirit to route their enemies. Of their success we are not yet fully satisfied, but here is the sword they used: "There is a generation that are pure in their own eyes, and yet are not washed from their filthiness." Prov. xxx. 12. "Their tables are full of vomit and filthiness, so that there is no place clean." Isa. xxviii. 8. "Wherefore, lay aside all filthiness."—Jas. i. 21. "Having therefore these promises, let us cleanse ourselves from all filthiness of the flesh, and spirit."—2 Cor. vii. 1. "But * * filthiness * * and uncleanness * * let it not be once named among you as becometh saints." Eph. v. 3, 4. "Cease to be unclean." B. of D. & C. 244. For, "Remember that in thy filthiness, is lewdness."—Ezek. xxiv. 13. H. C. S.

MISTAKEN KINDNESS.

'Tis not for me quite easy
This subject to make plain,
Though wiser and more gifted
Might all the points explain;
But in my feeble manner
To set it forth I'll try,
And trust that in the future
All may see eye to eye.

Yet how to show my meaning,
My ideas to convey,
With my plain untaught manner,
I scarce can find a way;
So with an illustration
I think I will begin,
And try as best I'm able
To bring the subject in.

But first, I ought to mention
A class, by many known,
Of able truth-defenders
By whom the word is sown;
Whose lot it is to wander
Until their mission ends;
Far, often among strangers,
And often among friends.

In these their constant travels,
How good it is to know
That many oft befriend them,
And some great kindness show;

And often 'tis surprising
To see what comforts rare,
What kindness and attention
Are theirs, perchance, to share.

To tables crowned with fatness
They're welcomed with delight—
Each dish is so delicious,
The table cloth so white,
And Oh! such snowy napkins;
Sure there can be no need
To ever soil a kerchief—
And all is nice indeed.

And then at balmy evening,
In kindness they are led,
To rest their way-worn bodies
Upon the best spare bed.
A couch so soft and easy,
The sheets so clean and white,
The cases flowered and ruffled,
And everything seems right.

Down goes the weary traveller
And soon forgets his woes—
Now comes the illustration,
And we'll the case suppose.
The elder's lost in slumber,
While visions of the night
Are filling him with wonder,
His soul wrapped with delight.

But och! what should disturb him?
The visions from him glide,
What's that? Oh! queer sensation;
He turns from side to side.
It takes him on the shoulder,
The limbs, the back, the ear,
Until he's almost crazy,
And sighs, "O dear, O dear!"

Again he falls a drowsing,
Again turns o'er and o'er;
At length is forced to leave the bed
And lie down on the floor.
Of course this might not happen,
But then, 'tis well to see
That from all fairy creatures
Our spare beds are kept free.

ing how he shall gain his living without working. He cannot pray with a clear conscience, for his conscience condemns him. He knows he is not doing what is right, but he is afraid of work.

It is much better to be honest; for I think those who are dishonest would as soon tell a lie as tell the truth.

We may be rich while on earth, but what profit is it to us. We cannot take anything with us when we die.

We read in the Testament how hard it was for the young man to forsake his great possessions and follow Jesus.

If we are honest we must be industrious. I hope we may all be honest to the benefit of ourselves, and to the benefit of others; for none of us know what minute we may be called from this world, and from this world's goods. Therefore it is better to be honest than to be rich.

This motto I give to one and to all—it will prove a safe guide and will never lead to wrong. It is, *Honesty is better than shining gold.*

FESTUS.

Honesty is Better than Riches.

Better to be honest than to possess millions of dollars, "for what shall it profit a man if he gain the whole world and lose his own soul?"

The poor, honest laborer gains his living by the sweat of his brow. And still he is happy; he can kneel before his Father in heaven and pray with a clear conscience, for he knows what he has labored for is his own, and it does not belong to another.

The dishonest man does not work as hard as the honest man, but he goes lounging about the street or in saloons. He makes himself miserable and his home miserable. He does not go to Sunday school or to church on Sunday mornings, but he stays at home, think-

Correspondence.

LITTLE SIOUX, Iowa,

September 1, 1870.

Bro. Joseph:

We have just closed a series of two days' meetings, which have all been well attended. Two weeks since, at a two days' meeting at Preparation, there were two baptized, and on last Sabbath I had the pleasure of baptizing seven more. There have been some twenty or more baptized in the district since the last semi-annual conference. Brs. D. M. Gamet, S. W. Condet, J. C. Crabb, P. Stephenson, and others have all been laboring faithfully during the summer with good success.

The Little Sioux branch has commenced to build a house of worship. We have nearly all the lumber on the ground. We

shall try to have it ready for dedication by the time of our quarterly conference, in December next. The brethren throughout the district have been quite liberal in assisting us. Many who are not of our faith have also kindly assisted us.

The saints in this region of country are enjoying good meetings; many of the saints are praying, hoping, and waiting for a location to be made by the First Order of Enoch, that they may have a place for a permanent home.

May God bless and prosper the cause of Zion is the prayer of

HUGH LYTLE.

PETALUMA, California,
August 31, 1870.

Bro. Joseph:

I have just returned from a short mission to Lake county. I was accompanied by Br. Jacob Adamson. On our way we held a meeting in Healdsburg, on August 7. From Healdsburg one and a half days' travel brought us to the hospitable dwelling of Br. John Cobb. I would remark that Br. and Sr. Cobb were converts from Methodism, and since they united with us, Satan has tried to destroy them by lies and slanderous reports which have been published and circulated so plentifully on this coast; but I am happy to say that the means used to destroy them has only built them up.

Br. Alexander left me here and returned to his home, and notwithstanding the heat (which was intense) I went to work, obtained the school house in Lower Lake, which is also used for a meeting house, and advertised to speak four successive evenings, which I did to good congregations of attentive listeners.

Sunday 21st, I preached twice, twelve miles south of Lower Lake. Here my meetings were also well attended.

While in that vicinity I baptized two, and I trust sowed much good seed.

I now understand why Satan was so opposed to letting Brother Banta preach

in that neighborhood. God has some people there, and his Satanic majesty was aware of it, and he was afraid that if the testimony of Jesus was heard there that they would heed the cry and obey the truth, and thus rebel against his government.

Returning, I came to Healdsburg, preached Saturday Evening, August 27, and on Sunday, August 28, preached three long discourses, the fruits of which perhaps will be gathered hereafter.

Sunday morning, Sister Graumlich was very sick of a fever, but through her obedience to the ordinances of God's house she was immediately restored to health, and arose and dressed herself and attended church three times the same day. The saints of Petaluma are so scattered they cannot get together often; but with very few exceptions I find them strong in the faith of the latter day work.

Yours in Christ,

J. C. CLAPP.

SUTTON STATION,
Robertson Co., Texas,
August 27, 1870.

Dear Herald:

I beg leave to offer you a few remarks, though I feel quite incompetent. I am fifty years old, was born in South Carolina, Sumter District. My father moved to Georgia when I was about thirteen years old. My parents were strict Methodists. I was brought up believing the Methodist doctrine, and joined the church at the age of thirteen. I lived in Georgia eighteen years, and since then in Texas, where I moved with my husband and family in 1852. I still believed in the Methodist church until about ten years ago, when I became dissatisfied on account of baptism. I read my Bible a great deal. I saw that many things that Paul preached were not practised in our church, neither were they in any church that I had ever seen, so I resolved to leave the church, and try to

live a Christian, God being my helper—never expecting to see or hear of a church of my faith; but, thank God, last August a gentleman gave me some information on the Latter Day Work, and having obtained a Book of Mormon and Book of Covenants, from then until now I have made my Bible and those books my study. Besides these I have read the Voice of Warning, Last Day Tokens, Truth made Manifest, Reply to Orson Pratt, The Narrow Way, and the *Herald* and *Hope*, both of which I have taken since last February, and I do not regret taking and reading them. The more I read, the stronger I feel that my foundation is on a rock, in God I trust. I fear not what man can say unto me. All my desire is to live a faithful christian, and that I may soon become a member of the Church of Jesus Christ of Latter Day Saints, and that I may by the help of my blessed God be a saint. I often speak of my hope in Christ to my neighbors; some make light of me; some seem to believe. I think there could be a church organized here. I know of one man who believes, and will join the church, and I fully believe he will be a preacher. I am trying to sell my place; if I succeed, Mr Peters and I will try and make up money to send for a preacher. May God help me, if it is his Divine Will. I see something in the *Herald* of 15th of August from Br James Carrol, which I was much pleased with. He wrote to me this spring, while he was in St. Joe, Mo., stating to me if I would send him money to come on, he would come. At that time I could not raise the money. He said that he would leave there soon. I thought he would be gone before a letter would reach there; therefore I never answered it, especially as I did not have the money. I am a widow, and have many ups and downs to wade through. I desire an interest in the prayers of all the saints. I pray God to hasten his work according to his Divine Will. I love my Blessed Lord and Master, and all christian saints. Yours in the bonds of love, and in

the purest faith of the gospel of Jesus Christ,

LOUISA T. JENKINS.

Can not some good brother go and bring these precious souls into Christ—who responds?—ED.

MOKELUMNE STATION, Cal.,

August 30, 1870.

Bro. Joseph:

I know this to be the work of the God of Daniel, and that the Gospel came not in word only, but in power, and in the Holy Ghost, and in much assurance. I feel thankful that I was ever led to obey. God has greatly blessed me, and has given me a hope that is as an anchor to the soul, and I love God. I try daily to keep his commandments. I try also to preach the word where I am permitted. I came home yesterday from a two weeks' tour. I found places to preach in, and some good people. Some few are believing. I preached last Saturday and Sunday eight miles from Stockton to a houseful of people, had a good hearing. The Lord was with me in Spirit. I intend to devote all my time to the Lord's cause, and shall strive to bring all my members in obedience to the law of Christ. A lover of truth.

N. STAMM.

MOINGONA, Boone Co., Iowa,

September 5, 1870.

Bro. Joseph:

I take the liberty to write you a few lines to let you know of our proceedings in this part of Iowa. We meet in Br. Standeven's house, in Boone, some time past, and although we lived at some distance one from another, we thought it would be best to organize a branch. There were six members of us at that time. They chose me as their president. The same I accepted until such times that one more worthy and better qualified should take that place. Since that time meetings have been regularly kept up in a district school

room; beside Br. W. McBurney has labored well there and I have given him all the assistance he required. We have met with opposition, but "truth is mighty and will prevail." The United Brethren have agreed not to come to hear us. Nevertheless with all the precaution they have taken to stop the work from spreading, there has been nine baptized since we organized; three of them children of those who were baptized. Your brother in the bonds of truth.

JOHN PEACOCK.

PARKER, Montgomery Co., Kan.,
August 21, 1870.

Bro. Joseph:

I have thought of writing to you before now, but I have been so busy making a home on week-days, and preaching on Sundays that I have not done so. We have nine miles to go for our letters. After we had been here three months, there came four families of saints from Salt Lake, all strong in the faith. The first time that I preached there were four baptized, although not the fruits of my labors, for my brethren had labored with them. Now we have a branch of about seventeen members. The Lord is blessing us in our meetings with the gifts of prophecy, tongues and the interpretation of tongues. I was sent for twice in one week, to preach funeral sermons, and the Lord blessed me with his Spirit so much that all were affected, and went home from the funeral speaking of it to their neighbors. One man said I was a Mormon, a very old widow said, I care nothing about the name, so they preach me the gospel. She came three miles on foot to have us go and preach at her house. They come from all sides for us to go and preach for them. Please send my *Herald* and two *Zion's Hopes*; for we cannot do without them. Our love to Br. Mark and and yourself. Your brother in the gospel of Christ,

JAMES HART.

FORT HOWARD, Wis.,

Sept. 18, 1870.

Bro. Joseph:

I have neither forgotten you nor the cause; but am laboring with my mite for the cause of truth. I preached last winter for a short season in Winneconne and Waushara counties. The calls were so numerous and urgent that I could not preach more than three times in a place, with the exception of Winneconne, where I have raised up a small branch. I returned home this spring to gather up the necessaries of life for my family, that I may go again to bear the gospel to a lost and perishing people who are feeding on the husks of sectarian folly. I am preaching every Sunday, and there are some that have courage enough to acknowledge the truth. All that I can gather I freely spend for the cause, and God is blessing me beyond measure with health and strength, so that notwithstanding I am on the verge of sixty, yet it is hard to find many that can endure more hardship than I can in traveling.

Can you not send an elder to labor with me, or to labor in the region of Winneconne; there is a broad field open there. I intend to start for Winneconne in two or three weeks.

Your brother in Christ,

WM. SAVAGE.

HANLEY BRANCH, Staffordshire, Eng.,
August 29, 1870.

Bro. Joseph:

I was baptized by Br. George Hatt, of the first quorum of Seventies, June 4, 1866, confirmed and ordained to the office of a Priest the same day. Br. Hatt labored amongst us with great zeal, and notwithstanding the littleness of our numbers, we kept up our meetings, and the Lord blest us. We felt to regret his departure from England for America, but we feel to rejoice and thank God that he arrived home in safety. I feel also to thank God that I

have yielded 'obedience' to the requirements of the everlasting gospel, and desire to magnify my calling as the Lord doth give me light and knowledge of his word. While I was reflecting upon the great plan of eternal life and salvation, I was led to write the following verses, which I submitted to the branch, who with one voice and spirit recommend them to Plano, if you can find a corner for them in your most valuable and instructive *Herald*.

Stand fast, ye saints, though foes unite
God's work to overthrow;
In honor of his name we'll fight
And unto conqu'ring go.

For 'tis the work of God with power,
To all who in him trust;
And he in the great trying hour
Will bless—protect the just.

Our motto 's—"onward"—"peace and love"—
Willing our God t' obey,
He'll crown with blessings from above
Our efforts by the way.

Zion in beauty will appear
Before our faithful eyes;
And if a steady course we steer
Our barque in bliss will rise.

Come then, dear saints, let all take heart,
Obey the God of heaven,
He then to us will good impart,
Through Christ, our ransom given.

God bless "our Prophet and our Seer,"
The "Plant of great renown,"
And when he ends his labors here,
Give him a victor's crown.

Yours in the bonds of gospel love and
peace,
EDWARD COOPER.

Conferences.

QUARTERLY CONFERENCE held at the Lamoine branch, Schuyler county, Illinois, in the Pittsfield District, August 6, 7, 1870. L. W. Babbitt, pres.; Thos. Williamson, clerk.

Minutes of last session read and approved.

The president addressed the conference; made timely and good remarks for the guidance of those present.

Official members present, 1 high priest, 5 elders, 1 priest.

Report of elders: L. W. Babbitt had labored every Sunday in Elkhorn, Perry and Versailles, he hoped with good results. C. Mills, T. Williamson, Darius Weatherby, L. L. Babbitt, and John Kent reported. Reports accepted. Priest W. Curry reported, and report accepted.

Resolved, That the presidents of their respective branches are instructed to lay before their members the subject of holding two days' meetings for preaching in their branches, and report at the next quarterly conference.

The president appointed a two days' meeting to be held at Elkhorn, the first Saturday and Sunday in September, 1870.

Resolved, That C. Mills, T. Williamson and Darius Weatherby receive their licenses.

Preaching in the evening by C. Mills, Preaching on Sunday morning by L. W. Babbitt.

Resolved, That L. W. Babbitt continue his presidency for the ensuing three months.

Adjourned to meet at Elkhorn, Brown county, on the first Saturday and Sunday in November, 1870.

STRING PRAIRIE and Nauvoo Conference, was held at Keokuk, Iowa, September 3, 4, 1870. Met according to previous appointment; and opened in due form. J. H. Lake in the chair; and B. F. Durfee, clerk.

Short exhortation by the president to the saints. Minutes of last session read and adopted. The following branches reported:

Rock Creek: elders, 5; priests, 2; teachers, 1; deacons, 1; lay members, 17—total 26. Condition of branch tolerably good. Henry T. Pitt, pres.; Daniel F. Lambert, clerk.

Croton: elders, 1; priests, 1; lay members, 16—total 18. Baptized, 1. Condition of branch good. Jas. McKiernon, pres.; Patrick McKiernon, clerk.

String Prairie: elders, 6; priests, 2; deacons, 1; lay members, 41—total 50. Children blessed, 3. Condition of branch middling. J. H. Lake, pres.; Isaac Shupe, clerk.

Keokuk: report rejected.

Officers present: high priests, 1; seventies, 2; elders, 11; priests, 2; deacon, 1.

Reports of officers.—High Priest O. P. Dunham, Seventys, W. D. Morton, Elders, John H. Lake, Daniel F. Lambert, S. Tripp, Thomas Revel, G. W. Brook, F. Burley, S. Alcott, E. Struthers; Priests H. N. Snively and Joseph Lambert reported.

Resolved, That J. H. Lake be released from spending all of his time, but labor as much as circumstances will permit, and that the saints help him as much as they can.

Resolved, That we sustain all the spiritual authorities in righteousness.

Preaching at seven in the evening by Daniel F. Lambert.

Sept. 4th.—Saints' meeting at 9 o'clock. Preaching at 11 o'clock by J. H. Lake. Sacrament meeting at 2½ o'clock. Preaching at 7½ by Richard Lambert. Had a peaceable time together.

Joseph Lambert was ordained to the office of an elder.

Adjourned to meet at Farmington, on the first Saturday and Sunday in December, 1870.

St. Louis Quarterly Sub-District Conference was held in the L. D. S. meeting house, over Mound Market, Broadway, St. Louis, Sept. 4, 1870. Br. George Bellamy, pres.; Brs. S. Blackie and R. D. Cottam, clerks; Br. J. Clark, deacon.

BRANCH REPORTS.

St. Louis Branch Statistical Report.—Aggregate last report, 243; increase by baptism, 1; by vote, 8—total 9. Decreased by expulsion, 13—total 13. Present strength: high priests, 1; elders, 16; priests, 3; teachers, 5; deacons, 2—total of priesthood 27. Lay members, 212. Aggregate 239. Children blessed, 4. Wm. Anderson, pres.; Wm. T. Kyte, recorder.

Bishop's Agent of St. Louis Branch.—Cash on hand at last report, \$44,50; paid out for *Heralds* for widows, \$7,50; to the poor, \$2; leaving a balance of \$35 on hand.

Quarterly report of Zion's Hope Sunday School: Number of scholars, 150; teachers, 12; teachers resigned, 2; teachers elected, 2; average attendance of scholars, 50; of teachers, 9; of visitors, 3.

Treasurers report: Cash on hand at commencement of quarter, \$16,35; received during the quarter, \$25,47—total \$41,82. Disbursements, \$31,84; balance on hand, \$9,98. Geo. Bellamy, supt.; Wm. Ashton, sec.

Gravois branch report being read was objected to by Brs. Wade, Slinger and Horton.

Resolved, That a committee of three be appointed to investigate the objection.

The president appointed Brs. Gittings, Reese, and R. D. Cottam to act as such committee.

Gravois Sunday school report: 28 scholars, with a better prospect, but sadly deficient of books. John Sutton, supt.

Dry Hill branch: 36 members, including 7 elders; received by letter, 4; scattered,

3; 1 child blessed. Wm. Gittings, pres.

Bishop's report of Elder's Fund: Collected, \$34,20; paid out, \$45,00.

Resolved, That we take up a collection to defray the debt.

Fourteen dollars and fifty-five cents was collected.

The president then made some remarks respecting elders magnifying their office and calling.

Report of Elders.—Br. Wm. Smith reported that he had labored in southwestern Missouri; thinks that much good might be done in that quarter, if two or three elders were sent there to labor. He could not get many to attend meetings, owing it being harvest time.

Br. J. Anderson reported that he had visited Carondelet, but failed to do any good; had visited Gravois once, but did not stay till evening; had likewise visited Dry Hill, and was glad to say that there was quite a revival of the saints there.

Presidents of Branches: Br. William Anderson reported that the St. Louis branch was not in such a good condition as could be expected; hoped to give a more favorable account next quarter.

Br. Gittings reported that the Dry Hill branch was doing well; that they had good meetings, both on Sundays and week days, there being quite a revival among the saints there.

Afternoon.—Prayer by Br. J. Clark. After a few remarks by Br. Wm. Hazzledine, as to the duty of the saints in partaking of the sacrament of the Lord's supper, the sacrament was administered, the saints having a good time; the Spirit being made manifest.

Evening.—Prayer by Br. Sutton. Preaching by Br. Reese, on the kingdom of God.

After the close of the service, the business was again taken up.

Resolved, That we sustain the local missions.

Committee on Gravois branch reported as follows:

"According to the testimony of Brs. Slinger, Wade, Horton and Ridley, we find the report to be legal. As to the correctness of it we cannot say, but we recommend this conference to investigate the troubles existing in the Gravois branch, which will prove the correctness of the aforesaid branch report.

WM. GITTINGS,
A. REESE,
R. D. COTTAM; } Committee."

Resolved, That the report of the committee be received, and the committee discharged.

Resolved, That the report of the Gravois branch be received.

Gravois Branch report: Total member-

ship 58, including 1 high priest, 2 elders, 2 teachers, 1 deacon. Brs. Horton and Wade were silenced, to stand as lay members. Deaths, 1; children blessed, 1; scattered, 4; baptized, 3; received by vote, 1; by letter, 3. Freewill offering, \$4.45; paid for *Heralds*, \$3.00; on hand, \$1.45; emigration fund, \$2.35. Wm. Hazzledine, pres.

Resolved, That a committee of three be appointed to go to Gravois to arrange the difficulty existing there.

The president appointed the following: Brs. Gittings, Reese and Blackie to act as such committee.

Resolved, That Brs. J. X. Allen, James Anderson and S. Blackie act as a committee to draw up a plan for the guidance of the local missions.

That this plan in no way interfere with the presidents of branches.

That Br. Wm. Smith be honorably released from being a traveling elder.

That we sustain by our faith and prayers Br. Joseph Smith as President of the Church of J. C. of L. D. S., as also all the spiritual authorities of the church.

That we sustain Br. Geo. Bellamy as President of Sub-District No. 4.

That we sustain Br. Wm. Kyte as Clerk of Sub-District No. 4.

That we adjourn to meet at Gravois, December 4th, 1870, at 10 o'clock A. M.

Kewanee District Quarterly Conference was held at Davenport, Iowa, August 26, 27, 28, 1870.

Conference was called to order by President Patterson at 10 o'clock A. M. In the absence of the clerk of the conference, it was

Resolved, That Elder John Chisnall act as clerk *pro tem*.

The president opened the business in an address appropriate to the occasion, earnestly exhorting the brethren to a faithful performance of their duties, consistent with the principles they teach, laying hold of all the truth held by the world, and retaining that which God has given them.

Elder Banta spoke on the same theme, showing that Christ was the only example that could be relied on for a pattern of faith, virtue and love; holding forth the necessity of meekness as an abiding principle that would lead us victorious over all obstacles.

In the afternoon the minutes of last conference were read from the *Herald*, and accepted.

BRANCH REPORTS.

Buffalo Prairie: 110 members, including 2 seventies, 5 elders, 3 priests, 2 teachers, 2 deacons. Baptized since last report, 4; children blessed, 7. J. F. Adams, pres.; Ezra Bryant, clerk.

Kewanee: 91 members, (11 of which are unaccounted for), including 14 elders, 4 priests, 4 teachers, 4 deacons. Baptized since last reported, 6; received by letter, 2; removed, 9; died, 2; children blessed, 6, disfellowshipped, 4. J. Chisnall, pres.; T. France, clerk.

Victoria: 16 members, including 4 elders, who were recommended to conference for licenses. Three of the above sixteen are absent, unaccounted for. C. C. Reynolds, pres.; C. Cook, clerk.

Elders' reports.—Elders Rice, Groom and Harris reported their labors in their various fields, which showed that good was being done.

Elder Jones had not done much since last conference, but was trying to round up his shoulders for the spread of the cause.

Elders J. L. Adams, Wm. Arson, A. Gould, Thos. Weeks, Eli Wildermuth, Lester Russel, Moses Houghton, E. Larkee, R. Rowley and John Chisnall reported labors, all of which gave encouragement, and evidenced that the work was spreading.

Elder Banta reported, testifying that God had blest him in proportion to the energy he had manifested in the ministry.

The president closed the reports by urging upon the brethren the necessity of getting knowledge to increase their usefulness in the work.

In the evening Elder Chisnall preached on testimony.

In the morning the president layed before the conference, as the first business of the day, the licensing of those elders who had not received recommendations from their branches, from causes over which they had no control. It was on motion

Resolved, That they be taken up separately for action.

That the following brethren receive licences from this conference, *viz*: P. Benjamin, Lester Russel, R. Groom, E. Bennett, C. M. Brown, J. Lord, R. Rowley, Wm. Arson, T. F. Stafford, Hiram Bronson, Otis Shumway, Lewis L. Jones, Benj. Williams, E. Stafford, Ed. Larky, Moses Houghton, Harvey Strong.

That the Jackson Branch of Jones

county, Iowa, be declared within the limits of this district.

That Elder Chas. Sheen and Priest Jas. Bradley receive licenses to act in their offices.

That a book for recording the minutes of the conference be purchased.

That a collection be taken up for the said object, and for conference expenses, from which the clerk of conference be instructed to purchase said book.

The president enquired of presidents of branches relative to the progress of the free-will offering. The reports of the different branches in this matter, shewed that progress was being made; that \$55,30 had been collected in the district.

Pres. J. Smith spoke of the labors of the Board of Publication, stating that legal difficulties existed, preventing the organization of the board.

Resolved, That the presidents of branches collect the old licenses of elders in their respective branches, and forward the same to the clerk of the conference, Edwin Stafford, Abingdon, Knox county, Ill., and that elders living where no organized branch exists will forward their old licenses themselves to the clerk for renewal.

Minutes of the morning session were read and approved.

Report of the Davenport branch was received. It numbers 21 members including 3 elders and 2 teachers; 3 baptized; 1 child blessed. R. Rowley, pres.; Saml. Rowley, clerk.

Elder R. Lyle report'd by letter; accepted.

A question was asked whether an elder had the right to preach in his own house, or in other houses, without the consent of the presiding elder of the branch.—Several elders gave their opinion on the subject. The president gave his opinion that he had not the right. This decision was sustained by vote of conference.

Resolved, That when this conference adjourns, it does so to meet at Kewanee, Ill., on the 23d day of December, 1870.

There being no business before the conference, Pres. Joseph Smith spoke upon the the necessity of carrying out our religious principles in our walk, conversation, and dealings with our fellow men, and exhorted all to be striving continually to become polished shafts in the hands of God, and thus be preparing themselves for the work before us.

Elder Banta preached in the evening to an attentive congregation.

Assembled on Sunday morning at the appointed hour; when Pres. J. Smith

preached from the text, "If any man will do his will, he shall know of the doctrine."

Preaching in the afternoon by Pres. J. Smith, on "the fruits of the Spirit," to a large congregation.

Much interest was manifested. Five precious souls were added by baptism to the Davenport branch.

Preaching in the evening by Elder Banta on the organization of the kingdom of God.

Miscellaneous.

To the High Priests.

BRETHREN:—I would respectfully call your attention to the following.—Resolution No. 12 of High Priests' Quorum:

"RESOLVED:—That the Secretary of the Quorum be instructed to advise all High Priests who are not present, and to whom licenses are not therefore issued, that they are requested to report in General Conferences in person, or by letter to the Quorum through its Secretary, previous to the Conferences, SEMI-ANNUALLY."

Only one of the brethren of the quorum enabled me by a written report to represent the quorum at the Semi-Annual Conference just passed, and reported in person, according to the minutes—where are the remaining members of the quorum?

Permit me to urge, brethren, that meetings are useless, and resolutions passed in them worse than useless, if they are to remain a dead letter upon our record.—When that resolution was passed, it meant *business*; let us hereafter exemplify what it is to "Be diligent in business, serving the Lord." It is too late for the Semi-Annual Conference; but not for ensuing conferences. Brethren can usually tell a month before the time whether they will be able to attend conference, or not; and if there is any doubt on their minds, it would be well for each one to forward a written statement to me at least twenty days before conference, so that I can make out a proper report of the quorum to hand or send in at each General Conference hereafter.

I have made out the New Record, and wish as soon as possible the following items from each High Priest: Name in full, when ordained, where ordained, by whom ordained, the name of the one who

was mouthpiece in ordaining, date of license now held by each one and whether of old or new series. These items I wish immediately, or as early as possible, that I may complete the record, and furnish licenses of new series to those who have not received them.

Very respectfully, yours for Christ,
MARK H. FORSCUTT,
Secretary of Quorum.

Northern Illinois District.

The District is hereby notified that in accordance with a resolution passed at the last Quarterly Conference, licences will be issued to all officers sustained by their respective branches. Those not receiving theirs by the time of the printing of this notice are requested to report the day, month and year of their ordination and by whom ordained, to Valentine White, Sandwich, Ill., that their licences may be properly filled out.

The following were sustained:

ELDERS.

Noah Dutton, Ormond N. Dutton, Chas. Williams, Charles Nobles, John Leonard, Geo. Shaddiker, Wentworth Vickery, Jos. Robinson, G. E. Deuel, D. H. Smith, S. F. Walker, John Scott, Wm. G. Harris, Jos. Morrill, Thomas Hougas, Andrew Hayer, Wm. Hartshorne, Henry Hart.

PRIESTS.

Henry Scarccliffe, Richard Marks, Wm. Bronson, T. J. Patrick, Ira Agan, Lewis Fowler, Oliver Hayer, Austin Hayer.

TEACHERS.

Wm. Leonard, Wm. E. Cherry, Harris Cook, Isaac Cramer, Asa Manchester, Hans Hayer, Andrew K. Anderson.

DEACONS.

Jeremiah Taylor, Monroe Marks, Silas Cook, Luther Allen, Andrew B. Anderson.

The following named belong to the Elder's Quorum, from which they are to receive their licences, viz:

Henry W. Robinson, Henry A. Stebbins, Frank P. Scarccliffe, W. F. Randall, J. P. Dillen, Robert Warnock, H. S. Dille, Jas. Horton, David Powell, H. W. Pomeroy, Abram Hendrickson, Wm. Arnold, Mad Madison, John D. Bennett, Nelson Van Fleet, Jas. W. Mather, Elijah Banta, Valentine White, Philetus S. Wixom.

The following named of the higher quorums and licensed by their respective quorums or general church authorities were sustained, viz:

FIRST PRESIDENCY.

Joseph Smith, William Marks.

APOSTLES.

Zenos H. Gurley, W. W. Blair, Edmund C. Briggs.

HIGH PRIESTS.

I. L. Rogers, Isaac Sheen, Alexander H. Smith, M. H. Forscutt, Jacob Doan, Edwin Cadwell, Winthrop H. Blair, Stephen Richardson.

SEVENTY'S.

A. M. Wilsey, C. G. Lanphear, George Rarick, J. B. Henderson, Chas. H. Jones, Stephen J. Stone.

HENRY A. STEBBINS,

Prest. Northern Ills. District.
 Plano, Ill., Sept. 8, 1870.

Order of Enoch.

NOTICE.—The following named brethren were chosen as the Board of Directors for the First United Order of Enoch, at the meeting of the stockholders held Sept. 19, 1870, and are hereby authorized to solicit stock, and receipt for moneys paid in as installments.

Stock subscribed and paid in by January 1, 1871, will be received on the same terms as original subscriptions.

E. BANTA, PRESIDENT.

D. DANCER, VICE PRES.

I. L. ROGERS, TREASURER.

D. M. GAMET,

P. CADWELL,

C. A. BEEBE,

ALEX. MCCORD.

} *Directors.*

NOTICE.—A Quarterly Conference of the Church of J. C. of L. D. S., will be held on the 6th and 7th of October, at the Willow branch, town of Willow, Richland county, Wisconsin. By order of

REUBEN NEWKIRK.

To the Friends in Utah.

The Inspired Translation of the Holy Scriptures, ranging in price from \$2.40 to \$4.30 and all publications of the Reorganized Church of Jesus Christ of Latter Day Saints, can be had of E. C. Brand at his residence, 11th ward, Telegraph St., nine blocks east of main street, Salt Lake City. Bro. Brand will also receive and forward subscriptions for HERALD and HOPE.

The reason for an advanced price on our bound works in Utah, is owing to our not being able to transmit them through safely

by mail, and the expressage is so much higher there than the postage would be.

NOTICE.—Andrew Larsen, formerly the President of the Weber District, Utah, has been disfellowshipped by the saints; cause, apostasy. J. E. FOSTER.

HENNEPERVILLE, Utah, Aug. 17, 1870.

MARRIED.

At the residence of Br. Dancer, Wilton Centre, Will county, Illinois, By Elder Edmund C. Briggs, Mr. CHARLES. A. EDSON to Sister ELIZABETH BARR.

May peace crown their nuptials.

DIED.

Near Buffalo Prairie, Mercer Co., Ill., August 23, 1870, of cholera infantum, EDMUND C., son of Asa and Harriet C. Brown, aged 1 year, 1 month and 16 days.

At Bevier, Macon county, Missouri, on the 9th day of August, 1780, JOHN THOMAS, son of John and Margaret Thomas, aged 15 months and 16 days.

The funeral services were conducted by Br. James Burnet. Our sympathy is hereby extended to the bereaved ones.

At San Francisco, Cal., on the 1st day of July, 1854, BENJAMIN STILES, a native of England, aged 54 years.

The deceased was a member of the church in an early day, and more recently with the Reorganized Church; but his connection with the latter was broken on account of illegal baptism, and he never thought proper to renew it. He had a large circle of acquaintances of earlier days, who respected him highly for his zeal, and it is understood that his family is in St. Louis now; but their address is not known. It is said that St. Louis is indebted to him as the first one to introduce the gospel there.

At Noble, Ill., August 22, 1870, HARIET CHARLOTTE ANN, daughter of Jasper M. and Sarah W. Tousley, aged 2 years, 10 months and 25 days.

Our little Hattie's gone to rest,
She sweetly sleeps on Jesus' breast,
And with the angels round the throne
Her songs and praises are made known.

We miss our Hattie ev'rywhere;
Her toys are lying here and there;
Her gentle form and lovely face
No more, at present, we embrace.

Farewell, sweet Hattie; farewell dear,
We cannot longer meet thee here;
But with the loved ones gone before,
We hope to meet on Zion's shore.

At St. Louis, Mo., September 1, 1870, of chronic liver complaint, Sr. CHARLOTTE POWELL, aged 44 years, 2 months, and 22 days.

May she now rest in peace.

At Union Mills, Platte Co., Mo., on the 17th of March, 1870, Br. H. T. Burnam, of congestion of the lungs, age not stated.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between

Sept. 8 to Sept. 21, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

\$5 each—G W Crouse 240, J H Peters 252.
\$4 each—J Butterfield 234, W Ostrander 245.
\$3.50 each—T J Franklin 233, T Ames 222.
\$3 each—N H Ditterline, H Davis 233, M A Mason 213 1/2.
\$2 each—S Pease 225, J E McIntyre 221.
\$1.50 each—M Prunz 221, E McMillan 216.
50c each—S J Fuller, A L Fountain, S A Whitinger, H. J. Hudson, W Eccles, W A Moore, A D Goldsmith.
\$1 each—E Fowler, E E Binstead, J Morrel 216.
Various sums—\$6 J W Daik 233, \$1.40 P Trembly, \$2.60 C A Johnson 209.
Agents—[\$1 per H Halliday; 50c W Bullard, 50c A Sweet.....[\$5] per Ella Robinson; 50c M Hill, 50c I Criss, 50c M Dungan, 50c C Dorsey, 50c D Boynton, 50c T Eastlake, 50c W Strover, 50c J Morgan, 50c A Kansen, 50c R Freeman.....[\$1] per M H Forcutt for H Hayer 218.....[\$2] per T Dobson for H Ward 221.....[\$11.50] per J Smith; \$1.50 H Palmer 223, \$10 J Stuart.....[\$2] per W F Randall for S Weller 219.....[\$1.50] per R M Elvin for J Everett 219.....[\$8.50] per J Smith; \$2 H Schmidt 222, \$1.50 H Gladwin 221, \$1.50 D Hougus 221, \$3.50 J Thomas 233.....[88c] per I Sheen for I A Bogue 146.....[\$33.75] per J Smith; \$10 W Baldwin, \$5 J Whiting 233, \$1 E B Smith 216, \$5 L Ellison 225, \$1 A Fields, \$1.25 E F Hyde, \$2 N Green, \$3.50 G Sylvester 233, \$1.50 G Humphrey 221, \$3.50 J Smith.....[\$42.85] per J Smith; \$1.85 P Gatrost 221, \$1.50 B Graybill 217, \$2 C F Stiles 225, 50c M E Stiles, \$3 R Cobb 236, \$3 W Hill 237, \$1.50 E B Hale 221, \$1.50 T Thomas 222, \$4 J W Brackenbury 218, \$1 O Corning 217, 50c W O Vought, \$5 J W Davis 233, \$1.50 P Spence 221, \$1.50 M J Borland 216, \$3 A Gear 232, \$3 E B Webb 232, \$2 S M Webb 212, \$3.50 M Fyrando 233, \$3 M Olmstead 233.....[\$7] per R Kearley 4 to 212.....[\$32.50] per J Smith; \$1.50 J B Lytle 221, \$3.50 J C Christensen 240, \$5 J A McIntosh, \$5 E McIntosh 232, \$3 G Sweet 261, \$1.50 P Olsen 221, \$3 I Ellison 234, \$7.80 S Wood 236, 20c W W Wood, \$1.50 J Gallup 216, 50c C Chatburn.....[50c] per J Hilliard for P Asa 212.....[\$20] per E C Brand.....[\$5] per J H Lake.....[\$1.50] per E C Briggs; 50c J Pemberton, \$1 C A Edson.

CORRECTION.—There was a mistake in paging our last issue, which disconnects the reading. Article on page 572 in continued on page 574. Article on page 573 is continued on page 575.

Selections.

Wonders of California.

Mr. Samuel E. Bowles, editor of the Springfield, Massachusetts, *Republican*, is engaged in writing a series of Railroad articles for the *Atlantic Monthly*. They are full of information and highly interesting. From his last, written for the July number of the *Atlantic*, we make the following extract, in which the writer thus sums up the wonders and novelties of nature in the Golden State:

"With such suddenly developed yet securely held wealth as these few facts illustrate, the future of California looms before the visitor with proportions that astound and awe. Here nature is as boundless in its fecundity and variety, as it is strange and startling in its forms. While Switzerland has only four mountains that reach as high as 13,000 feet, California has a hundred or two, and one, Mount Whitney, that soars to 15,000 feet, and is the highest peak of the Republic. She has a waterfall fifteen times as high as Niagara. All climates are her own: and variety which her long stretch north and south does not present, her mountains and valleys introduce. Dead volcanoes and sunken rivers abound in her mountains; the largest animal of the continent makes his covert in her chapparal; the second largest bird of the world floats over her plains for carrion; the oldest man has been dug out of her depths; the biggest nugget of gold (weighing 195 pounds and worth \$37,400) has been found among her gold deposits; she has lakes so thin that a sheet of paper will sink in her waters, so voracious that they will eat up a man, boots, breeches and all, in thirty days, so endowed in their fountains that they will supply the world's apothecaries with borax, sulphur and soda; she has mud volcanoes and the Yosemite valley; she grows beets of 120 pounds, cabbages of 75, onions of 4, turnips of 26, and watermelons of 80 pounds, and has a grape vine 15 inches thick, and bearing 6500 pounds in one season. Her men are the most enterprising and audacious; her women the most self-reliant and the most richly dressed; and her children the stoutest, sturdiest and the sauciest of any in all the known world! Let us worship and move on!"

Made for Immortality.

It cannot be that earth is man's only abiding-place. It cannot be that our life is a bubble, cast off by the ocean of eternity, to float a moment upon its waves, and then sink into darkness and nothingness. Else why is it, that the high and glorious aspirations, which leap like angels from the temple of our hearts, are ever wandering abroad unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off, and leave us to muse upon their faded loveliness? Why is it that stars, which hold their festivals around the midnight throne, are set above the grasp of our limited faculties—forever mocking us with their unapproachable glory? And why is it, that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand currents of our affection to flow back in an Alpine torrent upon our hearts? We are born for a far higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us, like islands that slumber on the ocean—and where the beautiful beings which here pass before us like visions, will stay in our presence forever.

The American Indians.

The most ignorant among them believe in one Great Spirit, who rewards the good and punishes the wicked. "I was one day," says a late traveler far into the interior of our country, "speaking to a chief on the subject, and endeavoring to impress on his mind some plain, moral precepts; he listened attentively. When I concluded, he raised his head a little, and, with his eyes fixed on the ground, he said, in a solemn tone, 'The words you have spoken have sunk deep into my heart, and I shall often think of them when I am alone. It is true I am ignorant, but I never lie down at night without whispering to the Great Spirit a prayer for forgiveness, if I have done anything wrong during the day.'"

CORRECT SPEAKING.—We advise all young people to acquire, in early life, the habit of correct speaking and writing, and to abandon, as early as possible, any use of slang words and phrases. The longer you live, the more difficult the acquisition

of correct language will be; and if the golden age of youth, the proper season for the acquisition of language be passed in its abuse, the unfortunate victim of neglected education is, very properly, doomed to talk slang for life. Money is not necessary to procure his education. Every man has it in his power. He has merely to use the language which he reads, instead of the slang which he hears, to form his taste from the best speakers and poets in the country.

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LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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BRIGHAMISM; ITS PROMISES AND THEIR FAILURES.

Men and measures are to be judged by what they effect. "By their fruits ye shall know them."

The right to judge of men, their theories and their works, is given of God to all. More than this,—the right to examine, reason upon, and judge of even the works of God, whether they relate to creation or salvation, is given by God to man, and for the faithful and wise use of this right, man is accountable to God, and to God alone.

Men can have no authority to take this heritage from their fellow men; neither has man the right to surrender it away to others, though he have the power to do so.

The very moment that he yields his right to think and judge for himself,—his agency,—that which peculiarly distinguishes him from the lower creation,—is gone, and he becomes the servant of man.

By yielding this right he sells a God-given heritage for naught,—he exchanges liberty for chains, and degrades himself from the exalted condition of a free man, to that of a self-made slave.

He disgraces his manhood; dishonors his Maker, shuts his eyes to the light, stops his ears to the voice of wisdom, sears his own heart, and rivets upon his soul the fetters of a most terrible bondage.

God has made men "agents unto themselves," that they might be accountable unto him. Despots and Demons have ever sought to control, abridge, and destroy it.

Man's liberty belongs to man, and not to priestly or political tyrants. Law is the measure and limit of man's liberty and accountability.

God, angels, and the good among men, recognize that the manhood of the race is based upon the fact of man's being rational and free, and they have ever sought to lift him up to, and secure him in this position.

It is not only a privilege for man to reason, determine conclusions, and act in accordance therewith, when his acts do not interfere with the rights of others, but it is his bounden duty to do so. Our Savior said to the Jews. "Why judge ye not of yourselves what is right?"

If the Jews were privileged to judge, nay, if it was their duty, why not the duty of all others?

In the revelations to the martyr, we are told that

“The inhabitants of Zion [saints] shall judge all things that pertain to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.”—Book of Cov. 64 (21) 7.

This being the high duty of the saints, it is time they set about examining the works of those who claim to be prophets and apostles, and see whether their teachings and doings are true, and in harmony with the divine standard, the word of God, as found in the Bible, Book of Mormon, and Doctrine and Covenants; and whether truth and righteousness mark their principles, practices and promises. Let us examine some of the

PROMISES OF BRIGHAM, WITH THE TWELVE.

At Nauvoo, in the October conference of 1844, Brigham and the twelve proclaimed that they would carry out the measures of Joseph and Hyrum, one of which, and a very prominent one, was to establish stakes in each of the States and Territories, and finally in each congressional district, with high priests to preside over each; and so build up the church, and await the set time of God for the redemption of Zion. See *Times and Seasons*.

A large number of high priests were set apart to preside, respectively, over Illinois, Indiana, Wisconsin, Michigan, Ohio, Pennsylvania, New York, &c.

After the martyrdom of Joseph and Hyrum, Brigham and the twelve professed to undertake to carry out this measure, but soon abandoned the attempt, owing, no doubt, to the fact, that when the saints took time for thorough reading and reflection, apart from the blinding counsels of the leaders at Nauvoo, they would reject their doctrines and doings. The promise to carry out this measure, and the failure to keep it, was sufficient to have shown to the saints, a want of sincerity and

godly wisdom on the part of the leaders, and to have shown that the Lord was not in their counsels.

THE CHURCH TO BE LED BY THE TWELVE.

After Joseph's death, the twelve claimed that the church was to be led by the twelve apostles, notwithstanding that Joseph had taught that their mission was abroad, and not in Zion or her stakes. Brigham proclaimed from the stand, and said, “You are now without a prophet in the flesh to guide you, but you are not without apostles.”

“Let no one presume for a moment that Joseph's place will be filled by another, for that will never be; he stands in his own place and always will, and the twelve stand in their own place, and always will; except they apostatize.” See *Times and Seasons*.

Elder William Marks and some others, claimed that the church organization could not be completed without the first presidency, composed of three, as provided for in the law; [Doctrine and Covenants 104 (3) 11; 99 (5) 6]; but the idea of Brigham and the twelve, that the church should be led by the twelve, was the more popular at Nauvoo, hence the faction under Brigham and the twelve was led off for about three years and a half under that policy.

In December, 1844, the order of leadership was changed; the presidency of three was adopted, and Brigham climbed up into “Moses' seat,” contrary to his own theory, and in violation of the promise he had made the church, that the twelve would “always remain in their own place.” If Brigham and the twelve had assumed for Brigham, Heber and Willard, the first presidency of the church, in 1844, as they did in 1847, very few, if any, would have endorsed their position.

The blindness and tyranny of apostacy, is reached by gradual steps; not all at once.

VANCOUVER'S ISLAND.

When Brigham and the twelve found they could not remain at Nauvoo, and a gathering place was wanted, they sought diligently to get permission and aid of the English government, to gather the saints to Vancouver's Island, an Island on the western coast of British Columbia, and lying on either side of 50° N. latitude. High expectations were raised in regard to this promised haven of rest; but they were never doomed to be realized. The project failed, and its failure to show that those who planned it were acting without divine guidance.

UPPER CALIFORNIA.

When the leaders failed to obtain Vancouver's Island as their gathering place, they selected Upper California, then a part of Mexico. Sermons were preached, elaborate articles were written, and songs were sung, touching the gathering to this place.

"The Upper California, Oh that's the land for me!
It lies between the Mountains and great Pacific Sea:
The saints can be supported there,
And taste the sweets of liberty
In Upper California—Oh, that's the land for me.

"We'll burst off all our fetters and break the Gentile yoke,
For long it has beset us, but now it shall be broke:
No more shall Jacob bow his neck;
Henceforth he shall be great and free
In Upper California—oh, that's the land for me!"

A very pretty song indeed! but it had "an uncertain sound." It inspired the saints with false hopes, and when they awoke to the stern realities of their situation, they found themselves "as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite."

This land which was so delightful when the leaders thought they had it within their grasp, became "sour grapes" to them when they failed to make a gathering place of it. What was the promised paradise of the saints, speedily became "hell," as Brigham and others frequently called it, when they could not get the control of it.

But an effort was made to gather to Upper California. A company was fitted out at New York, under the superintendence of Samuel Brannan and others. A vessel, the Brooklyn, was chartered, and a large body of saints went around Cape Horn, a voyage of about six months, to Yerba Buena, where San Francisco now stands, expecting to meet those coming under the lead of Brigham overland. But Brigham and his associates concluded to stop in Salt Lake valley, their present location. The reasons that proved them to do so we are left, mainly, to conjecture.

Their efforts to secure, first, Vancouver's Island, and then Upper California, both of which were at that time foreign soil, are evidence that they were determined to get beyond the jurisdiction of the United States, and their finally locating in Salt Lake valley, in 1847, then Mexican territory, goes very far to confirm that evidence. They seemed determined to get beyond the reach of civil law, and of all restraint, notwithstanding God had said,

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet."—Doc. & Cov. 58, (18) 5.

God has declared that he raised up this nation, and redeemed the land by the shedding of blood in which to bring forth his marvellous work, and established his last kingdom; yet Brigham and his co-workers were evidently determined to take the church beyond its limits, thereby thwarting, if possible, the purposes of the Almighty.

One prominent object the leaders had in settling in the "salt land and not inhabited," evidently was that they might more fully and successfully enslave the people, by enforcing, under the penalty of death, if necessary, their peculiar policy in relation to following

the counsel of the leaders, polygamy, tithing, etc., etc.

Under civilized governments they could not do this; hence their locating in the wilderness.

The leaders claimed, after they located in Utah, that they were just in the place where Joseph had declared they should build up towns and cities, and become a mighty people. If Joseph had previously told them this, why did they undertake so strenuously to gather, first to Vancouver's Island, and when that failed, to "The Upper California, * * * between the mountains and the great Pacific sea?" The fact that they wished to gather to those places shows they had not the most remote knowledge or intention, up to 1846, or 1847, of locating where they now are. The profession is false upon its own face.

THE GOSPEL TAKEN TO ISRAEL.

After the saints became permanently established in their new home, it was proclaimed at home and abroad, that the Gentiles had rejected the gospel, and that it was now taken from them in order that it might be preached to the Lamanites, a remnant of the house of Jacob. This was a favorite theme for the pulpit and the press, and high expectations were awakened in regard to the speedy conversion of the dusky sons of Laman.

Twenty years have passed away, and the Lamanites are found, not only unconverted, but many of them far worse in morals than when Brigham first invaded their hunting grounds.

INTERMARRYING WITH THE INDIANS.

The saints, (males at least), were counseled by the leaders to marry among the Indians, as a means to civilize, gospelize, and whiten them, notwithstanding the Book of Mormon declares that, "Cursed shall be the seed of him that mixeth with their seed, for they shall be cursed even with the same cursing." 2 Nephi iv. 4. And surely

the curse of God has followed those in Utah who have attempted it; but the end is not yet. A number of young men were sent up north and elsewhere by the leaders, as missionaries to the Indians, with instructions to learn their language, marry their squaws, and preach to them. The young men learned their language pretty readily, but the squaws would not marry them. When Brigham and Heber were sought to for counsel as to how the young men should overcome this obstacle, Heber, who was Brigham's mouthpiece, told them to compel the squaws to accept their embraces. Some of them vowed they would not, but others more ready to "follow counsel" undertook to "obey counsel," when a number were shot by the Indians; and thus ended this senseless, vicious scheme. Can mankind be so blinded as to think such counsels are given by men of God?

THE "SECRET CHAMBERS."

After Salt Lake valley became their gathering place, it was called, in order to give it special character, and to blind the eyes of unsuspecting saints, "the secret chambers of the Lord," into which God would gather his people, and in which they would find peace and safety while the judgments of God would sweep off those outside. Flaming appeals were made by elders, editors, and by many of the members, to all to flee the wrath to come, by going up straightway to the "secret chambers," for "pretty soon," or, "the next year," "the doors would be shut, and then there would be no going in nor out." Every energy was taxed by the honest believers in order to comply. Property was sacrificed; debts, honest debts, were left unpaid; the tenderest ties were ruthlessly sundered; families were broken up,—husbands leaving wives, and wives husbands, and minor children leaving parents, and all this done by the counsel of the priesthood, in order to get into this reputed haven of rest,

the pretended "secret chambers" of security.

The Scriptures teach that men should pay what they owe, that wives should remain with their husbands, husbands with wives, and children with parents. Joseph the martyr taught the same things, but this kind of doctrine did not suit the gathering policy adopted by Brigham and his co-workers.

But this "hiding place" was doomed to be uncovered, and these "secret chambers," with their secrets, were to be opened up and exposed. God's purposes could not be frustrated. The California gold movement, beginning in 1849, opened the doors on both sides of the "chambers," east and west, and brought to the light many of the secrets attempted to be hidden there.

The recent completion of the great highway of the nations, through the very heart of Utah, is an unmistakable evidence that the doors are not only open, but borne away in triumph, so that they shall *never* be shut again, thus rendering the promises and prophecies of the Utah leaders a failure; lasting monuments to the world of their folly and heaven-daring assumption.

JOHNSON'S ARMY AND THE THREATS OF THE LEADERS.

General Johnston, in 1858, in opposition to the will of the leaders, and in *spite* of their prophecies, promises, and high-sounding threats, forced the doors open, and the United States authorities have kept them open ever since.

When the army was at Fort Bridger, the Brighamite leaders not only promised, but *propheesied*, time and again, that the army should never enter Salt Lake valley. Yet the army marched in, and it opened the eyes of some to the stupendous fraud of which they were the unwilling victims, who had lost confidence, forever, in the inspiration and wisdom of their leaders. It

is only a wonder that every honest soul did not then rise up, and break off the galling yoke of their bondage, and determine to think, and act for themselves, instead of following "blind guides."

THE LEADERS PROMISE TO STARVE THE ARMY OUT.

After the soldiers came in, the leaders counseled the saints to sell them nothing, and promised, if they were faithful and would bring their produce to them, they would buy it, and would starve the army out. Ever faithful to counsel, the people sold nothing to the army, but what they sold they sold to their leading men at extremely low prices, only to find, soon after, that their leaders had sold the very same produce to the army at four or five times the price they paid for it. This movement opened the eyes of a few more to the beauties of the *secret chambers*, and to the manner in which the promises of these professed prophets and apostles were kept.

The saints were counseled to *cache* up their wheat, for times of famine; and the leaders prophesied, frequently, that a famine was just at hand, and that the Gentiles, with their kings and queens, and princes, would come begging food; and that then they would easily get a *bushel of gold* for a bushel of wheat, or "a barrel of gold for a barrel of flour."

This "lying wonder" is not only proven false by the plenty found in most of the Gentile nations for the last twenty years; but the Gentiles are actually shipping flour and fruits into Utah. So that instead of Utah's supplying the wants of famine-stricken Gentiles, the Gentiles are supplying them from a distance of from seven hundred to fifteen hundred miles, while the crops in Utah are being ravaged by grasshoppers, as they frequently have in the years that are past. If these things do not open the eyes of that

people to the fact that they have been basely deceived by their leaders, then it would seem that nothing could do so.

THREE YEARS OF PLENTY AND ONE OF FAMINE.

In 1853, Heber prophesied to a large concourse of people, in the presence of Brigham, and manifestly with his sanction, that the next three years would be years of plenty, and that the fourth year would be one of great famine, and counseled the saints to *cache* up all the wheat they possibly could, and thus be prepared for the time of want. The first year there was a middling harvest, the second year there was a famine, the harvest entirely failing; the third year the crops were light; but the *fourth year was one of unprecedented plenty!* The falsity of this prophecy is only equalled by that of one of Ezra T. Benson's, uttered in the vicinity of Council Bluffs, Iowa. Mr. Benson went to western Iowa, on a mission, to gather up what saints he could, and take them to Utah. The spring was very unpropitious, and prospects for a crop were quite poor, owing to a prolonged drouth, so Mr. Benson ventured to prophesy with no little parade. He first cursed the land, and then prophesied that there would be a famine that year. Many were panic-stricken, and accordingly sold out, though at immense sacrifice, and went on to Utah. In process of time, fine rains came to the relief of the farmer, and *better crops were never known in western Iowa than they had that year.* In after times, when the people were threatened with short crops, they would say, "Send for Benson to curse the land and prophesy a famine!"

PROPHECY THAT BRIGHAM WOULD BE PRESIDENT OF THE UNITED STATES.

In 1860, Heber C. Kimball prophesied that Brigham would yet be president of the United States, and himself vice president, within ten years. Nearly ten years have passed,—Brigham's

sway at home has decreased, and Heber has passed behind the veil, thus putting this prophecy forever out of the reach of possible fulfillment.

BRIGHAM TO BE CONTINUED GOVERNOR.

Brigham prophesied that he would continue to be governor of Utah, whoever might be sent there; this too has proved unmistakably false.

THE GENTILES WOULD ACCEPT POLYGAMY.

In the sermon that Brigham preached at the time the polygamy revelation was first read, at the conference in Salt Lake City, August 29th, 1852, (see *Millennial Star* and *Deseret News*), he predicted that the Gentiles would not persecute them for their polygamous practices; that many Gentiles were seeing the beauty of the system; that the women need to have no fears about the mob coming to drive them away on account of polygamy, for it would not be; and he conveyed the idea, as he evidently intended to do, that the doctrine would soon become popular among the Gentiles. This was done, no doubt, for the purpose of blinding their minds, quieting their fears, and soothing their wounded feelings.

THE TEMPLE.

Brigham promised that a temple should be built in Salt Lake City, and steps, professedly to this end, were taken in April, 1853. Millions of dollars, in property and labor tithing, and also in money, has been exacted from the faithful, honest saints, during the last sixteen years; and yet the temple walls are scarcely above the ground. In many places the saints were counseled to fast, and pay the value of their meals into the temple fund, in order to build and beautify the temple of the Lord, and many cheerfully obeyed.

Theatres, halls, dancing-houses, distilleries and breweries to make strong drinks, have been established with the

consent of Brigham, and some of them are under his immediate direction, control and *ownership*. Whisky and beer drinking, dancing and theatre-going, fun-making and frolicking, abound, while the projected temple is neglected, and comparatively uncared for, only as a means to extort tithings and consecrations from the honest, confiding saints.

THE BATTALION BOYS.

The promises that were made by the leaders so lavishly, in 1846, to "the battalion boys," were never redeemed. The unsuspecting saints were told by their leaders, that the United States *demand*ed of them a body of soldiers for service in the Mexican war. They were counselled to yield to the demand, as that, and that only, would save them from being persecuted, driven and *destroyed*.

Five hundred men were soon enlisted, and ready for the field. The leaders promised those who had families, that their families should be well cared for during their absence, and the members of the battalion were flattered that they would be regarded as the saviors of the church, and as such special honors and favors should be shown to both them and their families. It was agreed that the bounty and advanced pay should be given into the hands of the leaders, to purchase goods at St. Louis, to be sold at the lowest prices to the saints, and that the families of those in the battalion should receive the amounts due them, in full, in goods or otherwise, as they might choose.

The battalion marched away, cheered with these assurances, and the parting of husbands and wives, parents and children, was rendered less painful by these considerations. The goods were bought and shipped to "Winter Quarters," and sold at prices ranging from 25 to 200 per cent. higher than the same class of goods were sold by Sarpy, an Indian trader, at Trading Point, a

few miles below. And instead of the wives and children of the absent soldiers getting what was their due, in money, or in goods at moderate prices, they got but little except what they paid for, and were sometimes repulsed, insulted, and turned away without getting anything. And not only this, but Brigham and others, publicly as well as privately, mimicked the complainings, sobbings and weeping of the desolate women. These things are too notorious to admit of denial, though it challenges belief with the uninitiated. And, instead of the government demanding soldiers from the saints, it was subsequently discovered what few only knew at the time, that the leaders solicited and obtained from the government permission to raise the battalion, with a view, no doubt, to speculation, as the sequel proved.

THOSE WHO OPPOSE COUNSEL TO BE CUT OFF BELOW THE EARS.

The leaders *promised* as early as 1856, that "they who peep to-day shall not peep to-morrow," and that if the people did not walk faithful to counsel, they would draw "the old broad sword," and "cut them off just below the ears." These fiendish promises have not been fully carried out yet, though many, no doubt, have been cut off in the manner threatened.

THE SONS OF JOSEPH.—YOUNG JOSEPH TO LEAD THE CHURCH.

The leaders often promised the people, from 1844 to 1860, that "young Joseph," or "little Joseph," would yet go to Utah and take the lead of that people. This was taught in pretty much all the places where the elders went preaching; but when Joseph went to the conference, at Amboy, Ill., April 6th, 1860, and denounced the unlawful doings of Brigham and his co-workers, at the same time claiming that he was called directly of God to succeed his martyred father in the leadership of the church, they changed

their tactics, rejecting his claims, saying that Joseph never would lead the church so long as grass grew or water run, but that "little David" would.

David and Alexander took a mission last year to Utah, under the direction of their brother Joseph, and when they called upon Mr. B. Young, he rejected and grossly insulted them, and utterly refused them a place to preach in, though the Tabernacle is given frequently to ministers of other denominations to preach in, and the Assembly Rooms to Spiritualists to lecture in.

Such is the treatment received by the sons of Joseph at the hands of those who profess to be saints,—“apostates and prophets,”—and who have in times past professed such love and regard for the “heirs according to the flesh.”

When the professions of these “apostles and prophets” are “proved,” how deceptive we find them!

BUYING THE SAINTS.

Brigham and others have boasted more than once that they would “buy” the Utah saints. It must be confessed that they have well nigh accomplished this, though it is not to their credit, and ere long they will find it is not to their gain.

BRIGHAM'S WEALTH.

When the saints left Nauvoo, Brigham was possessed of but little property,—now he is supposed to be worth millions, and has expended vast sums yearly in maintaining large numbers of wives and children.

The question naturally arises, how does he get his wealth? Certainly he does not produce it. He gets but little from the Gentiles, but nearly all from the saints. And what equivalent does he give them for it? Just reflect upon this matter carefully, and think how this professed prophet and apostle of Jesus Christ gets his wealth, and how he hoards it up, while those who earn it by their hard labor, in their blind

zeal give it to him, or pay it in, as tithing and consecration, are in want of the comforts, and in some cases, of the necessities of life. Is this the religion of the meek and lowly Jesus! Is this the “*oneness*” and the *love* of the gospel! Is this carrying out the teachings of the Book of Mormon and Doctrine and Covenants?

Look to it ye saints of the Most High, for God has said you shall “judge all things pertaining to Zion,” and that those who claim to be apostles and prophets shall be proved by you.

SALE OF LANDS.

They have made vast amounts of money by the sale of lots and lands, to which they had no legal title. They have speculated out of the saints in the matter of emigration, including buying cattle, wagons, and their outfits; and, indeed, there has no speculation been put on foot in Utah, or in their church, but what Brigham and a few others have had “the lion’s share” in it, and all in the name of *religion*.

And shall the saints always remain under this baleful deception, this crushing tyranny?

No, verily. The Lord has promised.

“Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” Isaiah xxvii. 17, 18.

“Behold, I say unto you, the redemption of Zion must needs come by power; therefore I will raise unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be. Doctrine and Covenants 100 (101) 3.

Three family physicians,—Dr. Diet, Dr. Quiet, and Dr. Merryman.

SACRAMENT.

"And as they were eating, Jesus took bread, and *blessed* it, and break it, and gave it to the disciples, and said, Take, eat; *this is my body.*" And he took the cup and gave thanks, and gave it to them, saying, Drink ye, all of it; for *this is my blood* of the new testament, which is shed for many for the remission of sins." Matt. xxvi. 26-28; also, Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 23-25.

Much disputation seems to exist in the minds of many in relation to the *literal* and *spiritual* meaning of the above quotation. Though I am convinced if all such would seek for knowledge in the proper channel (fasting and prayer) that the myths which now obscure the true meaning thereof would disappear, and light and understanding be imparted instead. I have long since learned that the testimony of one person, however brilliant it may be, seldom becomes testimony to another; and therefore, whatever I may say in relation to the above quotations, will be for the purpose of obtaining more knowledge, and "advancing in straight line" a few ideas and conclusions in support of that which I conceive to be the truth; and if possible to aid a little in the advancement of the same, praying the Father that he will exclude me from that number spoken of by Peter in his reference to an epistle of Paul's (2 Peter iii. 16,) to wit:

"In which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction."

Being "unlearned" and somewhat "unstable," the reasons for this supplication are obvious.

I find in the history of God's people a period in which a certain "law was added" (on account of transgression) and in the administration of said law, it was requisite that certain sacrifices be offered for the sins of the people from time to time. In no instance do

we find the people offering said sacrifices at the altar; but one Aaron and his sons, exclusively, were set apart for that special purpose by direct revelation from God, (Exodus 28th chapter); he acknowledging all those acts and administrations which were according to the "law." Yet under it perfection could not come, for

"If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron." Heb. vii. 11, see also whole chapter.

Therefore we are informed that by the ushering in of a better or "new covenant" spoken of by Jeremiah, (Jer. xxxi. 31, also Hebrews viii. 8-11, and many others), that Christ became the author of a better hope to us, through which we wait for rest.

Moses invariably used blood for the cleansing of all things, Heb. ix. 19-21; and in the 22d verse we are informed that "without the shedding of blood there is no remission." Again,

"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. ix. 13, 14.

And again, we are informed that, "So many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

And the Hebrew children are informed by the same apostle, that "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. For as many as have been baptized into Christ have put on Christ," and they

alone are members of the commonwealth of Israel, and entitled to the rights and benefits thereunto belonging, being "heirs of God and joint heirs with Jesus Christ." Yet among all this number not one administers in the offices of the commonwealth but they that are "called of God as was Aaron."

We read of certain disciples commanded to "tarry at Jerusalem" until they were "endued with power from on high." The precedent being forever established here by our Savior, that no one could properly officiate without that power and authority.

Jesus declares that "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

Many doubtless have and will say, as did the disciples, that "this is a hard saying,"—but reason a moment :

"For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him AUTHORITY to execute judgment also, because he is the Son of Man." John v. 26, 27.

We read also that "he gave gifts unto men," and at one time he declares himself to be the "true vine." At another, "I am that bread of life," and again he is called Counselor, Second Adam, and many other different names too numerous to mention. Question.—Had Christ the undeniable right to attach and establish "names" to whatever he wanted to? Inferring your answer to be in the affirmative positive, I then argue, that as he took bread and blessed it, and said take, eat, this is my body, that it is his body; and likewise, this cup is the new testament in my blood, that it is his blood. If not his body and blood, what is it?

I would also ask, what is the "new testament," here spoken of by our Savior?

Webster defines "testament," as "will;" and I read in Heb. x. 9:

"Lo I come to do thy will, O God. He taketh away the first, that he may establish the second."

Dispensing with the former covenant (or testament) in which

"Moses took the blood of calves and of goats with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament [or covenant, I. T.] which God hath enjoined unto you." Hebrews ix. 19, 20.

I am informed in a previous verse that neither testament could be "dedicated without blood," I therefore conclude that the blood in either instance is a part of the testament, and the Savior's "blood in the new testament" fully establishing the "new covenant" (before spoken of) became with his body the life and sustaining part of the covenant, by virtue of the act and sacrifice, for thus he fulfilled the will of the Father.

"By the which will we are sanctified through the offering once of the body of Jesus Christ once for all." Heb. x. 10.

Re-establishing thereby the gospel of Christ which existed from before the world was.

Christ then having attached those names of flesh and blood to that offering known as the Sacrament, we have no disposition to change them nor thwart their meaning.

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. xi. 26.

And again, in 1 Cor. x. 16, we read,

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

I, therefore, from the foregoing, conclude that he that is "called of God as was Aaron," has been "endued with power from on high," and received the right and authority to administer in this ordinance; and bread and wine; blessed by persons acting under such appointment and authority, become the body and blood of Jesus Christ, by the power of the Spirit, through the priesthood in faith, and God so accepts and acknowledges it.

"Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils. * * * Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 21, 31.

I invite special attention to 1 Cor. xi. 28-30.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

What is the cause? "Not discerning the Lord's body," is the only reason given by the apostle, and we accept it, believing it to be with that class of saints as it was with ancient Israel when the gospel was preached unto them, "But the word preached did not profit them, not being mixed with faith."

Now of all I have said this is the sum, To them that eat and drink this offering in faith, it is the body and blood of Jesus Christ, and "without faith it is impossible to please God."

Requesting a careful reading of all quotations, and praying that the true light may govern those who examine this, I am a brother in Christ.

TYRO.

BIBLE versus PRIESTHOOD.

Did the Apostles Require Authority?

The above is a question that is of the utmost importance to the christian world of to-day, since in it is involved the salvation of thousands of individuals, from the fact that, did they require to be invested with authority, nearly all the protestant world have been laboring in an error for many centuries in having minor preachers, as we might term them, doing what the apostles and the Messiah himself, he being an apostle, (Heb. iii. 1), did not attempt to do. Seeing then that such is the case, we

will proceed to its solution, reason and the scriptures being our sure and steadfast guides, while truth—eternal truth, we hope and pray, will be our aim throughout our researches.

When a master confides to the keeping of a servant a message, which comprises the transaction of important business in his name, it is absolutely necessary that he should place in his hands power or authority to do so; and when a minister is sent from the United States to any foreign nation, did he not receive authority to act he would be impotent in his office, and every thing done by him would be void and of none effect. Christ, being a minister from the courts of heaven, came to earth for our redemption, and he has testified to us that authority was given into his hands to act in the name of the Great King.

"For as the Father hath life in himself, so hath he given unto the Son to have life in himself; and hath *given him authority* to execute judgment also, because he is the Son of Man." John v. 26, 27.

If then even the Son of God took it not upon himself to act devoid of authority, what presumption—what blasphemy for others to claim to do so?—These, unlike Paul and Timothy, can not glory in being sent as they were; nor can they, like those worthies on whom divine authority was placed, boast of that which they do not claim to possess, and which they inform us is unnecessary.

We find that the second epistle to the Corinthians was written by Paul and Timothy.

"Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the Church of God," &c. 2 Cor. i. 1.

These, when writing to that church, have given us to understand that they possessed authority, and were so proud of it that the former boasted of its possession, in the following words:

"For though I should *boast* somewhat *more* of OUR AUTHORITY, [Timothy's and

mine], which the Lord hath given us for edification, and not for your instruction, I should not be ashamed." 2 Cor. x. 8.

Now ye christians, who claim that an unordained man can officiate in the house of God, and proclaim the glad sound of redemption through a risen Redeemer, will you be kind enough to critically analyze the above passage, and inform us what it was Paul boasted of, if not the very thing you cast aside as a useless incumbrance; or, at the most, look upon as a relic of barbarism, an ethnic idea the inspired apostle got into his head? He informs us that his authority was given him of the Lord, and mark what this was for: "Given us for edification." These are his words; doubt them who will.

There is one thing, above all others, that has surprised me in examining the teachings and actions of those who claim no authority from God, that is, that they should have a ministry or church at all; for if there is nothing in the form of inspiration in them, as teachers, more than in the laity, all are on an equality, and to my understanding, require no ministers. They are in a similar position to that of a class in school learning the alphabet without a qualified teacher, and having to depend one upon the other for instruction.—How fast would they progress? The little one they have chosen as a monitor points to "B," and calls it "N."—The class declare it is not "N;" they are sure it is "F," and as their opinion is as good as his, and they have placed him in the position he occupies, he must call it "F."

Reader, can you not see that this is the case with the ecclesiastical world of to-day? Who can read that confession, coming, as it does, from a sectarian minister contained in the *Herald* of August 1st, current volume, page 451, and not feel its crushing truth? Ministers are compelled to preach just as the people dictate they shall, not as the Spirit of God directs, although they

all claim its presence; yet, they virtually deny it by their actions.

To the poet who asked the question: "Whoever saw in all his days, Sheep lead their Shepherds out to graze?"

I would reply:

You can this paradox behold,
By looking o'er the Christian fold.

O, consistency, where art thou gone? Thou art a jewel rarely to be found in this dark world of ours! Is there no church ornate with thy resplendent beauty, or art thou but an inhabitant of heaven above? Yes, thou still art here; in no cryptic home hast thou thy bed, but sweetly dwellest with those who own the name that Christ the Lord gave to his church below. The saints possess thee,—those who are saints indeed.

When turning to the words of the apostle, "How can they preach except they be sent?" what a world of meaning it ushers into light. Yes, how can they? How dare they do so having no life, no Spirit that God has promised the duly qualified ones to whom he has given this right of ministry?

"Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or *ministry*, let us wait on our ministering." Rom. xii. 6, 7.

Yes, it is a gift from God; and any man who steals, instead of receiving it as such, would do well to study the signification of the flying roll, (Zech. v. 1-4), and beware lest it apply to him. Such a one can have no Spirit to direct him, and the church to which he belongs will resemble a corpse from which the life has fled. Corruption sets in; soon the particles of which that body is composed lose all affinity for each other, and fall into pieces—resolve into dust and ashes. This mass of dead material may be held together by the external coffin, or by artificially moistening it, (as in the case of revivals, &c.) but life is not there, every particle is independent of its neighbor-

ing particle, all vitality having fled.

Not so the Church of Christ, as a body it is united; every nerve, bone and sinew works in harmony, and that seemingly involuntarily; every artery conveys the life-giving fluid to its utmost bounds; every organ performs its proper function harmoniously for the well-being of the whole, and the spirit of life permeates every atom of its organization, binding it firmly together; and the only seeming discrepancy in this concourse of harmonic workings, is one which, physiologically considered, shows the healthy condition of the body. By this I mean the internal workings of the body, which cause it to perspire profusely, and throw off useless matter; this is accomplished in the true church of Christ, in a great measure, by freely arguing doubted questions by which error is detected, and as refuse, cast aside.

In matters of more moment, where grave questions are brought into consideration, wherein the health of the whole body is concerned, impure food being offered, the pylorus steps in and utterly rejects it. This may be represented by a discerner of spirits who, like it, can see and predict the effects upon the system. 1 Cor. xii. 10; xiv. 29.

John the Baptist was well aware of the necessity of a man receiving this gift of God before he acted as a minister; as were also his disciples when they spoke to him upon this matter, to which he replied:

"A man can receive nothing [of this kind] except it be given him from heaven." John iii. 27.

The Jews also were not so much in the dark, on this matter, as our moderns are.

"And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders, and spake unto him, saying, Tell us, by what authority dost thou these things? or who is he that gave thee this authority?" Luke xx. 1, 2.

Nor did Titus, like these self-constituted ministers, act devoid of authority. (Titus ii. 15.) Like Paul and Timothy, he had power to boast of the authority given him by the grace of the Lord, for the edification of his people, to reprove those "Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake," who "Profess that they know God, but in works they deny him."

With the vast array of evidence the scriptures contain, it is strange to me that any person can have the hardihood to dare to assume so fearful a position against God and his work. "As Janes and Jambres withstood Moses, so do these also resist the truth;" and by a perversion of the scriptures lead thousands of honest souls astray, on this and other subjects; but "Their folly shall be manifest unto all men, as theirs also was," and those who suffer themselves to be led by them, will learn, when it is perhaps too late, that God will hold every man responsible for the proper use of his reason; the one talent he has given to us all, for our direction in the ways of truth and righteousness. Matt. xxv. 24-27, 30.

EGO.

THE "WORD OF WISDOM."

That the temple [body] may be defiled by the use of those things which cause disease, and which the Lord has said are not good. We think no saint will deny, but the assertion made by Br. "R." sometime since, through the *Herald*, that our bodies were so defiled whenever the same were diseased in any way, we think is carrying the matter farther than we have any warrant for. If it be true, many of the saints are past hope, for good health at the present day is rather the exception than otherwise.

Some of the saints seem to think

that the use of swine's flesh tends to disease, and that, therefore, its use should be avoided. My opinion is that if the animal is itself free from any taint of disease, its flesh may be used with safety; that is, a sparing use.

No doubt there are those who use pork to excess. This we believe is sin. Excess in anything is sin; and it is sin that defileth a man. The Savior said not that which goeth into the mouth defileth a man.

We do not understand from this scripture that a man cannot commit sin by anything which he may put into his mouth. Such a position would at once conflict with the word of God.

Adam sinned by eating the forbidden fruit. We do not argue that Adam was defiled; but admitting that he was defiled, it was not the fruit that defiled him. Adam's sin consisted in disobedience only.

The Scriptures inform us that no drunkard can inherit the kingdom of heaven. What is it that defiles the drunkard? We would say that it is intemperance; that it is the act of drinking and not the drink itself that defiles.

The majority of the children of men are no doubt ignorant of the fact that they displease God by an excessive use of flesh, the use of strong drinks, hot drinks, and the use of tobacco; but how is it with the saints. Can they plead ignorance on this point? We know there are some of the saints who justify themselves in the use of these things on the ground that the Word of Wisdom is not an express command. For the benefit of all such as justify themselves on this ground, we will cite them to the following passage in the Book of Covenants, and leave them to form their own conclusions.

Sec. 58, par. 6.

"For, behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he re-

ceiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned."

Suppose the Word of Wisdom had been given as a command, would the saints be willing to observe and keep it.

I know the force of habit is strong, but it requires no greater effort for one to leave off the use of tobacco than it does the drunkard to leave off the use of spirituous liquors. Both are slaves to their appetites. To one salvation is granted; to the other it is refused. So reason some of the saints.

One idea more and we have done. To those who formed the habit of the use of articles mentioned in the Word of Wisdom before that revelation was given there may be an excuse; but to those forming such habits at the present time we cannot frame an excuse.

Parents who ignore the word so much as to allow and encourage their children in a disregard of the same would do well to put the matter to their own hearts, and ask themselves why they do so. Why do you send that little child to the stove to light your pipe? Why do you deal it out, that cup of hot drink when it comes to the table? Can you conscientiously ask God to bless hot drinks?

W. F.

"IT MIGHT HAVE BEEN."

BY ELDER J. J. STAFFORD.

Is there any person living who on looking back on his or her past life, can conscientiously say, "I could not have done any better?"

Alas! there lives not one of the great human family who can truthfully

say, "There is nothing in my past life I would wish undone."

There lives not one who on taking a respective view but has to exclaim, "It might have been."

How many when lying on their death bed and looking back on a life of infidelity and unbelief, exclaim, "alas, I cannot believe;" there is not a single action in my past life on which I can look with unmixed pleasure, I have walked through life seeking only my own welfare, and always looked upon life not as a means towards an end, but as a beginning and an end in itself. Oh, that my early training had been different, that I had been instructed in the doctrine of immortality, in reward for a well spent life, it might have been then that my death-bed would have been easier; it might have been that instead of being surrounded by those who care not whether I die or live, I might have been surrounded by kind friends and relatives, by loving brothers and sisters of hope. Alas! alas! "I die as the fool dieth!"

ANOTHER SCENE.

A bed surrounded by weeping relatives and friends. On it lies one who is soon to pass "behind the veil."

"Are you happy?" is asked by the surrounding friends?

I place my whole trust in a merciful God, is the answer. But, oh, brethren and sisters, if I had but finished as I began; had I continued to serve my God from my first setting out in his service, "it might have been" different. Instead of now looking back on years which have produced "nothing but leaves," I "might have been" going home surrounded with sheaves, with the words "well done good and faithful servant" sounding in my ears. Alas! I again became entangled in the pleasures of the world, forgot the Lord of Life, and like the sow returned to my "wallowing in the mire." O!

brethren, years of "Dead Sea fruit," years of barrenness are in my record. Oh! that the "lean kine" may not swallow up the fat ones. Alas! "It might have been," it should have been different;—God be merciful to me a sinner.

ANOTHER SCENE.

A man lying on his death-bed, surrounded by friends and relatives.

A holy calmness on his face. Peace and joy are depicted in his looks and features. Like the setting sun of a calm summer's evening, he sinks to rest; he appears purer, milder and more glorious, than in his noon-day splendor. Hear him address the weeping friends and brethren surrounding his bed; "Weep not for me, dear ones; we part, but if you keep the faith we will soon meet again in that joyous land where there will be no more death. Weep not for me, dear brethren, for though there are many things in which I have come short of the duties of a saint, many things in which I might have been more exact, yet I have striven earnestly from my second birth to keep the faith delivered to the saints, and only through the weakness of the flesh have I erred; not through the willfulness of the mind. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." No bewailing a misspent life,—all is peace and joy in this saint's breast. The terrors of death are taken away; for precious in the sight of the Lord is the death of his saints.

Oh! brethren and sisters, let us so live that when the day of our departure comes we may have nothing to look back upon and exclaim, "It might have been." Let us so live that when that day comes it may be said of us, "Let my last end be like his."

L. D. S. Herald

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSIS'T EDITOR.

Plano, Ill., October 15, 1870.

MINISTRY.

Without an efficient and active ministry, the success of our cause will not be so marked nor so great, as with such laborers who will combine intelligence and energy in pursuit of their high calling.

None who have considered this subject will deny the importance of either energy or intelligence. That there is a great difference between the brethren engaged in the work of the ministry, in the success attending their labor, all are aware; but that this success on the part of some, or non-success on the part of others, is in any way attributable to the brethren themselves, has not been generally conceded. There is more depending upon the brethren themselves than some of them are willing to acknowledge however.

We collate and present the following testimony from the Scriptures for their consideration:

"Give attendance to *reading, to exhortation, to doctrine.*" 1 Tim. iv. 13. "And the servant of the Lord **MUST NOT STRIVE**; but be gentle unto all men, apt to teach, patient; in meekness instructing those who oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii. 24-26. "Ye

are witnesses, and God also, how holily and justly and unblamably ye behaved yourselves among you that believe." 1 Thess. ii. 10. "Brethren, be followers together of me, and mark them which walk so as ye have us for an example. For our conversation is in heaven," [or on heavenly things.] Phil. iii. 17 & 20. "And above all things, have fervent charity among yourselves; for charity preventeth a multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God; if any man speak, let him speak as an oracle of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ." 1 Peter iv. 8-11. "For we *preach not ourselves*, but Christ Jesus the Lord, and *ourselves your servants* for Jesus' sake," 2 Cor. iv. 5. "Not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." 2 Cor. iv. 2.

"It is my will that you should hasten to translate my Scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion." D. & C. sec. 90, par. 12. "Study and learn, and become acquainted with all good books, and with languages, tongues and people." D. & C. sec. 87, par. 3. "Labor diligently, that ye may be perfected in your ministry." D. & C. sec. 85, par. 23. "Let every man be *diligent* in all things. And the idler shall not have place in the church, except he repent and mend his ways." D. & C. sec. 75, par. 5.

"See that ye do not boast in your own wisdom, nor of your much strength; use boldness, but not overbearance; and

also see that ye bridle all your passions, that ye may be filled with love; see that ye refrain from idleness." Book of Mormon, Alma 18th ch., last par. "He that repenteth and exerciseth faith, and bringeth forth good works, and prayeth continually without ceasing: unto such it is given to know the mysteries of God; yea unto such it shall be given to reveal things which have never been revealed; yea, and it shall be given unto such to bring thousands of souls to repentance." Book of Mormon, Alma, 14th ch., par. 12.

"Be ye very careful, for many elders have been ordained unto me, and are come under my condemnation, by reason of neglecting to lift up their voices in my cause, and for such there is tribulation and anguish; haply they themselves may be saved (if doing no evil) though their glory, which is given for their works, be withheld, or in other words their works are burned, not being profitable unto me." Rev. of May 4th, 1865.

Now, brethren, in the fear and love of God, permit us to address a few words to you. Is there one of us that can read the foregoing instructions, and looking up to God say, "I have performed it all." We fear not. Yet these passages are but a few of the many by which the ministry of God, to be as eminently successful as the cause deserves and demands, must be governed.

We have noticed with pain that many elders waste their leisure time in street and house gossip, instead of obeying the commandment to give themselves to "reading, exhortation and doctrine."

Others are constantly debating, contending in a quarrelsome spirit, forgetting that "the servant of the Lord

must not strive; but be gentle unto all men."

Others, we fear, cannot say with Paul, "ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe;" but on the contrary, would rather fear to have the witness given; this class, thank God, is however but small,—we would it were extinct.

Others do not have their conversation on heavenly things, nor even on earthly things that are profitable but on idle and vain topics, their brother's style or manner, their sister's peculiarities, their neighbor's business, and many such matters that are unbecoming a servant of God.

Others if they use hospitality at all, use it very grudgingly, and do not minister one to another as they have received from God.

Others are too apt to *preach themselves*; what they have done, what they mean to do, what great gifts they possess, what sacrifices they make and are expecting to make, instead of preaching "Christ Jesus."

Others handle the word of God so as to sustain their pet theories, instead of preaching what will save the souls of men.

Very many refuse to seek "to obtain a knowledge of history, and of countries, and of kingdoms, of *laws of God and man*;" and speak lightly of, ridicule, call "proud and high minded" those who obey this commandment.

Others do not "labor diligently that they may be perfected in their ministry," but idle the time they should de-

vote to study, and expect God to supply them with every thing necessary when they arise to speak, though they have disobeyed his commandment in not laboring to perfect themselves,—such forget that God condemns the idler; being unsuccessful, they are apt to be jealous and envious of those who succeed better; to boast themselves by detracting from the faithful; to be overbearing; to not bridle their passion, and to be filled with enmity instead of love.

Others do *not* “pray continually,”—never pray with their families in the morning, seldom in the evening; go to meeting without having first prayed, and seldom pray there unless called upon; seldom encourage but often discourage faith, and yet complain of unsuccess, forgetting if they do these things which God commands, the promise is they shall “bring thousands of souls to repentance.”

And last, but not least, many elders in Israel neglect or refuse “to lift up their voices” in the cause; and notwithstanding God has deemed it necessary so lately as May 4th, 1865, to give us a revelation calling our attention to this matter, and assuring us that “many elders” have come under condemnation by reason of this neglect, and that “for such there is TRIBULATION and ANGUISH,” we are grieved to write it, many, many are yet idlers in the Lord’s vineyard.

Brethren, once more, in the name of the Lord Jesus Christ we appeal to you, arouse yourselves from dullness, lethargy and inaction; put on the gospel armor, and go forth to the conflict, that

in the day of Israel’s triumph you may share her glory.

The voice of the Spirit bids us awake; precious souls are crying for the bread of life on earth; those behind the veil are watching and waiting; the nations of the earth are ripening for the great struggle.—Awake then, Israel, awake, lest tribulation and anguish come upon you. The holy priesthood cannot be held lightly; those who receive it must honor it, or it will dishonor them.

Correspondence.

Boston, Mass.,

Sept. 16th, 1870.

Dear Herald:

As you make it your special business to chronicle and spread abroad the progress and doings of the Latter Day Kingdom, and knowing, as I do, the welcome with which your presence is received, I will avail myself of your services, and upon your pages inscribe the condition of the Kingdom in the eastern lands, as far as I have journeyed.

I left Pittsburgh, August 3d, for Harrisburg, being impressed to make an effort to plant the seed of the kingdom in the capital of the keystone state; but I found the party through whose agency I expected to operate had left home for a few days. I learned, however, that if they continue that place as their location, that an effort can be made, and in fact will be, to spread the knowledge of the truth. Having thus far satisfied myself respecting the prospects in the case, and having appointments ahead, I visited the neighborhood of Scranton and Pittston, in the Wyoming valley. Here I found a few earnest saints, both men and women; but their condition as a body required re-arranging, and some pruning:

Among other things I found what I considered an anomaly in the reorganization of the kingdom; viz.—a man who had been ordained an elder, who could neither read nor write. Pardon me, *Herald*, because it is supposed if he could write, he could read also. The case perhaps would not have been so bad, if the party had made an effort to remedy that which was deficient by learning to read, but I learned that for four years he has remained as found, while a sister of the same branch, the mother of grown up children, has learned to read tolerably well since she was baptized, and who, if I remember right, has been but a few months in the church. Generally speaking, the adage is true: "Where there is a will there is a way." I remarked that under the circumstances of the case, I could not continue his license, until he gave evidence of his desire to magnify his calling by learning to read, and for other causes which he had the ability to rectify; but not being willing, he withdrew himself altogether, declaring if he could not be allowed to preach he would not remain a member, insisting that Peter, James and John, were reputed as being ignorant men. It was in vain that I remonstrated by pointing to their writings as evidence of their capabilities in that respect; and as he evinced no marked ability in his condition, he insisted, and the council accepted his withdrawal.

Br. Henry Tyler is president of the branch which meets at Hyde Park, ten miles from his home.

David Sims and Thomas Hemming are elders, and seem to have a good understanding of the work; I trust they will now try and "Shake off the coals from their garments."

Like many more places in this land, here is a good field for the labors of any active brother who can understandingly set forth the latter day doctrines. There are a number of small towns within a few miles of each other all through the valley; and the brethren above named would be

willing to sustain a brother in his efforts to sow the word of life in that land; but I trust they will also remember that the local ministry are expected to carry on the work in their own locality as far as practicable.

But it is not only here; but upon many a highland hill and through many a lowland valley, that life's harvest awaits the reaper's blade.

I held five meetings in different places in the valley, and then proceeded to Philadelphia. With much pleasure I feel to record the condition and prospects of that branch; harmonious and active, they are increasing in numbers and steadfastness. I attended one of their baptisms. They have preaching out of doors, and report an increasing interest in that exercise. Br. Ditterline possesses the confidence of his brethren, and evidently must remain for a time longer to mature the work he began. May heaven bless him and his household.

Through the liberality of the Philadelphia saints, I was enabled to sustain myself in New York and Brooklyn for ten days, in traversing that vicinity, enabling me to organize a branch in Brooklyn.

An incident occurred while at Philadelphia worthy of note. At the time the Seer and committee appointed by the saints in 1839, to visit Washington city to petition the president, according to revelation given upon that subject, to restore them to their lands purchased from the United States government in Missouri, and from which they had been unlawfully driven, were on their return to the west, they visited the saints in Monmouth county, N. J., and while in that neighborhood, were requested by the family of a respectable farmer to lay hands upon a lad about ten years old, who had suffered for a long time with a painful sore on his leg, and for whom all that money could do had availed nothing to obtain a remedy. The family, like many more in the neighborhood, was convinced that the doctrines

were true, but had not obeyed; but the boy's faith was living and practicable, and urged that if the Prophet would minister to him he could be healed. I remember the circumstance very well, but I removed from New Jersey to the west in a few weeks afterwards, and lost sight of the occurrence until reminded by the boy, now a man. He, a few weeks since, passing the Hall where the saints worship, heard Br. Ditterline preaching, and the doctrine sounded in his ears like that he had heard in his childhood days. He entered, and Br. Ditterline having received a letter from me, stating that I should visit Philadelphia, he announced my name, and gave out an appointment for preaching by me. The party remembered my name, and told Br. Ditterline of the case; and when I arrived and preached, he introduced himself and told me his limb was restored, and that he has not had *one day's sickness* since; that he knows for himself that the work is of God. But as he grew up and was capable of doing his own thinking, "the abomination that maketh desolate" was introduced, and he would not receive it; but now he feels as if he could do so, and partially promised he would.

While in New York city, I visited my old friend, H. Herringshaw, who at Sing Sing received me very cordially, and gave me his hearty welcome. Although not in a situation to do what he could desire, he is strong in the faith, and says that he will be heard from another day, that his heart and prayers are for the success of Zion's cause.

In Brooklyn, I gave one lecture in the hall used on sabbaths by the Brighamites. I organized a branch of seven members; but there is no doubt that numbers will join, for dissatisfaction pervades their ranks. I talked with several who I believe will take hold of the rod of iron very soon. It has reached a crisis with them, in the which they must receive the truth in purity, or renounce all claim to the latter

day work. The names of the officers of the branch in Brooklyn, N. Y., are Elder C. C. McPherson, president; whose address is 96 Fourth St., E. D., Brooklyn. William Peterkin, priest, 246 Sixth St., Brooklyn.

There is quite an interest waked up, and the brethren are sanguine of much good being effected. They have taken a hall, and will commence meetings immediately. My experience teaches me that the most effectual way of reaching the Brighamites is in the "valley," where they can see and hear that which they will not otherwise believe, and this is admitted by those who have been there.

I was introduced to and had an interview with Mr. Tullidge, of the "New Movement" in Utah. Their views as a reaction against usurpation and tyranny are extreme; but I doubt not the sober second thought will bring many of them to the true standard; the original doctrines of the latter day work. Mr. Tullidge expressed himself kindly and friendly to the Reorganization, and freely gave it as his opinion that the entire body of the saints would fraternize under the presidency of Joseph, at no very distant period.

Wednesday, Sept. 7th, left New York for Fall River, Mass., in a gorgeous floating palace—the most splendidly fitted up steamboat I ever saw. The Mississippi boats are fine; but this exceeds any I ever saw. They had an excellent band on board, which gave a promenade concert in her broad saloons.

At Fall River, Elder John Smith, president, the saints are principally engaged in the business of the cotton mills, which for about two months have been standing idle; consequently business is dull. I am pleased to record that the saints generally are alive to the work. On the Sabbath I attended a baptism, and spoke a short time to the congregation assembled, and in the evening, as advertised, in the Hall. In consequence of the President of the District being present, after preaching they held a

testimonial meeting of the saints. Much of the Spirit of God was manifested in the exercise of the gifts of the gospel. It was late before we parted.

I also visited Providence, R. I., Br. C. N. Brown, president, whose acquaintance I made while in London, England, last year, business having brought him to that land.

I held one meeting with the saints in Providence, at the house of Br. Yarrington, of whose kind hospitality I partook while there. The saints occupy a hall in the city on the Sabbath, and I doubt not from the character and feeling of the saints with whom I conversed, that the God of Jacob will bless the efforts they may put forth for the extension of his cause.

After preaching on Sabbath to the saints here in Boston, with whom I have held one meeting, I expect to reach Maine next week, and spend about two months, and then returning visit the saints in the branches again, hold a conference in Boston, and perhaps see what further advance can be made in the region of Brooklyn and New York city.

Pardon me, dear *Herald*, if I have occupied too much of your space; I am aware that brevity is desirable; therefore for the present, adieu.

JOSIAH ELLS.

SALT LAKE CITY, U. T.,

August 16th, 1870.

Bro. Joseph:

At the discussion held in Salt Lake City, three ladies were dragged out of the front seats by John McAllister and another gentleman (?), who did not forget to handle the ladies so roughly as to leave the marks of their violence on the flesh of their victims. These seats were reserved for Dr. Newman's friends. Mrs. Brand and the two ladies were personal friends of the Doctor; but it was known that they were "Josephites," which accounts for this brutal treatment. No redress can be had in Utah for such conduct, and the

only thing left is to expose through the press, and even then the one that dares to do so, renders himself liable to personal violence from these ruffianly cowards.

E. C. BRAND.

OREANA, C. P. R. R.,

Humboldt Co., Nev.,

Sept. 14th, 1870.

Mr. Joseph Smith:

DEAR SIR.—I wish that you would send an elder to baptize me. Very likely we could not give him the best accommodation, but will do the best I can. I am a man with a family, and I take your *Herald*. If an elder comes, let him call for Paul Tremblay, Old Town, Oreana. I am willing to do all I can to make him welcome.

Yours truly,

PAUL TREMBLAY.

[Can none of the brethren in Nevada go?—Ed.]

St. Louis, Mo.,

Sept. 21st, 1870.

Bro. Joseph:

As no vineyard can long flourish without pruning, the vineyard of the Lord being no exception, the officers of the St. Louis branch have lately been vigorously employed pruning the vineyard over which they are made overseers. A number have been disfellowshipped, some because they were dead,—had apostatized; and others because of their too close resemblance to the barren fig tree. The result is a more healthful condition of things in general.

Last Sunday morning the president and several others accompanied eight candidates to the baptizing place, near Dry Hill. A little meeting was held. We know that the prayers ascended on high, and "Salem's bright king," &c., as there sung in earnest, could not fail to reach the ears of him whose example we followed.

The infidel cannot understand how the followers of Christ could bear martyrdom so heroically. It was because they had already passed from death unto life. "The sting of death is sin;" and, like the harm-

less serpent, death had lost its sting. "Planted together in the likeness of his death." "Dead to sin." How solemn the thought to voluntarily die unto the world while still living in it. Blessed are they who do put off the "old man," with his deeds, and live again to newness of life. "The tree shall be known by its fruits," and when "God giveth the increase," the fruit is unmistakable, and the reward is sure.

After the baptizing was over, some went on to the Dry Hill Sunday School, with which they were much pleased, as were also the scholars, to see the musical director of Zion's Hope Sunday School, and hear from him some of those joyful strains which please St. Louis saints.

J. X. ALLEN.

MISSION SAN JOSE, Cal.,
Sept. 9th, 1870.

Br. Mark:

Our meeting house was filled to the overflowing last Sabbath by people of other denominations, unbelievers, and curiosity seekers. Br. Gillen united a couple in wedlock, after a discourse from the text, "Brother Saul, why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord."

The saints here are generally striving to live their religion; but find it to be a continued warfare, for Satan is using every means in his power to make converts for his kingdom; but we hope to conquer through the help of our Lord and Master.

Your brother in the gospel covenant,

R. R. DANA.

COLUMBUS, Cherokee Co., Kansas,
September 25, 1870.

Bro. Joseph:

We thought we would let the saints know our whereabouts. If any of them happen this way, we should be happy to have them give us a call. We are here by ourselves, and we try to do what little good we can. It is a fine country here,

and if any of the saints want farms, they had better come and look here. We live three miles west of Columbus. G. Stone, W. Taylor, C. Randall, C. P. Cole.

KEWANEE, Illinois,

September 30, 1870.

Dear Bro. Mark:

This morning I sit down to write you a few lines, to inform you of our safe arrival home, after having such a glorious time at Princeville, for it was a feast to all our souls.

I cannot express my thankfulness to God for the manifestation of his healing power as was witnessed on the body of our sister, Susannah Atkinson, at the house of Br. Hiel Bronson, in Princeville, the morning we left to come home.

More glorious still, God had been working by the power of his Holy Spirit at Kewanee, for the visions of heaven, and a holy being had been communicating the things of God and of the gospel, to one dear soul here, not a member of the church till after we returned home from Princeville. Many of the saints here, and many of the world witnessed the manifestation; Br. and Sr. Chisnall, Br. and Sr. Charles, Br. and Sr. Garland, Br. Charlton, all of Br. Whitehouse's family and myself, witnessed these things also.

But first let me name the circumstance. In the visions a woman had had, she was told that three of God's servants should come to her, and lay hands on her to heal and strengthen her body, and so it was. The heavenly being told her also that one of these servants had to baptize her, one had to teach her the law of the church and expound the things of the kingdom of God to her, and the third had to give her the Holy Ghost by the laying on of hands. All has been fulfilled. She was told this before we returned home. They were praying for our return home to have it attended to.

Br. Thomas Charles was the one to

teach, Br. Thomas Weeks to baptize her, Br. John Chisnall to give her the Holy Ghost by the laying on of hands; and as soon as we reached home, one brother came for me, and another went for Br. John Chisnall. We were requested to go right away; we did so, and she is now rejoicing in the church and kingdom of God. She was also instructed that she should warn many who are not members of our church as yet, and also some that had been members before, and thanks be to God, it is coming to pass; for last evening, though it is only four days since we returned home, four were added by baptism.

Br. Mark, we intend, by God's help, to have all written down, as far as our sister can give it, and send it to the office for publication. She had two hymns given her to be sung after the vision was closed. One was, "Who are these arrayed in white;" the other, "The Spirit of God like a fire is burning." There were also five chapters read to her while in the vision, Ezekiel xi, Matthew xiv., Mark xvi., Luke ix., 1 Corinthians xiii. I pray God to bless her and all good saints.

Your brother, THOMAS WEEKS.

NORTONVILLE, Cal.,
Sept. 23, 1870.

Bro. Joseph:

With sorrow and regret I pen these few lines to inform you of the sad accident which befell one of our brethren on the 19th inst. Br. John Edwards was killed while at work, by a large piece of coal falling on him, the largest portion falling on his head. He lived but a few moments. The funeral services were conducted by Br. Moore and myself.

He was thought well of by all who knew him. He was telling one of his comrades, who is not a member of the church, that he had travelled from the Eastern States to California, and thence to other golden places, in search of wealth for a future,

and had not found any; but at last he got what was of more value than all the gold in the world,—a testimony for himself that he was in the right church. His testimony was pure and his knowledge was great. As a teacher he was faithful.

The little children in our Sunday School mourn his loss greatly, as well as do the older ones."

T. R. DAVIS.

PITTSBURGH, Sep 27, 1870.

Bro. Joseph:

I address you a few lines to inform you that in our September conference, there was a resolution passed to advertise in the *Herald* for all the branches in the district to assist the elders and their wives, when the elders are out preaching, to send their money up to the president of the Pittsburgh branch, and I was appointed to receive it.

Yours in the covenant,
JESSE PRICE.
No. 836, Penn. street, Pittsburgh, Pa.

Conferences.

Semi-Annual Conference Minutes.

Minutes of the Semi-Annual Conference, held at Council Bluffs, Iowa, September 18-19, 1870.

Conference organized by electing Br. J. Smith, president; Bros. D. H. Bays and R. W. Briggs, clerks.

Opened by singing; prayer by the President.

Official members present: Of the First Presidency, 1; High Priests, 9; Bishops, 2; Seventies, 7; Elders, 93; Priests, 13; Teachers, 7; Deacons, 2.

Bros. N. Peterson, Wm. Strang, J. D. Craven, C. Downs, J. W. Brackenbury and M. H. Bond, were appointed marshals, and instructed to preserve order, and prohibit the sale of spirituous liquors on the grounds.

Br. E. C. Brand, of the Utah Mission, then addressed the Conference on the "Word of Wisdom." Br. B. handled his subject as one "master of the situation," bringing spiritual law, personal experi-

ence, and scientific facts to illustrate and enforce the arguments applied.

Adjourned to 1:30 p. m.

AFTERNOON SESSION.

Singing; prayer by the President.

Minutes of the last Annual Conference were read and approved.

Committee on Publication reported progress.

On motion, report was accepted, and committee continued.

DISTRICT REPORTS.

Alabama; C. G. Lanphear, Pres., by letter. The work is reported as being in a prosperous condition; several had been baptized since last reported. The district being so large, a division had been effected by the last district conference.

Kewanee; J. S. Patterson, Pres., reports 12 branches, 266 members; including 3 seventies, 28 elders, 8 priests, 8 teachers, 4 deacons.

South Nebraska; reports by letter, 3 received by baptism, 1 by letter, 1 removed, 2 disfellowshipped, and two have sent in their resignation since last reported. The district has no presiding officer, and is not in good working condition. R. M. Elvin, clerk.

North-Western, Missouri; reports per Br. Wm. Powell: 8 branches, 162 members, including 44 elders, 6 priests, 6 teachers, 4 deacons; 2 branches not in good condition—otherwise the work is onward. Wm. Summerfield, pres.

Little Sioux; reports 230 members, 20 baptized, 3 branches organized during the past year, and the work in excellent condition. Hugh Lytle, pres.

Utah Mission; by Br. E. C. Brand, may be regarded as in good condition, although a lull seems to pervade the district;—the work in Idaho is progressing favorably.

Br. Wm. Powell reported encouragingly of the work in Montana.

Fremont; Wm. Redfield, pres.;—7 branches, 238 members, including 4 high priests, 2 seventies, 30 elders, 8 priests, 7 teachers, 3 deacons, 50 added, and 2 branches organized since last report; condition of the work, good.

Decatur; A. W. Moffatt, pres., reports the district in about the same condition as when last reported.

Pottowattamie; 8 branches, 355 total numerical strength. District membership on the increase. J. M. Putney, pres.

North Kansas; Davis H. Bays, pres., 8 branches, 1 organized and 1 disorganized since last reported; 72 members, inclu-

ding 15 elders, 3 priests, 3 teachers; work in good condition.

Newton; A. S. Weeks, pres., reported the condition of the district as unfavorable, arising from division among the brethren, which marred the peace and neutralized the effect of public ministering.

President Joseph Smith reported the work in Michigan, in which State are four branches; Elders E. C. Briggs and T. W. Smith have done, and are doing efficient labor in that part of the vineyard.

In Wisconsin the work is on a firm basis; Little has been done in northern Iowa, while in eastern and southern Iowa the work is in tolerable condition.

The St. Louis district stands fair, with Br. Hazzledine presiding, and a corps of efficient elders to assist in presenting the work.

In West Virginia the work presents good features.

In Massachusetts a good effort is being made to forward the work.

To some it may appear strange that the saints in the extreme east are making a westward movement, while those in the far west are turning their faces to the east, seeming to understand that somewhere at a central point the gathering of the people will be. Soon may we expect to see them come from the north and the south, in fulfillment of the promises given.

EVENING SESSION,

was spent in singing, prayer and exhortation.

FRIDAY, SEPTEMBER 16th.

MORNING SESSION.

Minutes of yesterday read, corrected, and approved.

On motion, Elders Wm. Redfield, E. B. Gaylord and J. M. Putney were appointed a committee to enquire into and, if possible, adjust certain difficulties said to exist in the South Nebraska District, and in Nebraska City Branch.

Galland's Grove District, represented by Thomas Dobson. Approximate numerical strength, 250; more labor is being bestowed than formerly, and is well received by the inhabitants of the various counties forming the district. The social and moral influence of one J. N. Burton has been very bad there, however, and has occasioned some prejudice against the church.

MISSIONS.

Br. C. Derry reports his labors as having extended over Central Nebraska and Southern Iowa; found a general desire to

hear the word, and interest increasing; had attended six district conferences, preached fifty-one times, baptized five; expressed a desire to discharge his duty in the fear of the Lord, and for the good of Zion.

General report of absent elders, and outline of the foreign missions were then presented to the conference by Prest. Smith. Of the Utah Mission, this peculiarity is noticed; brethren seem anxious, very anxious, to emigrate; perhaps unduly so, and while no fault can be found with those desirous of finding personal, civil and religious liberty, yet great wisdom should be used, and preparations made only so far as circumstances will permit.

Br. E. C. Brand followed upon the same subject, urging upon the attention of the conference the necessity of sending to Utah men of high moral powers, those having warm sympathies with the brotherhood of mankind, not alone for the good and virtuous, but for the froward and vicious; men are wanted who feel their mission to be to instruct and encourage, to teach and build up, not to reprimand and socially criminate those contaminated by the terrible evils of Utah.

Br. G. E. Deuel reported his labors as being principally in Newton and Independence branches; at the former place two were baptized. Difficulties having arisen between the local branch officers and those of the general district, he had preached only by invitation of the district president; was willing and anxious to labor if the church saw proper to give him a mission.

Br. E. Banta reported his labors as having been prominently for the temporal good of Zion; recognizing no difference between the advancement of the cause, whether viewed from a temporal or spiritual basis; he had labored and prayed for both, and God had blessed him.

Resolved, That the afternoon be devoted to preaching.

On motion, Elders R. W. Briggs and T. J. Franklin, were appointed to occupy the time.

Congregation sang, "Praise God from whom all blessings flow," and received the apostolic benediction from Pres. Smith.

AFTERNOON SESSION.

R. W. Briggs read the 90th Psalm, and spoke from Gen. xxviii. 16; followed by Elder T. J. Franklin, on the general subject of the gospel and personal experience.

EVENING SESSION

was devoted to singing, testimony and prayer.

SATURDAY, SEPTEMBER 17th.

MORNING SESSION.

Minutes read and approved.

MISSIONS.

The following resolutions were presented, moved, seconded, and carried:

Resolved, That Elders A. McCord, Saml. Wood, J. W. Chatburn and M. C. Nickerson, be assigned to the Utah mission.

That Elder Thomas Nutt and William Powell be assigned to the English mission. That R. J. Anthony labor in Southern Nebraska, and Northern Kansas.

That Elder Charles Derry be reassigned to South Western Iowa, Southern Nebraska, and Northern Kansas.

That Elder J. A. McIntosh be assigned to the Galland's Grove district.

That Elder H. Faulk labor in Northern Ohio, under the direction of Elder Josiah Ellis.

That the April Conference be held in Plano, Illinois.

The names of Frank Chambers aged one hundred years and six months, and Sarah Chambers, his wife, were presented as candidates for admission, on their original baptism; conference received these veterans into the church by rising vote.

The confirmation of Br. John Gallop, baptized the previous day, was administered by Elders E. Banta, J. A., and C. G. McIntosh.

AFTERNOON SESSION.

Preaching by President Joseph Smith.

EVENING SESSION.

Was devoted to prayer and general thanksgiving. Three were confirmed during the meeting. Their names were not furnished the clerks. George Paul Grant and John Thomas, infant children of Brother and Sister Outhouse, were blessed.

SEPTEMBER 18th.

Minutes read, and accepted.

Preaching by Elder Charles Derry from the text: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation," followed by Elder D. H. Bays on the same subject.

AFTERNOON SESSION.

Preaching by President Joseph Smith, from Job 32: 8. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding;" followed by R. W. Briggs. Evening session was a prayer meeting.

MONDAY'S SESSION

was called to order by Pres. Smith, who presented the report of the Hymn Book Committee. The title page of the compilation now being prepared, bearing the name "Saints' Harp," was submitted to the inspection of the Conference.

Moved that it be adopted.

Moved that the word "Saints" be erased, and "L. D. S." be substituted.

Amendment moved, that "L. D. S." be supplied by "Latter Day Saints'."

Amendments submitted and lost.

Moved that "Harp" be erased, and "Hymn Book" inserted; lost.

Pres. Smith, chairman of the committee, moved the previous question,—carried.

Original question submitted and over a strong minority; the title, as proposed by the committee was adopted.

Elder M. H. Forscutt reported by letter.

Moved that the report be accepted, and he be sustained in the appointments previously made,—carried.

Br. W. N. Abbott was ordained an Elder by Elders T. Dobson, J. W. Lewis, E. C. Brand, and T. J. Franklin.

Resolved, That all the spiritual authorities of the church be sustained in their several callings, so long as they act in righteousness,—carried.

Conference closed by singing: "When shall we all meet again," and invocation by the President.

TO THE READER.—The above minutes, necessarily brief, present but a meagre outline of the session through which we have just passed. Conference convened and continued to be held in God's first temple, under circumstances of the most favorable character. The weather, so threatening at first, was tempered to the exposed condition of the congregation; who felt and expressed thanksgiving and gratitude to that Heavenly Father whose watch-care and loving-kindness is extended to his humblest creature. Brethren of Iowa, Nebraska, and Missouri attended in mass. Illinois was represented by our highly respected and urbane President, who is, however, in an official capacity, rather a cosmopolitan than a resident of that State; also by the sober Rogers, the energetic Banta, and the quick-thinking but silent Dancer. God bless this financial triumvirate, and enable them justly to discharge the arduous duties to which they have been appointed, in the fear of God who judgeth the heart, and in the favor of good men, who judge from accomplished

facts. The genial-hearted Br. Brand represented Utah, the land of grief, of broken vows, of disloyalty to the covenant of youth, sitting in the valley and shadow of death, clothed in the cypress of mourning. God forgive her! and may she soon be decked with the myrtle of rejoicing.

The spirit of peace and love seemed to pervade the entire assembly. The evening prayer meetings were seasons of rejoicing indeed; God's promise, "I will be with you to the end of the world," was verified to the joy of the believer.

Perfect concord and unity characterized the business deliberations, some of which were of the most important character, though not properly belonging to the minutes of the conference.

The "First United Order of Enoch" held frequent meetings, which resulted in effecting a permanent organization. The first regular business meeting of the Stock holders was held Monday, 19th, at which time seven directors were elected. Having acted as their clerk only at informal meetings, I am unable to give further information, except that a public announcement was made from the stand that a committee, consisting of Messrs. Rogers, Banta, and Dancer had been appointed to seek a location and purchase lands.

Of the preaching much might be said. Synopsis were prepared, but I hesitate in taking the responsibility to give garbled extracts from such sermons as were preached by Pres. Smith. Few, indeed, listened to his powerful "Apology," on Sunday, without feeling the propriety of the expression made by a distinguished member of the Iowa Bar:—"With such an Apologist you have nothing to fear from comparison with the world."

God grant that each may feel the sublime truth: "If we would be great and noble, we must first be good." Elders Brand, Derry, Bays and Franklin proved themselves workmen that needeth not to be ashamed.

The first Quorum of Elders was permanently organized, and quite a goodly number were in attendance.

Any error, or omission, justly attributable to the clerk, may be charged to

R. W. BRIGGS.

SOUTHERN-KANSAS AND SOUTH-WEST MISSOURI district conference convened at Galesburg, Jasper county, Missouri, August 13th, 14th, and 15th, at 11 o'clock, Stephen Maloney, president.

After singing, and prayer by Elder A.

Williams, and some remarks by Br. Maloney, the meeting adjourned until 3 o'clock, to await the brethren from Kansas.

At the appointed time the meeting was again called to order by Br. Maloney, and the following resolutions passed:

Resolved, That David Eccles be appointed clerk *pro tem.*, and John H. Thomas, assistant.

Spring-River Branch reports 34 members, including 5 elders, 1 teacher, 11 received by letter since last conference.

Pleasant View branch reported by James Dutton. Twenty-two members, including 3 elders, 1 priest, 2 teachers, 1 deacon. Two baptized since last report, 5 received by letter. James Dutton, pres.

Resolved, That we receive the reports of the branches.

That Elder Ezra Depue be appointed district clerk.

At the evening session the brethren and sisters manifested a determination to aid and assist each other in advancing the work in this part of the Lord's vineyard, and to show by their actions as well as precepts that they sought first the kingdom of heaven in its righteousness.

Preaching on Sunday by Br. Alexander Williams, subject doctrine of Christ *versus* doctrines of men.

Sacrament administered in the evening by A. Williams and James Dutton. Three children blessed.

Resolved, That we sustain two or four elders in the field continually.

That the Spring River branch and Pleasant View branch be set in order according to the revelations.

That this conference grant Elders', Priests', Teachers', and Deacons' licenses, and that those Elders who have licenses have them endorsed by the district clerk.

That we provide books that a correct record may be kept.

That Br. Hoffman be appointed to labor in the Verdigris country.

That Br. David Eccles be ordained to the office of an Elder.

Ordained by Elder Alexander Williams.

That we sustain all the authorities in the Reorganized Church of Jesus Christ of Latter Day Saints, by our faith and prayers.

That this conference adjourn to meet at the Pleasant View branch, on the second Saturday and Sunday in November, 1870.

NEVADA district conference convened at Carson City, September 3rd, 1870, by choosing Br. John Hawkins, president,

E. Penrod counsellor, P. J. Farrar and R. A. Winn, clerks, A. Carlson, deacon.

Officers present: 12 elders, 1 priest, 1 deacon.

Minutes of last conference read and received, with the correction that Br. Sterling should have been reported an elder instead of priest.

BRANCH REPORTS.

Motsville branch: 19 members, including 5 elders, 1 priest. One baptized, 1 received by letter, David R. Jones, president, John Hawkins, clerk.

Empire branch: 9 members, including 2 elders. Three baptized, 1 cut off. E. Williams, president, R. A. Winn, clerk.

Frank Town branch: 19 members, including 2 elders, 1 priest, 1 deacon.

One scattered, 2 removed. William C. Sides, acting president, John Swaddle, clerk.

Carson City Branch: 40 members, including 7 elders, 2 priests, 2 teachers. Ten scattered, 2 baptized, 2 removed by letter. D. K. Winter, president, W. A. Penrod, clerk.

REPORT OF OFFICERS.

Elder David R. Jones had preached six times in the Welsh language. Elders Edward F. Williams, E. Penrod, P. J. Farrar, reported. Elder D. K. Winter reported having baptized four in Clinton county, Mo., while on a visit there; no branch in that part of the country. Elders John Twaddle, R. A. Winn, G. P. Slayton, D. E. Jones, George Smith, David Davis, reported. Priest E. T. Trimmer reported. Deacon Andrew Carlson reported.

The President then exhorted the elders to be more faithful and diligent in preaching the gospel.

Volunteers to preach called for. John Twaddle, E. Penrod, P. J. Farrar, D. K. Winter, G. P. Slayton, R. A. Winn, George Smith, Thomas Millard, D. R. Jones, all offered themselves to preach if circumstances shall permit.

APPOINTMENTS.

Brs. George Smith and John Twaddle to preach first Sunday in each month in Dayton and Silver City, commencing 25th September. Brs. P. J. Farrar and John Hawkins in Silver City and Dayton, 11th of September. Brs. E. Penrod and John Hawkins Silver City and Dayton 18th of September. A. B. Johns and Thomas Millard in Silver City and Dayton, 1st Sunday in October. Br. David W. Davis to labor in Empire; Br. R. A. Winn in Carson. Preaching by Elder George Smith.

September 4.—Prayer meeting at 8 o'clock. Preaching at 10:30, by J. P. Farrar, on the first principles of the gospel.

Met in council at 12:30 m.

Resolved, That we sustain all the spiritual authorities of the Church of Jesus Christ of Latter Day Saints in righteousness.

That this conference make null and void all resolutions, past at any conference previous to the present 3rd and 4th of September, 1870, pertaining to our district matters.

That Br. John Hawkins be our book agent, also our agent by whom to send all public money, and that he give bonds to the amount of two thousand dollars for the faithful performance of his duties.

That a committee of five, consisting of D. K. Winter, D. R. Jones, A. B. Johns, John Twaddle and Thomas Millard be appointed to receive and approve of the bonds of Br. John Hawkins, and that said committee appoint one of their number not on said bonds to hold the bonds.

At 2 p. m. the Lord's Supper was administered, and meeting was given to the saints for prayer, testimony and the exercise of the gifts of the gospel, speaking in tongues and prophecy. One child was blessed, two administered to for the gift of healing.

At 7:30 p. m., preaching by Elder E. Penrod. Adjourned to meet in conference, in Carson City, on the 9th day of September, 1870, at 2 o'clock p. m.

MONTANA Quarterly Conference, held at Willow Creek, on the 27th and 28th of August, 1870.

Conference organized by electing Br. A. B. Moore to the chair *pro tem*. (John E. Reese, permanent president;) M. M. Fox, clerk.

Officials present: elders 7, priests 3, teachers 2, deacons 3.

The President made a few remarks, stating that there was an appeal case from the Gallatin Branch, in which Elder Rees, the District President was concerned, which would have to come before an Elders' council. It was then resolved that the President designate the elders to sit upon the case. Elders Lewis Gaulter, Edward M. Bowen, James Smart, and M. M. Fox were appointed.

Resolved, That Br. James Smart be received as an Elder in this conference.

Evening Session.—The report of the Elders' counsel was given, and it was

Resolved, That the proceedings of the Gallatin branch were illegal, and cannot be sustained.

That the charge preferred against John E. Rees was not sustained.

That John E. Rees be sustained as our District President.

He then came forward and took his seat. Br. Rees then requested to be released from his presidency of the Gallatin branch.

Resolved, That his resignation be received.

Branch Reports.—Willow Creek branch, consisting of 27 members, including 3 elders, 2 priests, 1 teacher, 1 deacon. Fourteen removed, and 11 received by letter since last report. Edward M. Bowen president, A. B. Moore, clerk, *pro tem*. Branch reported by Priest John Pritchard.

Gallatin branch; 42 members, including 4 elders, 1 priest, 1 teacher, 2 deacons. Six scattered, including four who had removed without recommends, 14 removed by letter, and 4 received since last report. John E. Rees, president; M. M. Fox, clerk.

ELDERS' REPORTS.

Edward M. Bowen, Amos B. Moore, James Smart, Lewis Gaulter, James Bamber, and M. M. Fox reported. President John E. Rees reported having baptized 3. All the brethren testified to their willingness to do all they can in the building up of the kingdom of God.

Priests: John J. Rees and John Pritchard; teacher, Thomas Rees, and deacons William Bradshaw and Evan Llewellyn reported.

Resolved, That we receive the reports given in.

That we sustain Joseph Smith as President, Prophet, Seer and Revelator of the Church of Jesus Christ of Latter Day Saints, with our unbounded faith and prayers, together with all the spiritual authorities of the church.

That we sustain W. W. Blair as President of the Pacific Slope mission.

That we sustain M. M. Fox as clerk of the Montana district.

That the President of this district be required to put the ministry under his charge under strict church discipline.

That dancing as carried on at the present day is not Christian-like, and should be discountenanced.

That the priesthood of the several branches composing the district call frequent councils in their respective branches for discussing all questions of the doctrine

of Christ, and points of law on church government.

That all the official members of this district report at the next conference in person or by letter without fail.

That each branch clerk be requested to send to the district clerk the names of all members, and all other necessary items, so that a correct record of the district may be kept.

That James Smart be our treasurer for the Montana district, and that he proceed during the conference to collect money to procure a book suitable for keeping the district records.

That this conference caution and request all branch officers to be very careful in giving certificates of membership, except it be positively known to them that the members are in good standing.

After a lengthy discussion it was resolved by a vote of three-fourths that we pray for the delivery from the use of tobacco, intoxicating liquors, and all kinds of evil habits, which have a tendency to destroy both our temporal and spiritual welfare.

August 28th, 11 a. m.—Singing by choir. A. B. Moore read the 15th chapter of Mark, prayer by the President. Preaching by Br. Lewis Gaulter from St. John, xvii. 2 and 3 verses, followed by A. B. Moore on eternal judgment and the resurrection of the dead.

AFTERNOON SESSION.

Resolved, That we do the remainder of the business this afternoon.

That we tender a vote of thanks to the school trustees of Willow Creek for tendering us the use of the school-house to hold conference in.

That any person belonging to this conference bringing forth any matter that has been settled, is to be considered under transgression, and is to be dealt with according to the law.

That A. B. Moore be appointed to receive money for the Utah mission, and forward the same to W. W. Blair or his assignees, and report at our next conference.

That all entitled to receive licenses in this district can, on presentation of a recommend from their branch certifying they are in good standing, on returning their old licenses to the President and Clerk of this district, have their licenses renewed.

That we, as Latter Day Saints, keep from and discountenance card playing, horse racing and all kinds of gambling.

M. M. Fox made a few opening remarks

bearing testimony to the truth of the gospel, followed by A. B. Moore, who preached from Isaiah viii. 20, "To the law and the testimony," beautifully showing the restoration of the gospel in the last days.

Resolved, To adjourn to meet at Gallatin, Montana, on the last Saturday and Sunday in November, 1870.

Miscellaneous.

NOTICE.—The Conference appointed to be held at Galien, Berrien Co., Michigan, on the 15th of October is changed to the first Saturday in November, 1870.

By order of the President of the District.

RECEIPTS.

Of all moneys received for Church purposes at Herald Office, between

Sept. 21 to Oct. 3, 1870.

In all cases, the amount preceding the name is the amount received at one time for *all purposes.* The No. following the name is the whole No. of the HERALD to which that portion of the money, we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for *in advance*; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

\$5 each—W Warwood 216, J S Howard (gold) 245, H Bell 240, Mrs D Hitchcock 228.

\$2 each—M E Lowe, W G Sterrett 223, A Thompson 216, M M Fox.

\$1.50 each—C Sheen 222, G Weld 220, J McMillen 223.

\$1 each—J F Tousley, F G Dungee 114, A A Coates, L C Donelson, J E O'Neil.

50c each—A A Coates, A Guinand, E Woodward, J Walton.

Various sums—25c L Cheney, 25c C Wagner, \$1.60 H Tyler, 75c S Hills 216, 75c J Griffith 216, 25c E Burnam, 35c E T Bryant, \$1.60 J Black.

Agents—[\$2] per J Casali for M Riley 232.....[\$6.50]

per O M Brown; \$5 C M Brown, \$1.50 J McKenzie 222.....[55c] per M H Forscutt for H P Quorum.....

[50c per R M Elvin for C C Peterson 212.....[\$16.30]

per W Hopkins; \$6.30 W Hopkins 230, 50c R R Dana, \$3 D P Young 234, \$3 J Foxall 233, \$3.50 H Elmer 233

.....[50c] per M H Forscutt for O Reynolds.....[\$1]

per H P Brown for W Baker 216.....[\$1] per Mrs Rogers for L Allen.....[\$1] per M I Maloney; 50c M Kinneyman, 50c F Johnson.....[\$13.25] per J Smith;

\$3 A Hall 240, \$2 Job Hall, *address not known*, 50c L A Scott, 50c M Dykes, 50c C Vredenburg, \$3 D

Shearer 240, 50c J Shearer, 50c David Shearer, 50c W E Shearer, 50c S J Shearer, \$1.26 D M Gamot, 50c G Scott.....[75c] per H J Hudson for W Thompson 216[\$1.50] per M H Forscutt; \$1 T N Entwistle, 50c W Lamb.

Address of Elders.

Peter B. Cain, box 99, Shelbyville, Shelby Co., Ill.

Josiah Ells, No. 299 Western Avenue, Alleghany City, Pa.

Henry A. Stebbins, Box 50, Plano, Kendall Co., Ill.

Reuben Newkirk, Lloyd, Richland Co., Wis.

Joseph Foreman, Salt Lake City, Elder Nicholas, Malad City, I. T.

William Worwood, Nephi, U. T.

Robt. Warnock, Clerk of Elders' Quorum, Box 50, Plano, Ill., care *Herald* Office.

Samuel Powers, Box 278, Beloit, Wis.

C. G. Lanphear, care of D. O. McArthur Milton, Santa Rosa County, Florida.

S. Maloney, Pleasant View, Cherokee Co., Kansas.

Andrew Larsen, Echo City, U. T.

William H. Hazzledine, care of George Bellamy, 1013 Buchanan-st., St. Louis, Mo.

Thomas R. Davis, Nortonville, Contra Costa Co., California.

N. H. Ditterline, No. 1220 Darien St., Philadelphia, Pa.

Jason W. Briggs, Ellis, Hardin County, Iowa.

T. W. Smith, Plano, Kendall Co., Ill.

W. W. Blair, Box 150, Salt Lake City.

E. C. Brand, Box 150, Salt Lake City.

Joseph Smith, William Marks, Isaac Sheen, Mark H. Forscutt, Plano, Kendall Co., Ill.

Thomas E. Jenkins, No. 79 Victoria St., Dowlais, Wales.

David Griffith, No. 11 Glamorgan St., Aberaman, Nr. Aberdare, Wales.

DIED.

At Brookfield, Trumbull county, Ohio, August 28, 1870, of inflammation of the lungs, Br. THOMAS THOMAS, aged 69 years and 28 days.

He died strong in the faith of the gospel. Br. Thomas suffered greatly for the last fourteen years; for he was blind. "Blessed are the dead that die in the Lord."

Killed at Nortonville, by falling of coal, Br. JOHN EDWARDS, formerly of North Wales, aged about 40 years.

At Springfield, Ill., September 22d, 1870, THOMAS HENRY, son of James and Rosa BINNEY, aged 11 month and 12 days.

Original Poetry.

PIONEERS.

BY WILLIAM POTTER.

The bronzed and stalwart pioneers
Who swing the axe and guide the plow,
Are civilizers, and the peers
Of men who lift the laureled brow.
The echo of their labor cheers
The solitudes where forests bow
Before the wind, and future years
Shall see their star unclouded glow.

Inventors skilled in wondrous art,
Reform the race, and help to swell
The triumph of the head and heart;
They love their tasks of toil so well
That nature kindles thoughts that start,
And in her softest whispers tell
The secrets which are kept apart
From the dull tortoise in his shell.

They added to our searching eyes
The telescope, with which we trace
The wanderers of the spangled skies.
They gave unto a grateful race
The messenger of flame which flies
Swift as a thought through realms of space,
And the paved path of steel, which lies
Where steeds of steam in harness race.

They hewed down the vast wilderness,
And made it blossom white and red,
They gave to us the plow to bless
Our larders with abundant bread.
They gave to us the printing press,
That minds which hungered might be fed;
They made the hours of labor less,
And now the hands obey the head.

These are the times the prophet sought
With eager eyes, and prayers, and tears,
For now their ways are ruled by thought,
And brutal man must bow to seers
In church and school. A nation taught
Of justice in the future years,
Shall think of miracles they wrought,—
Those brains and hands were pioneers.

Selections.

The Sun and the Earth.

On September 1, 1859, shortly before noon, two astronomers, Hodgson and Carrington—one at Oxford, the other in London—were at the same instant viewing a large group of sun spots. On a sudden two intensely bright patches of light appeared in front of the cluster. So brilliant were they that the observers thought that the darkening screens attached to their telescopes must have become fractured. But this was found not to be the case. The bright spots indicated some process going on upon the sun's surface—a process of such activity that

within five minutes the spots traveled over a space of nearly 34,000 miles. Now, at the Kew Observatory there are self-registering magnetic instruments, which indicate the processes of change by which the subtle influences of terrestrial magnetism, wax and wane. At one time the line traced by the pointer will be marked by scarcely perceptible undulations, indicating the almost quiescent state of the great terrestrial magnet. At another, well-marked waves along the line exhibit the pulsations of the magnetic system, influenced in a manner as yet unintelligible to the physicist. And then there is a third form of disturbance—the sharp, sudden jerks of the pointer exhibiting the occurrence of those mysterious phenomena termed “magnetic storms.” When the records of the Kew Observatory came to be looked over, it was found that at the very instant in which the brilliant spots of light had appeared to Messrs. Hodgson and Carrington, the self-registering instruments had been subjected to the third and most significant form of disturbance—a magnetic storm began, in fact, as the light broke out on the sun’s surface. But this was not the only evidence of the sympathy with which the earth responded to the solar action. It was subsequently found that soon after the spots of light had appeared the whole frame of the earth had thrilled under a mysterious magnetic influence. At the West Indies, in South America, in Australia, wherever magnetic observations are systematically made, the observers had the same story to tell. In the telegraph stations at Washington and Philadelphia, the signalmen received strong electric shocks. In Norway, telegraphic machinery was set on fire. The pen of Bain’s telegraph was followed by a flame. And wherever telegraphic wires were in action, well-marked indications of disturbance presented themselves. Even this, however, was not all. The great magnetic storm was not a mere instantaneous electric throë. Hours passed before the disturbed earth resumed its ordinary state. And thus it happened that in nearly all parts of the earth night fell while the storm was yet in progress. During the night magnificent auroras spread their waving streamers over the sky, both in the Northern and the Southern hemispheres. As the disturbed needle vibrated, the colored streamers wave responsive, and it was only when the magnetic storm was subsiding that the auroral lights faded from the heavens. Now it is evident that these phenomena show the most intimate

relation between these peculiar disturbances in the sun and the magnetic currents of our own earth. Directly one of these changes takes place upward of ninety millions of miles away, the electric condition of our planet is changed in some mysterious way, of which our instruments, and even the condition of our sky bear record. The pens of all our telegraphic wires may some day trace in flame a handwriting more ominous of human destiny than was the handwriting which, during Belshazzar’s feast, traced a warning on the wall of the fall of the Babylonian dynasty. Moreover, note this, that these changes in the condition of the sun take place at intervals of about eleven years. The variable star which swings round it, as well as supplying us with light and heat, and (apparently) magnetism, clouds over every eleven years these spots, so that it seems most likely that every eleven years certain magnetic conditions recur which have not occurred in the interval. If so, perhaps the magnetic excitement of 1859 will recur, and it may be in much greater force this year—in 1870. And if it does, how are we to say what may or may not occur with it?

Even now one such epoch of magnetic storm seems to be thought pretty near at hand. The sun has been lately exhibiting the most surprising forms of disturbance, and presenting to scientific eyes less “fixity” of essence than ever. Spots so vast that we must estimate their dimensions by millions of square miles have broken out from time to time, and have presented rapid changes of figure, indicating the action of forces of inconceivable intensity. Clusters of smaller spots extending over yet vaster areas, have exhibited every form of disturbance known to the solar physicist, and every degree of light, from the apparent blackness (in reality only relative) of the nuclei, to the intense, brilliancy of the fabulous ridges. And we now know that these appearances are not merely matters for the curious, with which, as they happen at a distance of about ninety millions of miles, practical men need not concern themselves.—*London Spectator.*

A SINGULAR DISCOVERY. — The workmen engaged in digging a public cistern in the center of Main and Race streets, opposite the City Hotel, when about six or seven feet below the surface, discovered the remains of an old wall, made of bluish stone, and solidly imbedded in the clay. As none of the old inhabitants of this city

remember of any building ever being on that spot; the circumstance elicits much inquiry as to how the masonry came there. No one seems able to solve the mystery. — *Missouri Democrat.*

How to Promote Peace in a Family.

1. Remember that our will is likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and, therefore, we are not to expect too much.
3. To learn the different temper and disposition of each individual.
4. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one to rejoice at it.
6. When inclined to give an angry answer, to "overcome evil with good."
7. If from sickness, pain or infirmity we feel irritable, to keep a strict watch over ourselves.
8. To observe when others are suffering, and drop a word of kindness and sympathy suited to them.
9. To watch the little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, even of the weather, and encourage hope.
11. To speak kindly to the servants—to praise them for little things when you can.
12. In all little pleasures which may occur, to put yourself last.
13. To try for the soft answer that turneth away wrath.

Help the Degraded.

Had we not far better obey the law of our Father in Heaven, and sacrifice something of comfort, of respectability, of ease, of luxury, and go down to them now and again, into the depths of the pits where they are laid, and lift them up, than wait for the time when they will say in fearful accents, "It is too late!" Let each now, in the name of God, obey the call of duty, enable those for whose souls no man has ever cared to raise up to honest happiness, and the blessing of God will follow. There are some who will say they have so many calls on their bounty. I pity the man who has few; the man to whom the needy seldom apply. Let me not live under that man's roof, or lie under that man's tomb!

We have many calls, many obligations, but we are never so like our Divine Master as when we are giving. God's existence is one eternity of giving. He has given heaven and earth; angels, principalities and powers; he has given glory, honor, immortality and life eternal; and, last the priceless gift of His dear Son. To receive he never stoops, unless it be to receive the joy of bringing many sons to glory.

Knowledge.

Knowledge cannot be stolen by or from you. It cannot be sold or bought. You may be poor, and be troubled by the sheriff on the journey of life. He may break into your house and sell your furniture at auction; drive away your cow; take away your own lamb; and leave you homeless and penniless; but he cannot lay the law's hand upon the jewelry of your mind. This cannot be taken for debt; neither can you give it away, though you give enough of it to fill a million minds. In getting rich in the things which perish with the using, men have often obeyed to the letter that first commandment of selfishness: "Keep what you can get, and get what you can." In filling your minds with the wealth of knowledge, you must reverse this rule, and obey this law, "Keep what you give, and give what you can." The fountain of knowledge is filled by its outlets, not by its inlets. You can learn nothing which you do not teach; you can acquire nothing of intellectual wealth except by giving.—*Elihu Burritt.*

TESTIMONY AND ARGUMENT.—Testimony is like an arrow shot from a long-bow, the force of it depends upon the strength of the hand that draws it. Argument is like an arrow from a cross-bow, which has equal force though shot by a child.

It is more honorable to the head, as well as to the heart, to be misled in our eagerness in the pursuit of truth, than to be safe, from, blundering by contempt of it.

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THE TRUE
LATTER DAY SAINTS'

HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

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REPLY TO "LEON."

The *Herald* of August 1st contains an article over the signature of "Leon," in which that writer presents his strictures upon an article capped "Answer," in the *Herald* of June 15th, in which he attempts to show that the "accuser of our brethren has already been cast down." I am frank to confess my inability to view the subject in this light, and must, therefore, still view it as being yet future.

"Leon" will of course pardon me if I "closely scan" his position, so long as I do so in meekness. The very text itself is, to my mind, a sufficient evidence of its futurity.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

Why all this rejoicing in heaven?

"For the accuser of our brethren is cast down, which accused them before our God day and night."

Evidently, then, the rejoicing of "our brethren" who have gone before, is occasioned by the fact of this dreadful "accuser" being "cast down," and deprived of this power to accuse the brethren before the throne of God.

Otherwise this rejoicing would, perhaps, never have been witnessed by the Apostle. Are the "brethren" to-day *accused* before the throne of God? Let those who are passing through many heavy trials for the sake of the truth answer the question.

"Leon" quotes Rev. 4: 1 to show that the event under consideration was *future* from John's day:—"Come up hither, and I will shew thee things which must be hereafter," and from this he concludes that some of the events described "were to transpire, or be fulfilled *in heaven.*" How the writer can legitimately derive such a conclusion from the premises, I am unable to determine; for there is nothing in this scripture, nor in any other with which I am acquainted, that would in the least favor such an idea. But, quite to the contrary, we have the admission of "Leon," as well as scripture and history, to prove that *some* of the events which John saw *in heaven*, did actually transpire ON 'THE EARTH'; and if a *part* of them transpired on earth, it is but reasonable to conclude that *all* would so transpire.

This author seems to think I do violence to the spirit of the "new translation" by saying that the "man-child"

is Christ; while he maintains that it is the "kingdom of God and his Christ;" and objects to my position upon the ground that it is inconsistent with the facts connected with the life and public ministry of the Savior. I will now be a little more minute, and endeavor to show that my position is tenable.

In the first place, "Leon" says the "woman" is the *church*, and the "man-child" the *kingdom of God and his Christ*.

Now if I can show that the church and kingdom are synonymous in their signification, then I show the construction put upon this scripture by "Leon" to be incorrect. When the church was first referred to by both John and the Savior, it was spoken of as the "kingdom of heaven." John warned the people by saying: "Repent ye, for the kingdom of heaven is at hand." Jesus, in his warnings, made use of the same language; and in addition to this, he says:

"The law and the prophets were until John; since that time the *kingdom of God* is preached."—Luke 16: 16.

The Savior himself calls this "kingdom of God" his church (see Matthew 16:18); and Paul six times calls it the "church of God," and finally refers to it in this manner:

"Who hath delivered us from the power of darkness, and hath translated us into the *kingdom of his dear Son*."—Col. 1: 13.

That organization, called the "kingdom of God" by both John and the Savior, is by that immaculate being and his apostle Paul, called the "church." There can, therefore, be no mistake that the terms "church" and "kingdom" are used synonymously.

I shall now endeavor to show from the word of God, and a combination of circumstances, that Christ is the "man-child" of the text in Revelations. The passage reads as follows:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet; and upon her head

a crown of twelve stars; and she, being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold, a great red dragon; having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron; and her child was caught up to God, and to his throne."—Rev. 12: 1-5.

Let us now analyze this scripture, that we may come to a correct understanding of its meaning.

"And there appeared a great wonder *in heaven*; a woman clothed with the sun," and yet this great wonder which John saw *in heaven* was representing the church *on the earth*, clothed with the fullness of the everlasting gospel.

"And there appeared another wonder in heaven; and behold a great red dragon, * * * and the dragon stood before the woman which was to be delivered, for to devour her child as soon as it was born."

This second wonder was to have its fulfillment in the presence of the woman. The woman was the church, the church was on earth, which prove that the event must take place *on the earth*.

"And she brought forth a man-child who was to rule all nations with a rod of iron."

For sake of the argument let us admit the man-child to be the "kingdom of God and his Christ," as "Leon" affirms. In this event the power to *rule* would be vested in the *kingdom*, instead of in Christ, the King, whose right it is to reign, and of whom it is written:

"Out of thee [Bethlehem] shall come a Governor that shall *rule* my people Israel."—Matt. 2: 6.

"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called faithful and true. * * * And he was clothed with a vesture dipped in

blood; and his name was called The Word of God."—Rev. 19 : 11, 13.

Of the Word, John says :

"In the beginning was the word. * * * And the word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the *only begotten of the Father*), full of grace and truth."—John 1 : 1-14.

From these scriptures we learn that Christ is the Word; and in relation to the Word, or Christ, it is written :

"And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron."—Rev. 19 : 15.

These scriptures make this point so clear that it renders a mistake almost, if not quite, impossible. What is said of the MAN-CHILD in Rev. 12 : 5, is explained in John 1 : 1-14, and Rev. 19 : 11-13, and is proved beyond controversy (it appears to me) to be CHRIST, or THE WORD OF GOD.

Aside from these scriptural evidence, the circumstances surrounding the Messiah, prove him to be the man-child. John saw that the dragon would attempt to "devour the man-child as soon as it was born," and as the devil employs means as nearly commensurate with the work to be performed as he possibly can, he was prepared, at the birth of Christ, to enter upon his destructive mission, and prevent, if possible, the establishment of a kingdom which would finally subvert his government and utterly destroy his power.

Christ being the man-child, the dragon was ready, in the form of the Roman government, with the blood-thirsty Herod at its head, to devour the child Christ as soon as he was born. In order to make sure work of destroying the child, he issued an order that all the first-born of the land under a certain age (counting from the time of the Savior's birth) should be put to death. What power but that of the dragon could be guilty of such a diabolical crime?

But God being Almighty, and his

power superior to that of the dragon, the blessed child was delivered, and was "caught up to God and to his throne;" or in other language, he sits at the "right hand of the Majesty on high." The statement in Rev. 12 : 5.

"And her child was caught up to God, and to his throne," perfectly agrees with the history of the ascension of the Savior to occupy a place at the right hand of God.

After the man-child should be "caught up to God, and to his throne," the woman would go into the wilderness. After the ascension of Christ, the Church did go into apostasy. This perfect coincidence of circumstances will have its bearing upon the thinking logical mind.

Having disposed of this part of the subject, I wish now to briefly examine "Leon's" position relative to the great battle, which he seems to think actually took place in the presence of God in the celestial world. He seems to get the idea from the scripture :

"And there was war in heaven."

Now does this scripture justify the idea that the war referred to actually occurred in the presence of God in the celestial kingdom? If so, then we are warranted in saying that all John saw both in relation to the woman and the dragon actually took place in heaven; for he declares that he "saw [past time] a great wonder in heaven," &c.

The fact in the case is this; what John beheld in vision, he describes as *past*, while the fulfillment of what he saw in heaven would take place on earth. This position is established by the facts referred to in relation to the woman's departure into the wilderness.

To maintain that there really was, or ever will be war in heaven, is as inconsistent as it would be to say that the church, prefigured by the woman, which John saw in heaven, composed of immortal redeemed beings, (see Rev. 5 : 9; 2 : 4), should apostatize, or go into the wilderness. After redemp-

tion and immortality, there is no such thing as falling away.

Again; we understand heaven to be a place of peaceful rest. But this is certainly a delusive idea, a miserable mistake, if the dragon has the power, by his rebellious war spirit, to invade heaven and disturb its peace, by inaugurating a destructive war against the inhabitants thereof.

Again "Leon" says :

"We find then, that this great victory was in heaven, not on earth; and the devil was cast out of heaven unto the earth, after the church went into the wilderness, and before the 1260 years were ended."

From what scripture, or fact, does "Leon" derive the idea that this great victory was *in heaven*; not on earth? or that "the devil was cast out of heaven unto the earth after the church went into the wilderness, and before the 1260 years were ended? He reasons from false premises, and therefore his conclusions are erroneous.

Admitting "Leon's" view, then the devil retained peaceable possession of heaven from time immemorial till some time between the years 570 and 1830 of the Christian era. If permitted to dwell thus in the realms of eternal light, he was no adversary,—and did not, nay,—could not tempt the children of men. Therefore, the history given relative to the temptations and trials of Adam and Eve in the garden of Paradise, must be a mistake; there was no devil there,—he was enjoying the presence of God. Job's sore afflictions and heavy trials were only an idle dream. The Savior could not have been tempted and tried by the adversary, for he was *on earth*, and "Leon" says the devil was still in heaven.

When we understand that John saw things in heaven which were to transpire on the earth, and that those events were directly connected with the future history of the church; then we can read the apocalyptic writings of that

apostle understandingly. With this rule before us, let us trace the history of the church from the time the "man-child" was caught up to God and to his throne. Following this event, the woman was to go into the wilderness, where she was to remain 1260 years. After this it is declared there was to be "war in heaven."

If such a war had ever occurred, history, either sacred or profane, would have been transmitted to us, plainly declaring the fact. But as there is neither history nor revelation informing us of such event, I am forced to the conclusion that this "war" has never taken place, and hence the accuser of our brethren is not yet cast down.

The Apocalypse, from the 12th to the 19th chapter, is devoted mainly to a description of the future. The apostle saw that the gospel would be taken from the earth, and that it would again be restored in the day of God's judgment, by the hand of an angel; and that, closely following this event, Babylon the great should fall by reason of God's judgments, which should be poured out upon her without mixture. Immediately after this, a reign of peace was to be ushered in, by an angel coming down from heaven, having the key of the bottomless pit, and a great chain in his hand, who will lay hold on that old dragon, the accuser of our brethren, and bind him and cast him into the bottomless pit, where he shall remain a thousand years.

This reign of righteousness and peace will be commensurate with the confinement of Satan. After the thousand years are expired, "Satan shall be loosed out of his prison," and as he knows "that he hath but a short time" in which to accomplish his work of deception, he comes then to the inhabitants of earth, "having great wrath," and makes a vigorous effort to overthrow them.

"Woe to the inhabitants of earth," for he goes into "the four quarters of

the earth" and deceives the unwary, and marshals them for "war." Allured by the hope of possessing the home of the saints, they come up and encompass the camp of the saints about, and the beloved city; but woe, woe, woe, unto them, for they have been led "captive by the devil at his will," and fire comes down from God out of heaven and devours them.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." Rev. xx. 10.

Here the conflict is ended; the victory won by the righteousness and power of God; the "ACCUSER OF OUR BRETHREN" cast down, that he shall have power to accuse them before our God *no more for ever.*

LEONIDAS.

IS TOTAL ABSTINENCE TAUGHT IN THE GOSPEL?

BY ELDER JOHN SMITH.

Having been a close observer of the evils of intemperance, and seen it practiced to a limited extent by those claiming to be followers of Christ, in almost every denomination upon earth, I am led to ask the question which is at the head of this article, to which, from the Holy Scriptures, we intend to give an answer; and bear with us, kind reader, if we quote from elsewhere besides the scriptures.

I believe that the gospel contains the power to save the drunkard, just as well as it had power to save good Cornelius of old; and I hope and pray that if this should be read by any who are guilty of drunkenness, that it may be the means, by the blessing of God, of turning them from that evil habit which is a curse to both soul and body; which disgraces, defiles and sinks into the lowest depths of perdition, all who are caught in its delusive grasp.

Where, let me ask, has drunkenness benefited mankind? Go to the state prison or penitentiary, and as you look upon its barred gates and windows, ask yourselves, What can this mean? You pass within its walls, and you see there the old man with gray hairs upon his forehead, and the young man in the full vigor of life, both created in the image of God, and you shudder at the thought that there is no better sphere for them to spend their days. You ask, What brought them here? In nine cases out of ten, the answer will be, "Liquor." It may be theft, or it may be for attempting to take the life of their fellow men. You trace the history of their lives, and it is mixed with the accursed cup.

Oh, young man, why will you suffer your character to be blasted, and your hopes to be scattered to the four winds through this accursed traffic, strong drink?

Enter some of the houses in some of our large cities, and enter likewise the smaller ones, and you will see pictured upon the countenances of the mothers, sorrow, affliction and distress. You look upon the children whose bare feet, tattered garments, and hungry looks, tell that they are in want, and while you ask the cause, the tear steals from the eye of the loving mother, while the children gather around her and cry for bread. You ask, Why this? The answer comes, "Intemperance!" Trace the life of one of those mothers back a few years, and she will tell you that her life looked beautiful and glorious once, surrounded by all that could make home happy; "But there," says she, pointing across the street, "is he who has ruined my family, and brought into my house the very fiends of hell!"

Reader, it is the dram seller. Then, why sell your liberty for a glass which makes thousands of homes like the one we have just mentioned?

We leave this scene, and we pass to the grave-yard, where rest beneath the

clods of the valley, those whose story of sorrow must be told at the judgment. You stop at one grave; it is that of a friend. You know that that one died in Christ, and you feel happy. You pass on. The next is that of a father or mother, a sister or brother, a wife or husband, or a neighbor; you mourn over their latter end, because in their life-page is written deeds of shame and disgrace. You ask "What can be the cause?" The answer comes to you as from the dead, and the grave echoes, "Rum has been my ruin." And while you stand upon the grass which conceals the lifeless form, you say within yourself, "What shall I do to escape a drunkard's grave?" The answer comes in the language of the poet:

"Boys, let's stand firm, and God will help us
When temptations gather round;
Look not on the sparkling wine cup,
Dash! dash it to the ground."

Let us ask, Where else has intemperance left its mark? And the echo comes from the council halls of the state and nation, that "Here, in these halls of wisdom and understanding, has the poison found its way, and caught for its prey those who should be foremost in the battle for the rights of suffering humanity, made victims of men of honor and of wealth, and has sunk in the lowest depths of vice and depravity, those who should have been the nation's guiding stars."

You still follow the evil in its ruinous march, and the sanctuary consecrated for the worship of the living God, bears the filthy marks of the polluted and soul-destroying habit, drunkenness.

Reader, these are scenes of everyday life, and could each one of these places tell its story, it would melt the stoutest heart, and cause man to shudder could he behold the suffering, the misery, and see the multitudes who yearly fill an ignominious grave, through the accursed traffic of strong drink.

It is said, "He that overcometh shall inherit all things," (Rev. xxi. 7.), and the man that is not guilty of

drunkenness, has not the habit to overcome. True; but we are told by Paul to lay "aside every besetting sin," and as drunkenness seems to be the sin of many, we say to such, lay it aside. Turn to the Lord and obtain the Holy Spirit, the only sure power by which man can overcome.

I am well aware that a great many persons justify themselves in their failings by quoting the lives of others; as for instance I have heard persons when it has been clearly proved that they have done wrong, remark, "I did not do so bad as Peter, or Paul, or Noah," as though they could build up their position by the wrong doing of another. To such I would say, let every one be careful how he builds, for "every man's work shall be tried by fire," and we believe that the cause of temperance is founded upon the rock of Christ. Build thereon, therefore, and if the storms descend, they cannot beat it down, for it will stand, being the word of God, "while time shall last, or immortality endures."

[TO BE CONTINUED.]

A WORD FOR "ZION'S HOPE" AND THE "HERALD."

In my intercourse with different brethren, I am pained to find some who almost denounce the *Herald* and the *Hope* as being reprobate in their nature. One is heard to say, "I do not like the *Herald*, because such a person writes for its columns;" another says, "I do not like the *Hope*, because there are too many big stories in it;" another says "the *Herald* and the *Hope* are mere instruments to build up and enrich a few at the expense of the many." And am also pained to know that some of these expressions are made by prominent, and I may add—leading members of the church. This all arises from a want of a proper appreciation of thought reduced to words, these words

spread out in pages of printed matter, and the printed pages dispersed among readers.

Every Sunday, and sometimes on other days, an elder is called on to preach, or the presiding officer preaches in our branch; he selects a text if he chooses to, and preaches what he terms the gospel. The congregation listens to what is said. Some portion of what is said is believed, and some is not believed. But suppose it be all believed to be correct doctrine, would the printing of the discourse in the *Herald* or *Hope* make the doctrine preached incorrect? They tell us that the articles printed in the *Herald* or the *Hope* are human productions, and are therefore as likely to be false as they are to be true. Is not a sermon a human production in the same sense? and is it not as likely to be false doctrine? If a man writes by inspiration, why is it not as good and as worthy of a careful perusal as if it were spoken by inspiration? In fact there is no difference, so far as the doctrine preached is concerned, between written and spoken language. If you do not like Br. Smith's, or Br. Sheen's, or Br. Blair's, or Br. Forscutt's, articles in the *Herald* or *Hope*, would you go to hear either of them preach, were he to preach in your neighborhood? If his writings contain false doctrine, or are faulty, may not his sermon be charged with the same fault.

The press is a convenient means to communicate thought and interchange opinion, and by means of it, extensive, strong, and powerful sects have been built up. The Methodists owe a great deal of their power and greatness to the press, as a means of disseminating their doctrine; and the united action of their members. Unity is power. This is why the Savior says, "Except ye are one, ye are not mine." And again, "A house divided against itself cannot stand." If all in the *Herald* or *Hope* is not acceptable to A, B, or C,

is it adding strength to the church to create and foster division against them as church organs?

But says one. "Jesus did not build up the ancient church in this way. It was built up by the traveling ministry." This I admit freely. But they traveled and preached as they were commanded, did they not? Yes. Then what would have been the difference between putting these thoughts on paper and speaking them with the voice? If the word be preached, no matter if it be preached in written or spoken language, it is the word; and that is what we are commanded to preach.

But it is objected that there are too many "big stories in the *Hope*." The *Hope* is designed for the eyes and understanding of children and youth, and this class of readers are more permanently impressed by illustration than in any other way. A child must be spoken to in language that it can understand, and most of grown people understand better when spoken to in language that a child could understand, than when spoken to in what is called high language. As the *Hope* is designed for the understanding and instruction of children; and as grown people can understand simple language as well as any, the most simple language and illustrations should be selected for its columns; no matter whether they appear like big stories to adults or not.

Even adults will not read unless they are interested, neither will they investigate any thing unless there is something about it that attracts their attention, and it is hardly to be expected that children will read when the matter possesses no attraction.

Then, brethren, give us a *Herald* that preaches the word and if some object, you have still the consolation of knowing that it is impossible to please every one. Also give us a free, good, and instructive *Hope*, calculated to meet the wants of the child and the

youth, and God will bless you both here and hereafter.

I hope the *Herald* and *Hope* may live as long as they are needed.

DEFENDER.

A DIALOGUE

Between a Brighamite and Josephite.

BY J. J. JARVIS.

William.—"Good morning, James!"

James.—"Good morning, William. Please walk in and take a seat, and rest you awhile."

William does so, and commences the following conversation:

"I understand you have left the church, and joined in with the apostates, the Josephites."

James.—"Yes, William, it is true that I have left 'the church,' as you call that people in Utah who are led by Brigham Young; but I have not departed from the gospel of Jesus Christ. I find by examination that the people whom you call 'apostates' are preaching the true gospel of Jesus Christ; and I must be plain with you, seeing that you have introduced this subject, and tell you that I believe them to be the only people who are teaching in accordance with the scriptures which the Lord has caused to be written for the good of the human family."

W.—"Do you mean to say that we, the 'Brighamites,' as you call us, do not go in accordance with the scriptures, or the word of God contained in the Bible, Book of Mormon and Doctrine and Covenants revealed to Joseph Smith, the Prophet?"

J.—"Yes, I am prepared to prove you have departed from the faith, and given heed to seducing spirits and doctrines of devils, and fulfilled the prediction of the Apostle Paul, in the first epistle to Timothy, fourth chapter."

W.—"Wherein have we departed from the faith?"

J.—"In the first place, by upholding Brigham Young as Prophet, Seer, Revelator and President of the Church of Jesus Christ of Latter Day Saints; when he says positively, himself, that he is not a prophet, nor the son of a prophet, and therefore has not the first legal claim to the first presidency of the Church of Jesus Christ of Latter Day Saints. If you will turn with me and read the Doctrine and Covenants, sec. iii. par. 42, old edition, (sec. civ. par. 42, new edition), you will so discover too. Hear it.

'And again, the duty of the president of the office of the high priesthood is to preside over the the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church.'

"See also section lxxx. of Doctrine and Covenants. There you find 'the keys of the kingdom' belong 'always unto the presidency of the high priesthood.'"

W.—"I must admit your statement that Brigham Young has said that he is 'not a prophet nor the son of a prophet;' but yet it seems very strange indeed that he should be upheld as prophet, revelator and seer, if he is not in possession of those gifts and that calling. But, however, I will consider this important point over hereafter, and simply ask you now to prove the balance of your charge against him, especially in relation to the prediction of Paul in respect to giving heed to seducing spirits and doctrines of devils."

J.—"We find, according to a revelation given February, 1831, as recorded in sec. xiii. par. 7, old edition, (sec. xlii. par. 7, new edition), of the Doctrine and Covenants, the elders having assembled together according to the commandment, that the law was then delivered unto them, and in that law we read:

'Thou shalt love thy wife with all thy

heart, and shalt cleave unto her and none else.'

"Now, William, can you introduce polygamy without violating this law? For my own part, I contend that it is impossible to introduce polygamy without breaking the law that the Lord revealed for his people to be governed by. 'To the law and the testimony,' we quote to the world, let us abide by it. I would also refer you to an epistle of Orson Pratt, *Millennial Star*, vol. xv. page 770:

'Brethren of the priesthood, keep yourselves pure and unspotted before God; and if you know any man in the church, who already has a wife, seeking to enter into covenant with any other female, know assuredly that he has transgressed, and unless he repent, let him be cut off from the church.'

"Now, my friend William, has not Orson Pratt departed from the law, and himself taught polygamy since, in both America and Europe? And have not his brethren who have published it in the *Journal of Discourses*, *Millennial Star*, and *Deseret News*? You see they stand condemned by their own writings."

W.—"Yes, James, I admit also that polygamy was publicly taught to the saints and the world since the special conference held at Great Salt Lake City, August 29, 1852; but I must confess that I am not able to reconcile that doctrine with what is contained in the law in the Doctrine and Covenants; but I am determined to get my mind more informed on these things; I acknowledge already that I have never seen it in this light before."

J.—"I find by the law, friend William, that if we are not sanctified through the law that was revealed to Joseph Smith, February, 1831; we must inherit another kingdom. See Doctrine and Covenants, revelation given Dec. 27, 1832, sec. vii. par. 5, old edition. (Sec. lxxxv. par. 5., new edition)."

W.—"I must wish you good day."

I have business to attend to, which I must not neglect; but, however, I will endeavor to have an interview with you at some other time, and we will have a little more conversation on the gospel."

J.—"I would be glad of your company at any time, and hope we shall be able to spend an hour profitably in our conversations about the gospel of Jesus Christ."

A REMARKABLE DREAM.

Several weeks since, upon retiring for the night, I fell into a reverie. I thought upon the present condition of the church and its prospects, both in a spiritual and temporal view, reasoning with self that we were making but slow progress for the period we occupied and the magnitude of the work we were engaged in, and had covenanted to perform. I failed however to discover the cause, and as I could see nothing in its position diverse from the law and the testimony, but an earnest contending for that faith once delivered to the saints, so I went to surmising and soon entered dream-land, to find myself standing upon the deck of a noble vessel, heading seaward, but not very far from shore. It appeared that the many passengers, as well as officers and crew, were old and familiar acquaintances, being saints, many of whom I saw and conversed with that I now know. Some I had never seen, but all seemed quite at home and familiar with each other. A great many children were there in proportion to the number of adults; then finding myself sitting near the stern of the ship, with my hand upon the rail, conversing with this one, nodding to that one, as all were moving about on deck; some were coming on board from small boats, some had swam from the shore, and many kept coming over the sides of the ship continually.

Some one remarked that we were

hardly moving on our course through the water; then I noticed that it was so, and marveled at it. I arose, looked over the sides of the vessel, and shudderingly gazed at the sight before me. There, at either end of the ship, was a huge pile or raft of dry drift wood, jammed closely together and adhering to the vessel, while upon it stood many of the saints, both brethren and sisters, having gone over the sides and ends from the deck, gaily and carelessly sporting playfully in the water with variegated bubbles and silvery fish, delightedly exclaiming, "We could not enjoy the same on board." Whereupon, I remonstrated with them, and pointed out their danger; beholding my own little boy of six summers stepping out with them on the drift, I seized him and set him again on deck, still pleading with the others, some of whom laughed, the rest took no notice of the warning. Just as I turned to talk with some of the company by my side, the ship received a violent shock from a huge wave, as it went roaring and foaming madly on its way across our track. Its shock was so great that I was well nigh thrown overboard. Regaining my equilibrium, we looked for the drift and its doomed occupants, but it was gone. Some pieces of it, together with its struggling, sinking victims, were to be seen floating around and dashed wildly about by the mad waves; from the left and behind us their cries for help came, being faintly borne to our ears. Horror-stricken, I saw the hats and cloaks of my two little girls floating away, and refused to be comforted, until assured of their safety on board. We then noticed for the first time what great progress we were making, and were surprised at the distance we were already from the scene of the wreck, and from the shore, as shown by the fast fading objects there being left by us. The sea evidently grew rougher, and the coast shore abrupt and barren, with many

reefs and sharp peaks in full view from the deck. Several small boats coming toward us were being fast left in the rear, the passengers not evidently realizing the fact of the change so soon as they did, many plied their oars, and laboring hard, overtook us; others folded their arms and viewed us in blank amazement. Many were swamped from being overloaded with various kinds of treasure and goods. To our left, on the shore, stood a large and commodious public-house, whose porches were thronged with spectators, and from the house to the water, extended long rows of tables, loaded with all the delicacies that could allure the taste of man. Many of the saints passed it by without a look; others gazed fondly upon it, and some stopped to eat of it, as all were urgently invited to partake freely; being told it was the last chance for a nice meal; as the fare on board ship would be plain and coarse. Those who stopped became surfeited, and were left; the others proceeded on,—some sped lightly and swiftly along their way, some with a moderate but resolute gait; others with heavy packs and burdens came tottering and exhausted along their way; a motley group were seen trying to swim, laden with a variety of things, from a small bundle to a huge load,—these were mostly overthrown by their loads and sank beneath the waves; all seemed desirous of being on board ship before night, being told they would be lost if they failed in it, and were urged to lay down much of their loads and press on. Just then my attention was drawn on board to a person lounging about with quite a knowing air, asserting he had sailed much of his life, and this ship never could live through the voyage; in short, she was dangerous; her main timbers were not sound, her frame-work old, she would not obey her helm, and we should all be lost if we remained on board her,—this announcement excited a few anxious souls. The cap-

tain passed along about his business, seeming not to notice it at all, though he was beset with all manner of interrogations about the ship, and if she still obeyed her helm. He merely raised his arm, and pointing to the compass which shone like a bright star of silver, said, "Is not that right? go and see, every one of you for yourselves, and be satisfied."

A party went and looked, and examined the timbers, and returned with their report that all was just right, and in the best condition possible. Some looked pale with fear; but nearly all were joyous, singing, praying and testifying by the power of the spirit; whereupon the knowing growler loudly asserted we were all wrong, and he alone was right. Still he seemed to have no desire to leave the ship, but rather to remain, at which I wondered; and while thinking on him I awoke, and reviewing the dream in my mind, I wrote it down, thinking I would give it to the saints, through the columns of the *Herald*.
D. S. MILLS.

"SHOULD THE SEVENTIES PRESIDE OVER THE CHURCHES?"

A LETTER TO BR. WM. ANDERSON.

Br. William :

By perusing your article, headed "Can Seventies Preside?" in the *Herald* of July 15, I felt greatly interested; but was amused on reading the logical criticism made on it by an anonymous writer in the same issue, headed "May Seventies Preside?"

Your article is there said to be

"But one among many extreme views."

—"The parties who say, respectively, seventies shall and shall not preside are extremists; while the party who says they may preside, is the one who holds the golden mean."

But the question is, In which fork of the trilemma lies the pearl of great prize? Since I did not see any reply from you to answer the purpose, I

thought I would offer the following; if it meets your approbation, it is at your disposal; you may send it to the *Herald* office for publication. I think it has just as much claim to a place in that pamphlet as that which criticised yours. I admit that some of the sentences in your article are written rather improvidently, but feel that too much advantage is taken of it by this brother, for I could not infer from the tenor of your writing that you meant to "assume that the seventies are not responsible or accountable men," as remarked in par. 5; nor that you meant to refute the law that provides that presidents to preside over the quorums of the seventies, are to be chosen out of the number of the seventies, as assumed by this writer in par. 9, but that the meaning in your article was, that they cannot in accordance with the law of God, "preside over the churches, viz.: branches, stakes or districts." In par. 4, the writer says:

"The simple declaration that seventies are under no responsibility of presiding; is by no means conclusive that they may not under proper condition of circumstances act in a presiding character."

Certainly not, if those conditions are mentioned in the law of God; if not, who has authority to supply them? Since the Lord declares, as you referred to, that it must needs be that they are organized according to his laws, to say that there is nothing in the laws that prohibits them from presiding over the churches, is to say nothing to the purpose; and to say it is not forbidden because the law says nothing about it, is just as futile.

This brother often resorts to the science of logic to show the validity of his arguments with regard to the question. One thing is certain, if the right of a seventy to preside in the aforementioned capacity, cannot be sustained by the word of God, it can never be by logic; for by logic no

truth whatever can be proven except of the legality or illegality of the inference, that is all that falls into the province of logic; the truth of the statements or premises must be proved by the scriptures, philosophy, &c., as the case may be.

In par. 7, the writer says, with reference to the seventies :

“What is their position? What their office? Are they apostles? No, says a class; for apostles can preside. Are they high priests? No; say these same men, for high priests can preside. Are they elders? No; say these men once again, for elders can preside. Are they priests? No; is the answer of these men; priests can preside. This seems to us to be a fallacious reasoning, and leads to very incorrect conclusions; but as that is only our *opinion*, we give it as such.”

I may here confidently remark, that if this writer was acquainted but with the first principles of logic, he would not say, “this seems to us to be fallacious reasoning,” nor “as that is only our opinion, we give it as such,” for logic is a science, and by it the conclusiveness or fallacy of an argument can be positively proved. But let me refer to the argument in this paragraph, and see how valid it is in reality. It is evident to any true logician that the major premise of this argument is not what is called *distributed*. It does not deny there are other positions or offices in the church different from those mentioned here, who are not designated by the law to preside in the capacity meant, as one might hold that the seventies are. But let me cast the argument into the form of a regular syllogism for to be tested, thus: apostles, high priests, elders and priests are officers in the church, they all can preside in a certain capacity, but a seventy cannot preside in such capacity; therefore a seventy is not an officer in the church. This seems to be the fallacy intended to be exposed by this logician, but the reasoning he uses is indeed fallacious, his argument is ex-

actly similar to the following: The cow, the sheep, the deer, and the goat are horned animals; they all divide the hoof; but a sow has no horns, therefore the sow does not divide the hoof.

In par. 8, the brother says :

“It is our belief that the seventy is a quorum in the church second in importance to the high council at home: and abroad, to that of the twelve. In this case, then, the nature of their office is a compromise between that of an apostle and that of an high priest, * * * and while at home, any act which by law is made the duty of an high priest, they *may* by privilege perform.”

I must admit I cannot perceive what ground the author has on which to establish this belief; for in no place in the law can we find that a seventy as such is ordained to the priesthood of an high priest, but we find it said that the seventies are elders differing from the quorum of elders in their calling, (see old ed. B. of C., sec. ciii. par. 44), and that the office of an elder is an appendage belonging to the high priesthood, even as that of the teacher is to the lesser priesthood. (B. of C. sec. iv. par. 2.) Though a seventy may sometimes be called an apostle, and an apostle an elder, yet the twelve are said to be a travelling presiding high council; “whose duty is to ordain and set in order all the other officers of the church.” B. of C. sec. iii. par. 30.)

In par. 15, we find the question :

“Will the advocates of the theory that seventies cannot preside, please tell us what right elders have, to travel and preach, when it is expressly declared that the responsibility rests upon the seventy?”

Yes, we willingly will, for it is not declared in the law that the responsibility of traveling and preaching is laid exclusively upon the seventies, but it is expressly declared that the elders also “*should* travel.” (B. of C. sec. iv. par. 22). The difference we find is, that the seventies’ duty is to travel continually, but that of the elders to

preside also from time to time. The fallacy here seems to be what is called "begging the question."

In the same paragraph it is said:

"The 43d par. of sec. 107 provides that elders may travel. The 44th par., same section, provides that high priests may travel. Each of these paragraphs shows that neither high priests nor elders are under the responsibility of traveling continually, yet not one of these advocates of the idea that the seventy cannot preside, will admit the plausibility of the plea, that elders cannot travel and preach continually, providing that wisdom and circumstances favor their so doing."

No, certainly not, for their duty as traveling ministers is to be decided by the conference to which they are amenable. Read the will of the Lord unto the elders. (B. of C., old ed., sec. xxix. paragraph 1). It therefore depends on the action of conference how long are they to travel, whether continually or otherwise. The author continues:

"It is not difficult therefore to see that the chief reason why the conclusion heretofore drawn, that elders may not travel and preach because they are under the responsibility of presiding is incorrect for an additional reason, that it is drawn from insufficient premises. The conclusion that the seventy cannot, or may not preside, is incorrect for the same reason."

The reasoning in this argument as well as that in the next paragraph, is invalid on the same ground as before. The men alluded to, do not deem it illegal that elders may travel because they are under the responsibility of presiding from time to time, if the law of God provides that they also *should* at any time travel, or when circumstances permit; nor that elders cannot preside because the calling and the office of an high priest is to be a standing president, (as he alludes, par. 13), while the law provides for the elder to preside, as well as the high priest. Neither do these men affirm that seventies cannot preside because elders are under that responsibility, in

case if the law provides that seventies may also "preside over the churches." But where in the law of God is the least hint that a seventy may, can or should preside in such capacity? If there is no such provision in the law, only that they are to travel continually, who is to decide when do "wisdom and circumstances favor their so doing?" And if the Lord expressly declares "it must needs be that they are organized according to my laws,—if otherwise they shall be cut off," why try to force such a theory on the church by pretended logical arguments? Why not quote the passage at once, if there is any foundation for it in the law of God? If not, why not cast the theory to the mole and to the bat, to be heard of no more? Let us stand firm, Br. William, by the law of God. "Truth is mighty and will prevail." The church of God is like the mighty ocean, it rolls and it works, and will finally spume out all the dross in it to the outward shore.

The rest of the paragraphs in this article scarcely call for any remarks, for what can be the object of the author in par. 16, by referring to the law which provides that a high priest can act in the capacity of a priest, teacher, or deacon? (B. of C. sec. iii. par. 5.) Does he mean us to infer from this that a seventy can act in a capacity that the law does not designate for him to act in? Or in par. 17, where he remarks that "law is common sense?" Does he mean to say that man's common sense can fabricate laws to govern the church of God? This is what we here in Utah call "*Brighamism*."

I must now close my remarks with full expectation to see this letter appearing in the *Herald*, and in hope that the author of the article here referred to, may take no offence at my mild remarks on his writing, but that he will be induced to study logic as a science, and as an art, if he has the

capacity, before he alludes to it the next time.

I remain, Br. William, your co-laborer in the cause of truth.

THOMAS JOB.

PRACTICAL RELIGION.

BY ELDER V. WHITE.

The subject of practical religion has long been impressed upon my mind, and while I undertake to pen a few lines in regard to it, I pray that the Spirit of the Lord may indict the same, and guide me into all truth.

There seems to be an imperative necessity of reducing to practice the form or theory to which we as saints have subscribed; and the exhortation of the Apostle Paul to the Romans is forcibly brought to my mind.

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”

Again, the Apostle in writing to the Corinthians, tells them to “Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith

the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and the spirit, *perfecting holiness in the fear of God.*”

And again, in his epistle to Titus, he commands him to “Speak the things which become sound doctrine; that the aged men be sober, grave, temperate, sound in faith, in charity, in patience; to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men, that they which have believed in God might be careful to maintain *good works*; for the grace of God which bringeth salvation to all men, hath appeared; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” And in Hebrews, he exhorts them to “follow peace with all men, and *holiness* without which no man shall see the Lord.”

Peter also, in his first general epistle, exhorts the saints on this wise:—“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy for I am holy.”

And again, in his second epistle, in speaking of the exceeding great and precious promises made unto them, he tells them it is necessary to add to their faith virtue, and to virtue all the characteristics that adorn a saint of God; declaring unto them that if they did those things they should “never fall. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.”

James also, in his general epistle, first and second chapters, makes this subject very plain. “Wherefore, lay aside all filthiness and superfluity of

naughtiness, and receive with meekness the engrafted word which is able to save your souls. But be ye doers of the word; and not hearers only, deceiving your own selves. For if any be a hearer, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and *continueth* therein, he being not a forgetful hearer but a *doer* of the work, this man shall be blessed in his deed."

"What profit is it for a man to say he hath faith and hath not works? can faith save him? Yea, a man may say, I will show thee I have faith without works; but I say, show me thy faith without works, and I will show thee my faith by my works. For if a brother or sister be naked and destitute and one of you say be warmed and filled; notwithstanding he give not those things which are needful to the body; what profit is your faith unto such? Even so faith without works is dead, being alone. Therefore wilt thou know, O vain man, that faith without works is dead and cannot save you? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how works wrought with faith, and by works was faith made perfect? Ye see then that by works a man is justified, and *not* by faith only."

Saints! in the language of the Apostle, let me exhort you to "lay aside every weight and sin, and run with patience the race that is set before you;" and reduce to practice that form of doctrine delivered unto us, remembering that in the last days there were to be those who "have a form of godliness but deny the power thereof."

EMPLOYMENT, which Galen calls "nature's physician," is so essential to human happiness, that indolence is justly considered as the mother of misery.

THE THREE FRIENDS.

Trust no friend before thou hast tried him, for they abound more at the festal board than at the prison door.

A certain man had three friends, two of them he loved warmly; the other he regarded with indifference, though that one was the truest of his well-wishers. The man was summoned before a tribunal, and though innocent, his accusers were bitter against him.

Who among you," said he, "will go with me, and bear witness for me? For my accusers are bitter against me, and the judge is displeased."

The first of his friends at once excused himself from accompanying him, on the plea of other business. The second followed him to the door of the tribunal: there he turned back and went his way, through fear of the offended judge. The third, on whom he relied the least, spoke for him, and bore witness to his innocence, so that the judge dismissed and rewarded him.

Man has three friends in this world; how do they demean themselves towards him in the hour of death, when God calls him to judgment? His best beloved friend, *gold*, is the first to leave him, and accompanies him not. His *friends and kinsmen* accompany him to the portal of the grave, and then turn back to their own houses. The third, whom he is most neglectful of, is his *good works*. They alone go with him to the Judge's throne, they stand before him, and speak for him, and obtain mercy and grace.

FORBEARANCE.—It is not so great matter to live lovingly with good-natured, humble and meek persons; but he that can do so with the immoral, the wilful and ignorant, the peevish and perverse, he only hath true charity; always remembering that solid, true peace of God, consists rather in being complied with; in suffering and forbearing, rather than in contention and victory

Love all, trust few, do wrong to none.

L. D. S. Herald

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSISTANT EDITOR.

Plano, Ill., November 1, 1870.

OUR JOURNEY.

AFTER the session of the Semi-Annual Conference closed we made the effort to fill appointments as follows.

On Monday evening, September 19, we had the pleasure of listening to a discourse by Elder E. C. Brand, in the Saints' Chapel in Council Bluffs. We could not judge of the effort fairly, because of its personal character. Bro. Brand is a genial, pleasant man, with untiring energy to sustain him. He seems neither to rest nor sleep while on the Master's business. Long may he live to see Zion flourish.

Tuesday evening we spoke to the saints in their room; and, although they were wearied with the long attendance at conference, they listened with excellent attention,—their interest in the work seeming never to flag.

At the prayer meeting on Wednesday evening a good spirit prevailed, and good exhortation was given.

We made our stay at Council Bluffs a season of partial rest, and when we left there on Friday morning for the purpose of visiting Little Sioux, Harrison county, we felt considerably refreshed.

Rain set in on Thursday, and when we arrived at Little Sioux the clouds had gathered heavily, and a continuation of wet weather seemed likely.

However, the saints held meeting in the evening, and we spoke to them upon the work of the last days, preaching a first-rate Methodist sermon, as a gentleman present remarked.

A little break in the clouds on Saturday enabled us to go to Magnolia, the county seat of Harrison county, to attend meeting there on Sunday. During the night it again set in to rain. On Sunday morning at eleven o'clock the people assembled in the Court-house, Br. P. Cadwell presiding. We had the pleasure of declaring the Good News to very good congregations, both in the morning and in the afternoon at Magnolia.

We here acknowledge the courtesy of Judge Brainard, who invited Br. Cadwell and ourself to dinner. Here, also, we met a Mr. Dixon, formerly connected with the *Iowa State Register*, at Fort Des Moines, now blind, and engaged in lecturing, and seeking to secure a livelihood by canvassing for a book written by himself. He is said to be a man of excellent talent.

At Magnolia we took the hands of numbers of the saints from the Raglan and Bigler's Grove branches, who seemed well pleased to meet us there. We are indebted to them for their excellent support in the attempt made to declare the word.

After service we returned to Little Sioux, where we again addressed the saints and others upon the subject of eternal life. The afternoon was chilly and damp, and the ride tedious, so that after evening service we were very tired. It is with pleasure that we acknowledge the kindness of Br. Levi

Gamet, who harnessed his team and rattled us through the mud to Magnolia and back.

We spoke to the people again on Monday evening, and this time did not preach a good Methodist sermon, although it was Bible, as our friend admitted. To-day we went in company with Br. D. M. Gamet to Pleasant Grove, to administer in the healing ordinance to the wife of Br. Elias Vredenburg sick of fever. Took dinner with Br. S. W. Condit. This trip was made in the rain, and told on the health of both.

On Tuesday morning we were suffering from cold, contracted by riding in the cold and damp.

Pursuing the route intended, we next attempted to visit Galland's Grove, but the letter making the appointment having swamped somewhere on the road, when we reached Br. C. Derry's rain was coming on again, we just accepted his generous hospitality, and staid in the house. In the morning of Thursday the 29th, Br. Derry took us to the station, where we waited all day, and in the evening went to Council Bluffs, missing an appointment at Crescent City for the evening.

Being quite unwell from cold, and the roads being in a badly demoralized condition from so much rain, we were glad to wait the subsiding of the waters.

Saturday we went to Omaha in company with Br. M. C. Nickerson. Met the saints in their neat house of worship at half-past ten o'clock. Here the letter of appointment was also miscarried. Br. Nickerson spoke in

the afternoon, and we returned to Council Bluffs to speak in the evening. Spoke to the people again,—had very fair liberty.

The Saints at Omaha and Council Bluffs were pleased to extend the aiding hand to us on this occasion.

Monday, the 3d October, we made Glenwood, Mills county, and there spoke to a Court-house full of inquirers, curious people and saints. Br. E. L. Hyde had exerted himself to spread the notice, and we had an excellent waiting before the Lord. The saints from Elm Creek were up and Br. R. J. Anthony and family from Waghagh-bonsy—ugh!—what a name.

An old time friend, J. W. Coolidge, invited us home with him. We accepted the invitation,—had a pleasant visit, and on the 4th went with Br. R. J. Anthony to his home. From there went to Br. John Leeka's, Plum Hollow. Here we had a pleasant visit, Br. R. W. Briggs having come in from Eastport. Filled appointment at the School-house near father E. B. Gaylord's, Wednesday evening, the 5th. At this meeting met Br. Thomas Nutt, now traveling in the Fremont District.

On Thursday, Br. N. Green took us to Manti. The rain had made the roads almost impassable, but by perseverance we got through.

At Manti we spoke on Friday evening, Saturday evening, and Sunday morning. After service on Sunday morning Br. Beckstead and wife, Sr. Tryphena Redfield, Br. R. W. Briggs, Br. W. Redfield senr, and Br. T. Nutt went to Sydney, the county seat of Fremont county, where we filled an

appointment in the Court-house. Quite a number of the saints from Plum Hollow came down to the meeting. After service concluded, we went to the home of Br. Beckstead, twelve miles from Sidney, getting there about twelve at night.

Monday evening we held service in the large School-house in Hamburg, having a good attendance.

Tuesday, October 11th, by the kindness of Wm. Redfield, junr., we went to Nebraska City. Br. Wm. Redfield, senr., and Bro. R. W. Briggs in company. Spoke to the saints in their hall on Tuesday evening, and on Wednesday evening attempted to deliver a *Lecture* in the Court-house. Whether we were successful is very doubtful, *lecturing* being a new role to us.

In giving the summary of this journey we wish to acknowledge the receipt of substantial aid from the saints at Little Sioux, Council Bluffs, Omaha, Manti and Nebraska City, and hereby tender our thanks to them for it. Individuals also assisted us both by aid and prayers.

There is one thing of which we wish to make mention here, and express our strongest gratitude for. The presiding elders of the branches we visited sustained our efforts nobly. Br. Gamet, at Little Sioux; Br. P. Cadwell, at Magnolia; Br. Wm. Miller, at Omaha; Br. James Caffall, at Council Bluffs; Br. E. L. Hyde, at Glenwood; Br. John Leeka, at Plum Hollow; Br. S. S. Wilcox, at Manti; Br. W. Corkins, at Mill Creek; Br. K. Johnson, at Nebraska City; all gave their best efforts to econd our efforts for the cause.

Br. Wm. Redfield, presiding; and Br. Thomas Nutt traveling in the Fremont District, took especial pains to accompany us to the different places in the district where appointments were to be held.

We are also indebted in thanks for the assistance of Br. Riley W. Briggs upon several occasions, more especially when at Sidney, where the prospect looked dark, he nobly came forward and stood with us in the declaring the word. He proved himself a "friend in need" upon that occasion.

Br. R. W. Briggs had appointments at Fremont City on the evenings of the 14th and 15th; at Plum Hollow, Sunday morning of the 16th; Sunday evening at Sidney; and Monday and Tuesday the 17th and 18th, at Hamburg.

Br. Thomas Nutt is preaching indefatigably in the Fremont District.

Five were baptized at Hamburg on the 11th, and three at Nebraska City the same day,—the result of the labors of local brethren.

May all good success attend the preaching of the word.

SEVENTIES AGAIN.

ATTENTION is requested to the reading of the article in this issue, "Should the Seventies preside over the Churches." Our reason for thus calling attention to it is this. Joseph Smith, the senior editor of this paper, is the author of the article reviewed in the present one; and if the positions taken in that article written by us be incorrect, or the logic of it be unsound, we

wish censure to fall where it is merited. We are not disposed to escape just censure; but we here learn for the first time that "EDITORIAL ARTICLES" are considered *anonymous articles*.

Correspondence.

MT. CARROL, Ill.,
Oct. 3d, 1870.

Bro. Joseph:

Br. Chas. Williams and myself arrived here to-day from Savanna, in which place now for the first time the gospel news has been proclaimed. As usual, prejudice melted away, and our hearers looked surprised at finding plain comprehensive truths taught in connection with a Bible doctrine, where evidently they had expected bigotry, intolerance, and perhaps the advocacy of heinous doctrines. Our audiences were quiet and attentive, and several manifested an interest in the things taught.

Outside of the place a few miles, we held forth in three school-houses, in each of which Br. Williams had preached the word previous to this visit. Every evening but one of our stay was occupied by us, as well as having two or three services on the Sabbath days, and we were more than ever convinced that no laborer need lack for hearers. Yesterday we saw the fruit of the past and present labors, in the baptism of four who have thus entered the door, and I trust will continue as examples of "well-doing." Another desired it, and was in sorrow that permission would not be granted by her companion. Two others held it as their duty to obey, but like others, put the duty away till a more convenient season, or a hoped-for better preparation. How frequently we find the idea that one should become quite good before being baptized, in addition to the determination to "cease to do evil and learn to do well" from that time forth,

which must actuate all who win the race, even though only by much patience and after many failures can any win the high mark; but the work must be commenced by the burial, and being "quickened by the spirit" which helpeth our infirmities, and from which only we can get the whole armor of God.

Evidences were also ours before leaving, that others had heard tidings not to be forgotten, but such we trust that has been as precious seed springing up to good fruit and everlasting life. Thus you see that your expectations of our success on this journey, expressed before we left Plano, have been in a measure realized, for which we thank the Giver.

Tatty, the gospel horse, celebrated in song if not in story, has done us noble service indeed, and deserves a share of the reward.

While here, we are the guests of Mr. Bradley and Sr. Julia his wife, daughter of Br. and Sr. Gurley.

To-morrow we intend leaving for Amboy, Br. Williams to his labor, and myself to the visiting of two or three branches before the ensuing District Conference at Marengo.

Your brother in Christ,
HENRY A. STEBBINS.

LOUISVILLE, Ontario,
September 16, 1870.

Bro. Joseph:

I seat myself to inform you of my safe arrival in Canada, and good health at present, though I have had a severe attack of the fever and ague. I would have written before conference, but circumstances rendered it impossible.

I arrived at the Puce branch on the first of August. I found the branch quite out of order, through the influence of S. Post and E. Page, who had been trying to instill their doctrine into the saints. I then commenced laboring with them, and by the help of God I was enabled to put them down, and show the saints their error. I

labored there about two weeks, baptized one, and blessed two children. From thence to the Lindsley branch.

Since I arrived here I have been laboring in connection with Bros. Vickery and G. Shaw in a new opening out near Big Bear Creek. Br. Shaw had baptized the lady of the house just before I came here. I have preached there several times. There seems to be a good feeling with some of them, and some are believing, and I think ere long will obey. There has been much sickness and several deaths in this place since my arrival here. I have preached three funeral sermons, and have two more to preach. I preached old sister Shippy's funeral sermon in the Dominion of Blenharm. There seemed to be a good feeling among the people. I had two invitations to preach in that dominion; one in the Methodist Chapel, the other in the Town Hall, in the town of Blenharm.

I left on the sixth of September, in company with Br. John Shippy; he brought me back to the Lindsley branch, where I am at the present. We arrived here just in time; for E. Page had come and got the privilege to preach in the house of one of the saints here. We arrived there just as he had opened his meeting, and taken his position against the Reorganized Church. Take notice, they did not intend to let any of the elders know any thing about their meeting. They went around and invited those whom they thought to be their friends, and our worst enemies. He read such passages in the Book of Covenants as he thought would suit his position; but began to get dry and ill with a pain in his head, after Bros. J. Shippy, G. Shaw and myself came in, for he or his friends had told their hearers that I dare not meet them. We gave him a cup of water, which seemed to revive him a little. He then went on to show all who were present, both saints and enemies, all the abominations that had been practiced by the different factions of Mormonism, leaving out S. Rigdon, their leader; he showed how many factions he had

belonged to, the introduction of polygamy, &c., and told the audience that Joseph the martyr was its founder. His position was such as would have a tendency to forever disgrace Mormonism.

After he got through, I asked the liberty of the man of the house to reply to what had been said, and when granted I called upon Br. J. Shippy, as I knew he was the oldest in the work, and the most competent of any who were present. He followed Mr. Page, and with the book of Doctrine and Covenants showed his position to be false, that Joseph the martyr lived and died a prophet of God, and that there was not a particle of scripture to prove that S. Rigdon would ever be president of the church; on the other hand he showed who was the legal heir to the presidency.

There was one of S. Rigdon's high priests present who had come in the place of S. Post; he seemed to be quite well pleased with Page's remarks till he saw their folly made manifest. After meeting, he said it was of no use for them to think of preaching in this place. The honest could easily see the clear side of the question; the rest we care nothing for. The next morning they left for the town of Chatham; we have not heard from them since. We understand that this high priest has moved his family into Canada.

After Mr. Page had said that Joseph the martyr introduced polygamy, and became so corrupt, he then said that Joseph ordained S. Rigdon prophet, seer and revelator to the church, and said that Joseph was an honorable man. He also made use of your name, and said that an acquaintance of his asked you some questions in regard to the presidency, and that you denied being the prophet of the church; and told us how bad he felt when he heard it. Their position is such as to kill themselves, and to disgrace Mormonism forever. After meeting, Br. G. W. Shaw showed them the folly of their trying to build up their system by tearing down others; and that their speaking evil of Joseph, and yet claiming

he ordained Sydney, was like Satan divided against himself. They both acknowledged it to be wrong, and were heard disputing about it as they passed along the road.

There seems to be a good feeling here among the saints and the world's people. There are many calls for preaching. The elders' desires are to do good; but some of them are so situated that they cannot be in the ministry. I am determined by the grace of my Heavenly Father to do all the good I can.

Your brother in Christ,
JOSEPH SNIVELY.

17, Victoria Terrace, Marston Road,
STAFFORD, England,
September 14th, 1870.

Bro. Joseph:

I presume you will be surprised to receive the minutes of a Welsh Conference from this place; but, however, when I give a reason you will see the cause of it being so.

I am a boot riveter by trade, and as there are many factories in the shoe trade in this place, I resort here and work awhile for the sole purpose of easing the burden of the Welsh mission, having been called to travel in Wales by Br. Ellis. I was called to preside at the semi-annual conference held at Swansea, South Wales.

The little provision made by Br. Ellis, I hereby gratefully acknowledge. It has been of great service towards the sustenance of Sr. Seville, as have also the many liberal donations I have received from some of the saints; but still I am sorry to state it has not been enough to maintain home, hence I am laboring to provide therefor. I am truly glad however to inform the lovers of true principles, particularly the friends in Wales, that my faith and confidence are firmer than ever that I shall be enabled to remain out on my mission more permanently, inasmuch as I have received several pressing invitations by letters to return to my field of labor, with promises

that every proper effort shall be made to raise funds sufficient to meet the wants of the mission.

In the *Herald* of April 1st, it is stated that the proceeds of the *Heralds* in Wales shall be appropriated to the prosecution of this mission; but, however, I am sorry to say the brethren have not all been punctual in their payments—it is required that they pay monthly, with a few exceptions; but it is five, six, seven or more weeks ere some of them send in their accounts, while others have not paid one cent since Br. Ellis left. It is my opinion that there will be no lasting good done until the *Heralds* are sent to Br. Taylor of Birmingham, and thence to the several presidents of branches, enabling them to act as sub-agents, and they be accountable for the remitting of the money to Br. Taylor. Br. Taylor would then make the presidents responsible.

As regards the progress of the work in Wales, it is onward, onward. The future is bright and cheering. The preaching department has been conducted with energy and success. Baptisms are frequent. The major part of the elders are determined in their work, and they truly rejoice in the established fact that now there is a prophet, the son of a prophet, one of the house of Joseph, at the head of affairs. The Lord is confirming his promises with signs following; prophecy, tongues, casting out of evil spirits, and healing the sick. The Lord has opened an effectual door for the preaching of the word in England, as well as Wales.

There is a little difficulty in Hanley, Staffordshire, in which place, under the direction of Br. Taylor, I have preached twice. The prospects are excellent; never did I see better signs of a great ingathering into the Church than there. There are some noble spirits there, who are ready to sacrifice all for the sake of the kingdom.

Br. Taylor wrote me to go to Birmingham, and paid my expenses. I preached in their meeting room, which is very clean and well fitted up, with a nice stand for

the ministers across one end. There is every prospect of a fine harvest of souls in this place. Br. Taylor is unremitting in his duty. He spares neither money nor talents. His whole soul seems to be absorbed in the work of salvation, and my prayer is that God may bless him, Sr. Taylor, and their well trained children, by granting them their foremost desire—even an inheritance in Zion, that land choice above all other lands. I shall leave here for Birmingham again on the 17th inst., and God willing, shall preach there on Sunday, 18th. On Monday the 19th, or thereabouts, I shall leave *en route* for my mission.

In conclusion, may I request your confidence and prayers in my behalf, that I may fulfill this responsible trust, to the accomplishment of that which the Lord has designed it for.

With kind regards, I remain, yours in the gospel.

JOHN SEVILLE.

SANDUSKY, Wisconsin,
September 21, 1870.

Br. Mark:

I have thought a few lines from me would be acceptable. On my way to this place, I visited the Darlington branch, and spent some two weeks with them, and one at Blanchardville. I then found my way round and over hills and hollows to this place. I met my son and family at Richland Centre; ten miles further, found two families, old acquaintances, and spent the night with one of them. From him I received an invitation to preach, which I accepted. At the appointed hour, I found a large, intelligent congregation, to whom I spoke with great freedom. At the close, the superintendent of their Sunday school returned thanks publicly for the instruction given. I left another appointment for the coming Sabbath, when I expect to meet hundreds.

From this place I took my journey on to Willow Creek, where the old saints

reside, who traveled, with many others, through the Reorganization, and are now rejoicing that the present welfare of the church gives a warrantee for the future accomplishment of all the promises made to them in their infancy, the infancy of the Reorganization. Many of them are strong in the faith, pillars in the church, and will be found among the first settlers in the west.

From this I went to a small branch some twelve or fifteen miles distant, presided over by John Lee. I found him and wife strong in the faith. I tarried with them until this morning, and preached three times while among them. There are three kinds of faith here, Baptists, and two kinds of Adventists. One party of these acknowledge Mr. White, or rather his wife, as the head or prophetess, the other belongs to the "Age to Come" party.

I am now at Br. Ward's, and as I think his history and that of his family would be interesting to you, I will give you a short sketch. Some nine and a half years ago, Sr. Ward was badly hurt, as I once stated, some months since, in the *Herald*. For nearly seven years, she was confined to her room and bed. At times her under jaw would slip out, and for days, life was sustained by spoon-victuals only. During this period, one of our elders visited her and opened the gospel to her understanding; but her weakness was such that she could not believe it possible for her to be baptized. In this way several years passed by without any change for the better. At length, some two years since, she was prevailed upon to make the trial, and was, with her husband, baptized, confirmed, and administered to by the elders of the church.

Last week, in company with Sr. Lee, I came to this place on a visit. Sr. Lee came down to the house while I was busy with my horse. Directly afterwards I looked down to the house, and saw a woman with a fresh countenance standing in front of the house, and as soon as I

came in sight, she raised her hands and commenced clapping them, crying at the top of her voice, "Come on, come on! Dont stand there! Thank the Lord, thank the Lord! Oh, brother, I am well, I am well! Thank the Lord! Oh, brother, look at me, and see what the Lord has done!" Br. Mark, I did look at her, and before me stood, five feet ten inches high, as healthy an appearing woman as my eyes ever rested on. She is the mother of eight children, who, I trust, will soon be with us in the kingdom. While I am writing, Sr. Ward is about the house, doing her work, as smart as a girl.

I am to preach here to-morrow night, then go down to Rock Ridge. I wish you could be with us at the conference.

Br. Newkirk has done a good deal of preaching through this country. Br. John Lee is holding meetings most of the time on Sundays. I have appointed Wednesday for baptizing—I expect to baptize several. My health is poor, very poor.

ZENOS H. GURLEY, Senr.

WATSONVILLE, CAL.,

October 3d, 1870.

Bro. Joseph:

The good wook is gaining slowly; but I trust it is sure. We have baptized three since last conferencé, a mother and two daughters. They had lived in Utah fourteen years; they are sound on doctrine. We expect to baptize the father soon. I am thankful to my Father in Heaven that he kept them free from the iniquities of Brighamism.

My best wishes to all the brethren in the office, and for yourself, though I have never seen you, that that love that was established near thirty years ago may continue. My daily prayer, though very feeble, is that you may be preserved in this probation from every evil, and finally be crowned in the kingdom of God.

Your brother in Christ,

GEO. ADAMS.

DES MOINES, IOWA.

Bro. Joseph:

I am happy to inform you that the saints have commenced to rejoice in this place again. Nearly all the difficulty that was pending in our branch has been settled.

We had a time long to be remembered to-day, at the saints' meeting. Tongues, interpretations, prophecies and visions were some of the manifestations of the Spirit, in which the Lord said that his Spirit would be with us from this time on, if we would do our duty. With all the buffeting we have had here, there are more enquiring after the truth than there has been since our branch was organized. If the saints will only live their religion, our numbers will be largely augmented soon. May the Lord of Hosts help us to live in that way that the blood of this generation shall not be required at our hands, is the prayer of your unworthy brother.

I. N. WHITE.

KEWANEE, Ill.,

Oct. 11th, 1870,

Br. Mark:

We have baptized fifteen persons since your visit to Kewanee, nine of them since we were with you at Princeville. We are repairing the church building this week. Yours truly.

JOHN CHISNALL.

An inquisitive urchin the other day, while reciting a lesson, says an exchange, from the sermon on the Mount, broke out: "Ma, did Jesus get \$2,000 a year for preaching?" "No, my child, He did not get anything?" "Why didn't they pay Him?" "Because He refused to preach politics. The devil offered Him a big salary to do it, but He would not accept the call."

A solemn murmur in the soul
Tells of the world to be—
As travelers hear the billows roll
Before they reach the sea.

GREATNESS and simplicity are inseparably connected.

Conferences.

PITTSBURGH District Quarterly Conference, held in Pittsburgh, Pa., September 3, 4, 1870: Br. J. Brown, pres. *pro tem.*; Wm. H. Garrett, clerk.

Minutes of last conference read, and some objection was offered to clause relating to the organization of a branch at Saw Mill Run; but, after some discussion, the minutes were accepted as read.

BRANCH REPORTS.

Pittsburgh: Same as last reported.

General fund in hand at last report,.....	\$10,38
" " collected	41,60

Total.....	\$51,98
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Paid for rent of hall, July 1st,	38,50
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Balance in hand,	\$13,48
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Elders' Fund, collected,.....	\$ 8,50
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Paid to elders and elder's family,.....	29,00
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Emigration fund, collected,	1,50
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JESSE PRICE, PRES.

EDWIN HULMES, Clerk.

Belmont: 1 priest. Total membership, 18; four baptized since last report; two children blessed. Emigration fund, collected, \$3,70. James Craig, pres.

Resolved, That the Banksville branch be recognized from this date, as duly organized.

Banksville: One rebaptized since last report, who had previously united on former baptism. Four children blessed. Organized a Sabbath school, 17th of July, which now numbers eighteen children.

Money collected since organized,	\$6,60
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Paid for tracts,	\$4,09
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" " S. S. Tickets,	1,07
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5,07

Balance in hand,.....	\$1,53
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We are indebted to the *Herald* office for ten subscriptions for *Zion's Hope*, \$4,50.

JACOB REES, PRES.

SAMUEL MCBIRNIE, Clerk.

Minutes of the proceedings of yesterday read and accepted.

Fairview: Elders, 3; priest, 1. One added by baptism. Total number of members, 23; 6 children blessed. Money collected since last conference, \$17; paid out to traveling elders, \$17. W. Manning, pres.; R. Davis, Clerk.

Waynesburg: not reported.

Saltsburg: Elders, 2; priests, 2.—Total membership, 18. Two children blessed.

P. Ray, pres.; R. Wipery, priest.

Brookfield: not reported.

Church Hill: not reported.

ELDERS' REPORTS.

James Brown reported his mission in

West Virginia. Found the saints there rather low in spiritual things. They had no record; but he went to their houses, gathered their names, and made a record for them. Organized a branch conference, and finally got them imbued with the importance and necessity of having things kept in strict order. On his first round of preaching, had to encounter many difficulties and false charges, on account of undue actions of a former missionary sent there. Had to preach at school-house doors; and in their houses. But on his second round, school-houses were opened to him, and crowded with people anxious to hear, and when he left, was urged to come back by men of the world. God had opened up doors, and blessed the preaching of the word. Baptized one; the fruit of Br. Wagner's labors. Had opened one new place, called Rock Lick. Prospects very encouraging; and is satisfied that good will result from a continuance of the mission.

James Wagner had labored in Ohio, baptized three, and assisted in the baptism of four more in Belmont county, where the prospects are good. In Stark county had calls for preaching all around. Many places he could not reach; but had preached at several of the principal places in the county.

Peter Ray had labored at Six Mile Ferry, and baptized one. Since then has moved to Saltsburg, and has labored there and at Port Perry. Prospects of the work are good.

Edwin Hulmes, H. M. Wilbraham, Jacob Reese, and Archibald Falconer also reported.

In the afternoon, minutes of the morning session read and accepted.

Priests Samuel McBirnie, Robert Craig, David Jones and W. H. Garrett reported.

Resolved, That the resignation of Elder A. Falconer, of his mission to Banksville, be received.

That Br. Jacob Reese labor in Banksville and vicinity.

That Br. H. M. Wilbraham labor in the locality in which he resides, and that Br. David Jones labor in connection with him.

That Br. James Brown return to West Virginia, and labor there.

That Br. James Wagner labor in Ohio.

That Br. Wagner's family be sustained here for the ensuing three months.

That the Treasurer of the Pittsburgh District be authorized to put a notice in the *Herald*, calling the attention of presidents of branches to the resolutions regarding the support of elders' families.

That a collection be taken for the

"elders' fund.," which was done, and an amount in subscriptions and moneys of some \$38 realized.

The sacrament of the Lord's supper was then administered.

Br. Joseph Parsons offered his resignation of the Book Agency of this District, on account of other duties, which was accepted, and upon vote, Br. Edwin Hulmes was appointed in his stead.

Resolved, That Br. James Brown be sustained as President of this district for the ensuing three months.

That we sustain the authorities of the church in righteousness.

That this conference adjourn, to meet in Pittsburgh, the first Saturday and Sunday in December, 1870.

DES MOINES District Conference, held at Newton, Iowa, Sept. 3d and 4th, 1870. A. G. Weeks, pres.; I. N. White, clerk *pro tem*.

The president opened the conference by an address suitable to the occasion.

Minutes of last conference read. On motion the words "one seventy" were erased, changing the minutes to read eleven elders, instead of ten. Minutes received with this amendment.

On Sunday Br. Weeks read the "Rise of the Church."

Branch reports: Newton and Des Moines reports rejected. No reports from Pleasant Grove and Independence Branches.

Resolved, That the several branches composing the Des Moines District be requested to hold a special council meeting for the purpose of adjusting difficulties, and that this meeting be at the earliest opportunity.

That this conference issue no licenses to persons holding the priesthood not living agreeable to their profession; and licenses to be withheld from those not magnifying their calling; no license to extend further than from one conference to another.

Br. J. X. Davis addressed the saints with a short but stirring discourse. Afterwards sacrament, testimony meeting, and administering to those who were sick.

In the evening Brs. Weeks and Deuel preached—subject Divinity of the Book of Mormon.

Resolved, That Br. G. Briggs be released from the office of Conference Clerk.

That we sustain all the authorities in the church in righteousness.

Conference adjourned to meet again in Independence Branch on the Saturday

preceding the first Sunday in December, at the hour of 1 o'clock p. m.

UTAH DISTRICT Semi-Annual Conference held in Salt Lake City, September 28, 29, 1870. Elder E. C. Brand called to preside; Elder J. Foreman, clerk; and Elder Jesse Broadbent, reporter.

Morning session occupied in preaching, by Elders W. W. Blair and Alex. McCord.

In the afternoon reports of branches were heard from.

Salt Lake City Branch consists of 117 members, including 15 elders, 3 priests, 3 teachers, 2 deacons; 25 have been removed by letter, 7 children blessed, 94 baptized, 1 died. J. Foreman, pres.; L. Davis, clerk.

Malad City Branch consists of 68 members, including 10 elders, 3 priests, 2 teachers, 1 deacon; 5 received by letter, 18 removed; 6 baptized, 6 children blessed. John Nicholas, pres., Henry R. Evans, clerk.

Ephraim Branch consists of 43 members, including 7 elders, 1 priest; 3 received, 4 removed, 7 baptized, 2 children blessed, 4 scattered, 1 disfellowshipped. J. E. Foster, pres.; S. Foster, clerk.

Ogden: 29 members, including 6 elders; 13 removed, 1 received, 4 baptized, 1 disfellowshipped, 6 children blessed, 3 died. Peter Peterson, pres.; Richard Kearsley, clerk.

Union: 7 members, including 1 elder, 1 priest, 1 baptized, 1 child blessed. W. P. Smith, pres. and clerk.

Provo: 6 members, including 2 priests. Thatcher Hallett, pres. and clerk.

Providence branch not reported. It consists, however, of 6 members, including 2 elders, 1 priest.

Present, 1 of the quorum of twelve, 22 elders, 3 priests.

W. W. Blair, of the apostles, Alex. McCord, of the seventy, elders J. Foreman, J. Broadbent, H. Reinsmar, M. Rasmussen, J. Phillips, P. Peterson, H. Hersley, J. Isaacs, S. Perry, D. Bona, W. Owen, H. Messenger, W. Smith, E. C. Brand, Geo. Greenwood, Frank Wilson, W. Edgington, J. Townsend, A. Peterson and J. Foster reported. Priests T. Hallett, L. Davis and P. Peterson reported.

Several of the elders while giving in their reports, broke out in tongues and prophecies. The number of baptisms reported by the elders was 115.

In the evening met in Independence Hall, and listened to an eloquent discourse by Elder W. W. Blair.

MORNING SESSION.

Resolved. That Weber Sub-District be divided, that a new sub-district be created, to be known as Ogden Sub-District, that Uintah be its eastern boundary, and that Br. P. Peterson take charge of the same till the next quarterly conference.

The case of Elder John S. Kerry was examined, when it was

Resolved, That Br. John S. Kerry be disfellowshipped for unchristian-like conduct.

That Br. E. C. Brand receive our hearty thanks for his past labors as President of Utah District, and that he be continued in the presidency of the same.

That we sustain Br. Joseph Smith, son of Joseph the Martyr, according to section civ. par. 42, B. of C.; his Counsellor, the Twelve, and all the priesthood, in righteousness.

That we tender a vote of thanks to Sr. Wells for the use of this beautiful bowery, to Br. Elliott Hartwell for kindly furnishing lumber for seats, and to the brethren and friends for their hospitality to visitors to conference.

In the afternoon sacrament was administered. E. C. Brand gave a report of the emigration, which was confirmed by Br. W. W. Blair, after which the time was spent in testimony, prayer, tongues and prophecies.

In the evening, met in the Independence Hall, and had another testimony and prayer meeting. Two names were given in for baptism. Several spoke in tongues and prophesied. Some excellent instructions from Br. Blair, concerning the exercise of spiritual gifts were given.

Resolved, That we now adjourn to meet in conference in this city on the 28th day of March, 1871, at 10 a. m.

MERTHYR TYDVIL District Conference was held, August 21, 1870, in the White Lion Long Room, Merthyr Tydvil, Glamorgan, South Wales. T. Morgan, pres.; E. Morgan, clerk.

Meeting opened by singing a Welsh hymn; prayer by Elder T. Bishop. The president spoke on the necessity of coming together to do effectively a work for the future; not to cavil, and thereby cause the people to stay away from conference. Br. T. Williams spoke on the principle of prayer, and the duty of the elders to set good examples to those of the lesser priesthood and to the saints. Br. W. Morris spoke of the power of prayer; even

in the bowels of the earth, when digging coal, secret prayer could be offered up. Cursing and swearing were practiced by many; the saints should bless. Br. J. Bishop spoke on the principle of union among the saints, and the necessity for present revelation to guide the church into all truth.

In the afternoon Br. E. Morgan spoke on union in righteousness, and the necessity of being perfectly joined together in the same mind, the same judgment, and thereby answering a good conscience towards God and man.

BRANCH REPORTS.

Merthyr Tydvil: 31 members, including 8 elders, 2 priests 1 teacher, 1 deacon; 3 died; the elders being all reported in good standing; when it was

Resolved, That Brs. W. Morris and L. Williams from Aberamou branch, and Br. J. Bishop of New Tredegar branch, visit the above branch until the existing evil is rooted out. Br. T. Morgan, pres.

Llanvalion: 1 elder, 1 priest; members, 4—total 6. Reported as being in a backward condition, but there was a determination to do better for the future. T. Williams, pres.

Aberamou: 33 members, including 10 elders, 1 priest 1 teacher. The president said that, as a general thing, the members were in good standing, and that he was working for his life to promote the welfare of the kingdom. D. Griffiths, pres.

New Tredegar: members 30, including 5 elders, 1 priest; 1 baptized, 1 cut off. Reported as being in first-rate standing, with very few exceptions. The brethren had preached in all the neighborhood, villages and hamlets for miles around, and expected much good had been done. E. Morgan, pres.

In the evening Elder W. Morris spoke on the war between the saints and the powers of darkness, and how they must overcome that power to reign with Christ a thousand years upon this earth.

Br. L. Williams spoke on the plurality of wives as an evidence of Brighamite apostacy.

Resolved, That Elder T. Morgan be sustained as president and Br. E. Morgan as clerk of the Southern District Conference, for the next three months.

That this conference sustain all the spiritual authorities of the church in righteousness.

Adjourned until November 20th, 1870, to meet in the Saints' Meeting Room, Aberamou, near Aberdare, South Wales.

LONDON (England) Conference of the Reorganized Church of Latter Day Saints was held at the Temperance Hall, 19 Church-st., Upper-st., Islington, on Sunday, Sept. 4th, 1870.

Conference called to order by the president, Elder C. D. Norton, who opened the meeting by prayer. After which it was

Resolved, That Elder T. Bradshaw be clerk of the conference.

The minutes of the last conference were read by the clerk, and confirmed, with the exception of an error in Elder Robinson's last report that he had only received one by baptism instead of two, which left nine in the branch last quarter instead of ten.

The president then, in a few words, laid the business before the members present, and called upon the presidents of branches to report their fields of labor.

Elder Bradshaw, president of the first London or Limehouse branch, had not made so much headway as he should have liked to have done; had only baptized one this quarter. They now numbered 16, including 4 elders and two deacons. One elder is acting as priest and one as teacher. As regards the saints who were backward when he reported last time, some of them had come to their meetings, and were now attending to their duty. He had been out, in company with Bros. Owen and Barnes, done some open air preaching, and was continuing to do so by himself. He hoped by the help of God to be able to do so while the weather was favorable for it in the Limehouse district. He had visited some of the Brighamites, and was happy to hear from one of them that a brother who has received the gospel in Utah had sent word to the Brighamites in London to come to Limehouse, giving him Br. Bradshaw's address.

Elder Owen, president of the second London or Islington branch, felt well respecting Islington. He had baptized two this quarter, and three had emigrated to Canada, which left eight in the branch, including two elders and one deacon. He had been out preaching in company with the brethren, had delivered the printed word in the district of his branch, had been doing all he could to bring souls into the kingdom of God, and thought the time not far distant before he should have to baptize again, as there were others who were enquiring after the word of God.

The president exhorted to faithfulness, and stated that he felt there was a great responsibility resting on his shoulders, and also on all of them, and he hoped they would try to bring one person each into the

kingdom this next quarter. A letter from Br. H. Rook in America, to his parents in London, was read, which cheered the hearts of the saints. As the second London branch had no priest, it was deemed necessary by the conference that one should be ordained.

Resolved, That deacon Joseph Howarth be ordained priest of the branch.

He was then ordained by the president, assisted by Elders Ewen and Bradshaw.

The sacrament was then partaken of, after which the president spoke upon that ordinance and prayer.

He had not received the hymn books that he had ordered, and that he had sent twenty-two shillings to Br. Taylor of Birmingham for book account.

Resolved, That we sustain Br. Joseph Smith as the prophet, seer and revelator to the church of J. C. of L. D. S., and also all the authorities of the church in righteousness, wherever they may be.

Resolved, That we sustain Elder C. D. Norton as the president of the London conference.

Resolved, That we sustain each other in righteousness.

In the evening met at the Limehouse branch, 16 John-st., Limehouse Fields, where we had a time of great rejoicing, and the gifts of the spirit were made manifest.

Adjourned to meet on Sunday, December 4th, 1870.

Miscellaneous.

Elder's Quorum.

All members of the First Quorum of Elders who have not received licenses from the Quorum, are hereby notified to send their names, with the date of their ordination, place where, and by whom they were ordained, to Br. Robert Warnock, care *Herald* office, Plano, Kendall Co., Ill.

Those elders who have received licenses are also requested to send their names, with above particulars, to Br. Warnock, that there may be no mistakes in the record.

E. BANTA,

President of Quorum.

ERRATUM.—In the statement made in *Herald* of September 15th, respecting the reign of Napoleon III, it should read a little more than "a score and two years," instead of "two score years."

Adjudicating Committee Report.

The Committee of Adjudication to the branches of Nebraska City and Camp Creek, Nebraska, appointed by General Conference of the C. of J. C. of L. D. S., duly convened at Council Bluffs, Iowa, September the 15th, A. D. 1870, met pursuant to agreement at Nebraska City, on Saturday evening, the 24th of Sept.

The following day was spent in usual worship.

Monday Morning, 10:30: After prayer, by Br. Putney, Br. Wm. Redfield stated the object of their investigation to be for the establishment of truth, and to restore, as far as possible, the spirit of harmony, peace and love to this branch, and exhorted the saints, one and all, to lay aside all malice, envyings, strife, and the spirit of accusation, and to approach the points of controversy in the spirit of love and meekness. He was followed by Brs. Gaylord and Putney, who fully approved of the exhortation, and pointed directly to the great object, viz., *unity of the faith*.

Upon due investigation of the testimony in relation to the supposed disorganized state of the branch, the steps for dissolution were considered premature and illegal, and the committee decided said branch to be in a legally organized capacity.

Upon said decision, Br. R. M. Elvin tendered his resignation as president of the branch. On motion it was accepted. Meeting adjourned until 7 o'clock p. m.

Evening session.—Meeting called pursuant to adjournment, and opened with prayer by Br. Z. H. Gurley, jr. Branch proceeded to elect a president to fill vacancy. The result, by ballot, was the election of Br. D. K. Johnson to that office. Then followed a general resignation of the various officers, and elections to fill vacancies, so that the final result was the election of a new set of officers throughout. The Nebraska City Branch then unanimously accepted, recognized and sustained all the acts and decisions of the committee in relation to their branch. Meeting adjourned *sine die*.

CAMP CREEK.

Committee proceeded to Camp Creek, and convened said branch on Tuesday evening, Sept. 27, 1870. The weather being very unpropitious, adjourned to meet at the residence of Br. James Kemp, Wednesday morning, at ten o'clock.

Meeting called pursuant to adjournment, and opened with prayer by Br. Wm. Redfield, after which the object of the

committee was immediately defined. Upon examination, the branch was found in an organized and working capacity.

The only case presented was the appeal of Br. Isaac F. Jamieson, which had been taken from the Southern Nebraska Quarterly District Conference to the General Conference. It was then taken up. Upon ample confession being made, as by law provided, and by committee decided. Br. J. F. Jamieson was reinstated as a member of said branch; branch voting unanimously in the affirmative to forgive him. A copy of the confession was transmitted to the clerk of the branch for registration.

All matters being amicably adjusted, the brethren bore testimony to the work, and declared a new determination to press onward. A good spirit prevailed entire, and on motion meeting adjourned *sine die*.

W. REDFIELD,
E. B. GAYLORD, } Committee.
J. M. PUTNEY, }

By order of Committee.

Z. H. GURLEY, Junr., Clerk.

Information Wanted.

Information wanted of the whereabouts of Betty Bardsley, wife of Joseph Bardsley, formerly resided at California Grove, Council Bluffs, Iowa, belonging to the Reorganized Church. Any person sending her address will greatly oblige her brother David Bradley, Lime Kiln, Prairie du Chien, Wisconsin.

Correction!

In the *Herald* of August 15th, page 506, occurs the following sentence, speaking of those who have recently come from England, "Sister Parson, wife of John Parson, counsellor to the Livingstone faction of the Morrisite church in Nevada."

By the politeness of Elder E. C. Brand, of Salt Lake City, we are favored with the perusal of a letter from the said John Parson, from which we make the following quotation, as an *amende honorable*:

"GENOA, Carson Valley.

"September 21st, 1870.

"Dear Brother Brand:

"In one of the late numbers of the *Herald*, I am represented as the counsellor of John Livingstone, and the husband of one Sister Parson of London. Now with

regard to John Livingstone, he has long since ceased to officiate as a religious man, and I have long since ceased to act as his counsellor."

In the same letter it is declared that "At Mormon Grove, Atchison, I think in the year 1855, my wife left me.

"JOHN PARSON."

North-West Missouri District.

The Quarterly Conference appointed for the last Saturday in November, 1870, will be held at the house of Br. F. M. Bevins, in the Starfield branch, Clinton Co., Mo. A good representation from all the branches is requested, as there will be a Reorganization of the District Officers, and other business of importance will come before the Conference.

W. M. SUMMERFIELD, *Pres.*
A. J. BLODGETT, *Clerk.*

RECEIPTS.

Of ALL moneys received for Church purposes at Herald Office, between

Oct. 3 to Oct. 16, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

\$2 each—B S Jones 224, A Christofferson 222, A Beam, 97, L Garner 224, H Church 217.

\$1.50 each—R Otis 223, A J Blodgett 222, J Parsons, W J Davis 224, J Thomson 223.

\$1 each—W Fisher, E Current 216, J Seelye 224.

Various sums—\$7 P B Cain 216, 20¢ M Brown, 30¢ W A Abbott, 50¢ E C Brand, \$1.25 W D Morton, \$4.50 A Smith, \$37.50 C & H Wagner, \$1.65 J H Eldredge, 50¢ M E Blodgett, \$1.20 D S Wood, 10¢ J A Coffinat, 50¢ C A Hopper, \$5 J E Betts, 15¢ E Franklin, \$10 N Hansen, \$3 S J Gardiner 223, \$5 S Maloney 240, \$5.25 J F Tonsley, \$1.79, W Brunson 227.

Agents—[\$25] per J Hawkins.....[\$5] per J R Rudd for E A Homer.....[\$10] per G H Hilliard; \$8.50, G H Hilliard, \$1.50 J Sill 222.....[\$2] per J S Patterson; \$1 S E Rüssel, \$1 E T M.....[\$27.35] per J Smith; \$1 M Gee 218, \$1.50 J Plested 222, \$2 M A Sylvester, \$2 G Sylvester sen., \$2 L Sylvester, \$2 E Sylvester, \$2 G Sylvester jr., \$2 M Farley, \$1 J Peck 228, 60¢ E F Hyde, \$3.75 J Smith, \$1 A Hall, \$5 J Stuart, \$1.50 H Jones 222.....[\$11.00] per E G Page; \$5.50 E. G.

Page 235, \$3 J Miner 237, \$2.50 H A Stebbins.....[\$9] per J Smith; \$7 R J Anthony, \$2 H Groves.....[\$6] per M H Forscutt; \$3 H H Johnson 231, \$3 J C Christensen 234.....[50¢] per J H Vinson for A J Ferguson.....[\$4.20] per G Adams; 70¢ G Adams, 50¢ C Munroe, \$1 J Butterfield, \$1 S J Riley, \$1 C Moore.....[\$1] per M H Forscutt for J Whitehouse.....[\$2.25 gold] per W Hopkins.....[\$7.80] per H A Stebbins; \$4.30 M Meyers 234, \$1 S J Stone 224, \$1 N L Stone 224, \$1 W Hudson 218, 50¢ M Applegarth.....[\$13.18] per J Smith; \$3.50 A T Mortimore, 80¢ M H Bond, \$8.88 Nebraska City Industrial Society.....[\$1] per L Atkinson; 50¢ L Atkinson 220, 50¢ W Livingston 216.....[42¢] M H Forscutt for A Smith.

MARRIED.

At the residence of Mr. Davis, Kewanee, Ill., on the 17th of September, 1870, by Elder John Chisnall, Br. ISAIAH WHITEHOUSE to Sister MARIAN DAVIS, both of Kewanee.

At the house of Christian Christiansen, near Guilford, Nodaway county, Mo., September 10th, 1870, by Elder Christian Andreason, Br. HANS LOYD and Sr. ELLEN HEAL, all of Nodaway county, Mo.

DIED.

At Bevier, Macon Co., Mo., October 10, 1870, JOHN RILEY, son of William and Elizabeth Riley, aged 2 years, 6 months, and 29 days.

Beautiful, lovely, he was but given,
A fair bud on earth to blossom in heaven.

At Crescent City, Iowa, September 24, 1870, Sr. CHRISTINA CHRISTENSEN, wife of S. C. Christensen, aged 46 years and 6 months.

Sister Christensen died in full faith of a glorious resurrection.

At Bevier, Macon county, Mo.; October 7, 1870, SARAH WATKINS, daughter of John and Sarah Watkins, aged 1 month and two days.

Funeral services by Elders Robert A. Marchant and David D. Jones.

At Dry Hill, Mo., on the morning of October 8th, 1870, CHARLES MILLER, son of Nathaniel and Elizabeth Miller, aged 17 months.

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." The only victory over death, the resurrection.

At Wataga, Ill., October 6, 1870, of consumption, Br. R. C. Moore, "in the faith triumphant."

The day before he died he felt much better, and was down town and ordered a pair of boots to be made. The next morning he arose and said, "Mother, how much better I feel;" and in about three minutes he was dead. A stream of blood flowed from his mouth. He died easy, without a struggle, and was prepared to go. Br. C. M. Brown preached the funeral sermon.

Poetry.

THE DIFFERENCE.

"Some murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.

"And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

"In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all things good denied?

"Yet hearts in poorest huts admire
How love has in their aid
(Love that not ever seems to tire)
Such rich provision made."

Selections.

Science versus Theology.

The controversy between scientists and theologians still continues, and will do until the thesis of the combatants shall have been purified from error, and they become willing to let the wisdom of Deity decide for them the points at issue. Neither by an assertive dogmatism on the one hand, nor by a cold discarding of revelation on the other hand, can a reconciliation on the basis of truth be effected. To attempt to build up a theory of science on a private and forced interpretation of the word of God, is but building on the sand—the waves of truth will surely wash the foundation away, and the building will fall; to ignore God and his revelations will as surely bring ruin and defeat also. "The fear of the Lord is the beginning of wisdom," and they who read his great books of revelation and nature by the light of his Spirit are the only ones who will attain to that wisdom and superior knowledge which endureth for ever.

The following article on the "Theory of Earthquakes" is well written and contains many salient points; but the learned author assumes some things that science cannot demonstrate.

His declaration "that it is impossible for the earth ever to be consumed by fire," is as much out of the province of science to justify, as he considers Mr. Thorpe's strictures upon his scientific deductions to be outside the province of that gentleman's theology. It is the province of *prophecy* to unfold the future destiny of the earth; not of science. If "the dangers of a universal conflagration have been steadily diminishing for ages of time," as Professor Chaney asserts, which we in no wise admit, they have only diminished so far as relates to the earth's self-combustibility, or the apparent diminution of its combustible qualities. He who rained down fire and brimstone from above, and destroyed the cities of the plains, will as surely demonstrate the fallacy of the Professor's conclusions by a general conflagration; for he has declared that "the elements shall melt with fervent heat," and we agree perfectly with the Professor's argument that "it is morally impossible for God to lie."

"THEORY OF EARTHQUAKES."

BROADWAY, N. Y.,

December 10, 1868.

To the Editor of Nebraska Chronicle:

I notice in your issue of the 28th ultimo a communication under the above title, from the pen of the Rev. T. M. Thorpe, wherein, alluding to an article of mine published in the *N. Y. Express*, he says:

"A New Yorker suggests that the 'original' cause of the disturbance was a conjunction of planets, drawing our globe toward one direction. But I think God was the 'original cause,' for He is the Author, not the Servant of Law. As for example, Law says: All bodies fall toward the center of the earth. But another power steps in and says: Two bodies cannot occupy the same space at the same time, and so we remain upon the surface, instead of breaking through it. Now God is the Secondary Interrupting Law to all things, and the name we give it is Providence."

To my mind, Mr. Thorpe's reasoning contains both poor science and bad logic. It is poor science, because he has fallen into

the too common error of mingling popular Theology with Natural Science, and then attempting to harmonize the two. This is a fashionable custom with all nations of people, from the most enlightened down even to the barbarous. All try to make their religion and science agree, as indeed they would if both were true. But religions diametrically opposed cannot both be true, and hence that science cannot be true which is forced to conform to a false religion.

Religion is based in theories founded upon the traditions of dark and remote ages. Science is based upon well observed facts. When these fail to harmonize, the former must go to the wall before the latter. Thus the theory of "six day's creation," less than six thousand years ago, as formerly interpreted, has yielded to the Geological demonstration that this earth has been millions of years in process of formation. In his *Cosmos*, Vol. I page 169, Baron Von Humboldt shows, by mathematical induction from the eclipses, amounting to absolute proof, that the temperature of the earth has not diminished more than 1-306th part of 1° Fahrenheit, during the last 2,000 years. How inconceivable, then, the lapse of time, since our globe was a molten ball! Yet during all this immense period, the work of formation, or creation, if you please, has been going steadily forward.

The church imprisoned Galileo for teaching that the Sun was the center of the solar system. Galileo was a blasphemer; he contradicted the account concerning Joshua and the Sun, and his persecution was an attempt to compel science to conform to popular Theology. In the end science has triumphed, as it always will when opposed by tradition and theory. The ancient Bible writers simply gave their highest conceptions of truth and science. The Sun *appeared*, as it does today, to revolve about the earth daily. This was a fact, *prima facie*; it could not be disproved; it was more probable than any other theory; they accepted and taught it, just as scientific men now teach what seems most probable, but which the next generation may discover to be founded purely in error.

It is not necessary for the purposes of this paper, to deny the divine inspiration of the Bible. But from what I have shown, there is no escaping the conclusion that, assuming it to be inspired as a code of ethics, inspiration had nothing to do with its scientific teachings. God simply *permitted* the writers to give their own views, as some

of them declare that certain things are given by "permission." By adopting this interpretation we may escape the suspicion that the Bible is not true, which has driven so many excellent minds into atheism.

I consider it poor science to dispose of any question by referring the "original cause" to God. Indeed this is the end of all thought and inquiry; the end of science itself. All questions, however puzzling, may be answered by this formula and yet the interrogator be no wiser. It may be sound Theology, but it is certainly very poor science. But this is the manner in which the Rev. Mr. Thorpe disposes of my theory of earthquakes; without offering a single scientific objection.

The paragraph quoted is bad logic, because he claims that "God is this Secondary Interrupting Law," just as though God is not the Law that compels all bodies to fall toward the center of the earth. The "Interrupting Law" is styled "Secondary" "God" and "Providence." This conveys the idea that there is a power to which God is "secondary," which I am sure he did not mean, for God cannot be secondary even to himself. Neither can Infinite laws be "secondary," for that implies the existence of laws of higher rank. For a Law to be infinite, it must be primal. An effect may become a cause, and then be styled a "secondary cause," implying a greater and primal cause. Effects may thus become causes to the fourth or fortieth degree, and to properly understand the last, we must search out the "primal cause." I mean this expression scientifically, not Theologically, and so employed it in reference to earthquakes. But Mr. Thorpe put a Theological meaning to the term, and instead of rebutting my position, that planetary attraction operating in a contrary direction to that in which the earth was moved, would tend to fracture the crust so that water would be precipitated to the great central urn of fire beneath, where its conversion into steam and great expansion, would cause an upheaval; instead of answering this position, which I set forth as the "primal cause" of earthquakes, he sought to silence discussion by referring the question to God. Was not this illogical?

In reference to the destruction of this earth, by fire or any other means, I must say that science, so far as I can discover, emphatically negatives any such a theory. But the Bible says so! very well; Biblical authors have made many mistakes in science, and therefore their *ipse dixit* is not to be received against the well-known operation of Infinite Laws. The great ocean of

fire has been receding from the surface for millions of ages. Numerous mountains exist which were once volcanoes, but their eruptions ceased so long ago "that the memory of man runneth not to the contrary." A crust has formed beneath the crater, and they no longer vomit fire, with a chance of consuming the earth. The dangers of a universal conflagration have been steadily diminishing for ages of time, the very highest evidence that it is impossible for the earth ever to be consumed by fire.

Suppose I am met right here with the solemn utterance, "With God all things are possible!" I reply that those words are to be understood in a limited sense, for it is morally impossible for God to lie; to do an act of injustice; or to be inconsistent with Himself. It is physically impossible for him to make a valley without two elevations; to grow a tree forty years old in two hours; or to turn a wheel both ways at the same time. The atheist might assert that these impossibilities prove the Bible to be false; but I prefer to understand the sentence quoted as limited in its signification, just the same as Mark 1, 5: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." This must not be understood in its broadest sense, else there would have been no one left to persecute and crucify Christ.

God works through means, never arbitrarily. He works through the operation of Laws so fixed that we can calculate an eclipse a thousand years hence, to the sixteenth part of a second. He never works outside of fixed Law. No such instance can be shown in all the history of the past. He cannot destroy this earth, and be consistent with Himself, save by the operation of some fixed Law now in existence, for in the long memory of the race He has never enacted a new Infinite Law. No such Law or Laws, such as are capable of burning this earth, are known to science. I therefore feel justified in declaring that the theory of such a conflagration is an empty assertion, just as much as if any one were to assert that a foot of snow will fall in New Orleans next Fourth of July.

The fact is, the Bible does not teach science, and the quicker Theologians yield to this conviction, the better for their Bible and religion. The Theological war waged against Astronomy and Geology has made many infidels, for they *knew* that science was true. Hence, when the Bible was set up as authority against them, they denied

the Bible. The whole difficulty lies in accepting a false interpretation of some passages as authority in science, and then declaring that neither the interpretation nor the passage must be questioned, no matter what science may prove. The worst enemy of the Bible could not devise a more cunning scheme for bringing it into contempt, and this is the policy, mistaken I admit, of those who are its warmest admirers. Let the clergy divorce science and the Bible, and I think that its enemies will become more rare.

WILLIAM H. CHANEY,
Prof. Judicial Astronomy.

Address of Elders.

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THERE is too much giving of advice in the world. If a man is able to guide himself aright let him be grateful.

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LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEARKEN TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., NOVEMBER 15, 1870.

No. 22.

AMBITION.

A proper ambition, is laudable in all, young or old, rich or poor, and is one of the elements essential to success, and to our progress and well being all through life.

The man who has no ambition may almost be said to be an aimless thing—a useless log, rotting by the side of life's pathway—a nuisance and a hindrance to the myriad travelers who are pushing forward to some desired goal.

There is, however, a false ambition which I am sorry to say is prevalent in the world, and which crops out in a thousand different ways, producing fatal results to those who cherish it as well as to the millions who are effected by the influence they wield.

This false ambition generally manifests itself in the desire for greatness in some form or other. The gambler seeks to be great in his favorite games of fraud. The pugilist in his fistic art. The merchant in business fame and hoarded wealth. The politician and statesman seek the greatness of the forum and national fame. The man of letters seeks to excel in linguistic knowledge. The man of science in mighty discoveries of the hidden truths

of nature. The artist desires to see his greatness written in gigantic statues and forms of beauty. The divine courts the greatness of theological lore and oratorical fame; while the warrior gloats over the evidence of his greatness as written in letters of blood or beheld in pyramids of the dead.

I leave for the reader to decide the propriety or impropriety of the above forms which ambition assumes together with a thousand others which observation will suggest to their minds; while I shall speak of some of its forms which often escape the notice of the multitude, but are decidedly injurious to those through whom they are manifested. I would not, however, be understood as intimating that every politician, statesman, scientist, artist, merchant, divine or even warrior is actuated by a false ambition. I trust there are some politicians who are true to their principles, because that they believe the proper working out of those principles will benefit the masses. There may be some statesman whose noble, honest motives outweigh every other consideration; and who seek to benefit not only a nation but the world. Men of science who care more for truth and the public good than they do for all the garlands

of fame that can be wreathed around their brows; divines who treasure the sacred truths of religion more than all the ecclesiastical honors with which they could be loaded; merchants whose honesty outweighs their love of wealth; lawyers whose love for truth and equity inspires them to excellence; and warriors whose love of right and universal freedom has aroused them to deeds of valor and of triumph; yet I fear these are the exceptions instead of the rule.

This age boasts loudly of its benevolence and charity; professedly charitable objects are started. The public hear the plea and are ambitious to show their generosity; one man ostentatiously puts down his pile, another sees the paraded greenbacks and hears the prodigious sum announced and proudly displays his charity by exceeding the generosity of the first, while a third triumphantly displays a heavier sum which is intended to sink to apparent littleness the princely donations already made. The ambition here is to excel in generosity in the eyes of the world, forgetful of the beautiful story of the widow's mite, and also the fact that God judges the virtue of the act from the motive which inspires it.

Others, again, are ambitious to manifest their generosity in that direction which will bring to them the greatest honors, to wit: here are two individuals for whom subscriptions are to be gotten up; the one is an object of poverty and distress, the other is a man of talent, of wealth and of fame. It is thought proper to manifest our appreciation of his talent and fame. The two cases are presented, perhaps a paltry five cents is donated to the deserving but impoverished creature, or perhaps the haughty head is raised and turned away from the *degrading* scene; while the same individual, with a face radiant with affected benevolence, empties his purse in behalf of the already pampered child of wealth and luxury, and inwardly congratulates himself that

he is a benevolent person, unmindful of the awful sentence trembling upon the judges lips, "Inasmuch as ye did it not to the least of these my brethren, ye did it not unto me."

Sometimes we see generosity meted out according to the official standing of men. Here, for instance, are two men who are spending their time in the ministry of God's word. One is of the highest quorum in the church, or perhaps a member of the quorum of the twelve; the other is only an elder. It is necessary both should be assisted.—Numbers flock with smiling faces and open hands to the high official and contribute to his wants, but who thinks of making glad the heart of the humble elder? Yonder is one, who has been watching the scene, and she comes timidly from her corner and quietly slips her mite into the hand of this little elder; and if you had the gift of discerning of spirits, you might see the angel of charity recording the widow's mite and writing her name among the list of those to whom it shall be said, "Inasmuch as ye have done it to the least of these my brethren ye have done it unto me;" perhaps the many think they will receive honor and position from the hands of the great man, while they do not see such gifts in the possession of the little elder; hence their gifts are governed by their ambition.

False ambition is by no means confined to the world. There are various phases of it in the church, the latter is one of the many.

Sometimes we find it manifesting itself in the desire to appear smart and talented; and to this end they must use great words, which, by improper use in the wrong time or place, or by improper pronunciation, prove themselves devoid of good sense, to say nothing of smartness in a superior degree. The smartest and most sensible men use only such words as they understand, and that they believe their audience do.

The object of preaching is to instruct,

but if we use words we do not understand, we are not apt to instruct others by their use. If we use words that we understand and our audience does not, we certainly shall not instruct; but shall have spent our breath in vain.—The surest way of instructing an audience is to convey the truth in the simplest words we know, inasmuch as those words will convey the ideas intended; and if we can reach the capacity of the ignorant, surely the learned can understand and all parties can be benefitted. One man hears a talented elder and wishes to appear to as good advantage; hence, he will attempt to imitate his style of language, his gestures, his voice, and sometimes his positive defects, nasal or guttural intonation or otherwise; and will repeat as near as possible his style of argument, thus reducing himself to the standing of a mere parrot, and oftentimes a poor one at that. Every sensible person who hears him sees what he is aiming at, and instead of his rising in their estimation he sinks, and they pity his ignorance. The Holy Spirit is not promised to help us appear great while dressed in another's plumes, but to improve our own natural powers, and to preach the word in simplicity and plainness with an eye single to the glory of God, then it will make us great in winning souls into the kingdom of God.

Others also aim at greatness, but possessing no remarkable traits of it in themselves, they try to steal it from others by finding fault with them, and pointing out every defect, not to the individual criticised, but to others, and thus seek to create an impression that themselves are wise, far seeing people or they would not be able to see so many defects in so small a compass.—It may be true that this course will take with a class, but in the eyes of truly wise men and women, their influence will not weigh heavily in the scale.

Another class think that official position is greatness, and it becomes the

subject of their dreams by day and night; they grasp after it, scheme for it; in fact, it is the object of their lives. They conclude they must get position (as the lawyer his money) honestly if they can; but at any price, to get it. Hence they push themselves forward, loud in their profession, sometimes seeking to know the wishes of whom they think can boost them, and then accommodating themselves to the same; sometimes trying the power of mammon; sometimes cheaper favors; sometimes by hypocritical tears and long prayers, and sometimes by pretending to discard all thirst for power and love of office; and they vainly think if they could obtain their desires they would be truly great. Short-sighted fools! They do not know that position, whether ecclesiastical, civil or military, never made a man great; but it is the manner in which he fills it that decides his greatness.

Goodness is true greatness; wherever it is found.

The man who fills the station in which God has placed him is great.

Greatness is no hot-house plant. It is not of mushroom growth. If it were it would fade away as suddenly.

When the mother presented her sons to Jesus with the request that they should sit, one on his right and the other on his left, he enquired if they were able to be baptized with the baptism he was to be baptized with. They thought they were, but oh, how rough the road! How thorny! How arduous the task! What trials of endurance, what dark, lonely paths! What days and years of toil and pain! What sufferings and privations: and how poorly were they able to endure it all! How many times they sickened and turned away; denied him, or forsook him entirely—too weak to endure; and if they gained the coveted prize it was not because they were worthy in and of themselves; but because of his unbounded love and infinite goodness and

greatness. He declared, "Except ye become as a little child ye can in no wise enter into the kingdom of heaven." "He that would be the greatest let him be your servant."

Ambitious aspirer, are you ready? Can you drink the cup to the dregs? Are you ready to be baptized in the fire of trial and the sea of trouble?—Are you willing to stoop below all things that you may rise above all things? If so, bow your neck to the yoke, and if you bear it well and endure to the end, the greatness of the kingdom of God will be yours, and the crown of eternal honor shall deck your triumphant brow.

But to-day, distrust all visions of greatness. If in your dreams you see yourself as the second in the kingdom of God, or clothed with apostolic greatness, examine yourself and see if it is not the outcropping of some secret desire burning in your bosom, or perhaps the subtle suggestion of Lucifer, who would fain lure you on to heights of greatness that he might hurl you down to perdition. That spirit which leads to true humility—to duty—whether as a lay member, a deacon, teacher, priest or elder, or whatever position God has truly called you to, you need not doubt; but when a spirit whispers to you of your greatness and your fitness for position, question it, or rather discard it; tell it to get behind thee—have no parley with it, for falsehood is under its tongue, and the deadliest poison rankles in its heart.

Avoid ostentation or display; court not flattery—the world is full of it; it is emptier than a bubble. "Learn to contemn all praise betimes, for flattery is the nurse of crimes." Be yourselves, in public or in private, you look better as God made you than you would as another man. Speak in your own voice, use your natural gestures. Study to obtain knowledge, and let your ideas bear your own stamp—let your thoughts be your own; clothe them in your own

words, words that you understand; they will sound much better than if clad in the language of another. The child looks awkward in the clothing of a man. True men and women love simplicity; so does God. Plainness is one of the characteristics of his word. Covet no man's position; envy no man his influence, but remember that your future greatness depends upon your goodness. Find fault with none; have charity for all—have no respect to persons. The cloth a man wears is no true sign of greatness, nor yet of goodness. The old brown and faded coat may cover as true and noble a heart as the finest broadcloth. Let your gifts be dispensed—your works performed—your sermons preached, your prayers be offered with an eye single to the glory of God; then your highest and noblest ambition shall find ample satisfaction in the day of rewards.

Be ambitious only to be good; if you reach this point your greatness is secured. The path that leads to it is humility—not assumed, apparent humility—this is hypocrisy, and though men should fail to detect it in you, the eye of God will search it out. If you want to be truly humble seek to know yourself and you will see no cause for pride—you will have no disposition to boast—you will know that whatever power you possess you received it from God—that in yourself there is nothing to boast. Fools boast of their greatness; wise men know themselves too well. There is no surer sign of extreme littleness and ignorance, than when a man or woman loves to parade themselves before their fellows as though they were some great ones; and there are but few who are not able to detect the sign.

Affected humility is a worse evil of the two, than affected greatness. The individual who practices it is a blind fool, and a consummate hypocrite. There may be found some palliation for folly, but for hypocrisy there can be

none. A hypocrite is the vilest and most degraded wretch that crawls on the face of the earth; his hopes are delusive and will perish, and his expectations will be cut off.

Then be yourselves—content yourselves with the position God has placed you in—know yourselves then, correct your errors, throw away your evils and improve the talents God has given you. Strive to do good because it is your duty—because you love to do it; and because that in doing this you not only benefit others, but you secure to yourself the highest honors and rewards God has to give to man.

PILGRIM.

FAITH.

Friend Herald:

I see by your issue of the 1st of May, that a brother "Pilgrim" has taken exceptions to the position that faith is the ruling and governing principle both in the heavens and on the earth; and fell to descanting upon God's having all knowledge; and hath brought forth a multitude of scriptures to prove this, as though we had affirmed to the contrary.

Now it is with a view not to let an erroneous idea obtain in the minds of the readers of the *Herald*, in general, that we now essay to review some of the brother's statements, as well as to undeceive him, as regards our position, with respect to the knowledge of the great God.

Far be it from me—a poor worm of the dust—to detract one jot or tittle from the greatness, grandeur and perfection of one of the attributes of the All-wise Creator.

His base of reasoning we conceive to be an assumed one. He reasons that because we say that God created the worlds by faith, that we deny the foreknowledge of God. This we conceive

to be an erroneous conclusion from unsound premises.

We affirm positively that God knew the end from the beginning, but How did he know it? Did he know the end had taken place before that time had come? Verily no! Did he know that the beginning had taken place before it had? There was a beginning of something, no matter what, and here let me correct our brother in his quotation of us, viz.: "Bro. S. assumes that God did not see the matter out of which the worlds were created." If he had quoted correctly, he would have seen that it was not the matter of the earth which we said was not seen, but that matter in its *organized form after creation*. We then assure our brother that we believe that God knew what would take place, even to the time of the end—we are speaking of this earth particularly now—but suppose, for instance, he had thought that a knowledge of the same was all that was required to bring it to its consummation, and had not exercised the attribute, power, to put into execution that knowledge, to create and govern, and finally bring about the end, think you that it would have been accomplished? We conceive not. It is plain then, that something besides knowledge was wanted to make that knowledge available, hence we have the attribute, power, existing in the Deity. What is power? Ability to perform. What is the leading principle of power? We answer that, according to Paul, it is faith, for he enumerates what both God and man did by faith, in the 11th chapter of Hebrews. But we are informed by our brother that we put the comma in the wrong place, for the inspired translator placed it otherwise. Our understanding of the matter is, that the inspired translator did not punctuate the Holy Scriptures, but whether or no, we are satisfied with the punctuation; and cannot see how it builds up our brother's position; judg-

ing from the context; and here we would beg leave to state that the comma was placed there by us from memory, but we fail to see that it makes any difference in the conclusion.

Our brother, in his explanation, takes the liberty to punctuate as he chooses. His position would make faith come before understanding, and this we conceive to be a moral impossibility. Go to a man who never heard of creation—knows nothing about it—and tell him that he must believe in the creation of this earth, you perceive that you must make him understand that there has been a creation, before you can ask him to believe; and to our mind this is the only way it can be done either, whether he gets his understanding from the Scriptures, or being instructed by the preacher.

If we understand through faith, then faith is the cause, and understanding the effect, which we conceive to be an inconsistency. We judge of Paul's understanding of the matter from the context describing what was done by faith. He commenced in the first verse by defining what faith was, and then described what was done by it. We find then that faith is the principle of power in God and man, not ignoring the perfect knowledge of the Deity. But we are told that the worlds were framed by the *word of God*.

We need go no further than the writer's own words to find that *faith works by words* sometimes. He says:

"When he said 'let there be light,' he did not speak in the *trembling voice of faith*; but in the majestic tones of infinite knowledge and omnipotence."

Here we perceive that the brother concedes that faith works by words, or that there is a *voice that speaks*. So we perceive that God wrought by the word of faith, which is the principle of power, or as quoted, "by the word of his power."

We had not, we confess, ever thought, or heard it implied, that faith spoke in

a *trembling voice*. We had conceived that a trembling implied *fear*, and fear *doubt*, and doubt and faith cannot dwell together.

We are told in B. of C., sec. xxv., par. 1: (old edition):

"Ye endeavored to believe that ye should receive the blessing which was offered unto you; but, behold, verily I say unto you, there were *fears* in your hearts; and verily this is the reason that ye did not receive."

We gather from this that fear and faith are opposite in their natures, and that through fear, faith could not be manifested, and so we conceive that *whatever intelligence* speaks by faith it will be in positive language, not *trembling* or *fearing*.

We are next told that God cannot have faith, from the fact that Paul says that "faith cometh by hearing," and consequently needs a teacher, and he reasons that God would have to have a teacher, and would therefore be dependent on some other being. If he had quoted or read the context, he would have seen that it was the faith of man, Paul was discussing, for he says, "faith cometh by hearing, and hearing by the word of God." It was the word of God which *man* was to exercise faith in, which came by hearing, or by man being *taught*, and God was able to teach his ministers, and they be his mouth-piece to their fellow men; but it does not follow that because man could be taught and receive faith thereby, that God needed to be taught, in order to receive faith. We believe that God possesses all his attributes in perfection; and, therefore, cannot be taught.

Mankind receives *knowledge* by *teaching*—whether from nature or art—from infancy to old age. If it is correct reasoning, that because man receives faith by teaching, that God could not have faith, for he would need a teacher; it follows then, that because man receives *knowledge* by teaching, that

God cannot have knowledge, because he would require teaching. Thus we perceive the brother's argument proves too much; and, therefore proves nothing, for it saps the foundation of what he has been trying to prove by such an array of testimony, viz: that God is in possession of all knowledge.

The same argument would hold good and destroy the brother's reasoning, that because man progresses through faith, that God having faith, must progress in wisdom and knowledge. We would acknowledge, in one sense of the word, that God progresses; but not in wisdom and knowledge, that any thing is added thereto, but in the number of his creations. His own words, as found in Doc. & Cov., sec. xi., par. 1, (old ed.), are the keys to this position.

"Listen to the voice of your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round."

Enoch, also, says:

"Were it possible that man could number the particles of this earth, yea, and millions of earths like this, it would not be a beginning to the number of thy creations." Holy Scriptures, Gen. vii. 36.

That these were not all created at the same time, is evident from the Scriptures, and writings of the martyred prophet, as well as the philosophy of the travel and velocity of light, showing planets that have been created long anterior to this earth, which has been demonstrated by our wise men of the earth.

In the "Vision," in the Book of Covenants, it is declared as follows:

"And we heard a voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds *are* and *were* created." Doc. & Cov. xcii. 3. (old ed.)

Here are the words *were* and *are*, shewing that not only worlds *were* created, in the past tense, but *are* created, in the present tense; and Enoch places the number that have been created as far beyond the ability

of man to enumerate them. We find God's work is one eternal round, and in this particular, he progresses in the number of his creations. And how are they all brought about? We answer, by the attribute, power. Our brother has brought forth proof of this in his article.

"Lift up your eyes on high, and behold who created these things. * * * for that he is strong in *power*." Isa. xl. 26.

"Ah Lord God! behold, thou hast made the heavens and the earth by thy great *power*." Jer. xxxii. 17.

"He hath made the earth by his *power*." Jer. li. 15.

Now these quotations show that God created *all things on high, the heavens and the earth* by his power. We do not deny that God had the knowledge to create and support, or govern and control after creation; but, as we said before, it required the attribute power to put into execution that knowledge, to create or govern, and in this sense we used the language that faith was the ruling or governing principle in the heavens and on the earth. Ruling or governing signifies both action and power, and we conceive according to the Scriptures, that faith is the principle of both.

Ah, but says our brother, God has not faith! Why do you, as well as all Latter Day Saints, pray to God to give you faith? Why does Paul say that faith is a gift of the Spirit. (1 Cor. xii). Can *any* intelligent being give that of which he is not in possession? We conceive not; therefore, we conclude, in order to give faith, he must be in possession thereof.

Our brother says that we contradicted ourself, in saying that God comprehended the end from the beginning, but we do not so understand it. If the brother had read carefully, he would have found that after an illustration of a man's making a machine, who in the first place *conceived* (Webster defines conceive "to comprehend," &c.) the use for which the machine

was made, as well as the construction of it; and when we said, "so the Lord comprehended," &c.; which shows that it was in keeping with what we have been stating in the above lines. We do not say that God's creations, yet in the future, are not known clearly as they will be when performed; but we do say that those creations are not seen as having taken place, and consequently when they do take place, power will have to be exercised in order to consummate the purpose.

Now faith is the principle of power, as illustrated in the Savior's saying, "If ye had faith as a grain of mustard seed, ye could say unto this mountain, be thou removed," and "to this sycamine tree, be thou removed and planted in the midst of the sea;" and here we perceive that it would be *done by words* in the form of a command, like as it was in creation, when God said, "Let there be light; but because it would be done by words, shall we say that there was no faith? If we do we make our Savior's word false. If so small a degree of faith could perform these things, what do you suppose would be the effect of faith perfected, in a perfect Being? Would it not be a power in his hands to create, rule, and govern? We think so. But says our brother, "We do not believe that God is dependent on faith to create." If God was dependent on any thing out of himself, then that thing would be superior to God, but as long as anything by which God works is a part and parcel of his nature, he is only dependent on himself.

Our brother quotes Alma 16th chap., "faith is not a perfect knowledge of things," &c. and reasons from the saying, that God's foreknowledge being perfect, he could not have necessity for faith. We acknowledge the foreknowledge of God to be perfect, as to what will be; but in relation to its having been done, what remains in the future to be done we conceive otherwise; and here is where

Paul and Alma will not conflict, but harmonize, that is to our present view of the matter. In this sense Paul's definition of faith, as the evidence of things unseen, applies to the Deity, without conflicting with Alma's definition of faith not being a perfect knowledge of things. Foreknowledge signifies, as we understand it, a knowledge of something to be enacted, and consequently not seen as enacted; hence when done is done by the faith existing in the Deity, of the strength and power of his own right arm; and he is not dependent on another, for none hath taught him, or been his counsellor; and when he purposes, none can stay his hand.

It seems to me as though the brother has ignored the fact that the "Article on Faith" in the Book of Covenants, takes the positive stand that God is in possession of all knowledge, and has brought forward as much proof, if not more, to establish the fact than himself; yet it teaches, and according to the revelations of God, that he has other attributes besides knowledge, which are essential to his divine nature.

Our brother says, "faith is essential to the happiness and well-being of man, because he is a dependent being," and if we understand him correctly, reasons from this that because God is an independent being, faith is not essential to him.

Let us illustrate a little, and see if an independent being cannot have the same thing as a dependent one. We will suppose that in the same neighborhood are two persons, one a poor man, in indigent circumstances; and the other rich as it regards this world's goods, with plenty of cash, so that in this respect he is independent of other men. The poor man is dependent on the rich, through labor, to obtain the little cash necessary to supply the wants of his family. Does it follow that because the poor man is dependent on the rich for the cash he gets that

the rich man does not have any; or rather does it not follow that because the rich man has it in abundance, he can keep paying out to the dependent poor man what he acquires by his labor?

It is generally exclaimed by persons embracing the theory of our brother, that God has no necessity for faith, for all things in the future are present before him, as though enacted. Now, if this is the case, it supercedes the necessity of their being enacted. If that had been the real body of our Savior, as shown to the brother of Jared, it would have superceded the necessity of his being born of the virgin Mary. But the Lord says, "Because of thy faith thou hast seen that I shall [at a future period] take upon me flesh and blood."

We are told by those embracing the brother's theory, that the "Lecture on Faith" was only brother Joseph's (the Martyr's) opinion, not revelation; to which we would respectfully ask, Do you believe when Alma was teaching doctrine it was only his opinion? We have as good a right to say that the teaching of Alma, and all the Book of Mormon writers was only their opinion, when they were teaching points of doctrine. Had not Br. Joseph as good a claim on the Almighty for his Spirit to teach as Alma, or any of the Book of Mormon teachers? Query—Would it not be charging God foolishly, to say that he had suffered that lecture to be in that book so long, as an item of doctrine, to go to the world as such, to bring his church into disrepute in after time for inconsistency, if that article was not true, giving the arch-enemy a decided advantage over his church, and never reveal up to this time, that it was wrong?

We are admonished, on account of space, to stop. We have much more that could be said in defence of the position we have taken. We have not written for the sake of contention, or

mastery, but to clearly define our position, that the readers of the *Herald* may see the same, and having our brother's article in their possession, compare without prejudice, and may they be guided in their judgment by the unerring Spirit of truth. If we are in error, may God in his infinite mercy shew us the same, for we have no disposition to cherish error knowingly; but as long as we conscientiously believe we are right, we expect the same "freedom of thought" and the same freedom to defend it as we are willing to allow, with due courtesy to our brother.

E. STAFFORD.

ADVENT DARTS TURNED ASIDE.

BY ELDER ISAAC SHEEN.

[Continued from page 553.]

The *Advent Christian Times* of June 14 contains editorial misrepresentations concerning the Reorganized Church of Jesus Christ of Latter Day Saints, which is the third assault of that paper against the Latter Day Work of the Lord which I have seen. The last is as follows:

"Joseph Smith, of Illinois, the son of the founder of Mormonism, claims to be the head of that church, and that he should succeed Brigham Young in the position he occupies. He rejects the doctrine of polygamy, on the authority of the Book of Mormon, which says: 'Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none.' Smith's followers are now rallying their whole force against Brigham Young and the old church, and are increasing their numbers by so doing. They have a publishing organization, which is issuing books and papers. The Book of Mormon is now issued under the title of *Holy Scriptures: Inspired translation, by Joseph the Martyr*. Joseph Smith, jr. claims a sort of inspiration, and teaches, with the Papal church, the dogma of the immaculate conception. Thus this imposture of Mormonism is working in the land, increasing its numbers, and likely to turn still others

from Christ and his gospel. Let us be on our guard against the pretended revelations of the last days."

Brigham Young's "position" is that of President of the *Brighamite Church*—a church which sanctions polygamy and other iniquities and false doctrines which are denounced in the Book of Mormon, Book of Doctrine and Covenants and Bible. It is a palpable misrepresentation to say that Joseph Smith "claims" "that he should succeed Brigham Young in the position he occupies," and it is an *assertion* which cannot be sustained by any proof. Joseph Smith is the President of the *Reorganized Church*, which has no more affiliation with the Brighamite Church than it has with the Advent Churches or the Roman Catholic Church.

It is not publishing the truth to say:

"The Book of Mormon is now issued under the title of *Holy Scriptures: Inspired Translation*, by Joseph the Martyr."

All the editions of the Book of Mormon have been published under the title of "The Book of Mormon. Translated by Joseph Smith, Jr."

If the Editor of the *Times* has succeeded in making his readers believe that the Reorganized Church has made alterations in the Book of Mormon, and that we are thus practising deceit to proselyte to our faith, he may rejoice in his success if he can, without any envy on my part.

As the Advent Editor says that Joseph Smith "teaches, with the Papal Church, the dogma of the immaculate conception," I infer that he does not believe in the immaculate conception of Mary, the mother of Jesus, but if he does not believe that Jesus was immaculately conceived, I would ask him, How does he believe that he was conceived? If Jesus was not *immaculately* conceived, he must have been *maculately* conceived, or else he was not conceived in any way, and was not born. The definition of the word

"immaculate," in Webster's unabridged Dictionary, is "spotless, without blemish; unstained; undefiled; pure." Will the Editor say that the conception of Jesus was spotted, blemishable, stained, defiled and impure? How can Jesus Christ be the Son of God, Emmanuel, "God with us," if he was not immaculately conceived? The words of the angel to Joseph show that his conception was immaculate—spotless, without blemish, unstained, undefiled, and pure, for he said:

"Joseph, thou son of David, fear not to take unto thee Mary thy wife; for *that which is conceived in her is of the Holy Ghost.*" Mat. i. 18.

It was therefore by the Holy Ghost that Jesus was conceived, and was born of the lineage of David. Joseph was not immaculate, neither was Mary, but Jesus was the *immaculate* Son of God, and being conceived of the Holy Ghost it was an immaculate conception. Jesus was not conceived in sin, but by "the power of the Highest." He was called "holy" before he was born, even when the angel said to Mary:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that *holy* thing which shall be born of thee shall be called the Son of God." Luke i. 35.

Peter described Christ "as a lamb without blemish and without spot." 1 Pet. i. 19. So he applies two of the definitions of the word *immaculate*.

Truly I do not see how any man can believe in the Divinity of Christ, that "He is Lord of all," (Acts x. 36), that "he is before all things, and by him all things consist," (Col. i. 17), that "all things were created by him," (16v.), that "in him dwelleth *all the fulness of the Godhead* bodily," (Col. ii. 9), and yet denounce the doctrine of his *immaculate* conception as a dogma of the Papal Church. I presume, however, that his reverence for Jesus is of a very low order, therefore if he rejects the doctrine of the Reorganized Church

on this ground, he rejects him who is the only sure foundation for celestial salvation.

If the compilation of misrepresentations which the Advent Editor has made, have been made through ignorance, I would advise him by all means to become enlightened in reference to what he calls "Mormonism," before exposing his ignorance any further, that he may no longer be like the man who returned from the battle in David's day, to communicate tidings to the king, and said, "I saw a great tumult, but I knew not what it was." 2 Sam. xviii. 29.

IS TOTAL ABSTINENCE TAUGHT IN THE GOSPEL?

BY ELDER JOHN SMITH.

[Continued from page 646.]

We sometimes find men who retreat under cover of what Paul said to Timothy: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. v. 25.

From this we learn that Timothy was a strong temperance man, and that Paul, supposing that wine would give him strength, gives his personal advice upon the subject. Remember, Paul gives this not as a revelation or commandment, but simply as his opinion; and we can find a good many to-day who believe that a man when sick should use wine. Or who can tell but that Paul had reference to "new wine," the same as the Lord has commanded to be used in the sacrament, which being used when new, and made from the pure grape and having no time to ferment, possesses no alcoholic principle, and will not, therefore, produce intoxication. Wine made alone of fruit and sugar, when it is fermented becomes alcoholic, and necessarily is intoxicating. It is not to be supposed that Paul countenanced wilful drunken-

ness; for he says, "It is not good to drink wine" if it causeth our brother to stumble; and in Ephesians v. 18, "be not drunk with wine, wherein is excess;" and in 1 Cor. v. 11, not to keep company with a "drunkard;" and in vi. 10, "drunkards" shall not "inherit the kingdom of God;" and in Gal. v. 21, in speaking of the works of the flesh, he mentions again "drunkenness" and as one of the sins which shall keep a man from entering the kingdom of God;" and in Rom. xiii. 13, "Let us walk honestly as in the day; not in rioting and drunkenness."

Christ, in speaking of his second coming, says that drunkenness would be one of the sins of this generation. He therefore warns his disciples to beware of this evil. See Luke xxi. 34; Matt. xxiv. 55; Luke xii. 45.

Another says, to justify his position, that Christ encouraged drunkenness, by attending a wedding, and that their hilarity might continue a little longer, making water into wine. See John ii. 1-10.

Now, I ask the men who assume this position, Where did Christ place alcohol in this wine? I take the ground that it was not intoxicating, because it had no time to ferment, for immediately after being made wine by the word of Christ, it was conveyed to the guests at the wedding, and pronounced better than that which had been furnished by the bridegroom.

This I claim would be pure, like the new wine which we are commanded to use in the sacrament.

We read that Noah became guilty of this evil, (Gen. ix. 27), but Where do we find that God justified him in this ungodly deed?

Drinker, "Cursed be the man that putteth his trust in man, and maketh flesh his arm." Jer. xvii. 5.

The person who justifies his depravity by that of another is ignorant of his own mission on earth. We should follow no man any further than he

follows Christ. When all Israel rebelled against God, Caleb and Joshua remained invincible, strong and true to the dictates of Jehovah, and received the promise. Young man, learn a lesson from these examples of integrity.

We learn that this evil existed in ancient times, and that the Lord strictly forbade it; and now, elders of Israel, listen to what the Lord said to Aaron, and then see if it is right to say, that "a drop will do no harm." Read the Word of Wisdom of ancient times, Lev. x. 8-11:

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye put a difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

Posterity of Aaron, listen! "A statute forever." Well might the prophet say, "Be ye clean that bear the vessels of the Lord."

"Well," says one, "this is only when they go before the Lord. It says nothing about not drinking at any other time." But suppose a person who preaches should be guilty of drunkenness, what effect would his sermons have upon the community? Why, he needs a "little leaven to leaven himself" first. We are told that a bishop should be one "not given to wine." Likewise of deacons, they must be persons "not given to much wine." Again, concerning bishops, "not given to wine;" and in speaking of aged women, "not given to much wine." If wine is not good for the persons herein mentioned, it is not good for any one, and this is sufficient to condemn it as an evil.

But, to proceed further. In Num. vi. 3, in speaking of the vow of a Nazarite, it says:

"He shall separate himself from wine

and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried."

It appears that Israel at one time believed that it was not good to drink the dregs of a bitter cup, for in Deut. xxix. 6 it reads:

"Neither have ye drunk wine or strong drink; that ye might know that I am the Lord your God."

And in Prov. xx. 1:

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

And in the 23d chapter of Proverbs 29-32:

"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes?"

The answer comes; alas! it is too true:

"They that tarry long at the wine; they that go to seek mixed wine. Look not upon the wine when it is red. * * * At the last it biteth like a serpent, and stingeth like an adder."

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of any of the afflicted." Prov. xxxi. 7.

How many times have we seen both law and judgment perverted through the evil habit of drinking, by those who should administer in justice and truth? Truly it clothes a man with forgetfulness of his true position, so that he is not able to fully understand his condition.

Solomon says, "Give strong drink to him that is ready to perish, and wine unto those that be of heavy heart. Let him drink and forget his poverty, and remember his misery no more." We have yet failed to see where man, in the estimation of God, is benefitted by it; how many are there to-day who would, if living, say, "Had it not been for drink, I should have been better, for it so filled me with forgetfulness that I did not know what I was doing hence my bitterness." His

last end may be the gallows, the chain-gang, or the state's prison, and at last the awful gulf which awaits all who follow this pernicious habit, and fill a drunkard's grave. Well did the Psalmist say, "Gather not my soul with sinners, nor my life with ungodly men."

[To be continued.]

PERSONALITY OF DEITY.

We do not publish the following as expressive of the doctrine of the church, nor of our views; neither does the author present it as doctrine. It is a speculation of his own mind; yet one that many have shared some portions of with him. Portions of the same theory were taught by Orson Pratt in his "Great First Cause." After all that can be said or written however in relation to this subject, we but discover—what is almost self-evident—that the finite cannot comprehend the Infinite; and adopt the language of Zophar, the Naamathite,—“Canst thou by searching find out God? canst thou find out the Almighty to perfection? It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea.”

SPECULATION ON THE ORIGIN OF THE PERSON OF THE DEITY.

BY ELDER J. J. STAFFORD.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” John xvii. 3.

“In him we live, and move, and have our being.” Acts xvii. 28.

These are the words of Christ and the apostles, and show plainly that they considered a correct idea of God necessary to salvation; for without that they could not exercise faith in him; hence they were sent always as eye-

witnesses to the powers of the Savior, and the truth of God's existence.

As it is necessary to have a correct knowledge of God in order to place confidence or faith in him, we must first know his origin; and to aid us in our search, we will turn to the first chapter of John, bearing in mind that “the beginning” there spoken of is not the beginning of this world, but the beginning of the act of creation, or the first calling of order from disorder or chaos, by a personage possessed of knowledge sufficient to create, uphold and govern worlds and systems of worlds, together with their inhabitants.

The act of creation is the forming of things by certain mechanical laws, and implies design; consequently a Designer acquainted with the rules or laws by and through which he could mature his plans.

Now comes the question, Where did this Designer spring from? Had he an origin as a personal being, or is his person eternal? Whence his knowledge? Is it inherent, or is it the result of experience?

To the first part of the question, Where did this Designer spring from? we answer, we believe that a boundless space has eternally existed. This is a necessary belief; for we cannot conceive of any other state. But that a portion of this boundless space *must* be occupied by substance, is not a necessary belief; for we can conceive of space unoccupied by matter. But when we look around, and see and feel all the various creations, plants, animals, stars, seas, &c., we are forced to the conclusion that as it is against all known laws, and can neither be proved by chemistry or natural philosophy that *something* can be produced from *nothing*, we conclude that substance, or the material from which all things are formed, has eternally existed; and that the amount of that substance must be eternally the same. As nothing cannot be formed into something, so something cannot

be reduced to nothing or annihilated. True, substance can be reduced to an impalpable and invisible powder, or a gas; nevertheless its existence is just as certain, and just as positive as when it existed in larger or grosser forms.

Believing that God has a body, parts and passions, the question has arisen in my mind, How did this body originate? That it must have had an origin, is, we think, self-evident; for we cannot conceive of a body which exists and works by the highest mechanical laws having had no beginning.

Believing that the material or substance of which every organization is formed, has eternally existed, and that all created forms depend upon the shape and disposition of their component atoms, or particles for their properties, either of weight, solidity, transparency or opacity, it follows that the spiritual body or person of the Deity is the result of a gathering together of a number of these atoms.

Believing that the form of the body of Deity is the first that came into existence after the fashion in which man is formed, (for man is made in the image of God), I believe, furthermore, that this form is uncreate, without father or mother.

How is it that an organization so perfect arose without a maker?

We have shown that a boundless space has always existed; also, that substance or material has also eternally existed.

Now, though we can conceive of matter completely devoid of motion or change, either by moving from place to place; or by growth, as the seed to the plant; or by decay or change of being by what we call death; yet as we know of no matter which is in this state of absolute rest, and finding as far as our observation has led us, that all matter is continually changing its conditions, and is eternally decaying and reproducing itself, we are led to conclude that motion is inherent in matter;

and as matter is eternal, so motion is eternal also. Now, as death is an absence of all motion, then motion is life.

Life then is one of the causes of all the varied changes we see in matter, whether it be change of place, or change of condition; therefore that life has eternally existed in matter is a necessary belief.

Life alone cannot be the cause of the creation of things, or of the calling of order from chaos. For, though life must exist in atoms, it, of itself, will never come to assume an organized form. But as the act of creation implies design, and design is the result of intelligence, therefore intelligence also must have existed in the primary substance. And as we cannot conceive of intelligence existing independently of matter, or something to exist in, the eternal existence of intelligence is a necessary belief or truth.

Substance, life, and intelligence, are then eternal, for life cannot exist without substance to exist in, neither can substance exist without life; and, as creation is the result of intelligence as a primary, and of knowledge as a secondary cause; and as knowledge is the result of experience, there must have been a time when there was only substance, life and intelligence in existence.

Intelligence is not knowledge, but the power of attaining and retaining knowledge.

Knowledge being progressive, and only obtained through experience, it follows that the first experiments or experiences must have been of the simplest and lowest form. Thus some atoms of this living intelligent substance must have taken upon them, or fallen into, certain forms of the plainest construction, and thus acquired its first knowledge. From that it must have gradually gone on organizing other forms, each one rising in the scale of being according to the shape

its component atoms assumed, separately as atoms, and collectively as a whole; until from the simplest form of animal organization it progressed up to the form of man. Here was formed the shape in which all wisdom could be concentrated.

This great uncreate; this being without father or mother; this being in whom is centered all knowledge, and which was organized by the Eternal Intelligence or "*Logos*," which is without beginning of days or end of years, is through priority, the "I AM," the Creator and Upholder of creations. Every created thing is "of him and for him, and by him," "and without him was nothing made that is made."

This great Uncreate Being then, has created all things that are created; and as the government of thinking and acting beings is the natural wish of those possessed of knowledge, it follows, that the first of his creations must have been beings like himself in form, but not like him in knowledge. As all rulers must have sub-rulers, there must have been a goal given to which all might arrive, and a code of laws given whereby they might attain unto it, and the beings who attained to it first would obtain a rulership, by right of the knowledge obtained through obedience.

After a progression in the world of this first Patriarch, first Father, ancient Father, Ruler, or God, the next thought would be to extend his power and dominions, and for this purpose worlds were formed from eternally existing matter. Now as this Patriarch cannot be personally in two places at once, it became necessary to make vicegerents of some of the inhabitants of his world, in order that they might promulge and see his laws carried out. Of course those who had faithfully obeyed the laws in his kingdom, and had attained to the position of rulers there, would be the ones selected. But why the need of rulers, and why the reward of obedience? Was there already disobedience in this,

the first kingdom of our God? Yes, I think there was!

How did this disobedience arise?

When God, the Patriarch, or Everlasting Father, formed all other spirits in his image, he gave them laws to obey, and as we have already said, some of them obeyed them with greater zeal and fervency than others; hence they arrived at the goal first, and attained unto a greater power, through knowledge. All knowledge is good, and is power, but it may be perverted to evil purposes. Hence some of those who were high in authority rebelled, and drew after them some of those beings who had not been zealous to obey their Lord, to whom they promised that they would induct them into all wisdom and knowledge without their having to toil for it. In other words, they would be free and equal in all things, and each one be a king. These rebels were cast out of the kingdom of God the Father, and condemned to wander in space, deprived of the power of becoming vicegerents, because they were rebellious. The Patriarchal God's wisdom turned their rebellion to a good purpose, by making it a means whereby he might try those who have proven faithful to him, while in his presence or kingdom as shown in the case of Job. Satan, after his rebellion, when called into God's presence, and asked if he had well considered how that one of the greatest of those then living in the flesh had held his fealty to God, answered, "Yes. Hast not thou made a hedge about him, and blessed him on every side?" "So with the spirits at first. Excepting those whom thou didst cast out from thyself with me, the spirits have all obeyed thee; but now put them away from thy presence, and let them be free agents while away, subject to my power as well as yours, then see if they do not rebel and turn to me." Hence this state of probation from our Father and our God.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSIS'T EDITOR.

Plano, Ill., November 15, 1870.

GOD OR MAMMON!

WHOM WILL YE SERVE?

WHEN the master was on his mortal pilgrimage, he urged upon his disciples the following trite aphorism, "Ye cannot serve God and mammon." Mammon is wealth or riches.

The reason given for the sorrowful turning away of the young man who enquired of the Great Teacher what he must do to inherit eternal life, was that he had great riches.

The possession of wealth, in itself, is good and therefore desirable; but the service and devotion of the heart to it instead of to its Giver is evil, and therefore denounced.

There are in the church and in the world many men of wealth, who use their means for the good of their fellows; such are not only blessed of God in the abundance they possess, but they are a blessing to God's dear children and to the poor among mankind.

Were wealth in itself a curse, as some erroneously suppose, God, who is the Author of all good, would not have promised it to Abraham, Jacob, or Solomon of old; nor would Jesus have named it as one of the results to be ultimately secured; nor would the right to its possession have been promised by him as a reward for previous sacrifice

for the gospel's sake; nor would he, through the Prophet of the last days have said to the church, "I have made the earth rich, and behold it is my footstool; wherefore, again I will stand upon it; and I hold forth and deign to give unto you *greater riches, even a land of promise.*" Nor through that same Prophet would he have promised, "He who receiveth all things with thankfulness, shall be made glorious, and the *things of this earth* shall be added unto him, even an hundred-fold, yea, more."

If then riches in themselves are good, how doth man serve Mammon and displease God by seeking them?

When men seek after riches that they may use them for unholy or entirely selfish purposes, they serve Mammon.—When, possessing riches themselves, they measure the ability or worth of others by the extent of their possessions, they serve mammon.—When either in church or state, they use their profession as a cloak for the accumulation of wealth, they serve mammon.—When they measure their supplies to the worthy and unfortunate poor by the ability of the poor to return with interest, and not by their necessities, forgetting that as stewards they should use their wealth to assist their fellows, they serve mammon.—When the wealthy men of the church neglect their duty in the ministry for fear that an animal shall go astray, or an employee do a trifle less work if they are absent, they measure their duty to God by the value of an animal, or of a few cents' worth of labor, and deciding the latter to be of more importance than

their duty, they serve mammon.—When possessing more than they need for their own use, they loan to the poor and exact more than the law allows, they are guilty of usury, and they serve mammon.—When men who are *not* rich hesitate or refuse to follow the example of Jesus and his Apostles, lest it should hinder or prevent their prosperity, they serve mammon.—When men abandon an honest calling, and traffic in that which the law of God and their own consciences condemn, they serve mammon.—When men break an honorable engagement for the sake of wealth, they dishonor their manhood and serve mammon. In none of these and other kindred things can any man serve God; the service rendered is to mammon.

There is another and a serious difficulty growing out of this service to mammon. Young men without any incumbrance, abound in the church in many parts of the land, who are so imbued with the mammon Spirit, that they refuse to enter the ministry, although in nearly every HERALD the cry for Elders to preach the word of life, and administer in its holy ordinances, is published.

In the earlier days of the latter day church, in many parts of this land and in Europe, married men who had means for their families' support, did not hesitate to go forth to preach the glad tidings wherever sent. England, Scotland, Ireland, Wales, France, Switzerland, Denmark, Sweden, Prussia, and other nations have been visited by self-sacrificing men; and though the doctrines taught were not unmixed with

error, theⁿ spirit of willingness to make comfort and mammon subservient to accepted duty, is one that could but work wonders for our glorious cause, if properly conceived and rightly executed.

Some there are who possess means in abundance, who though they have accepted the priesthood, have not felt it to be their duty to preach, or if they have so felt, have stifled the feeling. Such should pray for the spirit of their calling. Many contribute liberally for the families of those elders who are willing to go, who themselves do not take the field. All who are able should do so. Yet while the majority of the members of the church are poor, the experience of the future will be a repetition of that of the past—the number of married men in the harvest-field will be necessarily limited.

We turn then to our young men, as our hope. Young men of Israel, whom will ye serve, God or mammon? Youth and vigorous early manhood are yours. God gave them to you. Will you honor Him by using the strength and ability He has endowed you with in His service, or in the service of mammon? Will you allow the cry to continue to come for a ministry, and still remain seeking only your own good? Will you see Elders out in the field, whose families are deprived of many comforts for the gospel's sake, and you remain that you may provide a few fashionable luxuries that foster pride and vanity, and do no further good? Were the nation to call for volunteers, how many thousands would rush to the standard, determined to do, to dare, to

die if necessary for the country; and shall you be less valiant for the Kingdom of Jesus? Men might honor you for national fealty—we would honor you too, for we love our noble institutions—but volunteer for Christ, and God, and Jesus, and angels; the prophets, Apostles, martyrs and saints, will rejoice to see you wreathed with the chaplet of eternal honor. Did you view this subject aright, you would recognize in the call to be an ambassador for Christ the greatest honor that man can enjoy on earth.

NAMES ON HYMN BOOKS.

A goodly number of those ordering names to be printed on their Hymn Books seem not to exercise sufficient care in spelling. A name mis-spelled will look worse on a book than no name at all. Agents, too, are apt to write the name *as they think* it is spelled.—There will surely be dis-satisfaction in this matter when the books are received, unless many names we now have are corrected. We have no right to correct the spelling of a name. Were we to do so, the parties might in some cases charge us with printing the name differently to our instructions. We therefore advise every president or book agent of the branches to obtain again, and send to us, *carefully written in a large hand*, the names of those who have ordered or who wish to order them on the covers of their books. To prevent mistake, obtain the name from each person—*do not guess at it*. Write every name—do not put “John Jones

and Ida,” unless you want it “Ida,” without Jones, on the book. Write John Jones, Ida Jones. Parties not convenient to a branch will please advise us themselves.

EMIGRATION ACCOUNT.

By the kindness of Br. E. C. Brand, we have been permitted to know the terms of the permit under which many of those emigrating from Utah have been allowed fare at reduced rates.

Special care is enjoined upon those having charge of the emigration affairs in Utah, that no abuse of the privileges of the permit be perpetrated.

Under the workings of this permit Br. Brand, as special agent, has sent off from Utah the following parties, at the times specified, paying therefor the sums named :

May 5, 1870, 80 fares at \$31,	\$2,480,50
June 22, “ 56½ “ “ “	1,751,50
July 21, “ 28½ “ “ “	883,50
“ “ “ 2½ “ “ \$50,	125,00
Sept. 2, “ 43 “ “ \$31,	1,333,00
“ “ “ 6 h'lf fares “	93,00

This gives a total of \$6,666,50 paid for 213½ fares.

Much disaffection has been engendered in days gone by the handling of the people's money. It is not intended in the church administration that money shall become the bone of contention, through a failure to properly account to the proper authority.

These accounts with the lists of names of persons emigrating, have all been submitted to the inspection of Br. Wm. Blair, who has audited the same.

WE publish in this number an editorial of the *New York Herald*, of October 23, 1870, to which the attention of the saints and other readers of the HERALD is invited. It will be found under the caption of *Religion and Religious Sects in the United States*.

Correspondence.

ROCHESTER, Ontario,
Oct. 4th, 1870.

Bro. Joseph:

We have been trying to show forth the light that is in us, at every available opportunity. The unbelievers in our doctrines here are not so much afraid of us as they used to be. We mingle with them in their meetings occasionally, which courtesy they are beginning to return. We make it a point when they go home that they take some of the seed with them, and pray that it may bring forth fruit.

Br. Snively has again visited us. His work proclaims loudly that he has not permitted his talents to lie buried in the earth; but to the contrary. When the Methodists heard that he was here, they, as usual, started their quarterly meetings to occupy the time, and to give no place for our preaching; they then having procured one of their heaviest field pieces, went forth to action. We went to hear them a few nights since; but the light was rather dim, which the speaker complained about a good deal. He told them that at the Day of Judgment, they would have to be better prepared with lights else they would be cast into outer darkness. After singing and prayer, he cited us to the 4th chapter of 2d Timothy. He cited us often to the people that would bring in damnable doctrines. (He heard Br. Snively in the forenoon, during which time he was very impatient.) He did not mention

"Mormonism" during his discourse; but he tried to picture its advocates out to the audience as those who brought in the damnable doctrines. He commenced by speaking very slowly and firmly, but as he progressed, his voice seemed to grow stronger and stronger, until his lungs seemed to be fully developed. The ship he seemed to be sailing in must have been in a tempest, and taxed to its utmost ability to ride the foaming billows that were sweeping over her deck. At length, however, the storm began to abate, and the sea to calm down. He concluded as he commenced by exhorting them to beware of the people that should come in the latter days, bringing in strange doctrines, and doctrines of devils.

He was succeeded by another, who although he was apparently his junior by fifteen or twenty years, yet presumed to further and substantiate the ideas of the former speaker. He seemed to be fired up with the frenzy of the former speaker, and "challenged the audience to talk to him about infant baptism;—he could find as much proof for infant baptism in the Bible, as any other man could find against it."—One of the congregation cried out, "Please cite us to some of them." He replied that he would not just then. He then left that subject and took up "ordination," and described his own ordination. He said that he was off alone, and that all of a sudden there was a great noise like thunder on water, and that six feet all round him was dug out of the earth, and three spirits came up and ordained him. He continued some time telling how good he felt, and concluded by saying that he was "after the sinner." A few then arranged themselves in front of the pulpit in a row, about six in number, singing and inviting sinners to join them. They soon dismissed.

The night following was appointed for their Love Feast. Br. Snively then arose and asked the congregation to be seated again for twenty minutes. He then said the speakers who had just left the floor had made statements that falsified the

scriptures, and he would prove it to them. He went to the pulpit and commenced, showing their fallacy; he only talked a few moments when the two preachers got up and left; but to their mortification, none went with them. They also failed to come back the next night to their Love Feast. They have not made their appearance yet,—this being the Friday following.

Your brother in Christ,

ROBERT GAWLEY.

BREWTON, Escambia Co., Ala.,

Sept. 13, 1870.

Bro. Joseph:

The work in this part is progressing favorably; and things are shaping for the better for the advance of the glorious cause.

We have just held a two days' meeting in Santa Rosa branch. Had a good time; the saints were encouraged and made to rejoice.

Yours in the cause of Zion,

C. G. LANPHEAR.

SPRING GREEN, Wis.,

October 15, 1870.

Bro. Mark:

When at Rock Bridge, I sent you a few lines telling you that on Wednesday following I was expecting to baptize eight or ten; since then I have baptized fifteen.

The saints generally are rejoicing. Our conference lasted four days instead of two, as was advertised in the *Herald*. Bro. Newkirk being from home, the burden of the meeting was on me. Had my health been good, I should have rejoiced in the opportunity—as it was, I had to round up my shoulders and go ahead.

Last Sunday morning on reaching the house of worship, I found a large congregation in waiting, and myself so weak that I could hardly stand up, and what was worse the Bible was a sealed book to me. After a few minutes, the first, second and third verses of the 60th chapter of Isaiah came to me. I was afraid to undertake to speak from them, as I once broke down on

them, at a basket meeting on Fox River. Br. Joseph and many others will recollect well. As this was however the only subject presented, I put out the banner and commenced my sail; but I directly found myself a long way from shore, sailing in deep water. I tacked ship and made for the shore, and had hardly got seated when a gentleman arose and said, "As the Bible is now proven to be true, I wish to be baptized."

I learned from him afterwards that some two years ago he encountered Brother Newkirk, and before he left him was obliged to admit that if the Bible was true our faith was true, and from that time the question with him was, "Is the Bible true?" This difficulty was then removed, and himself, his wife, (a worthy lady), and a young man of promise, went forward and were buried beneath the liquid wave. To God and him alone be the glory.

The next day I bid farewell to those dear ones. Our parting adieu was more with tears and pressure of the hands than with words. May the peace of God ever remain with them.

From there I came to Br. Ward's and tarried over night. Oh! what a change the gospel has made in this family! Two and a half years ago, herself poor, weak and helpless; their farm grown up to weeds and brush, the effect of seven years' sickness, now restored to health and plenty; and what is still better, husband, wife, son and three daughters rejoicing in the faith of the glorious gospel of our Lord Jesus Christ again restored, the gospel that you and I, yes, thank God, you and I and many more dear souls are honored to bear to the nations of the earth.

From there, I came to Br. John Lee's. Here is another family, nearly all in the covenant—a host of themselves in defense of the truth. I left their house yesterday in company with Br. Lee, and am now at the house of Br. Hughes. I spoke to the people last night, and am to speak again to-night. From this, shall

go to Blanchardsville, for I must have some rest. My love to all the saints. If you see my widow "for the gospel's sake," give her a word of comfort.

ZENOS H. GURLEY, SEN'R.

NORTHFIELD, Rice Co., Minn.,

October 18, 1870.

Br. Mark :

The work looks up. I have been in a new field, and am now on my way to the western frontier. A good work can yet be done in Minnesota. Elder Kelley is now in Wisconsin. I have not seen him, nor heard directly from him for about three months. I hope he is doing a good work. I shall be with Elder R. L. Young in about two weeks, (D. V.), it being on my way west. Give my respects to Br. Joseph and those in the office, and accept the same yourself from your Br. in Christ,

R. G. ECCLES.

BELÖTT, Wis.,

Oct. 21, 1870.

Bro. Joseph :

I write to inform you that although not often seen at Plano, or the conferences, I am still striving to propagate the truth and build up the cause of my Master.

I have not been able to take any extensive missions this season on account of my secular affairs, but have been preaching almost every Sunday in various parts of the country, both in the branches and in the world, where many have never heard our doctrine. The more I talk, and hear, and observe, the more I am convinced that were it not for a few wrong ideas that people have that multitudes would flock to the standard. One is that it does not matter whether a man's sentiment or belief is true or false, if it is only sincere, and he live an exemplary life; in short, if he confess Christ, and is a praying man, that is what constitutes a christian. This seems to be so riveted upon the people that they can not see the necessity of any thing more being done, and the moment we commence

to urge the necessity of working by the pattern or walking by the rule given by Christ, and the apostles, we hear the exclamation, "If he would only preach practical religion and let alone his *Mormon doctrine*, I would like to hear him, but I cannot bear to hear a man *preach doctrine*." Still some are believing in these parts, and I think will yet obey the truth.

I design attending the conference at Marengo, and hope nothing will prevent. After that I will hold a series of meetings at Capron, Boone Co. Many there, (report says), think that the Rev. Burch has totally silenced us there, but I hope the honest will yet see the difference between truth and error; between the commandments of God and the traditions of men.

Believe me as ever the feeble advocate and lover of the Lord's plan of saving man.

Yours truly,

SAMUEL POWERS.

MACHIAS, Me.,

Oct. 18, 1870.

Br. Joseph Smith :

I have been in this region four weeks, the former field of labor of our Br. T. W. Smith, whose name here is "like ointment poured out," as is also that of his wife, Sr. Ellen. May God be gracious to them both. Beyond all question Br. Smith has done a good work in this land; and I feel great pleasure in recording the fact; the saints are as yet young and inexperienced in the work but are willing to learn; the Adversary has been at work, but I trust the making manifest that it is his work, will bring all right. We have held one conference with the saints on Deer Isle, and the Spirit of God was with us in much power, and every man seemed willing to stand in his own place and do his own work.

I have preached three times to the people whom G. J. Adams organized into a congregation, and some of them went with him to Palestine; there are but three remaining in that land, as I learn from some

of the party returned; they seem satisfied now that he learned his doctrine in the church organized by the Seer; and I understand they intend to be baptized; the leading men I have not seen, except one, who desired me to call upon him when I returned.

Yours truly,
JOSIAH ELLS.

STARFIELD BRANCH,
Oct. 14, 1870.

Br. Mark H. Forscutt:

It has been a long while since I have written to the office. Thinking you would like to know the condition of the district, and what is being done in this part of the Lord's vineyard, I now write.

In the report of our conference minutes, it was shown that there was some difficulties in some of the branches. In our May conference, Br. Watson and myself were appointed to assist in a two days' meeting in Platte branch, Nodaway Co., Mo. By some misunderstanding, Br. W. did not go, and Br. J. S. Lee volunteered to go with me. We started on Thursday, and assisted in an elders' court at the DeKalb branch in the evening. Started the next morning, arrived that evening at father Moore's; there we learned that the brethren had got the "big school house," as near the centre of the branch as could be got. We arrived there at 10 a. m., Saturday morning, July 16th. The saints turned out well, and some of the world. Br. Fisher preached in the forenoon; myself in the afternoon, followed by Br. Woodhead. Sunday morning at 11 o'clock the house was well filled. Br. J. S. Lee preached. In the afternoon we had a testimony meeting. Before the afternoon meeting, four were baptized and confirmed by fathers Moore and Fisher.—After the meeting, we started for home and went as far as father Moore's, and were kindly provided for for the night. In the morning, leaving them with our blessings, we had a hard drive in a two horse wagon all day, and arrived at Br. Bishoff's. We

found the saints feeling much better than when we left. We started for home; the next morning arrived all safe and found all well.

Saturday and Sunday, July 30th and 31st—I had posted a bill for a two days' meeting, to be held in the grove at my house.—Br's Lee and Marchant attending, we had a good time. Br. Franklin arrived on Sunday morning about half an hour before meeting; he preached in the forenoon.

Saturday and Sunday, August 27th and 28th, our conference was held in the Starfield branch, at Br. George Todd's. We had a good attendance from mostly all of the branches. A good deal of business was done by the conference. The DeKalb branch difficulty was brought up before the committee appointed to sit on all cases, and the parties were brought together, and agreed on a settlement. On Monday evening at their branch meeting, they settled all. All of the Platte brethren and sisters staid there that night; they had a good meeting.

A two days' meeting was appointed to be held in the Waconda branch. In Ray county, Br's. Lee and Marchant were appointed to attend those meetings. Arrangements were made for myself and wife, and Sr. Bevins to go with them. On Thursday evening Br. Marchant came for me to go, as I had given up going, and would not take "no" for an answer; so I left with them, leaving our children alone. We stayed at Br. Bevins' that night; left the next morning for a forty miles' drive. We did not arrive at our destination on account of bad roads, etc., until afternoon of the next day. We stopped at Br. E. Cato's, and sent word for the branch members to meet there that evening to try and settle their difficulties. As the branch was very much scattered, and weather bad, they did not meet, but we had a good testimony meeting with ourselves and Br. Cato's family, and the priest of the branch. We appointed a meeting to be held on

Sunday morning, at 11 o'clock, at Br. Wm. Kinyon's house, the branch all met together, and a good many others, as the news had flown as on eagle's wings, that we had arrived. I was called to preach to them, which I did, on the first principles of the gospel. Br. Marchant preached in the afternoon on the same subject. In the evening we had a testimony meeting.

On Monday morning at nine o'clock the branch all met, and though for a while a few were very stubborn, yet they finally saw their position, and what they had been doing, and all was soon settled, by choosing Elder Rob't. Ware as president of the branch. They sustained their old priest and teacher of the branch. Before we went down there, the president, Elder E. Cato, had resigned.

On Tuesday morning we started for home; we called at Br. Wooden's and blessed two of his children, and administered to one. His wife and mother do not belong to the church, but have been strong Methodists, but are becoming strong believers in the gospel of Christ. We had left an appointment at Br. George Hope's, two miles west of Mariblie, within three miles of old Far West. On Tuesday evening, on account of a very hard storm coming up just before sundown, we did not get there. We arrived at Br. Hope's about nine o'clock. The next day, Wednesday afternoon, Br. Marchant took his horse, and myself another horse, and we started out in different directions, and warned all of the neighbors that two elders of the Latter Day Saints would preach in the Plum school house that evening at early candle-light. The house was filled, and a good many could not get into the house.—Br. Marchant preached on the first principles, and I followed him. The people gave good attention, and were well pleased.—They said they were tired of paying their money for nothing. Just before we closed our meeting, I asked them if they wanted "any more Mormon meetings?" They answered "Yes, yes," from all parts of

the room. I gave out a meeting for Br. Jas. Johnson, to be held on the second Sunday in October. Br. Marchant held a meeting on the next evening at the same house, with a good congregation. We left him there to return to the Waconda branch. We were well received by Br. and Sr. Strobe. Br. S. was baptized by O. Hyde, in 1831, at Kirtland, Ohio, and ordained a deacon by bishop Whitney, and Sr. S. was baptized by Jared Carter. They emigrated to Far West with the saints. They have lived there ever since. They were not able to go with the saints; but have remained strong in the faith. By their request, they were received into the Starfield branch on their former baptisms.

We arrived home all safe, and found all well. Br. Marchant reports all difficulties settled in the Bevier branch, from which he has just returned, holding a two days' meeting. The branch was divided into two, one was called the Welsh Bevier, the other the English Bevier branch. Last week we learned by letter from Br. Hazzledine, that our sub-district No. 3, was set off to itself. At our next conference to be held on the last Saturday in November, we will be reorganized, and go to work in earnest, as there is a great field for the elders to work in, and a very good feeling towards the work.

We expect to see Br. Joseph this way before he returns to Plano. I will close, hoping you will forgive me for writing so long a letter. Love to all. From your Br. in the gospel.

ANDREW J. BLODGETT.

ALLEGHANY, Pa.,

October 20, 1870.

Bro. Joseph:

This morning I received a letter from my husband—dated 13th. He was then in Machiasport, Maine, having just returned from Green's Landing, Great Deer Island, Maine, where he expected to have received letters from me, but was disappointed in that. He did not re-

ceive any since the 10th of September, and I can assure you I feel greatly disappointed, because I have not only written myself, but have forwarded several letters of import from England. One from Br. Taylor, representing Hanly branch, Staffordshire, which, I am pained to relate, is not, (because of envious spirits), in a very prosperous condition. Br. Taylor says they need some person of marked ability to visit the branches at short intervals, so as to preserve good order. And, according to what I can gather from the different letters received from that place, they, the brethren, have been unwatchful in their duties, and the consequence followed; the adversary gained the advantage over them, which, as in all such cases, a spirit of confusion soon enters in and destroys the peaceful harmony once enjoyed; and as in the case of the Hanly branch, that spirit has caused a division in their midst, and they are now seeking for counsel, how to act for the future.

Br. Taylor says they wrote to him, and requested him to go from Birmingham to Hanly, and see what could be done under the circumstances. He went accordingly, and when he got there, he says he never saw such confusion among saints in his life, and hopes never to see it again.

Br. J. Ells says, "I left Great Deer Isle on Monday last, on the old sloop Victory, John Blaster, master. The saints here are mostly fishermen, and I found them somewhat discouraged; but the Lord did truly bless us—also the conference. I talked all day on Saturday, and Friday evening, and preached with much liberty twice on Sunday. The school-house was full to overflowing, and such was the attention that you could have heard a pin drop for about one hour and a quarter. Some wept, and others, after the meeting dismissed, shouted for joy. We held ten meetings in seven days—full houses most of the time.

"I preached three times in Jonesport,

where G. J. Adams once labored and carried off the people to Palestine. The congregation was very large. Many received my testimony, and I expect to baptize some upon my return, perhaps in two or three weeks. My next point will be to the Grand Manan Isle, in New Brunswick, British territory. I am now waiting for a vessel to sail in, but expect to have time to preach to-night in this place, Machiasport."

The Lord has truly fulfilled his promise, in that he would go before his servants, and open an effectual door to preach the word. He says:

"I have not much time to write, and I never talked so much in the same length of time since I was born as I have since I have been here."

Brs. Brown and Wagner report doing well in their fields of labor. May the Lord bless them also. The Sabbath school here is increasing in numbers. Brs. Hulme and Garrett are active members in that department. Br. Price, beloved by all, for the even tenor of his way—does all he can for the work.

ELIZA ELLS.

Conferences.

ALABAMA DISTRICT Conference, held in Lone Star branch, July 2, 3, 1870. C. G. Lanphear, pres.; J. M. Booker, clerk; F. M. Fuller, assistant.

Number of officers present: 1 seventy, 3 elders, 2 priests, 3 teachers, 1 deacon. Minutes of last conference read and approved.

Report of elders.—Br. G. R. Scogin had been laboring in Butler and Conechu counties, Alabama, and says there is a great call for preaching. Priest J. M. Hawkins reports that he has been laboring in Escamba Co., Ala., and St. Rose Co., Fla.

BRANCH REPORTS.

Lone Star: 82 members, including 3 elders, 3 priests, 4 teachers, 2 deacons. G. R. Scogin, pres. *pro tem.*; J. M. Booker, clerk.

Resolved, That in view of the extent of the territory of this district being too great for the president to travel and attend the conferences, we, with the approval of those residing in the southern part of the district, now known as a sub-district, do set off the portion lying north of Pensacola, including the country east to the Choctahachu River, north into the state of Alabama ten miles above the main line, running east and west between Alabama and Florida, and west on the same line to the Mobile River.

That we present this resolution with its provisions to the conference to be held in August, in the Evening Star branch, for their acceptance or non-acceptance.

That we sustain Br. Joseph Smith as President of the Church and Wm. Marks, his Counsellor, Bishop Israel L. Rogers and his Counsellors, the Twelve and all the authorities of the church in righteousness.

That we use our efforts to extend the circulation of the *Herald* and *Zion's Hope*.

That we sustain Br. G. R. Scoggin in his presidency of this district.

Br. Lanphear then addressed the congregation.

Prayer meeting at 7 o'clock p. m., in which the gifts of the gospel were made manifest.

On Sunday morning the Lone Star Sunday school reported as follows: scholars, 30; officers, 6—total members 36. Verses recited, 90; hymns, 5; questions, 475. Books in library, 18. Average attendance, 25. The school is in excellent condition, and gives promise of so remaining. G. R. Scogin, supt.

Preaching at 11 o'clock by Br. Lanphear. Preaching again at 4 o'clock by Br. Scogin. Baptism at 6 o'clock, by Br. Scogin. Confirmation under the hands of Brs. Lanphear, Scogin and W. J. Booker. Prayer meeting at half past 7 o'clock. Two administered to by Brs. Lanphear, Scogin and Booker.

Br. John N. Hawkins was then ordained an elder, under the hands of Brs. Lanphear, Scogin and Booker. Two children were blessed by Brs. Scogin and Lanphear.

Resolved, That this conference adjourn to meet again on Saturday before the first Sunday in October, 1870.

NORTH-WEST MISSOURI DISTRICT Conference was held in the Starfield branch, Aug. 27, 28, 1870. Elder Wm. Summerfield, pres.; Wm. Woodhead and A. J.

Blodgett, clerks; A. J. Blodgett, Jr., and D. E. Powell, deacons for conference.

The minutes of last conference read and corrected.

BRANCH REPORTS.

Starfield: 5 elders, 1 teacher, 1 deacon, 10 lay members—total 17. 1 child blessed. F. M. Bevins, pres.; A. J. Blodgett, Senr., clerk.

Union Mill: 1 elder, 11 members—total 12. B. G. Watson, pres.; I. H. Burnham, clerk.

Platte: 11 elders, 1 deacon, 32 lay members—total 44. C. Christensen, pres.; C. Anderson, clerk.

Hannibal: 10 members, 1 elder, 1 priest—total 12. John Taylor, pres.

Bevier: 11 elders, 3 priests, 2 teachers, 31 lay members—total 47. 1 removed by letter; 1 child blessed. Daniel Llewelyn, pres.; C. S. Frazier, clerk.

Clinton: 2 elders, 1 deacon, 8 lay members—total 10. D. J. Powell, pres.; D. E. Powell, clerk.

DeKalb: reported in difficulty.

Waconda: reported in difficulty.

Resolved, That a committee of five elders be appointed to sit on all cases that may come before this conference, and that Jas. Steel, Wm. Powell, Wm. Woodhead, John Evans and R. C. Moore, act as that committee.

Elder's Reports.—J. S. Lee had preached a good deal, and had baptized two.

R. A. Marchant had labored in connection with Br. Lee.

Wm. Woodhead had had good success, and had baptized six.

John Evans had labored some with Elder Woodhead.

Elders Kenyon and Ware had labored in Ray and Carrol counties.

F. M. Bevins had labored with Elder Wm. A. Litz, in Clay county.

Wm. Powell, James Thomas, D. J. Powell, Jas. Steel and A. J. Blodgett reported.

Wm. Summerfield had baptized one.

B. G. Watson had baptized one.

R. C. Moore and C. Christensen, Senr., reported. All of the reports accepted.

Resolved, That all elders who wish to receive licenses hand in their old ones.

Elders Fisher and Williams, Anderson and Ole Madison, F. M. Bevins and Wm. A. Litz were released from missions.

Elders Wm. Woodhead and John Evans, J. S. Lee and R. A. Marchant, and Elders Kinyon and Ware were sustained.

Elders Fisher and R. C. Moore, Wm. Powell and Jas. Thomas, Burnett and

Frazier, E. Rawlins and Watkins received appointments.

Resolved, That this conference does not acknowledge the right of any local council to transact business pertaining to the conference, in sending missionaries to preach in this district.

That the President of this District be empowered to write to the President of the Bevier branch, to inform him that this conference does not acknowledge any other council in the Bevier branch than the branch council.

Sunday, in the morning, Elder Wm. Woodhead preached, followed by R. C. Moore. In the afternoon Elder Jas. Thomas preached, followed by Elder Summerfield. In the evening, sacrament, testimony and confirmation meeting. The saints had a refreshing time during the meeting, in testimony, tongues, interpretations, &c. Hans Froyd, baptized during conference, was confirmed.

Present: 22 elders, 1 teacher, 3 deacons.

Resolved, That we sustain all the spiritual authorities in the Reorganized C. of J. C. of L. D. S., in righteousness; and Elder Wm. Summerfield as President of the North-West Missouri District.

That Wm. Woodhead be released from being clerk of this district, at his own request.

That A. J. Blodgett, Jr., be the clerk of this district.

That the Treasurer report to this conference the condition of the treasury. Treasurer reported \$3,00 received; \$3,65 paid to J. S. Lee.

Resolved, That when this conference adjourns, it does so to meet on the last Saturday in November, at the Platte branch, near Guildford, Nodaway county Missouri.

That the committee appointed to settle difficulties be honorably discharged.

That this district be represented in the Semi-Annual Conference, and that Wm. Powell be delegated to carry the report of this district to the same.

Minutes read, corrected and accepted.

ALABAMA Conference, held in the Evening Star branch, Escambia county, August 12, 13, 14, 1870 G. R. Scogin, pres.; Wm. Speir, clerk.

BRANCH REPORTS.

Mount Olive: 35 members, including 2 elders, 2 priests, 2 teachers, 1 deacon; 12 scattered; 1 died. M. B. Ellis, pres.; W. W. Squires, clerk.

Santa Rosa: 8 elders, 1 priest, 1 teacher, 21 lay members; 1 disfellowshipped. Wm. West, priest, pres.; J. Atwell, teacher.

Cold Water: 61 members; removed by letter, 3; removed without letter, 8; scattered, 18; present number, 82; 1 marriage. A. Kennedy, pres.; A. Odom, deacon.

Evening Star: 46 members, 2 elders, 1 priest. S. G. Mayo, pres. and clerk.

Officials present: seventies, 1; elders, 7; priests, 2; deacons, 1.

Resolved, That the district be divided, in accordance with a resolution taken in a former conference, in the northern part of the district in Monroe county, Ala.

Br. G. R. Scogin tendered his resignation as president of the district, and was accepted.

Resolved, That a vote of thanks be given to Br. G. R. Scogin for his labors in the district, as a presiding officer.

That Br. J. N. Hawkins be appointed to preside over the southern division of the district.

That Br. S. G. Mayo be released from presiding over sub-district, also from acting as book agent.

That Br. W. W. Squires be ordained to the office of an elder.

He was ordained under the hands of Elders C. G. Lanphear and J. N. Hawkins.

That a committee be appointed to draft resolutions.

C. G. Lanphear and S. Mayo, committee. Conference addressed by Elder J. N. Hawkins.

In the afternoon a series of resolutions were read and accepted.

Resolved, That the elders attending the conferences in this district meet at the place of conference on the preceding night, to hold an elders' meeting, to do such business as may be presented.

That the presidents of branches in this district be requested to obtain the names of all the elders of their respective branches, that they may be sent to the Clerk of the Elders' Quorum, to obtain their licences.

That the president of the district obtain licences for the elders of this district.

That each one obtaining a license furnish means necessary for the expenses attending the same.

That we sustain Br. Joseph Smith as President of the Church, and Wm. Marks as his Counsellor.

That we sustain Br. I. L. Rogers as Bishop of the Church and his Council.

That we sustain all the spiritual author-

ities of the church in righteousness.

That Br. W. Squires take a mission up the Yellow River, and preach as opportunities present.

That all the elders of this and surrounding districts be requested to labor in their calling, in all the portion of country lying south of Tennessee, and west to the Mississippi river.

Congregation addressed by Elder C. G. Lanphear.

In the evening a sister who was afflicted was administered to for the restoring of her health. The remainder of the evening was occupied in prayer meeting, in which we were blessed of the Lord.

Met on Sunday morning at the house of Br. Mayo. Sr. Mayo was administered to for her health.

At 11 o'clock, preaching by Brs. G. R. Scogin and L. F. West.

Met at the water, when two were baptized, Elder G. R. Scogin administering the ordinance.

Preaching in the afternoon by Elders L. F. West, C. G. Lanphear and J. N. Hawkins. Confirmation of the two previously baptized, under the hands of Elders C. G. Lanphear and L. F. West. Meeting continued in prayer, social intercourse and exhortation, in which the saints were comforted, and renewed in strength of the Lord.

The conference savored much good, for the strengthening and encouraging the saints, and for the advance of the cause in that part of the country.

Resolved, That the conference adjourn to meet at the Mount Olive branch, on the east side of Black Water River, in the vicinity of Br. Cooper's, in Santa Rosa county, Florida, on the Saturday before the first Sunday in November, 1870.

MAINE AND NOVA SCOTIA District Conference, held at the house of Br. T. Ames, Green's Landing, Great Deer Isle, Maine, Oct. 7, 8, 9, 1870. Elder Josiah Ells was chosen pres.; Mace R. Cousins, clerk.

Reports of officers.—Elders Josiah Ells, G. W. Eaton, J. C. Foss, J. W. Blaster, S. Hendrick, E. C. Foss, T. Ames, J. H. Eaton, P. Eaton, O. C. Eaton; Teachers E. B. Gray, J. B. Norton.

Present: elders, 12; teachers, 2.

BRANCH REPORTS.

Bear Isle: 18 members including 3 elders, 1 priest, 1 teacher, 1 deacon. J. H. Eaton, pres.; J. S. Eaton, clerk.

Brooksville: 24 members, including 3

elders, 1 priest, 1 teacher, 1 deacon. J. J. Billings, pres.; M. R. Cousins, clerk.

Green's Landing: 34 members, including 2 elders, 1 priest, 1 teacher; 2 out off; 1 died.. T. Ames, pres. and clerk.

Deer Isle: 19 members, including 4 elders, 1 deacon. J. W. Blaster, pres., and clerk.

Little Kennebec: 35 members, including 2 elders, 1 priest, 1 teacher. E. C. Foss, pres.; J. H. Foss, clerk.

Mason's Bay: 27 members, including 1 elder, 1 priest, 1 teacher, 1 deacon. A. D. McCaleb, pres. and clerk.

Resolved, That it is deemed advisable to divide the Maine and Nova Scotia District, for the more convenient assembling and reporting of the elders, and as there seems to be some misunderstanding in the eastern part of the district, we hereby divide the district, as stated in the *Herald* of June 15, 1870.

Elder S. Hendrick appointed traveling minister of this district, by the conference.

Met in the evening for prayer and testimony meeting.

Preaching on Sunday morning by Elder Josiah Ells; in the afternoon, by J. C. Foss; and in the evening, by J. Ells, after which the sacrament was administered.

Adjourned to meet at Sedgwick, January 11, 12, 13, 1870.

LITTLE SIOUX Quarterly District Conference, held at the Ellison School house, in Six Mile Grove, Harrison county, Iowa, August 27, 28, 1870. Br. H. Lytle being absent, Br. D. M. Gamet was chosen to preside, and Levi Ellison, clerk.

The minutes of the last quarterly conference were read and accepted.

As Br. C. Derry had labored some in the district, he was invited to take part in the conference.

Br. C. Derry reported that he had labored in Hard Scrabble, and he would suggest that this conference take some steps to organize a branch there.

Resolved, That Br. C. Derry be appointed to organize a branch in Harris Grove.

Br. Colby Downs reported that he had been laboring in Biglers Grove, and had baptized six.

Brs. S. Condit, D. M. Gammet, D. Jones, N. Lindsey, I. Ellison, G. Mefford, P. Cadwell, T. Carrico and L. Ellison reported.

The following question was discussed and referred, by resolution, to the General Conference:

If a member of a branch desires his or her name withdrawn from a branch, and still remain a member of the church at large, may the branch erase his or her name, and he or she remain a member of the church at large?

Resolved, That Colby Downs be appointed to present said question to the General Conference for its decision.

BRANCH REPORTS.

Raglan: 32 members, including 4 elders, 1 priest, 3 teachers, 1 deacon. D. Maule, pres.; A. Geer, clerk.

Magnolia: 17 members, including 2 high priests, 2 elders, 1 priest, 1 teacher, 1 deacon. P. Cadwell, pres.; S. Maloney, clerk.

Twelve Mile Grove: 12 members, including 1 seventy, 1 elder. One died since last reported. G. Mefford, pres.; N. Lindsey, clerk.

Resolved, That all the elders in this district preach all they can till the next conference.

Officers present: 4 high priests, 2 seventies, 13 elders, 1 priest, 1 teacher, 1 deacon.

Resolved, That we sustain Br. H. Lytle as president of the Little Sioux district.

That this conference sustain all the authorities of the church in righteousness.

The minutes of yesterday's proceedings were read and approved.

Resolved, That when this conference adjourns, it do so to meet at Little Sioux, the first Saturday and Sunday in December, 1870.

Preaching by Elder C. Derry, from Mat. v. 21. Afternoon, preaching by Br. G. Sweet.

NORTH KANSAS District Conference, held at Atchison, Kansas, Sept. 3, 4, 1870. Organized by calling Elder D. H. Bays to the chair, and Br. Chas. Hersing to act as clerk.

BRANCH REPORTS.

Atchison: 32 members, including 5 elders, 1 priest, 1 teacher; 2 children blessed. D. Williams, pres.; G. Thomas, clerk.

Wolf River: 20 members, including 6 elders, 1 teacher. Branch in a very bad condition. Wm. Gurwell, pres. and clerk.

Tarkeo: 12 members, 2 elders, 3 priests, 1 teacher; 1 baptized since last report. W. Brownlee, pres. and clerk.

White Cloud: 7 members, 2 elders—one elder acting as priest—1 teacher.

J. W. Brackenbury, pres. and clerk.

After some investigation, the following preamble and resolution were adopted:

WHEREAS, the Wolf River branch of the Church of J. C. of L. D. S. has become a reproach to the church, therefore,

Resolved, That the said branch be, and is hereby disorganized.

On motion, Elders D. H. Bays, Chas. Hersing and Wm. Gurwell, were appointed a committee to grant letters to members of the late Wolf River branch who may apply for them.

WHEREAS some unscrupulous, transient persons have tried to impose upon the saints in this district, by presenting written certificates, which we have reason to believe were forged; therefore

Resolved, That in order to maintain the honor of the church, and the tranquility of the saints in the district, we receive none into fellowship except those who shall present printed certificates of removal, obtained from the *Herald* office.

The above was unanimously adopted.

The following elders reported:

Wm. Gurwell, D. Williams, G. Thomas, D. Munns and Chas. Hersing. Br. Bays reported very encouragingly in regard to the work in and about White Cloud.

On motion, it was decided that Wm. Boyle, who had been cut off from the church, should be re-admitted to church fellowship by being baptized.

Resolved, That Br. Jas. Carroll be released from his mission in this district.

That all the elders who received missions from the last conference, be continued in their respective fields of labor.

Preaching on Sunday morning, on the street, to a small congregation, by Br. Bays; some appeared interested.

Preaching in the afternoon by Br. D. H. Bays. Subject, the gospel.

Resolved, That we sustain, by our faith and prayers, all the spiritual authorities of the church in righteousness.

Adjourned to meet at White Cloud, Kansas, December 4, 1870, at 2 o'clock.

After adjournment, Wm. Boyle was baptized by Br. D. Williams.

Instead of regretting that we are sometimes deceived, we should rather lament that we are ever undeceived.

He submits himself to be seen through a microscope, who suffers to be caught in a passion.

He who gives himself airs of importance, exhibits the credentials impotence.

Miscellaneous.

ELDER J. C. CLAPP wishes information through the columns of the *Herald*, of his brother, Wm. Clapp. When last heard from, four years ago, he was at Pecatonica, Illinois. Information concerning him will be thankfully received.

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between
Oct. 16 to Nov. 8, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly receipted for, please advise us.

Agents—\$[1,75] per J. Lewis for A Leo 216.....[51] per D H Bays for W Gurwell 220.....[13,73] per W France; \$10,93 W France, 90c T Entwistle 216, \$1,50 M Charlton 221, 40c R Garland 216.....[32] per E C Brand for Mrs C Carpenter 223.....[2,50] per C Andreason; \$1,50 C Andreason 224, \$1 H Feyd.....[2,50] per J D Bonnet for M Hinds 223.....[13] per I N White; \$1 I N White, \$1 A White, \$1 B Myers, \$1 S Baker, \$8 W Nirk, \$1 — Vancice.....[33] per A S Hurd; 50c Mrs Navarro, 50c L M Read, 50c H Ross, 50c H Snively, 50c E Reed, 50c O Ramer.....[5] per G Watson; 50c G Watson, \$3 M Lampert 226, \$1,50 J M Waite 224.....[56] per M H Forscutt for E Hulmes.....[52] per T Hougas; \$1,50 A H Anderson 224, 50c J C Christen.....[5] per P B Cain for S Atkinson.....[31] per C W Lange for E C Wildermuth 220.....[3,50] per G P Slayton for J S Julian 236.....[5,50] per W D Morton for O Owens 236.....[36,50] per S Perks; \$2 S Perks 216, \$2 G L Moulding 216, \$1 C Crowson 212, \$1 M Stanton 212, 50c I Clifford.....[52] per J Goodale; \$1 L Winton, \$1 S Bowen.....[20] per G H Hilliard; \$11 G H Hilliard, \$3,50 W Rossan 240, \$1,50 P Asa 224; 50c M Thatcher, \$2 J J Green 223, \$1 B. F. Kerr 216, 50c J B Prettyman.....[1,50] per D. F. Lambert for J A Robinson 224.....[56] per G Adams; \$4 R Smith 230, \$2 Mrs Marsden.....[1] per T Dobson; 50c D Kendall, 50c H Frank.....[56] per B Willis; \$3 B Willis 236, \$3 P C Dailey 236.....65c per J D Bennet; 15c J D Bennet, 50c H Sheen.....[20] per J Hawkins.....[10,50] per J Christensen; \$3 J Christensen 236, \$6 H Nelson, \$1,50 L Larsen 224.....[1] per G E Deuell for W Snodgrass.....[2,15] per C G Lanphear for A Odom.....[2,50] per I Sheen; \$1 S B. Weller 227, \$1, 50c H Jones 225.....[50c] per Z H Gurley for T Ward.

\$5 each—J L Rogers 218, W Summerfield 228, F G Dungee 226, L Stewart 236.

\$4 each—J J Rees, G Kinghorn.

\$3 each—Mrs Cargely, J Huntsman 236, Andrew Hayer 234.

\$2 each—L I Simmons 219, C H Myers, R Robinson 228, J Dutton 212, J H Gladwin 229, G E Ross 230, N N Hazleton 225, S Page 230, J Richards 231, L E Miller 219.

\$1,50 each—W H Hartshorn 224, F Izatt 224, W Bradbury.

\$1 each—O Shumway, S Shumway, S A Russel, C Brown 228, L P Russel, C M Brown, N B Loveland 220, J Grimshaw, S Bourgoing 224, S Smith 220.

50c each—E R Pelle, A Guinand, E Current 220, E L Oakes, S H Whitaker 216, A Bailly.

Various sums—\$1,15 J W Nichols, \$1,75 E N Webster, \$11 C N Brown, \$18 W Wilson, \$5,70 G Hicklin, \$1,40 R Karsley, \$1,25 S Powers, \$4,03 S Brampton, \$10,30 M Nichols 216, 25c W H Reynolds, \$1,15 W B Booker, 45c W C Lanyon, \$2,40 J A Ferguson, \$1,15 C E Knowlton, \$1,15 Dr. J Longfield 220, \$145 N N Hazleton for tithing, \$5,55 N H Ditterline 228.

MARRIED.

At the residence of the bride's father, near Davenport, Scott county, Iowa, on Sunday, October 2, 1870, by Elder John S. Patterson, Br. SILAS E. RUSSELS to Sr. MARGARET E. HOUGHTON.

May peace and joy without alloy,
Unto this pair be given;
By help of God, the path be trod
By them, that leads to heav'n.

DIED.

At Columbus, Nebraska, August 29, 1870, BARBARA ELLEN, aged 3 months and 21 days, infant daughter of John and Alice HARBOTTLE.

At Saltsburg, Penn., after a severe illness, EMMA, infant daughter of Robert and Mary Ann WIPER, on Sept. 23, aged five weeks.

Rest dearest babe, in Jesus rest,
From grief and sickening pain set free;
Early with God and angels blest—
Thy parents hope to be with thee.

At Shelbyville, Ill., Oct. 24, 1870, a son of Levi and Susannah ATKINSON, grandson of Peter B. Cain, aged 1 year, 10 months, and 6 days.

Address of Elders.

Israel L. Rogers }
Elijah Banta, } Sandwich, De Kalb Co., Ill.
Z. H. Gurley, }
T. W. Smith, Millersburg, Mercer Co., Ill.
P. B. Cain, box 99, Shelbyville, Shelby co., Ill.
Josiah Ellis, No. 299 Western Ave., Alleghany City, Pa.
Reuben Newkirk, Lloyd, Richland co., Wis.
J. Foreman, Salt Lake City.
Elder Nicholas, Malad City, I. T.
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S. Maloney, Pleasant View, Cherokee co., Kan.
H. Fulk, Kirtland, Lake co., Ohio.
E. A. Stebbins, Peccatonica, Ill.

Original Poetry.

AT LAST.

The morning's long sought cheering light
Comes pouring o'er the eastern hills,
Flecking the lake with silver bright;
The vale with pleasant radiance fills.
The night of watching now is past,
The morn of gladness dawns *at last*.

Slowly the sun is sinking now,
Amidst a wilderness of hues,
Till on the western mountain's brow
His broad round disk the toiler views.
Now it is gone—the light fades fast,
The day of toil is o'er *at last*,

God's work goes on; its course the same,
Now loved by many, now by few;
Many who now despise the same,
At last may serve it well and true.
Many who now stand proudly fast,
Shall, tried and tempted, *fall at last*.

Look well upon the quiet flowers,
Note while you may the wild-bird's song,
Use while you can God-given powers,
Count you his blessings all day long.
Soon shall the snow, from heaven cast,
Drift round your lowly grave, *at last*.

Speak kindly to the humble one,
However humble he may be,
For every club and every stone,
Cast by the hand, so cruelly,
Each jest and taunt upon him passed,
Returns with added force *at last*.

Trust on, lone one; trust firmly on,
Be pure and true, and God will see,
Thou shalt have rest when years are gone
Into the past eternity.
Songs shalt thou sing of darkness past,
In happy, love-lit *home, at last*.

Toil on, weak hand, so feeble now,
Beset with faltering and pain,
Toil boldly, by the toll I trow
Thy power and thy strength shall gain,
Until, thy chains behind thee cast,
Thou soar as on great wings *at last*.

At last, dear saints, the warfare o'er,
How shall we sing on Zion's land;
Those who are now despised and poor,
Shall nobles in God's kingdom stand.
Brows on which storms beat thick and fast,
Lean on Emanuel's breast *at last*.

AORIUL.

Selections.

Religion and Religious Sects in the United States

Father Hecker, the Superior of the Community of Paulists in this city, took up a very interesting subject in his lecture last Tuesday at the Academy of Music, Brooklyn, on "The Religious Condition of the Country." From his standpoint as a Catholic it was treated in a liberal and

comprehensive manner. He argued, with much truth, that religion among the Protestant sects, and particularly in New England, had lost its vitality and had run into rationalism and scepticism. While these sects still maintain the forms and pretend to hold to the creeds of former times they virtually ignore the faith and repudiate the doctrines. "Not one man or woman in ten," he remarked, "would be willing to make active faith on the five points of Calvinism, which was the religion of the Puritan fathers—in a word, they had turned clean round the circle, so that the religion of the people there to-day was an entire subversion of Christianity as held by their forefathers." The truth of these remarks must be apparent to every observing and inquiring mind. Father Hecker quoted Dr. Bellows and other preachers of the same stamp in support of his argument; but Dr. Bellows is hardly a fair representative of the religious belief, or rather unbelief, of New England. He is a Unitarian, and although there are a great many of that sect the greater part of the New Englanders prefer to belong to the Independents and other so-called Trinitarian sects of the old Calvinist school. Henry Ward Beecher is more the representative of the religious sentiment of New England at the present time. There is, however, little difference between them. Neither, as we understand it, believe in the God-head and sacrificial atonement of Christ or in His divinity, except in some such poetic sense as Renan does. They profess to preach the gospel and call Christ the Savior, but in a moral and figurative sense only. The old Puritan belief is, as Mr. Hecker remarked, utterly subverted in New England, and through New England influence very much destroyed throughout the United States. He summed up the religious condition there in a few graphic words:—"Unitarianism had got rid of Christ by denying His divinity; Universalism had got rid of hell by denying its existence, and Spiritualism had got rid of heaven by substituting something for it."

The two irresistible tendencies at work in the Christian world, this able lecturer observed, is to Catholicism on one hand and to rationalism on the other. These are more apparent in this country, because here religion has a fair and free field, and because there is nothing to obstruct it in its natural and logical consequence. And what is the consequence of the subverted faith of the Puritan fathers—of those men and women "who loved religion above all

things and were ready to sacrifice everything for the freedom of carrying out their religious ideas?" In the first place, we see the Catholic Church becoming stronger and spreading further every day. The piously inclined cannot feed upon the husks of mere formality and rationalism. They cannot endure the insincerity of preachers and congregations professing the old orthodox Christianity of the Puritan fathers while no more believing it than Renan or Strauss. Faith to them is spiritual life and salvation, and they fly to the Catholic Church to find it there. Herein lies the secret of the growth of that Church in this free country, where all churches and sects are on the same footing and where there is an ample field for their action.

It is not within the province of an independent journal that holds the scales impartially for all to argue for or against one religious body or another. We simply state facts and reflect as in a mirror the movements of the times. It cannot be denied, however, that since the New England Churches and their offsprings in other parts of the United States have cut loose from the old faith and have run into rationalism, Universalism and modern Spiritualism, the morals of the people have not been improved. The marriage tie, for example, as Father Hecker properly remarked, has been loosened. In Connecticut there is about one divorce for every eight Protestant families, and it is not much better in Massachusetts and other New England States. The family is the foundation of the social fabric; yet see how it is undermined through the laxity of morals and want of religious influence over the people. Then, again, the decrease of births is so great, from a like cause mainly, that there would be danger of the New Englanders dying out if the population were not kept up by foreigners. True we built gorgeous temples of religion, and the liberality and taste displayed by the American people in this is really remarkable. It is something we may well be proud of, and it shows to the world how religious institutions can be maintained and flourish without the support of the State and by the voluntary principle. Nor do we forget that our Churches, however much they may have fallen from the old faith and have become more lax in principle, have still some moral and restraining influence. But it is evident, as we have said, that the Protestant sects, especially those of the New England type, are losing their hold and usefulness among the people from the want of

faith, and that the Catholic Church is gaining ground because it maintains its faith and is the refuge of those who are piously inclined.—*New York Herald.*

A Gentlemanly Opponent!

It is not often our good fortune to chronicle a kindly expressed view of our faith and its advocates by one who has made an especial effort to oppose it and them publicly; we therefore take great pleasure in reprinting the following letter from Elder V. Scott, with whom our beloved brother, W. W. Blair, held a discussion in Southern Indiana, prior to his departure for the mountains and Pacific Coast. Our earnest prayer is that Elder Scott may yet become a polished shaft in the Lord's quiver, to strike home to the hearts and consciences of the people the great truths he then conscientiously opposed, and now in so frank and manly manner endeavors to give correct views concerning through the press.—ED.

MORMONISM IN SOUTHERN INDIANA.

Mr. Editor: I saw two articles, recently, in the *Ledger* under the caption of "Mormonism in Southern Indiana," neither of which is entirely correct; especially the last one, by a Memphis correspondent of the *Cincinnati Chronicle*, in reference to a religious revival at Mount Eden and Pleasant Ridge. This correspondent reminds me very much of a messenger in the time of David, King of Israel, who ran without tidings. He certainly is without employment in his own neighborhood. When a person presumes to report the particulars of a transaction twenty miles off, the distance between Memphis and Mt. Eden, and be not present at the scene of action, he ought to be very careful what he writes.

I object to the statement made by him, upon the ground that it is incorrect. He says of Mr. Blair, the mormon Apostle, that he established a society at Mt. Eden, and that in all probability there would be some contention about church property. Neither of these statements is correct. Mr. Blair has not established a society of that character at Mt. Eden, neither is there any probability of a contention about church property. He has, however, estab-

lished what is called a branch of his church at Pleasant Ridge, Clark county. No doubt this is what gave rise to the incorrect report. There is no one, I presume, better acquainted with the facts in the case than myself, having been, for the last twenty years, a regular minister of Mt. Eden church, and having, just a few days since, closed a public discussion of the prominent doctrines of Mormonism with Mr. Blair. It is due to Mr. Blair to state that he claims to be one of the Twelve Apostles of the denomination which is called the "Reorganized Church of Jesus Christ of Latter-Day Saints," under the Presidency of young Joseph Smith, the legal heir and successor to his father in the Priesthood and Presidency of the church, with headquarters at Plano, Illinois.

Mr. Blair is a fine speaker, a man of great influence in his church, and profound sympathy. His church has no fellowship with the Utah Mormons, nor does its membership believe in polygamy, but on the other hand rejects both, considering the church under Brigham Young as being in a state of apostacy from God, and the original doctrines of Mormonism.

VARDIMON SCOTT.

SCOTTSVILLE, June 25, 1870.

Cure for Low Spirits.

Constant gazing upon one's self is the cause of nine-tenths of the low spirits which sour the lives of so many otherwise good people. Unless one has lost a friend, or has failed in business, or is sick, or in love, it is wicked to have the blues, and even then in the last three cases, it is the most foolish thing to do. Keep your eyes open for the good things of the world, and your minds will have less room for the bad. When you find a good thing seize upon it. Gloat over it as so much gain. 'Tis well to be enthusiastic over good things, It makes the mind more elastic. I hold it a good sign when a man is filled with admiration for anything. The tendency is to elevate him. A keen sense of the ludicrous is an excellent tonic. I ask no better treat than an hour's ride in a railway car, and the privilege of watching the play of human nature around me. It never fails to amuse and instruct. We go to books for our ideas and enjoyment of life, when life, the most varied and thrilling, is all about us. Let not a young man dare to have the blues. For a man on the

downhill side of life to become despondent under the pressure of repeated disappointment, is one thing; and for a young man to go moving and brooding over some evil, fancied and real, is quite another.

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HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., DECEMBER 1, 1870.

No. 28.

BIBLE versus PRIESTHOOD.

Those Who Preach Must be Sent With Authority.

[Continued from page 621.]

Amongst savage nations, no matter where found, on the burning plains of Africa, on the pampas of South America, or on the Islands of the sea, it is a noted fact that advancement never has characterized the savages' career; but, from generation to generation, they seem to approximate higher to or descend below the brute creation; while, upon the other hand, where civilization reigns, advancement marks the career of men despite climate or surroundings. It matters not what obstacle seems to impede, for a time, their progress; on they go, bringing every thing upon their course subject to their sway.

By what power or art is this accomplished? What secret can it be that the Caucasian race has possessed unknown to others? Is it because they are more persevering, or has chance favored them above their fellows? No. The whole secret lies in this; order attends their every movement, and this condition of things is brought about through having a properly organized

government, while its citizens are free to cultivate every virtue, and condemn every vice, so that the nation which has the most perfect organization makes the greatest advancement; fortuitous circumstances having but little to do with it. Here then are two pictures before us, a proper organization having life, energy and progression, and an unorganized community having neither form, government nor laws; everything done haphazard, despite the public weal.

There is a God who reigns above, whom all christians describe as being possessed of wisdom—yea the perfection of wisdom, beside whom our greatest display thereof is as foolishness. A society has been instituted by him upon earth for the amelioration of the human family; a kingdom into which they may enter and learn his laws, and we are told by the learned, would-be-teachers of the people, that in it, although there are laws for its government, yet, like the second picture of earthly polity I have presented, every or any man has a right to become an officer without qualification, thus making the understanding of Deity on a parallel with the least developed of his creatures. How truly sublime (?)

the wisdom of our sages of the nineteenth century has become!

The prime effect of such a policy, and the one first observed, can be seen in the christian world to-day, as plainly as it can among the most degenerate savages. In the former we find a severing into myriads of sects, directed by Reverends and Doctors; and in the latter a multitude of petty, independent tribes, with their respective chieftains. But what says Holy Writ upon this matter? "One Lord, one faith, one baptism." Since God is one, and his name but one, there can only exist a single faith acknowledged by him.

It is universally acknowledged that in the old Jewish church, no man dare presume upon acting in the priest's office, devoid of authority. Would Christ then be guilty of such folly as to introduce an inferior organization into his church. Let us see what the "law and testimony" has to say upon this matter, as all should be willing to be governed by that.

"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? *And how shall they preach, except they be sent?* As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Rom. x. 14, 15.

I hardly think there are any who would be so bold as to dare to give a negative reply to these questions, since they, in their very nature, demand an affirmative; which can be more plainly seen when we learn that not only John the Baptist, but the Messiah required to be sent ere they attempted to act in their respective offices.

Regarding the former we find it written:

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe." John i. 6, 7.

And of the latter:

"The Spirit of the Lord is upon me, because he hath *anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*" Luke iv. 18, 19.

Thus, this matter is set at rest; but still to make it more positive, it will be well to refer to the testimony by the apostle John.

"Then there arose a question between some of John's disciples and the Jews, about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him. John answered and said, *A man can receive nothing, except it be given him from heaven.* Ye yourselves bear me witness, that I said, I am not the Christ, but that *I am sent before him.* He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true. *For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him.*" John iii. 25-34.

Upon one occasion, when the Messiah went into the temple and taught, some of the Jews marvelled at him; since he had never learned letters, how he could understand them, and when they questioned him,

"Jesus answered them, and said, my doctrine is not mine but *his that sent me.* If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. *He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, THE SAME IS TRUE, and no unrighteousness in him.*" John vii. 16-18.

In this he has shown that wherein we act *unsent*, we seek our own glory, and he would not vouch for our truthfulness, but the man that seeks the glory of him that *sent* him, the same is true and righteous; hence *he* acted as one sent, and therefore was neither false nor an unrighteous person. He who acts *unsent*, according to the above, must of necessity seek his own glory, be deceived, or be a deceiver.

The following was the testimony to some who went *unsent*, anciently:

“Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.” Matthew xxiii. 15.

There is a marked difference between the protestant world and the Latter Day Saints. While the former acts devoid of authority and fearlessly proclaim it unnecessary; the latter boldly take an opposite stand, and, like the master who bade us follow him, seek not their own glory, but endeavor to glorify God thereby, so that if we believe the testimony of Christ, “They are true and no unrighteousness in them,” providing their claims can be substantiated, which hereafter will be shown.

Supposing that during the absence of the minister plenipotentiary of the United States to Great Britain from London, or from wherever his residence may be, some one should undertake to act in his stead, devoid of all commission from this country, would not his fate be that of a criminal? Would he not have meted out to him the severest kind of penalty the law would allow for such offences? If so, what must be the fate of those who take a similar position towards the government of God? I truly pity their condition, for “It is a fearful thing to fall into the hands of the living God,” (Heb. x. 31), and these, I fear, will feel his vengeance.

Ego.

[TO BE CONTINUED.]

REVERIE AT A SABBATH SCHOOL.

In winding my way toward the school belonging to the saints, my ear caught the sound of sweet melody as it came floating through the air; for the children were singing an anthem of praise to the giver of every good and perfect gift. Entering the school at the close of the last stanza, we knelt together while the superintendent supplicated a throne of grace, in behalf of every member present, that God would bless the feeble effort of the teachers set to watch over the lambs of his fold.

Prayer concluded, the scholars commenced their lessons for the day; and I, being a spectator, retired to a remote part of the room, and indulged in the following reverie, as the past, the present and the future presented themselves to my mind, while contemplating the glorious result likely to flow from the early training of our youth in principles pertaining to truth and righteousness. And in silent musings with the “inner man,” thoughts like the following were indulged in:

What a mystery is connected with the life of man; and how inscrutable, Heavenly Parent, are all thy ways; and, to the unregenerated in Christ Jesus, past finding out. But, blessed be thy holy name, the children of the covenant are not left in darkness respecting the principles pertaining to the resurrection from the dead, and eternal life. For, as Paul once said unto those of like precious faith with us, “Ye are the children of the light;” and as David, the sweet singer in Israel, said, “The secrets of the Lord are with them that fear him, and he will shew them his covenant;” and Amos realized it also, when he broke forth in words like these, “Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets.”

Then why should Zion's children

mourn, as if there were no balm in Gilead? God is unchangeable, and his word endureth for ever; even those comforting words through Daniel the prophet, that the kingdom, which the God of heaven would set up in the last days, "should never be destroyed or given to another people."

What consoling words to the scattered saints! But the question arises, Why scattered? Ah! why? The Lord hath answered:

"If my people will hearken unto my voice, and keep my commandments, they shall be blest; but if they will not give heed to my counsel, and keep my commandments, they shall not be blest. * * * And, lo! your enemies are upon you; and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall remain to receive an inheritance."

The realization of the fulfilment of this prophecy, Zion's scattered sons and daughters deeply feel. But what a humiliating lesson! One fitted in its nature to last for eternity. By the scattering, the saints should learn that the God of heaven will not be mocked; but requires a complete obedience to his law, by all those who profess to be his children through the covenant made to Israel, or, "lo! your enemies are upon you," giving the adversary the victory over you for a season, and the consequence that follows will be that the glorious light of life which issued from the fountain of truth will be withheld until the saints learn obedience by the things they suffer. Jesus said, "I have given unto you to be the salt of the earth; but if the salt lose its savor, wherewith shall the earth be salted?"

But thoughts like these arise, "Why should the innocent suffer with the guilty?" The inner man speaks thus: "Because the salt in them was losing its savor, it was found needful, in following Jesus their great prototype, that they also should be made perfect through suffering."

But the time to favor Zion is come;

and her watchmen are upon her walls, crying, as with the voice of a trumpet, "Wake up from your slumbers, ye scattered saints, and enter again into covenant with God to keep his commandments. Bring your little ones to the Sabbath school, to be taught agreeably to the law of God, always bearing in mind that the kingdom shall not be given to another people, and that it is therefore essential to the welfare of Zion, to see that her children are rightly taught."

"Ah!" some may say, "but when will Zion be redeemed?"

A serious question! Again the Lord answereth his children. Hear him. "Zion's converts must redeem themselves by righteousness; for this is Zion, the pure in heart."

How needful then, while yet 'tis day
To cleanse the heart without delay;
Lest, going up to Zion's gate,
'Tis found we have commenced too late.

"Friend, why camest thou up hither, not having on a wedding garment? Have you not read in the book of the law, that many are called, and but few are chosen? Those are chosen who were pure in heart, having been sanctified through obedience to Zion's laws."

We thank our heavenly Father that, notwithstanding the idolatrous practices of some of those who were called, the Lord has yet a remnant left who have not bowed the knee to Baal, or have repented and returned.

Valiant soldiers of the cross of Christ! your places shall be filled with the rising Hopes of Zion, while age hinders you, and when death calls you.

Your work on earth will shortly cease,
Age now retards the warrior's pace;
But fear not, from the sabbath schools
Recruits will fill the veterans' place.

The Lord will establish Zion, and the lambs out of her flock will assist to redeem her. Jesus said, "Suffer little children to come unto me, for of such is the kingdom of heaven." Who then will enlist in the cause of Zion, and help to redeem her by taking

charge of her little ones for a season, carefully instructing them in the principles of the gospel, that they may grow up free from the vain and foolish traditions of the world, men and women of mighty faith in the word of the Lord.

The still small voice of the Spirit whispered, as I sat in that school, "Many of the youth from out of the schools belonging to my saints shall be pillars in the temple of the Lord your God; for they will hearken unto the voice of the Spirit, and receive counsel therefrom, and not treat it as a thing of nought; therefore shall they grow up as calves of the stall, and be fed by the bounty of my providence; for Zion's children must learn to live by every word that proceedeth out of the mouth of God."

Hastily turning to view the future oracles of the kingdom, as they were singing in youthful glee,

"The secret of heaven,
The mystery below,
That many have sought for, so long,
We know that we know,
For the Spirit of Christ
Tells his servants they cannot be wrong."

I thought these dear little infants cannot as yet realize that they themselves constitute a part of that mystery sent down from heaven. For within these tabernacles of flesh is concealed a mystery hid from the worldly-wise and prudent; but revealed unto the sons and daughters of the light. And looking over that lovely group of children, there may be seen noble sons and happy daughters of Zion. Although some of them, like Jesus in this respect, are evidently of humble birth, divinity is enstamped upon their brow. There stands a youth with countenance serene, destined, through faith and prayer, to be one of the messengers to the nations of the earth.

Oh! ye parents, teachers and scholars, hear the voice of the Spirit:

"Let not your hearts be cast down because iniquity doth abound; but redeem yourselves; for the Lord your

God slumbereth not, neither hath his word failed; but he will turn and overturn until the pure in heart are gathered out from the wicked, and are established in the kingdom in peace, where Jesus will watch over and protect them for ever and ever. Therefore, train up these little ones according to the law of God, that they may be lively plants in the kingdom your Father deigneth to give unto you. Nourish them with knowledge, and teach them understanding, that they may become wise unto salvation, and you shall in no wise lose your reward. And ye, children of the sabbath schools, walk in the path of righteousness and truth, shunning evil doers, lest they overcome you by their enticing words, and lead you from the fold of Christ. Obey with singleness of eye your parents and teachers, that your days may be long upon the land which the Lord your God giveth you." ELIZA.

EXPULSION AND FORGIVENESS.

As we are not yet come to the unity of the faith upon the position of a person cut off from the church, I suggest for the consideration of the readers of the *Herald*, some points of the gospel on the subjects of expulsion and forgiveness.

In the Book of Covenants we read:

"Therefore, inasmuch as you are found transgressors, ye can not escape my wrath in your lives; inasmuch as ye are cut off by transgression, ye can not escape the buffetings of Satan, until the day of redemption."

Again,

"Wo unto them who are cut off from my church, for the same are overcome of the world."

Again in the Book of Mormon we read this:

"Agree with thine adversary quickly, while thou art in the way with him, lest

at any time he shall get thee, and thou shalt be cast into prison. Verily, verily, I say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost senine. And while ye are in prison, can ye pay even one senine? Verily, verily I say unto you, nay."

The question arises, if a person is found a transgressor and cut off from the church, is it not possible to rebaptize that person if he repent and be again restored to the church. If we can add to or take away any thing from the gospel, then we can add rebaptism, but never has God given any doctrine of this kind; but mark the word, "ye can not escape my wrath in your lives, or by any means come out thence, until the day of redemption, and be delivered to the buffetings of Satan. Wo unto them who are cut off from my church." And to make still more plain this subject, I advise all to read carefully the following:

"All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into the church." Book of Covenants sec. 17, par. 7.

When Joseph Smith was called to be a prophet of the church, the design of God and himself was to endure to the end, for the promise is only for the faithful to the end. The Almighty said of him, "If he abide in me, and if not, another will I plant in his stead." The righteous admit that Joseph was faithful to the end. He was never cut off from the church.

Balaam the prophet, in Moses' day, who was slain for his iniquity; did he endure to the end? No.

We have another example of that kind among them: Saul, the king of Israel who transgressed, and for whose

transgression, God appointed David in his stead.

Has Napoleon endured to the end? Verily, no. He is cast down; but suppose it possible for him to be again restored to his throne, would that prove that he has endured? Never. No comments can stand against the phrase, "endure to the end," nor ever change its sense.

In the Book of Mormon something appears to sustain rebaptism; but notice that when Jesus spoke to his disciples, it was not on rebaptism; for the twelve were not yet baptized. The church was established only some time after. Jesus said unto his disciples that they should not cast out those who desired to come into their synagogues, or places of worship, not out of the church.

When Paul spoke of turning over the wicked person to the buffetings of Satan, he did not say if he shall wish to come back again, he could do so by rebaptism. The wicked Corinthian was excluded from the congregation of the righteous, not expelled from the church. His exclusion was to give him time to make restitution, if he wished, before he should be cut off. Paul tells the Corinthians to forgive him.

How hard this word of God looks. "If a man shall shed innocent blood, or sin against the Holy Ghost, he can not be forgiven neither in this world nor the world to come."

"He that commiteth adultery and repenteth not, shall be cast out; but if he repent with all his heart, and forsake it, and doeth it no more, thou shalt forgive him; but if he doeth it again, he shall not be forgiven, but shall be cast out."

It may seem very severe, but when we examine this subject, there is no alternative, and no alteration needs to be made.

Excuse my style, as English is not my native tongue, I am not a good English scholar. J. A.

THE "APPEAL."

"Brethren, once more in the name of the Lord Jesus Christ, we appeal to you; arouse yourselves from dullness, lethargy and inaction; put on the gospel armor, and go forth to the conflict; that in the day of Israel's triumph, you may share her glory." *T. L. D. S. Herald* vol. xvii. page 626.

How sweet is the language of inspiration! How solemn and significantly prophetic is this appeal of the man of God!

When Almighty God speaks, his words are not less terrible to the slothful, than joyful and reviving to the diligent.

God, through his sentinel on the watch towers of Zion, gives us this beautiful, this startling, this prophetic Scripture.

We are children at school, and the master is not a stranger and a tyrant, saying, "Do thus and so, ye heathens, or the rod shall teach you wisdom by punishment." But he is a kind friend who understands us better than we understand ourselves; and he, seeing that in after life we shall regret the ill-spent or indifferently spent time of our youth, as a true friend shows us our error, and paternally appeals to us to put far from us indulgencies which can but terminate in sorrow. He urges a closer application to those studies which alone can justify us for the exalted stations our righteous ambitions prompt us to hope for.

Our instructor is not a hireling, working for pay, but a friend who feels himself a part of ourselves. He prefers our good to our gold; our advancement in the divine life to our frowns or our flattery. Thank God for such a friend!

This appeal is in keeping with the admonition of our 'Great High Priest.' "Work while the day lasts, for the night cometh when no man can work."

Some one who may be seeking to

excuse his inactivity, may tell us that although at school, there is time for recreation; and may quote to us the much abused sayings of a wise man of yore; "To every thing there is a season."

True, there is a time for every thing proper. But there is no time for treason against either the state or God. There is a time to eat and drink, and a time to sleep; but he that abuses the former can no more escape the cognomen, 'glutton and winebibber,' than he who in health is ever outstripped in rising by the sun, can avoid being considered a 'slothead.' There is no time for sin. There is no time to neglect our own or our neighbor's souls. There is a time for recreation, but there is no time to play truant.

Let us show forth in our lives that we recognize the shepherd's voice, by arising and following where he leads.

We are catechumen, but yet in the rudiments of our holy religion, and the Spirit is our spiritual director.

Instead of this affectionate appeal, had the writer been less fatherly, he would, with one of old, have said. "Go to the ant, thou slothead; consider her ways and be wise." For indeed a man is a slothead in the things of God, and in matters wherein he sees little prospect of a speedy reward. Many are too indifferent to the welfare of souls; and this manifest indifference is an incubus clinging to the church, and in no small degree, paralyzing it.

Men are very apt to entertain false notions: for instance, we have heard of some who refused to labor more, because their names had not appeared in print in connection with a glowing account of exploits. O foolish men! Do ye forget what the Master said concerning those who gave their alms to be seen of men? "They have their reward." If ye labor for the applause of men, and already have your reward; what store have ye laid up in heaven?

Man is the most selfish of all the

Creator's works. Do the stars shine for their own gratification? Do the clouds drop rain for their own profit? Do the rivers flow, the birds sing, fruits grow, or flowers give forth their fragrance for their own comfort and happiness? Then why should man be selfish, and slow to labor for the salvation of others?

But others than elders have false notions. Saints and sinners believe it to be the constant duty of God's ministry to preach, &c. To the latter we would ask, Is it less your duty to listen to the word of God, than it is the minister's duty to preach it? Does not one duty imply an obligation to perform the other? And as for the saints, does it follow that you have nothing to do, because you are not elders? You say, "I am no speaker; God has not called me to preach."

Let me ask, Has God done any thing for your soul? Have you experienced the healing power? Then, like the cripple at the gate, arise, raise your voice in acknowledgment and praises to God. Has the son of man anointed your eyes? Has an Ananias laid his hands upon your head, invoking the Holy Ghost to sanctify you, and fill you with the light of heaven? Have no scales of darkness fallen from your eyes? When you were converted to God, baptized into his holy church, and confirmed under the hands of the presbyters, were you then a new man in Christ Jesus? Was there a new light in your soul, and a warmth of love toward God which, made you passingly happy? Did the Holy Bible become a new book in your hands? Were the crooked things made straight, and the hitherto obscure passages illuminated by the divine Spirit which gave them to the world? If ye answer in the negative, then have ye deceived yourselves, and acted *Simon* of old, having presumed in baptism before repentance. To such we recommend a fresh start for heaven.

But to those whose happy experience compels an affirmative answer, we point to the one born blind, "One thing I know, that whereas I was blind, now I see." God has favored you; then make acknowledgment before the world. He hath given you light; let it shine forth to his glory, for which purpose it was given you.

"Put on the gospel armor and go forth to the conflict." The life of a saint is one of conflict; fightings without and fightings within. "When I would do good, evil is present with me." Not a soul but has its struggles; not a path but has its thorns; not a journey but has its obstacles; not a warfare, but has its dangers, nor a soul engaged in warfare but is beset with danger. Yet, while the lay member, quietly ensconced at home, is a soldier in barracks, but fighting when attacked, and always on the defensive; the active ministry are the mounted cavalry, scouring the country in search of foes, inviting attack; and the brighter their armor, the better a mark for the enemy's darts. How necessary that that armor should be of the most impenetrable metal, no alloy, no counterfeit.

The girdle of truth will sit but indifferently on him who loves not the truth better than his life. "The breastplate of righteousness" must be the righteousness of *saints*, "For except your righteousness exceed the righteousness of the scribes and Pharisees, ye can in no wise enter the kingdom of heaven. The shield, in order to turn off the fiery darts of the evil one, must be a living faith, a faith not devoid of works; but it must be composed of a child-like trust, a confiding in the mercy, justice, power and love of Almighty God. And we may not forget that a necessary preliminary to the "helmet of salvation," is the "having your feet shod with the preparation of the gospel."

We believe that there will be

distinctions in heaven, even as there are distinctions here. Let him who aspires to distinction give present ear and speedy heed to the "appeal," "Arouse from dullness, lethargy and inaction." Let your feet be shod with the "preparation of the gospel."

A full armor is a weighty matter, and to a civilian, traveling in the ordinary paths of life, engaged in no dangerous warfare, it is a useless burden serving but to retard his progress and weigh him to the earth. Just so is the priesthood. To a faithful and active elder, it is all that armor is to a knight; but to a drone, it is what a coat of mail would be to a housemaid—an encumbrance and an evil.

Again, we notice the name by which we are besought to arouse "In the name of the Lord Jesus Christ."

By this sweet, this holy, this most potent name, devils have been cast out, the sick healed, storms subdued, rocks rent asunder, by it the worlds were made!

Oh, brethren, shall our hearts be less pliable than the globe on which we dwell?—less submissive than the raging elements?—more adamant than the rocks?—more wickedly defiant than are incarnate devils? Surely that divine and potent name, so effectual with all things else, shall not be used in vain with us.

We notice further the object of the "appeal." "that in the day of Israel's triumph, you may share her glory."

It is not that Israel *may* triumph. That is unconditional. God has set his hand again the second time to restore the kingdom to Israel. "The kingdom shall never be thrown down, nor given to another people."

"There is no question about the fulfillment of the prophecies and Israel's triumph, but it is that when 'the kingdoms of this world become the kingdoms of our Lord and His Christ,' that we, as individuals, may be there and share in the glory." X. A.

IS TOTAL ABSTINENCE TAUGHT IN THE GOSPEL?

BY ELDER JOHN SMITH.

[Continued from page 685.]

We turn now to Judges, where the angel of the Lord appears to the mother of Samson, and tells her concerning her bearing a son, but gives her a strict command, Judges xiii. 4:

"Now therefore beware, I pray thee, and drink not wine nor strong drink."

And the angel declares the same to her husband, in verse 14.

The Lord required Samson; and knowing that if the mother took this drink the child would inherit from her, he forbade her. The "Spirit of God will not dwell in unholy temples," therefore, also, it was necessary that she should avoid its use.

Parents, remember that the sins of the father are transmitted to the children, and with this habit, a great many bring upon their posterity a curse. "A bitter fountain cannot send forth sweet water." Parents who defile themselves and become impure by the disgusting habits of drinking alcoholic stimulants, using tobacco and taking snuff, bring upon themselves and their children a great many of the diseases which afflict humanity at the present time.

It is said of John the Baptist, by the angel, that he shall not drink that which defiles the body:

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." Luke i. 15.

Praise the Lord for the Word of Wisdom!

We find, by further searching the scriptures, that the seller or the giver is to blame as well as the drinker:

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also; that how mayest look upon their nakedness." Hab. ii. 15.

Brethren of Christ, let us not ask our fellow man, nor yet sell to him that which the Lord condemns, for, if we do, who knows but the cries of many widows and orphans may ascend to the Lord against us, for having induced the beginning, or assisted the husband and father in his drunken career. "Live by every word that proceedeth out of the mouth of God."

The wilful drunkard is condemned before the Lord.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, and wine inflame them." "Woe unto the mighty to drink wine, and men of strength to mingle strong drink." Isa. v. 11, 22.

Hear the Lord's woe, and repent ere it be too late. "Woe to the drunkards of Ephraim;" and the same prophet says that through this evil "there is no place clean." (Isa. xxviii.) The sanctuary of the Lord had become defiled. The heavens wept and mourned over fallen man.

Would to God that the enemy was bound! Brethren, safety alone is in Christ. Profit by the failings of those who have gone before, and thus avoid that which has ruined thousands, and brought them to an untimely end. O man! shake off thy filthiness, and stand in the power of thy God, and enjoy the glory and honor which he has created for thee as a reward of thy obedience. In Isa. xxviii. 7, we read of Ephraim:

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment."

Drunkenness was the cause of their erring and stumbling. Well might the poet say of abstinence:

"No other way, no other plan,
Will save the race of erring man;
Touch nor taste, nor handle aught
With such endless evil fraught."

Praise the Lord for such bright

examples as that of Daniel. He purposed that he would not defile himself with the wine which the king drank. Drinkers, it is still the same. It defiles the body, Daniel knew and refused it. Courage, brethren, the God of Daniel lives to-day. Cast it aside; leave it alone, and God will bless you. "Prove thy servants ten days" says Daniel. What! refuse a king's wine. Yes; refuse a king. "The love of God casteth out all fear." And it was proved; their "flesh was fairer and fatter" with "pulse and water," than those of the king's household which drank wine. (See Dan. i.) Thus Daniel and his brethren realized the blessing which the Lord has promised in these days to his people. (See B. of C. lxxxvi. 3).

The amount of money spent in this destructive traffic is enormous. In the *N. Y. Weekly Tribune* for Nov. 18, 1868, "Commissioner Wells reports to Congress, from the official and sworn returns of the retail liquor dealers of the United States, that the value of the liquors retailed by them over their counters and drank when sold, is as follows." Then follows the names of thirty-nine states and territories, in which there has been sold and drank in one year, what in the whole amounts to fourteen hundred and eighty-three millions, four hundred and ninety-one thousand, eight hundred and sixty-five dollars. What an immense sum! Sufficient to supply over four hundred millions of persons with the *Herald* for one year.

It is still supposed by some that strong drink imparts strength; we are of a different opinion. Having proved the "Word of Wisdom," we testify to its truth.

We try to carry out the practice of Daniel, and to support our position that water possess qualities superior to liquor, even for persons who follow hard labor under excessive heat—we quote from the *N. Y. Weekly Tribune*

of Feb. 23, 1870. In an article by George Geddes, on Ice and Ice-houses, he says:

"We have for many years used ice-water in our hay and harvest fields, and have never had a man injure himself by its use. There is no beverage so much prized by a hard working man on a hot day as ice-cold water. We have tried every known substitute, going back to the days of a fluid I will not name, coffee, sweetened water, ginger and a dash of vinegar in it—none of these are as good as ice-water on a hot day. Have it plenty, so that a man can take a little in hand, and bathe his heated temples if he desire. The only caution we have thought it necessary to give our men is to drink a little at a time."

Here is the testimony of a man from experience.

We think we have said sufficient upon this subject, and lest we should weary the reader, we will bring this article to a close, praying that the blessing of the Lord may attend it, and that it may be the means of saving many from an untimely fate.

"Put out thy talents to their use,
Lay nothing by to rust;
Give vulgar ignorance thy scorn,
And innocence thy trust.
Rise to thy proper place in life,
Trample upon all sin;
But still the gentle hand hold out
To help the wanderer in.
So live in faith and noble deed,
Till earth returns to earth,
So live that men shall mark the time
Gave such a mortal birth."

A WORD IN SEASON.

Permit me to speak a word to all saints, especially to the elders of Israel, upon a matter which has forced itself upon my consideration for months, and I may say for years, but which I have kept silent upon, because I have seen with pain the disposition of some of the saints to criticise each other's position, and question each other's authority. It is again forced so strongly upon me, that I fear I should sin against light and knowledge, if I did not present my views to others.

I find by reading the letter of our worthy brother —, the following:

"On Sunday I baptized three, the next day six; one the second woman of an influential man here. The first wife is with us, and I would baptize her but for the words in the Doctrine and Covenants, sec. 111, par. 4."

The question in my mind is, Is this right?

Let us examine the law, whether by the voice of God or by the voice of his servants, it is the same.

First, the only perfect teacher has said:

"Except a man be born of water, and the Spirit, he cannot enter into the kingdom of God." "If any man come to me, and hate not his father, and mother, and wife and children, and brethren, and sisters, or *husband*, yea and their own life also; or in other words, is afraid to lay down their life for my sake, cannot be my disciple." "He that believeth *and is baptized* shall be saved." John iii. 5; Luke xiv. 26; Mark xvi. 15.

Paul says:

"If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a *husband* that believeth not, and if he be pleased to dwell with her, let her not leave him." "But if the unbelieving depart, let him depart." 1 Cor. vii. 12, 13, 15.

Book of Covenants xvii. 7:

"All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins; *shall be received by baptism into the church.*"

This is the word of the Lord, by the voice of his servant, Joseph the Martyr.

Now read sec. cxi. par 4, D. & C.:

"It is not right to *persuade* a woman to be baptized contrary to the will of her husband."

I say "amen." Neither is it right to *persuade* her to be baptized with his consent; but call upon all men every-

where to repent, and then when they come forward with a broken heart and contrite spirit, and desire it, baptize them for the remission of their sins.

“Neither is it lawful to influence her to leave her husband.”

Amen to that; and neither is it lawful to influence the believing husband to leave the wife; but “if the unbelieving depart, let him depart.”

“All children are bound by the law to obey their parents.”

This is true. “Honor thy father and thy mother,” is the first commandment with promise; but is it any honor to parents when their children obey them in unrighteousness? Let the example of Leah, of Herodias' daughter, and of the forty and two children, who mocked the prophet, answer! “Obey your husbands,” is the word of the apostle to women. “Let the wife see that she reverence her husband.” Does that mean in all things, right or wrong? Let the fate of Sapphira, of the wives of Dathan and Abiram, the married daughters of Lot, and the daughters of the sons of Noah answer!

“We believe that husbands, parents and masters who exercise control over their wives, children, and servants and prevent them from embracing the truth, will have to answer for that sin.”

Very true; but does it make any difference to the individual whose soul is lost, who have to answer for it?

But one may say, “They can be saved without baptism, if they are thus hindered.” Who told you so, dear brother? Baptism of water and of the Spirit is the door of the celestial kingdom, and he who closes that, adds to his own crimes, but does he open any other door, or take away another person's sins? I read of but one means whereby men can be saved, and of but one who can take away the sins of the world.

“But,” says one, “it would lead to social discord, to the breaking up of

families.” Doubtless, it would; but whose loveth father or mother, wife or husband, son or daughter more than Christ is not worthy of him; and have you never known the wife of a believing husband to storm and fret, and threaten to do outrageous things if they were baptized; but when they saw that religion made them better men, their prejudice was removed, and they themselves bowed in obedience to the perfect law of God. “How knowest thou, oh man, whether thou mayest save thy wife? Or how knowest thou, oh wife, whether thou mayest save thy husband?” Remember the laws of civilized countries do not permit the husband to do anything outrageous on account of his wife's religion. He cannot kill, or sell, or beat her, or kick her out of the house, without laying himself liable to the law. The most he can do, is to indulge in those little, petty meannesses, of which human law takes no cognizance, but which gnaw like a canker, and snap the delicate cords of love, embitter the life, and crush the spirit of a high-souled woman. None but a depraved heart will descend to this, and that class will do this whether she is baptized or not. I pity the wife who must spend her days, be they many or few, with such a man; but if for the love of God, and the hope of celestial glory, she is willing to endure that cross, who shall say that she shall not? Surely not the elders of Israel.

In view of these things, and the fact that it were better that many should stumble because of the truth, than that one should be offended because of your errors, better that thousands should perish because of their pride, than that one broken heart should be crushed by despair; I do earnestly entreat the elders of the church to do all in their power to remove from the minds of those who come to them to hear the word of the Lord, the idea that they are bound by his law, to obey

any one in unrighteousness. The object of religion is to humble the proud, to bind up the broken-hearted, and break the shackles of tyranny and oppression.

"Freedom and reason make us men;
Take these away, what are we then?"

I conclude this, with the earnest prayer that God will pardon whatever I have written that is wrong, and grant that it may do no harm; and that he will bless all that is in accordance with his will, to the good of those who read; and that the people may see eye to eye, and be redeemed with righteousness, is the prayer of

MORMONIA.

"FRAGMENTS OF THOUGHT."

Dear Herald:

I oft times feel like taking pen in hand, and spending a few leisure moments in social converse with your readers, especially with such of them as are of "like precious faith" with myself—those who are "called to be saints"—those whom I love in the truth, and who are termed brethren and sisters in Christ.

But fearing lest I should not write to edify or instruct, I have generally remained silent. With great interest do I peruse the pages of the *Herald*; always finding many good things contained therein to comfort—to enlighten and strengthen the weary traveler on his journey.

I have just been reading "a chapter" found in Paul's letter to the Ephesians, and while reading, my eye rested upon these words: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil." The words—the sentence seemed to me to be almost entirely new; as if I had never read it before, and yet I knew that I had many times in my life. There seemed, to-night, to be such a significance in the text, so full of meaning! It commended itself so

clearly to my understanding, that I said to myself, "what a beautiful lesson! so full of admonition and instruction." I lifted my heart in thankfulness to God, that a portion of his Spirit had accompanied the reading of this Scripture, and that by the light of this Spirit, I was enabled to comprehend it, in its fullest sense. I contemplated the character of the writer—the day in which he lived—and the dear ones to whom those words were addressed. I reflected upon the privations—the suffering those Ephesian brethren were called to pass through; and I thought—yea said to myself, "notwithstanding so many generations have passed away since these words were spoken, they are yet

"Thoughts that breathe, and words that burn."

And as I sat with book in hand, my reflections were these—"Surely if it was necessary for the saints at Ephesus, these former day saints, to walk circumspectly—how much more needful it is for us, who are living in these latter days, to walk, to talk, and to act circumspectly—discreetly, 'not as fools'—but as wise men and women, thus proving that we are in possession of that wisdom which is from above,—which is first 'pure—then peaceable—gentle—easy to be entreated—full of mercy.'"

Dear brethren and sisters, 'tis an evident truth that Paul the beloved apostle spake as he was moved by the Holy Spirit; and he said, the days in which he lived were "evil!"

Ah! dear saints, if this be true, and we must admit that it is—what are we to think of our own day, when even the very air we breathe seems to be contaminated,—comes to us freighted with the poisonous breath of the slanderer—the traducer,—the evil-speaker,—and as one writer has said, "the very religious atmosphere around us seems filled with the poison of unbelief, and disregard for truth." Truly ours is an evil day!

And we, as saints, are called upon to redeem the time—the little time there is remaining to publish truth among the inhabitants of the earth, and to try and bring back those who have erred in the dark and cloudy day. And

"O, how bright the morning seems,
Brighter from so dark a night."

And while it is shining, dear saints, let us

"Awake from our dreaming and welcome the morn."

When we reflect upon the beautiful system in which we as Latter Day Saints believe, the firm foundation there is laid for our faith in the gospel, it certainly ought to stimulate us to renewed diligence, earnestness and perseverance in this, the best of all causes; knowing as we do that in due time we shall reap if we faint not. O, may God inspire our hearts by his Holy Spirit, to walk uprightly, circumspectly, is my prayer in the name of Jesus.

And now, dear sisters, to you I desire to say a few words on the holy principle of forgiveness. Let us learn to forgive one another, as we hope to be forgiven. Our Savior says, "Except ye from your heart forgive men their trespasses, neither will your Father in heaven forgive you." Oh! how sorry we are to know that there are some among us, who seem to be forgetful of this holy commandment. Would it not be well for us to call to remembrance often times this Scripture?

"Wherefore I say unto you, ye ought to forgive one another, for he [or she] that forgiveth not his brother or sister their trespasses, standeth condemned before the Lord, for there remaineth in him [or her] the greater sin." And again; "I the Lord will forgive whom I will forgive; but of you, it is required to forgive all men."

May our Father in heaven help us to remember the covenant we have entered into with him, to keep holy his laws and commandments. And, dear

sisters, let us endeavor to be first in obedience to this holy principle of forgiveness, thereby giving to our fathers, our husbands, our brothers, a pattern worthy their imitation. O, how good it is to have this Spirit of Christ, this spirit of forgiveness.

Forgiveness, is very becoming in every one—but especially does it adorn the female character.

We must remember that "unless we have the Spirit of Christ, we are none of his."

Praying that our Father in heaven may bless us with an abundance of his Spirit, and help us to do his will, I close these few imperfect lines, hoping they may be received in the same spirit of kindness in which they are written.

MARY RUBY.

INDUSTRY.

Perhaps there is nothing that brings to pass greater changes than industry. When we take a view of the past and observe the state of things at the present time, and notice cause and effect, we can then realize that it is in the power of each and every individual, to make himself or herself a useful member of society. We understand of course, that it would not do for all to be of the same occupation; but that does not show in the least that some ought not to do at all, and thus compel others, out of pure charity, to do for them.

As people possessing common sense, we should realize that we are responsible agents, and as Bible believers, *i. e.*, believers in the word of God, that we will be brought into account for the use we make of our time and talent.

I have noticed in my short experience, a feeling of carelessness and indifference, manifested in the acts of many, insomuch that they but seldom make an effort to get along honorably in this world of ours. Now it is an

undisputable fact that it is much pleasanter to make an effort and thus get along, than it is to make no effort and not get along. When a person is striving to get along, and to be in good circumstances, he actually enjoys himself in the anticipation of realizing the desired end.

The history of the past goes to prove one thing, viz: that no people ever prospered who were not industrious, for by industry the wild forest has been converted into a "fruitful field," and the desert is made to "blossom as a rose."

God has made us all of one blood, hence we are not (in reality) one above another, notwithstanding we may think so; for our thinking so does not make it so. Yet we see a certain class of people (not so wealthy either) have an idea that it would be great injustice for them to labor manually.

I do not see the necessity of an individual killing himself with hard work, neither do I see the propriety of individuals living in idleness, and deriving their support from those, who make their living by some employment or other.

A brother may, by years of frugality and toil, acquire considerable wealth, and in the autumn of life may enjoy the fruits of his labor; but because he has means to live easy upon, does that show, or is that any reason why he should contribute it to support the careless and the indolent? By no means.

If people expect to prosper, they should make an effort to do the best they can, not be gaping around the street corners, or roasting themselves by the fire, talking about the good things of this world, wishing for the riches of so and so; but instead of doing this, they should *go to work* in reality, and prove themselves *men of worth*, by perseverance and industry. It is worse than folly for a man to wish for a thing which is within his reach

and makes no effort to obtain it—it is very inconsistent.

We can scarcely look around without seeing the awful effects of carelessness and indolence. This should impress upon our minds indelibly the necessity and all-importance of industry.

A person who is industrious will make a mark, and be an ornament to society, while on the other hand, one who is indolent, is nothing more than a mere drag on society.

Man has been imposed upon long enough, and none should forget themselves so much as not to realize that it was decreed thousands of years ago that he was to earn his bread by the "sweat of his face."

As I before said, "man" has been imposed upon, and it appears that it is hard for some to give up the idea of living in ease at the expense of others, and obtaining *their* livelihood without the "sweat" of *their* brow.

I do not wish to intimate, or have it understood, that an elder who *devotes full time* to the work of the kingdom, is not worthy of his "hire," or support; for we read that the "laborer is worthy of his hire." But the idea of an elder doing nothing six working days, but talking and "gassing," and preaching only on Sunday, and yet expect to receive support for himself and family, I consider nothing more than indolence and imposition. An elder, even though he should preach on Sunday, is no better to work than any body else. "God is no respecter of persons," then why should we be? Some elders may get an idea that because they are elders and have a fluency of speech, their hands ought to work no more; but such ideas are begotten in their own minds, and not founded upon the word of God.

"Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer." Book of Doctrine and Covenants page 144, par. 1.

A PRIEST OF AARON.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSISTANT EDITOR.

Plano, Ill., December 1, 1870.

A WORD TO OUR PATRONS.

The necessity for an extended circulation of our periodicals is felt very seriously at the present time.

There are hundreds enquiring after the truth, in whose hands a few numbers of the HERALD or HOPE might result in much good. It is not an unfrequent occurrence for letters of enquiry to come to the HERALD Office, in which the writer ascribes the awakening of interest in our holy cause to the reading of a HERALD or HOPE. Many too write us that they would like to subscribe for these papers, but they have not the means. Some of these anxious ones are members and some non-members of the church. We publish this for the information of those who are desirous of aiding the worthy poor in this matter.

The office has furnished and continues to furnish to such when practicable; but it cannot meet its expenses for material used without the funds to pay for that material, and its present paying circulation is comparatively small.

The next issue will be the last number of volume seventeen. The subscriptions of a great number of our patrons will expire with that number—they of course will renew their subscriptions, for most of them are "live

saints," and wish to keep advised of the great work so dear to every true disciple of Christ. But cannot they, cannot all our subscribers do something more?

There are some in almost if not quite every branch of the church who take neither the HERALD for themselves, nor the HOPE for their children; and yet are able to take both. Such vote to sustain the spiritual authorities of the church—do they carry out the conditions of that vote? Assuredly not.

The General Conference of the spiritual authorities of the church appoint and sustain certain of their number to edit and publish periodicals for the instruction of the church—these so appointed stand between the church and the world, representing the church and incurring in its behalf the financial responsibility of its Publishing Department. That blame, censure, reproach and more or less of disgrace must attach to them personally, if they fail to meet the obligations of the office to the merchants from whom they obtain supplies of type, paper, ink, and all other material, is too apparent to need stating.

It is impossible for them to meet their obligations incurred in behalf of the office without funds; and no one can fail to perceive with what ease the office could not only be sustained but be very successful, if every saint would do his or her duty. And if each one deeming him or herself unable to pay three dollars and fifty cents per year for the two papers would but consider the small amount it is per day, we are satisfied that

there are many, very many more could take the papers than now take them. Think of it, brethren and sisters, *one cent per day will pay for both papers* and leave some towards postage. Who will not try to spare this?

We will suggest to those who have the means they can spare for this purpose the following thoughts:

The price of the HERALD is three dollars—of the HOPE fifty cents. From this we make a reduction of ten per cent on all orders for ten copies and upwards. If any one having thirty-one dollars and fifty cents they can spare, will go around among the poor who desire the papers, but have not the means, obtain ten subscribers to each paper, and take their subscriptions weekly, they will confer a benefit on the poor, receive by installments their entire money back, with three dollars and fifty cents for their outlay and trouble—or if they are unwilling to take any benefit themselves of agent's prices, and send us thirty-five dollars, we will send to them or to any person on their order, an extra copy of the HERALD and HOPE free.

There are hundreds, yes, thousands whom the truth would affect, could it but reach them; and these silent messengers would preach where an elder cannot gain admission.

We know of branches of considerable size and ability, who take only about one HERALD for every ten members; and families in good circumstances who take but one HOPE for from three to nine children. Other branches average one HERALD for every three members,

and other families one HOPE for each child. We fear too that many of those who are derelict in their duty in this matter, have not given it sufficient thought. Our issue should be, *at least*, double its present size, and we think it might be made so, if each subscriber would put forth a resolute effort.

There are *three* parties to our publication interests. First, the spiritual authorities of the church to authorize publications and appoint Editorial and Managing Committees; Second, the committees to provide the publications; Third, and a very important one, the people *as subscribers*.

Too many forget the third party. They attend conference and vote for the publishing and editorial committees; they are very anxious that these committees shall do very faithfully the duties assigned them; but they neglect their subscriptions for the publications offered.

The interests of the work demand unity of action, and a more intense individual devotion to the duty of each member in subscribing and paying for the church periodicals than is frequently manifested. The increase of a thousand only to our paying subscription list, would be an effective aid to the publishing department, and our list then even would be as small as the number of members in the church would justify. Brethren, Sisters, friends of the cause—let us have a New Year's offering such as shall release our hands, and enable us to provide material for the coming year without a feeling of embarrassment. Let each one who can spare one cent a day from his or her

expenses, consider it his or her duty to sustain the publications of the church—remembering that this will amount to three dollars and sixty-five cents during the year, while the price of **HERALD** and **HOPE** combined is but three dollars and fifty cents.

Brethren, you ask us to do our duty, and you feel free to criticise very closely our manner of doing it; do not then complain of us because we ask again that you come up to the help of the committee appointed by you, but arouse at once to duty, and furnish to us by the earliest possible mail such a list of subscribers as shall justify the names our papers bear, making of them **Heralds** of good news to thousands and the means of establishing the **Hope of Zion**.

REPORTS.

The attention of the brethren whose duty it is to make out reports of missions, districts and branches, is respectfully called to the following Preamble and Resolution of General Conference held in St. Louis, April 9th, 1869.

“WHEREAS, A period of nine years has passed away since the church was organized with a First Presidency; and, whereas, there has never been a complete representation by report, it is hereby

“Resolved, That this Conference does hereby deem it imperative upon it to demand that hereafter, every mission, district and branch, (where there is a branch not belonging to an organized district), send to every Annual and Semi-Annual Conference, such properly authenticated reports as the general church authorities may from time to time require, that a complete report may be had.”—*col. 15 Herald, page 282.*

Thus far, this resolution like many

others passed at our General and District Conferences, remains almost a **DEAD LETTER** upon our record. Brethren, this is wrong, decidedly wrong. Since then, as before, we have not been able to obtain even an approximately correct report from the branches generally. This subject has often weighed painfully and heavily upon our mind, and we have grieved that Israel's servants should be so derelict in a duty requiring but little diligence and care to perform. Can we do no better?

An old Scotch sister attended one of our district conferences, and after having heard a number of the brethren give in very careless reports, and others none at all, remarked in the house during an interim,

“I wish I was a man.”

“Why, what would you do if you were?” enquired her husband, who was one of the elders that had stated when called upon in conference, “I have no report to give.”

The old lady replied quickly, “I could nae but say that I had no report to give.”

By far too great a number are like this good brother. But we hope for better things hereafter.

We desire, however, to impress upon the brethren *everywhere*, in America, Great Britain, and wherever there is a member of the church, the importance of a prompt response to the following request:

Let the president and secretary of **EVERY BRANCH IN THE REORGANIZED CHURCH IN THE WHOLE WORLD, SEND IN ON THE FIRST DAY OF**

JANUARY, 1871, a complete list of the names of all members of the church, who belonged to their branches on the 31st day of December, 1870. If any are baptized on the 1st day of January, *do not* report them; but leave their names for the next report. *Also let every member of the church who is NOT CONNECTED with any branch of the church send in his or her name on the same day*; and we shall have a complete record as a data for future reports. Give with the names date of baptism and place of birth. These should be sent to Elder Isaac Sheen, Church Recorder, Plano, Ills.

When the names are made out, it will then be easy to furnish a *Statistical Report*, which should be made out and forwarded to the Secretary of the Church, Elder Mark H. Forscutt, at the same time; the two can come in the same envelope if desired, as the Recorder and Secretary of the Church are both employed in this office.

Those not having the proper form of *Statistical Reports* can be supplied from this office at sixty cents per dozen—five cents each. We wish all the *Statistical Reports* to be made out on these forms, so that the Secretary of the church can make out a complete report of the church in tabular form for the HERALD. Two copies of these reports should be made out in each branch, one copy to be retained by the secretary of the branch to make out his next annual report from—for we shall hereafter require a report from every branch on the last day of each year—and the other copy be forwarded to the church secretary.

Attention is called to an article by a Wesleyan minister who, in connection with another minister of the same denomination, visited us here, signed "Hampden," and who has done us the honor of giving a report in keeping with truth. The companion of the writer of that article was anxious to obtain statistics of our religious body; but we had to make the humiliating confession that "*we had never been able to obtain a complete report.*" He then asked for an approximate one. We were still more humiliated by the confession that we could not furnish even that.

Thinking to relieve the church, we remarked that our members were very much scattered, and propounded to him the suggestion; "I suppose you were unable to obtain correct or tabular reports at first." The answer was a blow to us. "No sir; I have in my library a complete set of reports in tabular form from the first year of the organization of the Methodist church in this country, up to date."

Brethren, shall we continue to be thus excelled by other denominations, or shall we commence *now* and hereafter be vigilant and prompt in the discharge of this and every known duty? Israel to be "the Head" must take the lead.

THE great moral victories and defeats of the world are often turned on five minutes. Men loiter, time flies, and all the great interests of life are speeding on with the sure and silent tread of destiny.

There are men who can die patiently; but they are nobler yet, who can live with patience.

None talk so loudly of benevolence as those who subsist on it.

Correspondence.

LURA, Fairbault Co., Minn.,
November 3, 1870.

Bro. Joseph:

As I have fully set out on my western tour, I spoke of in my last letter to Br. Forscutt, I proceed to inform you of the success attending my efforts as far as I have gone. Daily and nightly my voice has been raised proclaiming our ever blessed cause, and confidently after having placed the leaven in a place, I pass on, awaiting results as God may direct. I have been preaching every night from Monday to Saturday, and three times on Sunday, to crowded audiences; sometimes part being compelled to remain without and go back disappointed; nor have I had time to visit all who invited me to call on them at their homes. Generally I find that nine out of ten of those who hear my course of discourses, which is usually six in a place, are my friends.

Oh! how that horrid name, "Mormon," affects an audience; how the mention of your father's name seems to freeze the expression of their countenance. The latter however I glory in proclaiming a prophet of God, while the former I tell them to place where it is claimed; *i. e.*, upon the church in Utah. How ridiculous it would be thought to call an Episcopalian a Papist, and yet this is a parallel case.

Paul once told the Corinthians that they were "Epistles known and read of all men," and so it is with me; for in every place I go to, no matter how great a stranger I may be there, it seems as though the Evil One himself put it into their minds to call me "A Mormon" before they have seen or heard me, and that name is death. Surely "they have left their name as a curse unto his chosen."

One lady told me that the very first time she was informed of my meeting, something told her it was "A Mormon," and that before she knew there was a Latter

Day Saint within a hundred or a thousand miles of her. She is favorable to the cause, however, so Satan did not make much that time.

A Methodist minister here, when informed of my meeting by his daughter, had the words "Though a man declare it unto you" ring in his ears, nor could he get rid of it until he asked his wife if she knew where these words were, and was informed they were from the New Testament; and when he found and read the passage, it was a fearful warning to him which made him my friend. See Acts xiii. 41.

A good work can be done here, when once the leaven has worked. It is a new field where the voice of the Deliverer from Zion has never before been heard; but they begin now to "search the Scriptures daily to see whether these things be so."

From here I intend to go and visit Elder Young, and some of the lost sheep in Jackson and McLeod counties, providing the winter does not set in too severely upon me.

May the Lord bless all the laborers in his vineyard and hasten Zion's redemption, is the prayer of your brother in Christ.

R. G. ECCLES.

GALESBURG, Jasper Co., Mo.,
September 24, 1870.

Br. Mark:

I have tried to get subscribers for the *Hope*; but have not succeeded very well, as I have only two not members of the church. *All the members here take the Hope.* Several others said they would take the papers if they had money—I will still try to get subscribers. Br. Mark this leaves us and the saints in general in good health, and a good spirit prevails.

Some of those recently from Montana have been sick with the chills; but I believe all are well now.

Br. Ross was intending going to conference; but the day before he was to start, himself and son were taken sick. The next day they had another chill, and his

wife was taken sick also. Through faith they have all overcome. They do not feel discouraged but have all bought land in Kansas.

M. I. MALONEY.

DENISON, Iowa,

October 2, 1870.

Bro. Joseph:

Having been reading the Travels of Rev. D. A. Randall, of Columbus, Ohio, through Egypt, Sinai, and the Holy Land, and knowing the desire of all saints to obtain a knowledge of that which their faith in the promises of God leads them to expect the fulfillment of in the age in which we live concerning the restoration of the Jews; and the returning fertility of that land. I send you the following extracts from his Journal of April 8, 1861:

"On this side of the city, (Jerusalem),—in one place a long row of neat stone tenements have been put up by a wealthy Jew, all now occupied by Israelites engaged in the cultivation of the soil. The ruined terraces, upon some of the hill sides have been restored, the vine, fig, and olive trees again planted. The result shows that these barren hills can be made fruitful, and from these little cultivated strips we can understand something of what the country once was when all these hill-sides were clothed with a luxuriant growth of vegetation."

"It was not the time of grapes, when I was here, but modern accounts sufficiently confirm the fact, the eschol grape still produces clusters of astonishing size,—indeed the testimony of many travelers, unite in fixing the weight of some of these clusters at from ten to fourteen pounds."

"A few years since a Mr. Mashellam, a converted Jew, commenced improvements here intending to instruct young Jews in agricultural arts, and prepare them to gain a livelihood by cultivating the soil of their fatherland. His efforts thus far have been very successful. Under his transforming hand the neglected valley is assuming its

ancient fertility and beauty. He is able to irrigate the soil by copious streams of water that come down not only from the old pools of Solomon, but other portions of the valley above. I saw him at work in his grounds, in the midst of vineyard, fig, and olive groves, a little paradise of greenness and verdure. The productiveness of the soil he assured me was wonderful; by properly arranging his succession of crops, he gets four harvests a year."

I send these extracts without comment. If you think them worthy of a place in the *Herald*, they are at your disposal.

THOS. DOBSON.

BROOKSVILLE, Maine,

October 15, 1870.

Bro. Joseph:

Our branch was organized by Br. Thos. W. Smith, on the 26th day of April, 1868. There were some six or eight members at that time; now we number twenty-four. This is not making great progress, to be sure, but if every one holds out to the end, there will be treble the number saved there were in the days of Noah. The people of that day would not hearken to his voice, but cried, "Delusion! delusion!" They cry the same at the present time.

I thank God for sending his everlasting Gospel this way, that a few poor, starving souls could have the privilege of hearing and obeying it. There are many in this vicinity and neighboring vicinities who are believers of this gospel, who are holding back for a word, and that word is "Mormon." The Bible says there shall be many offended because of a word, and we believe that word is "Mormon." How sweet it sounds to me! I know that there has been one of God's chosen servants of that name. My prayer is that there may be many a man in this neighborhood as worthy of God's blessing as was Mormon of old.

Yours truly,

MACE R. COUSINS.

NEBRASKA CITY, Neb.,
Nov. 1, 1870.

Pres. Joseph Smith :

We have just closed another of our very interesting conferences, much good instruction has been lavishly distributed to us by Brs. Redfield, Nutt and B. V. Springer, who is on his way to fulfill his mission in Missouri and Kansas. Truly we have had a season of rejoicing, and a time long to be remembered.

May God bless those who have thrown themselves upon the world for its good, is the unanimous prayer of the saints. You will probably learn more by and by. Yours for salvation.

P. TEMPEST.

HBATH, Mich.,
October 8, 1870.

Mr. Smith ; Dear Sir :

Accidentally, nearly the whole of the first volume of a child's paper, edited by you, called *Zion's Hope*, fell into my hands. It is the first time I ever saw any of your publications, or had the privilege of reading them. I was highly pleased with the paper, and want to know more of you as a people. I intend to send soon and get the paper ; but circumstances will not permit at this time. My object in addressing you at this time is to ask a question of you to which I hope you will grant me the favor of an answer. What I want to know is this, Do you, as a people, hold to the perpetuity of spiritual gifts, or do you believe in direct answer to prayer, in temporal things, in the healing of the sick, and in other things that are for the honor and glory of God, and the benefit of his children here? Such I learn from the *Hope* to be your faith ; but others say you do not so hold. Now, will you please let me know ; and if you do hold to and practise the same, please give me, if you have no objection, some of the names of those that have received most signal answers, and what the nature of the answers was, and to what extent, whether in heal-

ing or otherwise, and oblige a friend seeking after the truth of Christ. Yours &c.
WM. L. MUNRO.

MACHIAS, Maine,
October 13, 1870.

Bro. Joseph :

I have just arrived home from the conference at Green's Landing, Deer Island, Maine. Br. Emery C. Foss, the presiding elder of the Kennebec branch was there, and Br. Josiah Ells. We left Jonesport on Monday morning, on board the steamboat in company together. We had a fine time going up, and while we were there.

Br. Ells returned here, and expects to go to Grand Manan, and then he will stop awhile with us, and then go to Jonesport and preach at the Union House, to a people that joined Mr. Adams' church. Br. Ells preached there a week ago last Sunday, to a large congregation. Some of them desire baptism. By this, I suppose they will be baptized when he returns. I talked with two of them last night, and they said that they understood now that their baptism was not legal, by reason of Adams' being cut off from the Church of Jesus Christ, to which he once belonged. God bless them. Pray for them there, and also Br. Ells. He is well liked here by many. Yours in the gospel.

JOHN C. FOSS.

TOWNSHIP OF MOORE, C. W.,
Sept. 20, 1870.

Dear Brethren in Christ Jesus :

I wrote you a letter about the 13th. of August, giving you the particulars of the work of God in our branch. Said branch was organized in the month of August, 1869, by Br. J. H. Lake, while on his mission in Canada, called the Olive branch. The branch was organized with nine members. I was ordained an elder by Br. J. H. Lake, then chosen president of the branch by vote.

I have endeavored to labor with all my

might since that time until the present. My labors for some time seemed to be unavailing; but God, my heavenly Father, has had compassion on me, and has blest my labors. Since the month of April, twelve have been baptized and added to our numbers.

I baptized five in one day, and two the last Sabbath. The work of God is prospering here, and my prayer is that it may prosper through all the earth.

ROBERT DAVIS.

SALT LAKE CITY, U. T.

November 3, 1870.

Bro. Joseph:

Saturday baptized three, Monday four, Tuesday one. Letter from Beaver state several are believing. I start No. six emigration on Saturday next, Br. John Hawley in charge. This will be the last emigration this season.

Sister Brand writes from Omaha that on her arrival the first thing she did was to sing and play "Children of Zion awake from your sadness." In Governor Shaffer we have lost a friend and a good man.

We expect a great ingathering this winter into the church. I intend to try and send you a list of new subscribers for *Herald* next month.

The Lord bless you. Your brother,
E. C. BRAND.

VOLCANO, Amador Co., Cal.,

October 18, 1870.

Bro. Joseph:

After the adjournment of our late conference in Stockton, I repaired at once to my field of labor. I feel determined to do what I can in my weak way. I am striving to improve upon what I have received. Br. J. C. Clapp came up from conference with me, to labor two or three weeks. Since our arrival, we have been holding meetings in this county, where opportunities presented themselves, and with apparent success; congregations have increased in size and interest. I feel

our labors have not been in vain. Although we have much to overcome in this region of country, I feel that good can yet be accomplished. Br. Clapp desires to be remembered to you in love.

M. B. OLIVER.

JEFFERSONVILLE, Wayne Co., Ill.,

October 24, 1870.

Br. Mark:

We are enjoying the good Spirit, and are still trying in our weakness to help to spread the truth all we can.

My wife and the children do the work, feeding the stock, and taking care of what we have, while I am out trying to preach, and the Lord is blessing us. The work is moving slowly here at present. We are not all as zealous as we might be. Some of us let our weaknesses overcome us, and thereby bring reproach on the cause; but I trust we will be able to overcome ourselves.

All is well; we are happy, learning to suit our mind to our circumstances. We would be more than pleased to have you visit us again, as children always love to see their parents, so do we our father in the gospel. My love to all in the office, and all saints. Yours in the gospel.

G. H. HILLIARD.

ALBDO, Illinois,

October 20, 1870.

Bro. Joseph:

I take the liberty to write you a few lines, to let you know how we are getting along in this part of the Lord's vineyard. Br. Isaac Larue and myself are on a mission to a place called Browns-ville, about six miles from Illinois City.

On the 15th of September, we were kindly received at the house of Mr. Stephen A. Davis. We have preached three or four times there, and have baptized two persons and blessed three children. Others are enquiring after the truth.

JOSEPH B. HARRIS.

STARFIELD, Missouri,
October 21, 1870.

Bro. Joseph:

I have just returned from Guilford, Nodaway county, Missouri. Br. Bevins and myself attended a two days' meeting at that place; leaving home on the 13th., and being gone eight days, during which time we had ten meetings. Six were added by baptism. We had a time of rejoicing. The Lord was with us, and seems to be striving with the people in that part. A good spirit prevails among the saints in Nodaway.

Your brother in Christ,
WM. SUMMERFIELD.

Conferences.

THE CALIFORNIA Conference of the C. of J. C. of L. D. S. convened in Stockton, California, October 6, 1870, by choosing Elder T. Dungan as president, J. W. Gillen, vice president; M. B. Oliver and J. C. Clapp, clerks.

Elders Dungan and Gillen addressed the congregation in a few pointed and appropriate remarks.

Resolved, That all motions be presented in writing, and signed by the persons presenting them.

Elders' reports.—J. W. Gillen, O. Smith, R. Amer, D. Phillips, D. Brown, H. Moore; Priest W. Cunningham.

Elders' reports continued in the afternoon. J. C. Clapp had baptized four since last quarterly conference. L. Hutchings and B. Robinson reported. H. Green said, "Since last April conference, have traveled one thousand two hundred miles; had Br. Dungan or Gillen with me most of the time, and have baptized two." D. S. Crawley, E. Marshall, J. Mercer, D. S. Mills, J. Brown, R. Dana, C. Bagnall, and M. B. Oliver reported.

Resolved, That the president appoint a committee of three to hear complaints that may be brought before the conference.

Br. G. Adams' resignation as district president accepted.

Br. R. R. Dana, R. Amer and D. S. Mills, were appointed a committee to hear complaints that might be brought before the conference.

Official representation: present 1 high

priest, 1 seventy, 21 elders, 2 priests, 1 teacher.

Resolved, That this conference return a sincere vote of thanks for the efficient service of Brs. Adams and Green in their respective callings.

That Br. J. C. Clapp be permitted to retire from the ministry for one year.

Preaching in the evening by Elder D. Crawley.

In the morning Elders T. Dungan and J. W. Gillen briefly addressed the congregation with appropriate remarks.

Elders' reports continued; J. Foxall, had baptized one since last report. D. P. Young, J. M. Newman, G. P. Slayton reported.

Priests' reports: N. Stam and F. Warnkey reported.

District reports.—San Francisco District: 7 elders, 5 priests, 2 teachers, 2 deacons; 14 baptized, 2 removed, 1 died, 4 expelled, 25 scattered—total 94. H. Green, pres.

Branch reports.—Watsonville: 7 elders, 2 teachers; 3 baptized, 9 received by letter, 5 cut off. J. Butterfield, pres; J. W. Moore, clerk.

Alameda Creek: 74 members, including 1 seventy, 9 elders, 1 priest, 1 teacher, 1 deacon; 6 added by baptism, 1 by letter, 1 removed, 9 scattered, 3 children blessed. E. Marshall, pres.; D. S. Mills, clerk.

Island: Organized May 29, 1870, by Elder Gland Roger; 1 high priest, 1 elder, 1 priest; 1 baptized—total membership 11. B. Robinson, pres.

Sacramento: 7 elders, 3 priests, 1 teacher; 6 added since last conference, 3 by baptism, 1 restored, 1 returned, 1 by vote; 4 removed by letter; 1 cut off, 16 scattered—total 44. R. Wardle, pres. J. W. Vernon, clerk.

San Francisco: 39 members, including 8 elders, 2 priests, 3 deacons; 1 baptized, 4 received. J. Parker, pres.; W. Hart, clerk.

Volcano: 23 members, including 3 elders, 1 priest, 1 teacher; 2 baptized since last reported, 1 withdrawn, 2 died. J. Howell, pres.; M. B. Oliver, clerk.

Petaluma: 49 members, including 2 elders, 1 priest, 1 deacon, 2 removed by letter, 1 scattered; 5 added by baptism, 3 children blessed. J. Adamson, pres., and acting clerk.

Elder P. Canovan reported by letter; said he had been unable to do anything with the records of his district; felt sorry to have to send up such a report, conference after conference, but said: "The fault is not mine. Some of the

branches, though repeatedly requested, have failed to forward a transcript of their records. I believe the Doctrine and Covenants means what it says in regard to this matter."

Preaching in the evening by Elders J. C. Clapp and J. W. Gillen.

At the morning session, on a call for unconditional laborers, Br. B. Robinson arose.

Resolved, That Br. D. S. Mills labor in Alameda, Santa Clara and San Joaquin counties, as his circumstances permit.

That Elder B. Robinson labor in the Humboldt District.

That M. B. Oliver labor in Calaveras, Amador and Eldorado counties as circumstances permit.

That D. S. Crawley labor in Sacramento, San Joaquin, Yuba and Sutter counties.

That J. Edmunds be permitted to labor where the Spirit may direct.

That F. C. Warnky labor in Amador, Calaveras and Eldorado counties, as circumstances permit.

That Elder — Newman be, and is hereby released from any disability that may exist in regard to his ministerial labors, as touching the sanction of this conference.

That it is not proper for a lay member to charge an elder with preaching heresy.

The standing committee for this conference, consisting of R. Amer, R. Dana and D. S. Mills, reported—"found nothing of which we might legally take cognizance."

That Br. N. Stam labor under the direction of Elder D. S. Crawley.

Br. H. Green addressed the conference.

In the afternoon the time was taken up in testimony, opened by the reading of the Scriptures (1 Cor. chap. 14) by the president. A good measure of the Spirit was enjoyed.

Preaching in the evening and next morning by Elder J. W. Gillen, to a large and attentive congregations.

Afternoon was spent in sacrament and testimony meeting. The Spirit was poured out in rich effusions, making the meeting one long to be remembered by the saints; aye, it was one never to be forgotten by many then present.

Preaching in the evening by Elder J. W. Gillen, to a large congregation.

Resolved, That we tender a vote of thanks to the trustees of this school-house for the use of the same.

That we sustain all of the authorities of the church in righteousness.

Adjourned to meet at Washington

Corners, Alameda county, on the 6th of April, 1871.

SAN FRANCISCO, Oct. 5, 1870.

T. J. Andrews in account with the Office of the Church of Jesus Christ of Latter Day Saints:

Books of all kinds rec'd to date	\$83,70
Remitted by cash	\$50,08
Stock in hand unsold	33,62— \$83,70.

MALAD Sub-District Conference, held at Malad City, August, 27, 28, 1870. John Lewis, pres.; H. R. Evans, clerk.

Resolved, That Elders W. W. Blair and E. C. Brand be invited to participate in the business of this conference.

Branch reports.—Malad: 68 members, including 10 elders, 3 priests, 2 teachers, 1 deacon; 1 baptized, 10 removed, 3 received by letter, 2 children blessed. J. Nicholas, pres.; H. R. Evans acting clerk.

Soda Springs: 7 members, including 1 elder, 1 priest; 2 baptized, 1 received, 2 removed. Lars Edler, pres. and clerk.

Cache Valley: 6 members, including 2 elders, 1 priest, 1 teacher. A. Metcalfe, pres.; H. Bake, clerk.

Elders' reports.—Elders Bake, Metcalfe, Nicholas, Richards, Edler and Evans; Priest R. Thomas; President Lewis and Elder Brand reported.

In the afternoon, Br. Blair and Priest A. Lee reported.

Resolved, That a book agency be established in Cache Valley, under the direction and management of Br. Metcalfe.

Pres. Lewis offered his resignation.

Resolved, That we receive the resignation of Br. Lewis.

That Elder Metcalfe be the successor of Br. Lewis, as president of this conference.

Elder Jones, Priest Peterson and Teacher J. Williams reported.

Resolved, That we tender a vote of thanks to Sr. Nicholas for decorating the stand with beautiful flowers.

That we sustain Joseph Smith, son of Joseph the Martyr, as president of the church, prophet, seer, revelator and translator, by our faith and prayers; and all the priesthood in righteousness.

That we sustain Br. Brand as president of the Utah District, with our unbounded faith and prayers.

That we sustain Br. W. W. Blair as president of the Pacific Slope Mission.

Officials present.—Of the twelve, 1; elders, 10; priests, 2; deacons, 1.

Resolved, That Br. Edler labor in Soda Springs and Bear Lake, under the direction of Pres. Metcalfe.

Elders Lewis, Evans, Thomas, Burke, Peterson and Jones were appointed to labor under the jurisdiction of Pres. Metcalfe.

Brs. Peterson and Thomas were ordained by Elders Blair and Brand.

Resolved, That the brethren be supplied with licenses.

Preaching in the evening by Br. Blair. Subject, History of the Reorganization.

Sunday, Aug. 28.—Elder Metcalfe took the stand for a short time, followed by Elders Bake, Brand and Blair. Strict observance of the Word of Wisdom was taught, as well as many more of the duties of the saints.

In the afternoon Br. Blair made a few very appropriate remarks on the sacrament, showing the effects of the atonement on Calvary. Elders Metcalfe and Bake officiated in administering the sacrament. The meeting was then given to the saints, to be used as they were led, which was well enjoyed for a short time.

Resolved, That we tender a vote of thanks to the saints and friends who have kindly entertained the visitors at conference.

Br. Blair occupied the evening in preaching from the revelation in the "Pearl of Great Price," concerning the wars that would shortly come to pass.

Adjourned to meet at Malad City, Nov. 26th, 1870.

SUB-DISTRICT Conference held at Caseyville, St. Clair county, Illinois, August 27, 28, 1870. B. S. Jones, pres.; G. Hicklin and J. Thompson, clerks.

Branch reports—Carbondale: 18 members, including 2 elders, 2 priests, 1 teacher; 2 scattered. Decrease since last report—by letter 4, by vote 6, in order to reorganize the New Pittsburgh branch—total decrease 10. Sunday school numbers 25 scholars; good attendance. Books in library 130. A. L. Tucker, supt. Freewill offering \$50. The branch in debt \$1.05. In hand for the Sunday school \$14.80. S. Naiden, acting pres.; G. Hicklin, clerk.

Caseyville: 22 members, including 3 elders, 3 priests, 1 teacher, 1 deacon; 3 scattered. J. Thompson, pres.; J. Houston, clerk.

Alma: 22 members, including 2 elders, 2 priests, 3 teachers; 3 scattered, 3 children blessed. Financial report for six months: Tithing \$10, freewill offering \$8.55, emigration fund \$3. R. Hughes, pres.; W. Wilson, clerk.

Belleville: 12 members, including 1 elder, 3 priests, 1 teacher, 1 deacon; 2 children blessed. Financial report for three months: Free will offerings \$7, branch fund \$4.20, remitted to the Bishop \$6, branch expenses \$1.05, balance on hand \$4.15. J. E. Betts, pres.; A. Fyfe, clerk.

Greenwood: 14 members, including 1 high priest, 3 elders, 1 deacon. S. Perks, pres.; G. L. Moulding, clerk.

One branch not reported.

Resolved, That we establish a mission fund in this sub-district.

Preaching on Sunday morning by Br. W. H. Hazzledine.

Officers present: high priest 1, elders 9, priests 4, teachers 4.

Resolved, That we uphold all the spiritual authorities of the church in righteousness.

That we hold our next sub-district conference at Gartsides No. 3, St. Clair county, Illinois, on the last Saturday and Sunday in November, (26, 27,) 1870, commencing at 2 p. m., on the 26th.

Sacrament was administered by Brs. Perks and Betts; after which the meeting was given to the saints, and we had a good time together.

Preaching by Elders J. Sutton and S. Perks.

GALLAND'S GROVE District Conference, held at Galland's Grove, Iowa, September 3, 4, 1870. Br. T. Dobson was called to the chair; R. Jenkins, district clerk, C. Derry, assistant clerk.

Officers present: high priests 3, elders 18, priest 1, teacher 1, deacon 1.

Branch Reports.—Galland's Grove: 139 members, including 3 high priests, 1 seventy, 16 elders, 3 priests, 3 teachers, 3 deacons; 5 added by baptism. J. Hanson, pres.; R. Jenkins, clerk.

Salem: 40 members, including 1 seventy, 7 elders, 1 priest, 2 teachers, 1 deacon. H. Halliday, pres.; J. Leddon, clerk.

Harlan branch as last reported. Mason's Grove and Boyer branches not reported.

Elder's reports.—T. Dobson, J. A. McIntosh, C. Derry, W. Jordan, J. Rounds, R. Montgomery and H. Halliday. E. Clothier said circumstances had prevented him from filling his mission. Elders Chatburn and Swain having arrived also reported. The prospects of the work, in all places labored in by the brethren were good, except one. E.

Montgomery had preached himself out of a congregation at Dunham's Grove, and felt clear of their blood.

The committee appointed at last conference to visit R. Butterworth and Levi Wilson were called upon to report. C. Derry reported that he had visited R. Butterworth, agreeable with his appointment at the last conference, except that he had gone alone. Br. Butterworth manifested a good spirit—acknowledged his backwardness in part—said he was determined to live the life of a saint. Br. D. had not visited Br. Wilson, not knowing where he was. Elders McIntosh and Jordan reported that they had not visited the above brethren. The committee were discharged.

Resolved, That this conference urge upon every elder of this district the duty of reporting themselves, either in person or by letter to the next quarterly conference of this district, and also to every succeeding quarterly conference of said district.

The following resolution was presented, and lost by a large majority, only three voting in favor:

Resolved, That J. N. Burton is a member of the Church of Jesus Christ of Latter Day Saints, and an elder in good standing.

It was then

Resolved, That this conference sustain the action of Pres. Dobson in silencing J. N. Burton from administering in the word and ordinances of the gospel.

Preaching on Sunday morning by C. Derry. Elder Dobson preached in the afternoon. Large audience both times.

Resolved, That all the elders in the district be requested to labor wherever they can find an opening in the district.

That we sustain Elder Dobson as president of the district.

That we sustain all the spiritual authorities of the church in righteousness.

That this conference authorize the president to appoint two days' meetings in this district during the coming winter, as seems wisdom in him.

Adjourned to meet at Galland's Grove on the second Saturday in December next.

IDAHO conference, held at Malad City, October 29th, 1870. Anthony Metcalf presiding, John Van der Wood clerk.

Morning session, was devoted to prayer. Officials present: 1 of the quorum of the twelve, 10 elders, 1 priest.

Branch reports: Malad branch; consisting of 67 members, including 11 elders,

2 priests, 1 teacher, 1 deacon, 10 scattered. Since last reported, two have removed by letter, and one been received by vote, J. Nicholas, pres.; J Van der Wood, clerk.

Cache Valley branch, consisting of 6 members, including 2 elders, 1 priest, 1 teacher, 2 baptized since organized. H. Bake, pres.; Neeser, clerk.

Elders reported: A. Metcalf, J. Lewis, H. Bake, M. Jones, W. Richards, H. Evans, R. Thomas, J. Nicholas, J. Van der Wood, and K. Potter.

W. W. Blair reported the work throughout Utah onward. He believed the day dawn of deliverance to be near approaching.

Resolved, That we sustain Joseph Smith as president, prophet, seer and revelator of the Church of Jesus Christ of Latter Day Saints, Wm. Marks as his first counsellor, and all the legal authorities laboring for the cause of righteousness; W. W. Blair as president of the Pacific slope mission, with our unbounded faith and prayer; E. C. Brand as president of the Utah District, Anthony Metcalf as president of the Malad sub-district.

Preaching in the evening by W. W. Blair, showing from the word of God, the inconsistency of polygamy.

Preaching in the morning by Br. J. Lewis, succeeded by Br. A. Metcalf.

Resolved, That Brs. William Richards and R. Thomas see that hospitalities be extended to strangers.

After some instructions in the afternoon from W. W. Blair, the sacrament was administered; the meeting given to the saints and many testimonies followed concerning the truth and mercy of God.

Preaching in the evening by W. W. Blair. Subject, apostasy of the present and past ages.

Adjourned to meet at Malad City, March 25, 1871, at 10 a.m.

CENTRAL NEBRASKA district conference, held in Omaha, November 5th and 6th, 1870.

The president of the district not having arrived, Br. Z. S. Martin was chosen to preside, *pro tem.*, J. Smith acting as clerk.

Branch reports: Omaha; of the seventies 2, elders 8, priests 2, teachers 3, deacons 4. Total 19. Baptized since last conference 5, received by letter 9, received by vote 5, 1 child blessed. B. Miller pres, G. Sylvester clerk.

Omaha Scandinavian: elders 4, priest 1, Teacher 1, deacons 2. Total 19. Removed by letter 1, cut off 1, 1 child blessed. Branch in good standing with few excep-

tions. L. Larsons pres, H. Nelson clerk.

Columbus: Same as last reported with the addition of 3 baptized, and one child blessed. No. of members 60. H. J. Hudson, pres., C. Brindley, clerk.

DeSoto: elders 9, priest 1, teacher 1, deacon 1, scattered 2, added by letter 2. Total 47. T. J. Smith, pres., S. Butler, clerk.

Elder's reports: the following reported their labors: Elders N. Rummel, G. Hatt, J. Hodges, W. Ballinger, M. Fyrando, J. Anderson, L. Larsen. Br. — Christensen, S. Butler, G. Medlock, J. Broadbent, and Priest J. Avondet.

Charles Derry stated that he could not fill his mission on the Elkhorn on account of circumstances over which he had no control, but was then on his way out there. Z. S. Martin could not fill his for the same reason.

The president having arrived Br. Martin resigned the chair to him, after which he gave an account of his labors in Columbus and vicinity.

In the evening some excellent and important instructions were given by the president, respecting the great necessity of the elders preaching faithfully the gospel, and fully preparing themselves for every emergency of the times.

On Sunday morning some very instructive remarks were then given in two short sermons by Brs. J. Broadbent and Z. S. Martin. The session closed by the president offering timely and earnest advice to the clerks of branches to make out clear and full reports of all baptisms in their branches, and forward the same to the district clerk.

Afternoon session.

Resolved, That Br. M. Fyrando be released from his mission in connection with Br. C. Derry, and that S. Butler be appointed to labor in his place.

That Br. Fyrando be associated with Z. S. Martin in holding meetings in Blair, Nebraska.

That Br. J. Hodges labor in connection with Z. S. Martin in Decatur, Neb., and vicinity.

That Brs. N. Rummel and J. Avondet be continued in their former mission.

That we sustain H. J. Hudson as president of this district. The different presidents of the branches, and all the spiritual authorities of the church in righteousness.

That we sustain all those who have taken missions by our faith and prayers.

The remainder of this session was occupied in preaching by the president, who

gave a short but very interesting and pointed sermon from 2 Tim. iv. 5.

The evening session was nearly all spent in preaching by Br. C. Derry from Isaiah viii. 20. Spiritualism, Freeloivism, and Sectarianism generally, were handled in a manner that will ever be remembered by their advocates.

Officials present: high priests 2, of the seventy 1, elders 13, priests 4, teachers 3, deacons 4.

Adjourned to meet in Omaha, Nebraska, February 4th, 1871.

A good spirit prevailed throughout the conference, and many evidences were manifested that much good would be accomplished the coming three months.

Miscellaneous.

NOTICE.—There will be a special conference of the spiritual authorities of the church in the St. Louis District, held in the St. Louis Meeting Hall, over the Mound Market, Broadway, St. Louis, Sunday and Monday, Dec. 11, 12, 1870, which *all* the traveling and local authorities, and as many of the lay members of the several sub-districts as possibly can do so, are requested to attend. Transient brethren and brethren from other districts are cordially invited.

WM. H. HAZZLEDINE,

Pres. St. Louis Dist.

MARRIED.

At the residence of Br. Samuel Charles, Blakenall, near Walsall, England, by Elder Thomas Taylor, Br. JOSEPH STACKHOUSE to St. MARY CHARLES.

DIED.

At the Camp Creek branch, Nebraska, October 28, 1870, FRANK, infant son of Jacob F. and Eveline JAMESON, aged 6 months and 27 days.

At Gravois, Missouri, November 7, 1870, of dysentery, WM. HENSHAW.

At Kewanee, Illinois, November, 4, 1870, ALFRED, son of Thomas and Alice FRANCE, aged 1 year and 10 months.

Our little bud has gone,
He fell asleep so sweet;
The angels took the precious one,
But we again shall meet.

We feel the loss is sore
Of one so fond and dear;
Heaven seemed near to us before,
But now 'tis doubly near.

At Fall River, Mass., on the 18th. day of Oct., 1870, Sr. BROWN, wife of Br. Cyriel E. Brown, aged 52 years, 2 months, and 14 days.

She was the mother of twelve children, a devoted wife and a faithful mother. In our loss is her gain. Our hearty sympathies are hereby extended to our bereaved brother—may the peace of God be with him and his afflicted family.

Near Rockport, Mo., August 15, 1870, CORA A., daughter of Elisha and Nancy A. POLLARD, aged 17 months and 9 days.

At Lloyd, Wis., on the 3rd of April last, in the 69th year of his age, Br. WM. CLINE.

Br. Cline was born in Pennsylvania, on the 29th of March, 1802, and was one of the early members of the Reorganized Church, in the faith of which he lived, and at last died a triumphant death in the hope of certain glory. For eighteen years he was president of the stake of Zarahemla. He was baptized into the church by our aged and respected brother, Zenos H. Gurley, Senr. Peace be to his remains. We hope to meet him in the courts of glory, and join in his psalms of praise to Him who redeemed us.

We are sorry we did not receive earlier notice of his death; but tender our thanks to Br. Saml. H. Gurley for the information, which, though late, is still "better late than never."

At Coon Creek, near Wellsville, Mo., October 21, 1870, of typhoid fever, JOHN S., son of J. T. and Margaret PHILLIPS, in the 24th year of his age.

He was a dutiful son, a kind brother, and was beloved by all who knew him. [We remember his kindness with pleasure.] He was born in Merthyr Tydvil, South Wales, Sept. 13, 1847, and was baptized at Blue Ridge, April 13, 1864. Before his death he united with the Coon Creek branch. Before taking his body from the house, Br. Floyd read the 14th. chapter of Job, and prayed. He was then taken to his resting place. Many of his friends from Renick, Mo., attended his funeral, and paid their last tribute of respect to his loved memory.

At Nephi, Juab county, Utah, ARTHUR ERNEST, son of Wm. and Clara WORWOOD, aged 2 years and 21 days.

the latest styles, and its sons reveling in greenbacks? As Mr. Evarts said in his lecture: "While it is satisfactory to behold our educational advancement, it is wonderful to contemplate our mechanical institutions, in which almost everything is invented and made. Do you not consider it an honor to the village of Plano—where fifteen or twenty years ago the land on which it now stands was a primitive farm—that it furnished in the year 1870, a machine invented and manufactured in your midst, that successfully competed with the combined skill of Europe and bore off the trophies of victory in a foreign land, and astonished the people around the old Black Sea, whose lands had been cultivated from time immemorial?" (The machine referred to is the Marsh Harvester.)

Two graceful spires rise in tapering proportions, to tell that the Sabbath bell interrupts the busy pulse of trade, and worshippers gather around consecrated altars. We found our good brother, Rev. S. Washburn, pastor of the Methodist Church, beloved by his people and esteemed by his fellow citizens, just as he deserves. There is also a Congregational church of which Rev. Mr. Hibbard is pastor. Plano is also the residence of Joseph Smith, President of the church of Latter Day Saints, and pastor of the branch of their church in Plano. Desiring to learn something personally of a people who have attracted so much public attention, your correspondent, in company with a friend called on the President. He was gentlemanly and easy in his deportment, and promptly consented to give us the information sought. We also called at the "Book and Tract Depository" and found an active business-like air about the establishment and also received what inquisitive strangers do not always find, courtesy and kindness. We are indebted to the President and M. H. Forscutt, Secretary of the church, for the following items.

"The Reorganized church of Jesus Christ of Latter Day Saints" has a branch of their church in Plano, which numbers about one hundred and six communicants, and of which Joseph Smith, President of the entire church is pastor. This branch has also a flourishing Sabbath school of which Elder Robert Warnock, Bookkeeper in the Herald Office, is Superintendent. The church printing establishment is located here, and has property and stock therein to the value of ten or fifteen thousand dollars. It occupies the entire

Selections.

Plano.

Plano is tied to the Garden city of the fertile West, by the Chicago, Burlington and Quincy railroad, and the screech of the engine and the huge breaths of dingy smoke from toiling trains, mingle with the hum of the machine shops and the hurrying steps of trade. A few years ago, and the site of this thrifty village was owned by a farmer, whose only ambition was crowded corn cribs and the rewards of the soil, did any one dream that in an inch of time a village of such vigorous proportions would arise with its daughters indulging in

west end of the Henning Brick Block; their steam fixtures, Taylor and Globe presses are in the basement. The engine is said by connoisseurs in such matters to be a very superior article, and its connections are in every way arranged neatly and conveniently. The first story contains the Book and Tract Repository in the north end, and the Editorial Sanctum in the south end. The second story contains the compositors' room, proof presses, standing presses, and some preparations for a bindery.

In the Repository are found large supplies of a newly published translation of the Holy Scriptures, called by the Latter Day Saints "the Holy Scriptures, Translated and corrected by the Spirit of Revelation, by Joseph Smith, jr. the Seer," or for brevity—The Inspired Translation; the Book of Mormon, the Book of Covenants, and a great variety of Tracts, mostly of a polemic nature. The "Book of Covenants" is a compilation of Revelations said to have been received by Joseph Smith, and is called in its title page "Book of Doctrine and Covenants of the church of Jesus Christ of Latter Day Saints, carefully selected from the Revelations of God, and given in the order of their dates."

In the editorial sanctum is prepared the subject matter of two periodicals published at this establishment, called "The True Latter Day Saints' Herald," and "Zion's Hope."

The former of these is a denominational paper for adults, the latter, a Sabbath school paper. Joseph Smith, president of the Church, is editor-in-chief, and Mark H. Forscutt, secretary of the Church, is assistant editor. The object in fixing the adjective "true" to their demonional name, is to distinguish themselves from the Mormons in Utah, whom these in Plano regard as having departed from the primitive faith of the church. The most determined and uncompromising foes to polygamy that the Utah Mormons have ever encountered are members of the reorganized church. Quite a goodly number of the tracts published by the office in Plano are written to expose and oppose the pretentious dynasty, doctrines and policy of Brigham Young and his adherents. Two younger brothers of the President and editor-in-chief have filled missions in Utah, and their record is before the world as avowed opponents of the Utah Mormons. Wm. W. Blair, one of the "Twelve Apostles" of the reorganized Church, and

Elder E. C. Brand, both said to be very able men, are now in Utah on a mission from this body, to establish churches and controvert the points of difference between them and the Utah church—and these points are more numerous than generally supposed, though that which strikes soonest the observation of "an outsider" is polygamy. They regard Brigham Young as having been a good man; but one now very degenerate, made so by ambition and lust. His claim to the presidency of the church they repudiate. During the agitation in Congress on the Cullom bill, this body memorialized Congress to be considered the True Church of Jesus Christ of Latter Day Saints, and in reply to the remonstrance of the Utah Mormons against the bill, on the plea that polygamy was a part of the Mormon creed, and that its suppression therefore could not be enforced, Congress having no right to legislate on matters affecting the conscience, the body in their memorial set forth that polygamy had no foundation whatever in their creed proper, and should not be regarded, in any sense, as one of the tenets of the church, but directly opposed to them. In this memorial, quite terse, but sufficiently copious extracts from the standard works of the church and from its history, were given in proof of the position of the memorialists. The Memorial was presented at the General Conference of the Church, then in session in Plano, and unanimously adopted. These people are extending their influence rapidly and widely. Their preachers are found scattered throughout the United States from Maine to California, and from Minnesota to Florida; also in Canada, England, Scotland and Wales.—*Hampden in Plano Mirror.*

Relics of the Days of Pharaoh.

The London Crystal Palace has added an interesting collection of antiquities and curiosities, made in Egypt by the late Mr. Robert Hay, of Linplun, N. B., during his long residence in the East. It consists, says the London *Times*, of several specimens of mummies, of different styles and dates; bronze stone, wooden and terra cotta objects of worship and veneration; mural and funeral tablets; amulets, ornaments and trinkets; votive offerings and mementoes of the dead; papyri, scarabæi, funeral vases, lachrymatories, and miscellaneous pieces of domestic furniture. These were purchased in Egypt, between forty and

fifty years since, and were for many years housed at his home in Scotland, where they were inspected by many oriental scholars and travellers, including Sir Gardner Wilkinson and Dr. Birch. On the death of Mr. Hay, his son wished to dispose of them; and they are now found, in the Crystal Palace.

The interest of the collection consists in the fact that there is scarcely any question relating to Egyptian history which cannot be explained by some object or other in it, or any reference in the Sacred Writings, or in the Second Book of Herodotus, or in Juvenal, which cannot be illustrated out of its very varied treasures. Here the visitor may see exemplified the earliest and latest periods of Egyptian art; and we are let into many secrets of domestic life of that people at an era contemporary with Kings David and Solomon, if not with the Judges of Israel, and even with Moses. By the careful study of this collection the annals of Manetho and Berosus will be better understood than heretofore, and fresh light will be thrown on much that has hitherto been looked upon as obscure in the writings of Plato and the "Father of History."

The specimens are in eight large cases, in the center of the room each mummy case is open and in most of them the cerements of the occupants of these coffins are almost as perfect and as bright in color as they were when they were submitted to the respective processes of embalming. Some of these mummies are as fine and as perfect as those with which we are all familiar in the British Museum, and they have the additional advantage of never having been unrolled. The processes of embalming mummies are well illustrated by three heads—two of a Nubian type, prepared with bitumen inside, and with artificial eyes of glass and cloth; the third specimen is prepared with "myrrh and aloes," and the bandages are so fitted as still to preserve the identity of the features. Near these are several wooden figures of Osiris, the god of the dead. Several of these figures are hollowed out at the back for the purpose of inserting rolls of papyrus containing prayers for the deceased, and before some of them is a model of a devotee in the attitude of prayer. It appears that these images were placed in the halls of Egyptian families to remind the inmates of their dead ancestors.

In another case are figures of the four mysterious Genii of Amente—human, ape, dog, and hawk headed respectively. Not

far off, in a separate case, is what looks at first sight like a coarse winding sheet, but which is a robe thrown loosely round the shoulders of the deceased, when he has gone—or is supposed to have gone—through a sort of purgatorial process before the judge above mentioned, who places it on his person as a sign of justification or absolution from the stain of sin.

In another case are baskets still containing scraps of meals offered to the *manes*, and placed in the tombs. These are very rarely met with, as they were generally carried off by irreligious jackals, who, however, came to be regarded as sacred impersonations of Anubis, the Guardian of Sarcophagi.

In another case is a collection of inscribed scarabæi, some of porcelain and others of lapis-lazuli; some exquisitely wrought amulets of the tiniest size, in cornelian, jasper and agate; many of these are marked by great boldness of design combined with delicacy of execution.

At Pompeii and Herculaneum a variety of female ornaments, such as brooches, hair combs, rings, &c., have been discovered in all but perfect condition. Here, however, we have similar instruments of personal vanity, mirrors, wooden pillows for the neck, boxes of paint and other cosmetics, pocket combs, tiring pins—such as Jezebel might have used in her early youth—and tweezers for pulling out superfluous hairs; and it is only fair to add that the use of such articles does not appear to have been limited to the ladies in Egypt, for on two of these objects is engraved the name of a man.

Lastly, we cannot help drawing attention to one article of domestic use—a somewhat rickety chair or stool. This was probably once used by an Egyptian cook or kitchen-maid. The papyrus, or rush, with which it was seated, is still discernible in places; though the wood is nearly 3,000 years old, the chair is all but perfect, and for a couple of shillings might be re-made into a really serviceable article for the kitchen. Near it are pieces of very close-grained wood, carved with hieroglyphics of a period long anterior to Christianity. These are as perfect and as sharp in their outlines as on the day they were carved. With these lies another piece of curiously sculptured wood, ornamented with the fish and other symbols. The latter wood is of a soft texture, and by no means so perfect in its outlines as the other. We were told that this crumbling wood formed part of a church inside a temple at Medmet Habon; the

temple is still standing, in a comparatively perfect state; but the Christian Church within its walls has almost entirely perished, and none of its fittings now remain except this fragment, which is possibly the oldest specimen of Christian wood-carving in the world.

A DEATH-BED testimony is not always truth; for heathen women sacrifice their children to fire, water, etc., and then die with a clear conscience, with a testimony that they have done right and are going to eternal bliss.

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LATTER DAY SAINTS'

HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE: BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Prov. 29: 2.*

"HEarken TO THE WORD OF THE LORD, FOR THERE SHALL NOT ANY MAN AMONG YOU HAVE SAVE IT BE ONE WIFE: AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. XVII.

PLANO, ILL., DECEMBER 15, 1870.

No. 24.

MARRIAGE:**As it Is and as it Should Be.**

BY JOSEPHINE MORLEY.

A great deal of the unhappiness in married life arises from the disposition of young brides to take offence at trifles, fancied neglect, a forgotten caress, or an impatient word.

Man, as the head of the family, has cares and troubles of which woman knows but comparatively little, and his strong physical faculties are sadly attended with impatience, thoughtlessness, and what we women term crossness, and I know of no better term. This I am sorry to say is too often met with tears and reproach from the young wife.

Let me warn all young ladies entering into the marriage relation to avoid this line of conduct. It may for a time call forth caresses; but man soon tires of tears. Reproaches of waning love will bring about the very result you should most wish to avoid; and a bright and blooming, but tearful bride too often subsides into a fretful, peevish, faded, unloved woman, if she pursue this policy.

When your young husband comes to

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his home from his labor or profession, let him always find a cheerful, smiling face. If there is a cloud upon his brow, do not share his gloom, neither be too mirthful. Do not vex and worry him with questions, but with quiet, unobtrusive kindness, seek to drive the shadow from his brow. If caused by serious trouble, he will at least be careful and considerate of your feelings, and thank heaven then and in after life for that inestimable treasure, a cheerful, loving wife.

As man is stronger and more able to battle with the world, so is woman more patient, sensitive, loving and forgiving. As man's mind is stronger and fitter for the affairs of state and country, so is woman's more discerning. She has clearer perceptions of right and wrong; a more subtle knowledge of the workings of the human heart, and therefore the crown was placed upon her head by divine power, that she might reign queen in the realm of home; and a wise reign makes faithful, loving subjects, of none more so than of him who has promised to love and cherish.

Young husbands should also do their share toward making home pleasant, by heeding that unkind words

wound and pierce a loving heart more keenly than a two-edged sword; and as woman is more sensitive, so the wound is deeper and more lasting. Remember that tears may be called forth by something more than fretfulness. It may be outraged love pleading for a return of kindness. How can man see the quivering lip and tearful eye of the loving one, and not feel shame and regret if his foolish habits have caused it? Woman's peculiar organization and more delicate constitution requires more careful and tender nurture than man's, and it is a husband's duty to give this same care and nurture.

Above all, let both avoid jealousy and groundless suspicion. Nothing will so quickly alienate love, and open a gulf between man and wife which time can never heal, or eternity bridge over, as that evil, causeless jealousy, which has been pronounced in holy writ, "cruel as the grave." "Verily, it biteth like a serpent, and stingeth like an adder." It makes life an unceasing torment to both the suspicious and the suspiciousing. The grave would be a welcome heaven to the last, and a blessing to the first.

Again, let both strenuously avoid the appearance of evil; for thrice-cursed is he or she who can fall so low as to be untrue to the marriage vow. And I say it with shame, it is too often the case in these days of suicides and divorces.

Another thing, there should be no secrets between married people. All should be clear as the noon-day sun; for "they twain are one flesh."

Friends too, should avoid meddling. This causes nine-tenths of the separations that mark this degenerate age. Besides, it is an unkind, dishonorable, unprincipled trait, that prompts an interference in domestic affairs.

Neither should husband or wife disclose the faults of their companions to the world, as individuals; but talk kindly, and in private, and seek about

judicious management, to wean them from their faults and errors.

Let young married and marriageable people peruse this carefully, remembering as they conduct themselves the first few years of married life, they are pretty sure to live as long as they are permitted to remain together. The first cross word causes sorrow and regret, the next is easier, and the next, and the next, until it becomes an every day habit, and lays the foundation for life-long sorrow and trouble; while a different line of conduct would result in comfort and happiness.

God has given us our companions that we might be happy, and make them happy; and can we do so by fault finding, harshness, or neglect? Should we not rather seek by kindness to make life as pleasant as possible the few short years we have to remain on earth. Heaven will be surer, earth sweeter, heart and conscience so much lighter for our kindness to those with whom God has permitted us to live; and when we see the eyes of the loved one close in death's long sleep, the dew of eternity gather over the pale brow, and the last faint, sweet smile fade from the fast compressing lips, and the poor pulseless hands clasped over the once warm, loving heart, now stilled in death, never again to throb with joy or sorrow till the resurrection morn, how inexpressibly thankful will we be to think that we have been thoughtful and loving, that we caused no sorrow or bitter anguish to the poor handful of moldering clay that lies so still and passionless before us.

Then will we never repair to the last resting place of the dearly loved, and laying our throbbing brow on the cold sod that covers them, weep scalding tears of bitter, fruitless, unavailing agony,—more bitter, more poignant, that they are fruitless and unavailing,—for words of harshness spoken in the heat of passion, which can never be recalled or atoned for; that we can

never see the sweet, loving smile,—or hear the gentle voice of forgiveness from the lips more inexpressibly dear than life itself, but now still and cold as clay.

THE DEAD.

“Those behind the veil are watching and waiting.” *T. L. D. Saints' Herald* vol. 17, page 626.

The subject of the dead will always be interesting to the finite mind.

Our friend, while living, is not an object of indifference to us; when dead, we are now the less solicitous for his happiness. So strongly are our affections drawn out toward the departed, that no sooner do we hear of our friend's demise, than an aspiration to Almighty God for his peace and happiness as naturally and as involuntarily escapes our lips, as the honeyed words of the young mother burst the portals of her great joy, and unmeasurable affection.

The gloom of the chamber of death is rendered less appalling by the joyous hope that the spirit's transition is to a brighter and happier sphere. The bitterness of parting is diminished much by the blessed assurance that we shall meet again.

The child visiting the last resting place of its maternal parent, raising its tear-dimmed eyes from the cold, merciless sod, gazes longingly and affectionately toward heaven, and in spite of the world's enlightenment, (?) oversteps the narrow limits of orthodox dogmas, and appeals to that keenly-missed and much-loved mother. “O, bless my mother! Mother, are you looking down at your little daughter? Do you see how unhappy she is? Will you not bless me and pray as you used to, for me; that I may be a good child and when I die, that I may come to you?” Though theologians preach, and dog-

matical divines hurl anathemas, yet, from the pure but troubled heart aspirations will well up both to and for our beloved dead—so close is the affinity. “Those behind the veil are watching and waiting.” We thank the Father of light for the revelation of this truth! When the Holy Spirit guides the pen, or moves the lips, the truths revealed are so simple, so reasonable, and so consistent with nature that they carry conviction to the heart and make happy the receiver thereof.

Absence cools not true love, nor is genuine friendship lessened by distance. If our happiness depend so much on absent ones, the happiness of our dead depends to a considerable extent upon us, unless they be dead to natural affection, in which case they might be said to be *dead* indeed.

A poor family, through misfortune, is reduced to the point of starvation; the father goes out in search of work and food. A good Samaritan, struck with his pale face and shivering frame, invites him to a good fire, and placing food before him, bids him be warmed and fed. “Why, what is the matter? Why does he hesitate? Why don't he take the chair, and at once warm himself and satisfy his hunger? Why stand there in the middle of the floor, like a child shedding childish tears?”

“Please, sir, may'nt I take the victuals home? I could not sit by that good fire while my children are freezing; nor could I swallow the food, sir; indeed, sir, I could not when I know how my folks are starving.”

Death neither destroys the memory nor blunts the affections; hence the dead are concerned about us, and as the text informs us, “are watching and waiting.”

Be the condition of our dead ever so good, except natural affections be dead within them, their happiness can not be complete without us.

This truth should stimulate us to a closer walk with God, that our separa-

tion from them may end with our earthly probation; and if they are not in glory, we should live the nearer to God and study the closer that when we depart this life, we may be able to preach to them, instruct and redeem them.

This is no new doctrine. The apostle Paul in speaking of the SAINTS AND PROPHETS who had gone before, says:

“God having provided some better things for us that *they without us should not be made perfect.*” *Heb. xi. 40.*

And, again, the souls under the altar are represented as being in some degree connected with and dependent upon the saints on earth. *Rev. i. 9-11.*

“But,” says my friend, whose little mind is much shocked by my hints of a possible redemption of my friends who have died without conversion, “you do not hope to render any aid to those who have died in their sins?” And why not, I pray you? Think you the gospel is too impotent to reach a soul beyond the grave? If so, then how could the sacrifice of God’s dear Son affect the millions who died before its consummation.

Blessed be God who has revealed to us this glorious truth—the means of salvation are equal to the demand; its plan is perfect as its author. It reaches back into eternity. It reaches forward into eternity. It reaches down into and beyond the grave, even into the prison houses of the dead. Hear what Paul says on this subject: *Heb. v. 9*, “And being made perfect, he became the author of salvation to all them that obey him.” “To all them that obey him.” How about those who have died without hearing the name of Jesus? How about the thousands of intelligent men and women who have never heard the name of Christ, but amid such discordant sounds, nor have heard his gospel preached but with such lack of logic that they have retired in disgust from theological inquiry? Will you tell me that that was

their misfortune, but that it can not be helped?

In the parish of A—— lived two men whose characters were the very antipodes of each other. John Carter, an honest mechanic, good father and husband, a good citizen and neighbor; Henry Falstaff, a gambler, a drunkard who had not always slept outside the penitentiary; who was the terror of his family and the bane of his neighborhood. Both came to an untimely death by a boiler explosion. Honest John Carter was not a member of any church: the reason he assigned for his standing aloof was, that his first-born expired ere its mother was strong enough to carry it to church to be christened; and the very reverend (?) D. D. commenting on said death from the pulpit, declared that no person, man or child, could go to heaven without being baptized (meaning sprinkled), and noticing the young mother’s anguish, essayed to comfort (!) her by the fiendish assertion that “There are children in hell a span long.”

While the gambler had, a few days prior to his untimely death, under the excitement of a revival, professed religion. The same good minister who had sent the child to hell sends the honest father there after it; while he has the vilest wretch in the parish borne aloft on angel’s wings to realms of bliss.

Is it to be wondered at that men of intelligence stand aloof from a theology which damns honorable men, saves the vile, and, while preaching justice, mercy and love, consigns innocent babes to the flames of hell? We tell you that for them there is a hope. The master says:

“Verily, verily, I say unto you, the hour is coming and now is, when *the dead shall hear the voice of the Son of God, and they that hear shall live.*” *John v. 25.*

Some may say that this scripture alludes to the day of judgment; but the “NOW IS” can hardly refer to a phe-

nomenon so far in the distance. We are told that "there is no repentance in the grave," and that for that reason it would be folly to think of reclaiming the dead. But we do not put our trust in maxims and traditions whose only datum is antiquity. We prefer the sure word of truth: "The dead shall hear the voice of the Son of God," and we derive much comfort concerning our dead from the final clause—"and they that hear shall live." It is singular how divines will spiritualize and distort the word of God to accommodate it to their little notions, even Dr. A. Clark beats about the bush so much that one is led to think that it would have been more honorable in him, in speaking of this text, to have plainly confessed that he understood it not.

We will call on the chief apostle for his testimony:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls were saved." 1 Pet. iii. 18-20.

Christ did fulfill his own words. While his body lay in the tomb, he went and preached to those who received not the gospel when preached to them by Noah. Was it really as the Episcopalian prayer book has it, that he was "crucified, dead and buried, descended into hell, on the third day rose again and ascended into heaven?" John xx. 17, tells us that Jesus forbade Mary touching him, on the third day after the crucifixion, declaring, "I have not yet ascended to my Father."

Would any loving and dutiful son, after years of absence, visit his father's house and not see his father? But Jesus had not been to heaven; he had been on a mission to the dead. Why preach to the departed, if they could

not repent? We again call our very credible witness to the stand.

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. iv. 6.

"That they might be judged according to men in the flesh, but live according to God in the spirit." What could be plainer?

The ancient saints knew what we say to be the truth; and when they learned through their prophets and prophetesses of the conversion of a relative, they were baptized for them—stood proxy for them as Christ stood proxy for us. But as Jesus does not believe for a sinner, we cannot believe for the dead, nor is baptism valid unless it be preceded by faith and repentance; and just here we would ask the disputer of prophets and the scoffer at revelation, If this doctrine be true, what will you do for your departed loved ones? Though others preach to them and convert them, without revelation you cannot know it, nor be of any service to them.

You believe your Bible when shut; how is it with you when it is open?

"Else what shall they do that are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" 1 Cor. xv. 29.

Are you wiser than God? or do you not love your dead as did the ancients? You answer that your impotence to serve, is evidence of your irresponsibility for them. We answer that your major premise being unscriptural, your conclusion may be untrue. In Mat. xxiii. 35, we find "the truth as it is in Jesus:"

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias."

If the generation then living were not in some way *responsible for their dead*, how, in justice, can this text be

true? And if *they* were responsible, how shall *we* escape?

That was a great dispensation of God's grace. In our day, God has set his hand again, to gather his people. He that refuses to labor in the vineyard may have to wait long for his penny; and he that stoppeth his ears against the shepherd's call to follow him, may not hear the welcome plaudit, "Good and faithful servant."

Again, we second the *Herald's* "Appeal," and urge you to diligence, that if your dead, who "are watching and waiting," be in glory, you may be prepared to meet and rejoice with them; and if in *prison*, that after death, you may be able and worthy to instruct and convert them. Do not stumble at this, for a prophet has taught it before me:

"Knowledge saves a man, and in the world of spirits a man can but be exalted by knowledge."—Joseph Smith, *Times & Seasons*, Vol. 5, No. 15, page 616.

Yes, you may teach, preach to, and convert your dead; and thus fulfill the prophecy of Obadiah, last verse, "And saviors shall come up upon mount Zion, and shall judge the mount of Esau; and the kingdom shall be the Lord's."

X. A.

EXTRACTS FROM ELDER DAVID H. SMITH'S JOURNAL.

Burlington, Iowa, Nov. 11, 1870—So then, we are on the way again, that is Br. Joseph and myself. For an explanation of the interlude of silence since the last extract, see those closing portions of another extract not of D. H. S' Journal, quite short but very comprehensive.

Now our route lays toward Burlington, Iowa, where Br. John H. Lake and myself, with the aid of our heavenly Father, we trust, design speaking a word for Christ.

There is something grand in the

blowing of the north wind; wildly the great volumes of air sweep over the earth and water, singing its hoarse anthem in the tree tops, and giving an idea of nature's motive power; but the little ferry stems the tide and air, like—well, like a christian in adversity.

Montrose; how has God's work in man's weak hand arose, fluctuated, died and revived in this familiar spot; but it still lives.

Br. Lake we found at Br. Burley's; a pleasant evening, prominent among its pleasures the contemplation of an ingeniously constructed sewing machine, which I speak of because it was the reward of youthful piety and industry, piety because of the self-denial of luxurious articles of dress, and by desire to aid worthy parents, the buying of so valuable a help as the sewing machine. How beautiful is youthful self-reliance and industrious thoughtfulness.

An early start of a merry trio; a swift ride in the cars up along the father of waters. If the sweep of the north wind is grand, the slow, gentle flow of the river is an ever constant presence of comforting company.—Persons accustomed to it, miss it greatly when called to dwell away from its banks.

Burlington. We parted with Joseph in the evening here, and took up our sojourn with true and tried friends. Our time was spent in the following manner:—After breakfast the following morning, brisk walk down town, or to the bridge spanning the noble river with its trellis work; or we went through the churches open to us. One, the Congregational Church, is worthy of note, being quite grand without, and beautiful within. The stained glass windows and smooth lofty walls where the painter's hand had simulated cornices, mouldings, columns and ornaments, deceiving the eye with the appearance of real work in wood and stone; giving with the the beauty of

carving the advantages for sound that a smooth wall possesses. The basement was fitted up with a giant cooking stove, and all appurtenances for festivals and good times generally. (Doves, kids, money-changers). After our walk, we had a thorough Bible-lesson, some gospel principle sounded to the bottom, and canvassed in every light. Then came reading and writing, or music and social chat. In the evening we sought to preach the living word. We held one meeting in a private house, and then, through the brethren's diligence, we obtained Mozart Hall. At the stable for the iron horses of Nahum's chariots, while admiring the intricate and almost living machinery for repairing the locomotives, we had a lively conversation with one of the machinists, who was with an impish looking machine, cutting iron like one would old cheese. Of this talk I hope to write soon.

MORALITY.

"What makes Morality a crime,
The most outrageous of its time?"

These lines occurred to me upon hearing, with sorrow, a few who think they believe the Bible as it reads, criticise, a little unkindly I thought, the efforts of some who are laboring as all who love God and humanity should labor, for the development of a purer state of morals, and a nicer sense of right; more noble conceptions of Deity, and juster views of the universal brotherhood of man; because as they thought, they did not do it so much for the good of humanity as for self aggrandizement.

Now know this, dear friend or brother, God has not made you judge of men's motives only as they are revealed by their acts, and then you should not judge one by the failings of another; neither must we condemn a man's principles on account of his own errors, for while no one can possibly

rise above his own standard of right, unnumbered thousands fall far below it.

All Bible believers I think, admit that God requires them to be perfect, and all admit that they are not perfect; are they therefore all hypocrites? I think not. If you think a reformer does not direct his efforts right, correct his errors by stating the truth in a clearer, purer light, and perhaps when you have done *your* best, you will regret that *you* could not do better.

Faith, knowledge, virtue, justice, temperance, and all other christian graces should be practiced because they are right; but reformers know that they must appeal to men's passions, self-interest, and love of wealth and glory, to reach the masses of mankind. I regret that this is so, but we must deal with men as they *are*, and not as they *ought to be*. God himself so deals with us, by throwing around virtue the highest possible incentives, and around vice the most terrible consequences.

We ought to love God and serve him because he is our maker and preserver, and the giver of every blessing we enjoy; but God who knew the end from the beginning knew that we would not, without other motives, and he has promised peace of mind, food and raiment, and "as thy day thy strength shall be," in this life, and a glorious immortality beyond the grave, as the rewards of a pure life; and remorse of conscience, disappointment, and a terrible retribution, as a punishment to the wicked.

We, as a people believe that all are rewarded according to their works.

We read that the wicked shall be turned into hell; but nowhere in the word of God that morality paves the way there.

I read that "except a man is born of water and the Spirit," he shall in no case enter into the kingdom of heaven; and from my very soul I wish all men would receive it, and then go on to

perfection; but past experience, as well as the word of God, assures me that they will not, until the last enemy is subdued, and righteousness covers the earth as the waters do the mighty deep.

If men are not saints, I am thankful if they are virtuous, honest and temperate. If they are not brothers I am thankful if they are not enemies.

In short, dear saints, take this counsel from one who loves God, because his ways are right, and who sees no difference 'twixt man and man, except what they make by pure or impure lives, never judge any matter before you hear it; never condemn a principle because of the errors of its votaries; never throw stones at noble enterprises, because they are not begun at the right time, in the right way, at the right place, or by the right persons; point out the errors of every individual; but do so as you wish yours pointed out, to correct and not to wound; to instruct not to offend. And may God bless you and me and hasten the redemption of Zion, is the prayer of

MORMONIA.

REPLY TO "LEONIDAS."

BY ELDER W. SUMMERFIELD.

In the answer of Leonidas it appears that he affirms that the casting down of the accuser of the brethren is yet in the future. "Order," in the number for June 15th carries the idea that it took place about the time, or previous to the organization.

I feel to offer a few ideas between the two as they cannot both be correct.

First, it would be well to understand what power the Accuser held. We find that he tempted Adam; Adam's yielding to the temptation brought death. It seems that the Accuser held that power till Christ came and took upon himself flesh and blood, that through death he might overcome him

that had the power of death, that is, the devil. (Heb. ii. 14).

Again, "He that continueth in sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifest, that he might destroy the works of the devil." 1 John iii. 8.

Again, when the hour of Christ was come, and his soul was troubled, a voice was heard; Jesus answering said: "This voice came not because of me, but for your sakes." "Now is the judgment of this world." "Now shall the prince of this world be cast out." Giving us to understand that the prince of this world had been using a power which must shortly come to an end; and that he must be cast out, "For they have overcome him by the blood of the Lamb." Rev. xii. 11.

As we have already shown that by death Christ would overcome death, and him that had the power over it.—It would seem from this then that this war must have taken place shortly after the death of Christ; for we find that the church was organized and twelve stars, or apostles were chosen, and is called a woman. This woman was in existence at the time that the accuser was cast down; for when the dragon saw that he was cast unto the earth, he persecuted the woman that brought forth the man child. (Rev. xii. 13.)

If this be the case, it must have already transpired. On the other hand, if he was cast out at the organization, we ask the question, Who were the inhabitants of the earth, and the islands of the sea? (Rev. xii. 12.)

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon and his angels fought against Michael." Rev. xii. 6.

If the war was in heaven, and the accuser was cast down, we cannot see how it could take place on earth.—Neither can we see how he could be cast down if the war took place on earth. There are two different places spoken of. The inhabitants of heaven rejoiced when he was cast down, and

cried, "Woe to the inhabitants of the earth." He was very angry, and persecuted the woman or church, and did not lose his power at that time, but lost his place in heaven.

If this be true, that he persecuted the woman that fled into the wilderness, then we have a period of one thousand two hundred and three score years, and the generation between the restoring of the gospel and the Millennial rest.—Satan is bound a thousand years; and is then let loose a little season and gathers together Gog and Magog, and instead of being cast down, fire comes down from God out of heaven and devours them. (Rev. xx. 9.)

BIBLE *versus* PRIESTHOOD.

Those Who Preach Must be Sent With Authority.

[Continued from page 707.]

It matters not how fallacious an idea men get into their heads, in these days of corruption, they fly to the scriptures for proof.

This would be perfectly right, did they not so fearfully distort plain and comprehensive passages to suit their own tastes, covering them up in a maze of obscurity that they may deceive the unwary, and instead of bringing forth their "strong reasons," oftentimes bringing such nugatory arguments, covered up in such a cloud of learned phrases, that they are sometimes almost ludicrous to any man of sane mind capable of penetrating through the fog. Such is the character of their strongest and most potent arguments against an authority derived from God, arguments I design examining in the present article.

I have been surprised many times to hear men talk of this—men who on other subjects were perfectly sound—who, instead of weighing an argument by its real worth, will inform

you that their friend, the Reverend J—— C——, can bring as much scriptural evidence on his side of the question as you can on yours, while at the same time, the only real value to be attached to the passages produced by his friend, the divine, so far as the subject of dispute is concerned, can only be estimated by their numerical value, having not a shadow of bearing on their side of the argument, but sometimes against it.

The result of this is that many, instead of examining both sides of the question, like reasonable men, go off in disgust, telling us that "the Bible is like an old fiddle upon which all denominations can play their respective tunes." What if it is? How often have unskillful hands practiced on a violin, who, instead of producing soul-stirring harmony, have brought forth such horrid discords as would almost chill the blood of a skilful player. The fault is not in the violin, but in the player; for the skilled player would produce delightful melodies, and most ravishing chords upon the same instrument.

What is the cause of this difference? Simply taste and ability in the one, and absence of these essentials in the other.

Thus it is with the Bible. Men without the call to and qualifications for the ministry, those who have taken it upon themselves to act in that capacity, go to work, and neither themselves nor their hearers having an ear for scriptural harmony, self-made ministers deceive not only themselves but make their followers dupes of their folly. "If the blind lead the blind, both shall fall into the ditch." There is then a necessity for being called, and on the part of the people at large a necessity for doing what Paul bade the Thessalonians do, "Prove all things; hold fast that which is good."

But, to cap the climax of the rank absurdity of preaching without being

called. unskilled hands seize on God's book of harmony, and in their usual way of proceeding, strive to make the uninitiated believe by a glaring misrepresentation of passages, either ignorantly or designedly, that all have the privilege, according to the good book, of preaching at their own discretion.

Their first, and according to their own acknowledgment, most powerful one, is as follows :

"And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. * * * Therefore they that were scattered abroad went everywhere preaching the word." Acts viii. 1-4.

From this they infer, and it is only an inference, that the church at Jerusalem was scattered, and all its members, including men, women and children, became preachers, without having been sent. Now if the whole christian church, save the apostles, were scattered, (which I by no means admit), there is nothing in the text that shows that all the scattered ones preached; if but ten out of one hundred of them preached, the statement "They that that were scattered went everywhere preaching," would have been perfectly correct, since ten were scattered and did so. Nor would it have been possible, had this scattering meant the entire church, for all of them to preach, since in so large a church as that at Jerusalem, there were, in all probability, boys and girls, and men too timid to appear in public for such a purpose. Besides, the Orientals of that period thought it disgraceful for a lady to engage in public teaching. Again, if all the christians left Jerusalem, except the apostles, where and with whom did they stay? Certainly not with the persecuting Jews. Would they not have been the most apt to flee first; since they would be first sought after, or was their re-

maining alone designed as a species of bravery, that they might show the Jews. if the church had fled, they, instead of going with them like good shepherds; would leave themselves as well as their flocks, to the cruel mercy of their merciless foes. Will those who contend that the whole church was scattered search their grammars, and see if they can find a rule for putting "they," the plural number of the pronoun, to agree with the "church," the singular number of the noun for which it stands, and they will confer a favor by publishing it, since I am ignorant of its existence. "And at that time there was a great persecution against the church, * * * and they were all scattered."

After the grammatical search has been fully prosecuted, I expect all will be satisfied that the church was not scattered. Now for what appears to my mind to be the true meaning. The subject, of which the eighth chapter is a continuation, begins in the sixth. Here we are informed that a conference was convened to settle a disputed point, concerning the daily ministrations to widows, between the Jew and Greek christians. In this conference the seven officers to minister to the people were chosen, one of whom, Stephen, got into a debate with the Jews, and after beating them in argument, the difficulty between them became so great, they stoned him to death. After this, all these ministers who had been assembled at Jerusalem, "were scattered abroad and went every where preaching the word. Nor can we find that one of them except the apostles belonged to the church in Jerusalem; we are told that some of them were men, (neither women nor children), of Cyprus and Cyrene.

"Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene.

which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch." Acts xi. 19-22.

Here it is shown then that the church at Jerusalem, which some would fain make us believe was scattered, heard of the great things the scattered ministry were accomplishing, and sent Barnabas to assist them. They tell us also that there were only twelve left, but here is one more, making the fatal number thirteen, and fatal it proves to this dogma of nonauthority, exploding the grounds for their most tenable argument.

Proof number two is drawn from 1 Peter ii. 9.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."

This, they inform us, confers the priesthood upon every member of the church of Christ, without distinction of sex or age. If this is the case, how many thousands even amongst themselves, have hid this precious talent in the earth, and thus broken the divine injunction, wherein we have the gift of "ministry, let us wait on our ministering." Rom. xii. 7. Paul however did not think that all had this gift of ministry, as he declares "some had gifts differing."

In Exodus xix. 5, 6, we find it written concerning Israel:

"Now therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel."

This is one of the promises they were to receive after they entered the land of Canaan, by keeping God's law.

Now who, upon this authority, dare say that all Israel could act in the priest's office? Could even a king of Israel, much less a man without any appointment among them, usurp the authority?

"But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him four score priests of the Lord, that were valiant men; and they withstood Uzziah the king, and said unto him, *It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, BUT TO THE PRIESTS: THE SONS OF AARON, that are consecrated to burn incense; go out of the sanctuary; FOR THOU HAST TRESPASSED.* * * * Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead. * * * And they thrust him out from thence; yea, himself hasted also to go out, *because the Lord had smitten him.* And Uzziah the king was a leper to the day of his death." 2 Chron. xxvi. 16-21.

How then came they to be called "a kingdom of priests," or "a royal priesthood?" Because it was their privilege to aspire to that position as our youths might be termed a nation of presidents or governors. Thus proof number two is demolished, showing how unstable their foundation.

Their third and last one is as follows: "Let him that heareth say, come." Rev. xxii. 18. From this they also argue that all have a right to preach. This has not the shadow of such a bearing. All Latter Day Saints like all former ones have the privilege, nay it is their duty to say "come," but what has this to do with preaching or ministering in holy things? Uzziah, in the case above, might have called upon all the world to come and bow to Israel's God, and the Lord would have blessed him; but he could not minister for God, without being appointed by him.

Ego.

A good man will never teach that which he does not believe.

L. D. S. Herald.

JOSEPH SMITH, EDITOR.
M. H. FORSCUTT, ASSIS'T EDITOR.

Plano, Ill., December 15, 1870.

OUR PUBLICATIONS.

THE outlook for the coming year, though containing nothing discouraging, is not so pleasing as we should desire. More especially is this the case for the HERALD and the HOPE.

We had strong hopes that by January, 1871, we should be able to double the size of the HERALD, or make the issue weekly. We dare not, from the present subscription list do either.

The HOPE we should like to continue, but cannot see how we can furnish the cuts in much profusion; indeed, we have duplicated so frequently for the last three or four months that we are ashamed. We are quite doubtful if we can do any better for the year 1871, unless there shall be a larger list than for 1870.

There is an objection made to the price of the HERALD by many who look only at the amount of money paid, without instituting any comparison between the character of the work, the amount of reading matter given, and the subscription list of the papers and periodicals they suppose to be cheaper.

Nothing would be more pleasurable to us and all concerned than to see the rate of charges for the HERALD, HOPE, and the standard books of the church considerably reduced; but we certainly

see no other method of doing this than to multiply them.

The HERALD list does not reach Fifteen Hundred, the HOPE barely Seventeen Hundred; and this list contains a very fair percentage of non-paying subscribers, besides the English mission, which absorbs some few numbers, for which it is not expected the saints there will forward money here, but use it in the mission. We pay a little over twenty dollars per year for postage on HERALDS to England and Wales.

We are constantly resending HERALDS, HOPES, Books of Mormon, Scriptures, Doctrine and Covenants and other books, to supply losses occurring by mail. Sometimes these losses are the results of our carelessness in mailing; but it very frequently happens that they are the direct results of carelessness upon the part of those sending for them. These resendings are a dead loss to the office.

We have been endeavoring to supply tracts for gratuitous distribution pretty freely for the past year. In this we could by no means in our power keep up with the demand; and what has been done has been done mostly at the expense of the HERALD office. From our experience of the last year, we shall be under the necessity of saying "no" to very many applications in the future.

It is expected that the Committee appointed last spring will perfect their arrangements and become incorporated this winter. What steps they may take respecting the financial conduct of the HERALD, we are not advised; nor can we more readily tell how far

they may affect its editorial control.

In taking leave of the readers of the HERALD for the year, fast drawing to a close, we wish to admonish them that the subscription of many of them will expire with the year; and as many are especially tender on the subject of receiving a "notice," or "dun" in the usual way, we wish them to remember that we have no right to suppose that they want the HERALD renewed unless they say so. We wish them also to remember that the letter containing their renewal should contain the money to pay their subscription.

That the blessings of peace may continue to abide with the saints of God is the prayer of every good man; but more especially is this the case with those who feel deeply for the spiritual and temporal welfare of Zion.

OUR TRIP WEST.

On the 3rd of November, we left Plano for Nauvoo and Kansas. Had the pleasure of addressing the saints at Montrose, Iowa, on Sunday, Nov. 6th, and in the evening spoke to them at Nauvoo in the old meeting-room of "The Olive Branch." Br. Thomas Revell is doing the best he can at Nauvoo to sustain the honor of the cause. Br. Richard Lambert, A. H. and D. H. Smith have seconded his efforts there. At Montrose Br. F. Borley presides. The branch is laboring under some difficulty, which it is hoped may be removed ere long.

On Monday evening we spoke to the saints at Keokuk, Iowa. Found a goodly number of good people here

striving to do right; but sometimes severely tried to know what was best to do. We feel that there is to be a much better day for the Keokuk branch.

We left Montrose on the morning of the 9th of November, in company with Brs. John H. Lake and D. H. Smith, who were expecting to attempt an opening in Burlington, Iowa. We learn since that they held four meetings, with what result we do not know.

Met with Br. E. Banta at Burlington, and parted with him at Osceola, on the Burlington and Missouri River Railway, he going to Decatur Co., and we continuing on the way to Kansas.

Arrived at Cherokee Station, on the Kansas City, Ft. Scott and Gulf Railway, on the evening of the 11th of November. Found Br. Stephen Maloney waiting there. With him and the saints located in Cherokee Co., Kansas, and Jasper Co., Mo., we spent the next ten days, preaching at Galesburg, Mo. twice, and at Pleasant View Branch three times; attending the session of the South Kansas and North Missouri Conference.

We had the pleasure of seeing Brs. Melvin Ross, Isaac R. Ross, Alexander Williams, John Thomas, James Dutton, and Ezra Depue from the mountains of Montana; Br. Dutton presided over the branch at Pleasant View. Brs. Benjamin, Charles and Richard Bird from Texas; Br. Kidgel and John Walker from Utah; Brs. C. Randall, W. Taylor, Perry Cole and G. W. Stone from northern Illinois, have all made settlements in this part of Kansas.

So far as we were permitted to see the country, it is a most excellent one

for the saints to make homes in. About four days' easy ride by wagon from Independence, Mo., ten hours by rail. Coal and water are easily accessible and of a very fair quality. The climate is very good, the crops excellent, and land cheap. Cherokee lies in the South East corner of Kansas, close by Missouri. We can safely say that we know of no better new country.

We bid the saints of the Pleasant View Branch goodby on the 21st, and arrived at Pleasanton, Decatur Co., Iowa, on the 22nd. Here we took by the hand several of the early saints, Brs. G. Morey, D. Perdun, E. Robinson, A. W. Moffett and many others, are daily striving to make the name honorable.

We attended prayer meeting at the house of Br. Morey, who was lying sick, on Wednesday evening. On Friday we went land-viewing in company with Brs. Banta and Moffett. Saw a very excellent country, but from what we learn since, though the citizens are quite favorable to the project, it is quite possible that the committee will fail in locating there, on account of the local excitement caused by the going in there to buy.

Those of the saints more directly interested as stockholders should be careful that the efforts of their committee on location and purchase are not crippled by reason of slack payments of installments. Failure is not admissable, for there is energy and perseverance in the field.

We should never say that we cannot do this or that, but that we can if we are blessed and prospered of the Lord.

Correspondence.

JEFFERSONVILLE, Ill.,
November 22, 1870.

Dear Herald:

Having had somewhat of experience in the cause of Christ that you advocate, I thought I would drop you a few lines of testimony of the power of God, made manifest here in this vicinity, through my own administration, in company with Br. H. Ballowe and Br. Nephi Caudle

On August the 19th., I left the Brush Creek branch, in my district, with the above named brethren, for the purpose of visiting the saints in Odin, where we arrived the same day. We held a meeting at night at Br. Odell's, the president of the Odin branch.

On Sabbath, the next day, at eleven o'clock, preached in the Methodist Church in that village to an attentive congregation. At four o'clock had a sacrament meeting for the saints of God, at Br. Sublett's, where we had a time of rejoicing with the saints of that place. The gifts of the Spirit were poured out in our midst.

At the close of our meeting, there came a message from a lady of that village, who had been afflicted with rheumatism ever since April, 1870, requesting us to visit her. On hearing the message, we responded to the call, and went to see the lady.

When we entered her room, she was lying on the bed of affliction, with her doctor present, together with some of the world. We made enquiry of her faith; she told us she believed the gospel, and wanted us to administer in the ordinance to her. After making some remarks, we administered the oil, prayed over her, and laid our hands upon her, commanding her in the name of the Lord to arise to her feet, which she did instantly, thanking the Lord for the blessing that he had blessed her with.

Turning off, and going into another room,

she dressed herself to go to hear preaching that night, which was about one half mile off. When she had dressed and come into the room, we started for the aforesaid church, together with the company present; all on foot. We made our way through the little village to the church, and found a large congregation assembled therein to hear preaching. We preached on the power ordained of God, and had good attention paid to what was said.

After meeting was dismissed, the blessed sister that went with us to meeting, requested us to baptize her, which we did the next morning, after going one mile and a half to a little brook where we found water sufficient for the business. After baptising her, we returned home with her, confirmed her a member of the church of Christ, stayed and took dinner with her. Her doctor and friends took all the rounds with us.

Leaving that evening to fill an appointment at Greendale, her doctor made a promise to come to our conference to be baptized.

The afflicted lady told us, when we entered her room, that she had not walked one step since April last. The doctor that had been attending on her, together with her friends who were present, bore testimony to what she said; and she has not been one day since from her duties, up to the 18th. of November. So I was told in Odin.

N. A. MORRIS.

BETHALTO, Illinois,

November 24, 1870.

Bro. Joseph:

In Shelbyville, I distributed about two hundred tracts through the city, blessed three children, and attended to the funeral services of a child. Had a call to another county to baptize a family; but I could not go for the want of means; so I have settled here. There are two families of saints in this place.

PETER B. CAIN.

SWEET HOME, Mo.

November 23, 1870.

Br. Joseph:

We have been laboring here for about four months, and I am glad to say that the Lord has been with us in all our efforts to establish truth. We have met with some opposition by a Campbellite preacher. He challenged us out to meet him; we went but he did not appear. We spoke to the people with much liberty; afterward we met him on the road, and he told us that he was not posted enough to refute us; but he would send for one to debate the question—we have not heard from him. The Lord has confirmed his word with signs following them that believe. We were called a few days ago to go and administer to a man by the name of Laning, who was badly bruised by the wind blowing a lot of lumber on him, which disabled him from walking. After a few minutes, we attended to the ordinance in the name of the Lord and he arose and walked around the house, and that evening he was out feeding his stock. He is not a member of our church, but has promised to be before long. Last week we were called to go to Halenville, twenty-seven miles north-east of this place, to attend the funeral of Sr. Pinkerton, the oldest daughter of Br. Pinkerton. When we reached there, we found one of his little boys had been taken very sick with the same fever that his sister had previously died of. We attended to the ordinance for the sick, and in a few minutes he testified that he was well, and the next morning he arose and went to meeting with us. While we were there, Br. Pinkerton desired that we should administer to him; his health being badly affected for several years. He also realized a blessing. We preached the funeral sermon of his daughter on Sunday, at 11 o'clock in the morning, and gave out an appointment to preach at six in the evening. There was a large attendance at both meetings. After we were through preaching in the evening, we

gave the privilege to speak for or against our position, and a Methodist preacher by the name of Knox got up to oppose us, and said if we would give him a sign, or if we would drink poison, or take up serpents and they not hurt us, he would then endorse our doctrine right along. We showed the people that if one of these false prophets spoken of in the Bible were to give Mr. Knox a sign, he would "endorse his doctrine right along," and hence would be deceived. Mr. Knox however did not manifest a very bad spirit. We baptized one while we were there, and several more desired to be, but circumstances prevented. We have been sent for twice since we came home to return there, as there are from eight to twelve that desired to be baptized, and Mr. Knox is willing to waive his appointment for us to preach. We intend to return as soon as our conference is over. We have organized a branch here with nine members. Yours in the gospel.

JAMES THOMAS.

WHITE CLOUD, Kan.,

November 17, 1870.

Bro. Joseph :

Pursuant to my appointment at General Conference, I left Omaha, Nebraska, on the 23d of October, and went to Council Bluffs, where I met with the saints in the evening. Next day went to the Plum Hollow branch: found the saints alive in the work. Had the privilege of speaking to the saints at that place, and as I left there in company with Father Leeka, reminiscences of the past crowded upon my mind, and I felt that I was indeed favored of God, who had preserved my life, and enabled me to once more mingle with those dear friends of my youth, and again rejoice with them in the principles of peace and truth. May God ever bless the saints of Plum Hollow branch. From there I went to Eastport, where I met Brs. E. and R. W. Briggs, Redfield, Nutt and Hanks. I preached to the people at Eastport on Friday evening, and

on Saturday went in company with the above named brethren to Nebraska City, to attend the district conference. I remained there until Sunday evening, when I returned to Eastport to fill an appointment left at my former meeting. Had a very good and attentive congregation. We had a glorious time at the Nebraska City conference; indeed a time that will ever remain green in my memory. Next day, I went to Craig, Holt county, Mo. Walked out into the country six miles, where I found Br. C. F. Stiles, very busy in preparing a home for his family, and although he was alone as it were in the world, I found that both he and Sr. Stiles were alive in the work. They solicited me to stop a few days and preach in that county. I set about it immediately; preached at three different places in the county, to good and attentive congregations. The people seemed earnest and sincere in their investigations. I preached nine times, and had the privilege of baptizing four precious souls into the kingdom of Christ. On Sunday last, I organized a branch with seven members, with a good prospect of as many more soon. The name of the branch is Benton, C. F. Stiles, pres., C. H. Ferry, clerk. Br. Stiles' family are all in the church; to God be all the glory.

On Monday last, I came to this place. Found the saints well and alive in the cause. Br. D. H. Bays is faithfully battling for truth, devoting nearly his entire time to the ministry. I go in company with him this evening to Forrest City, Mo., to hold a series of meetings. From thence to Tarkeo, where we shall separate; he going to his various appointments, I to St Joseph and Starfield; from thence *via*. Atchison and Kansas City, to Fort Scott and Columbus. I feel to go on, relying upon the promises and power of Him who doeth all things well. My heart is filled with gratitude to him for the many manifestations of his kindness since I left my home, and to the dear saints for

their assistance and kindness to me in my wanderings. May God abundantly bless them, together with all his Israel, is the sincere desire and prayer of

Your brother in the gospel of peace,
B. V. SPRINGER.

NEW TREDEGAR,
Monmouthshire, Wales,
Nov. 7, 1870.

Bro. Joseph:

Our conference on Sunday, October 30th, 1870, in which the Lord confirmed to us his word by signs following the believers, was one of the best ever held in Wales, in the Reorganization, and indeed we had the best saints' meeting we ever had, on Sunday, November 6th, 1870, in a village called Fleur D'lis, where we hold a saints' meeting every fortnight in general.

An old Brighamite Elder came to the meeting, for the first time, in the Reorganization, and he promised to come to New Tredegar to be baptized next Sunday. Your brother in hopes of eternal life.

E. MORGAN.

GRAND MANAN, N. B.,
November 16, 1870.

Bro. Joseph:

I have just returned from Little Kennebeck and Jonesport. I left home in company with Br. Ells, to attend conference and visit the branches. The weather for the most of the time was unfavorable—but notwithstanding, we enjoyed our visit.

Jonesport and vicinity was J. G. Adams' headquarters. The church of the "Messiah," of which he was the acknowledged head, numbering about two hundred, was situated here. So far as I became acquainted with those people, I am very much pleased with them. I had the pleasure of preaching twice in their house. They appear to be pleased with the doctrine as taught by us. I left Br. Ells and Br. J. C. Foss at Jonesport to fill

appointments, and before they leave, I trust some will obey the gospel.

I have not been in any place where I consider the prospect so good for effectually extending the kingdom as in Jonesport. They understand a part of the doctrine (taught by Adams) thoroughly, and I think the most of them are satisfied that what we teach is the truth, and will be accepted by them almost unanimously.

Yours in gospel bonds,
JOSEPH LAKEMAN.

ALLENVILLE, Worth Co., Mo.,
November 20, 1870.

Bro. Joseph:

There are a few Latter Day Saints in this place. Br. Pinkerton, his wife, daughter, and myself, moved to this place a year ago, and had not seen a saint or elder until Brs. Powel, Evans and Thomas visited us last Sunday, when Br. Powell preached the funeral sermon of one of our little band. Br. Thomas preached in the evening, and the result was good, for he baptized one on Monday, after which we had a testimony meeting, and the Lord was with us. We had the gift of healing. Br. Pinkerton and son were healed by the laying on of hands by the elders, which makes us all feel stronger than before. The people in this place are anxious to hear more of the truth, and I have no doubts as to their being a good work done here.

Your sister in Christ.

SARAH A. CARR.

MARENGO, Ill.,
November 19, 1870.

Bro. Joseph:

I was baptized by Br. Henry Stebbins, June 12, 1870, confirmed the same evening. From that very moment I realized that I had met with a great change. Old things passed away, all things became as new. How my heart rejoices to think I have found the way of which Moses and the prophets wrote—it

is indeed the way, the truth, and the life, I have entered by the door into the sheep-fold. I have found pasture. My soul is fed, is blest. Truly, eye hath not seen, ear hath not heard, neither hath it entered into the heart of man, the glory that is and shall be revealed to them that love him, keep his commandments and do his perfect will.

I will no more in darkness stay
No more go mourning all the day;
No clouds before me now arise,
To hide the Savior from my eyes,
With vigor press, nor idle stand,
The night is spent, the day's at hand.

Yes, it is near, and soon, too soon,
Our sun may rise but set at noon;
Or the voice at midnight come,
"Arise, ye pilgrims, hither home."
Be ready then for this command,
The night is spent, the day's at hand.

May unity and love prevail,
And hope that reaches in the vail;
And charity that covers sin.
In patience, peace and union stand,
The night is spent the day's at hand.

L. I. PRATT.

PRINCEVILLE, Illinois,

Nov. 20, 1870.

Br. Mark:

As I am blessed with the comforts of a good fire to sit by, and good health this evening, I thought I would try and inform you of what I am doing spiritually.

I read in the *Herald* letters from different ones, what they are doing in the work, and how the Lord is blessing them, and I feel as though I wanted to speak a word for the latter day work in which all the saints are or should be interested too.

I had an appointment to hold a series of meetings near Victoria, Knox Co., Illinois, to commence the 7th of November, in connection with Br. J. S. Patterson. We held our meetings in a school-house, four miles from Victoria. Br. Reynolds and myself went to the house on Monday, and found a good congregation waiting us, to which the writer spoke as he was moved upon by the Spirit. The people gave good attention, and the Spirit was indeed with us. Returned the next night, and our worthy Br. Patterson spoke to a still larger congregation, in a forcible manner, con-

cerning the office work of the Holy Spirit. Went again on Wednesday night, and listened to a discourse from Br. P. Bronson. On Thursday evening Brs. Reynolds and Patterson proceeded to the school-house, when the latter spoke to an interested people concerning authority, while the writer spoke to a congregation in Victoria. Friday night, Br. Reynolds and myself went to the school-house, and more gathered together to hear the word of the Lord than could be seated. The writer spoke on the resurrection and the judgment. Great interest was manifested by the people. It seemed as though they were almost ready to cry out, "What shall we do to be saved?" After meeting, it was put to vote whether we should continue our meeting, when all hands went up. The school-house was to be occupied on Saturday evening by a Rev. Mr. Dunbar, of the Free Methodist faith; while the writer spoke to a congregation in Victoria. On Sunday, attended two meetings at Truro. Br. Patterson spoke in the morning: subject, Spiritualism; the writer in the afternoon; we also held meeting at the school-house on the next Monday night, when we closed our meetings for the present. I have another appointment there one week from to-night. We hope that good may result from these meetings. We believe that there is some good, honest souls in that vicinity. I pray God that they may see the truth as it is in Christ, and obey the same. I am trying to do all I can to help to roll the work of God along; but I am a poor, weak creature without the help of God. May God help you Br. Mark, and Br. Joseph, and all the saints, is my prayer. Yours in the bonds of gospel love.

H. C. BRONSON.

THEY who will be admitted into the marriage supper of the Lamb must have on clean linen, pure and white, and now is the time to begin to spin the threads.—*Lake*

CHOOSE ye whom ye will obey. Satan prompts only to lead astray, heals but to destroy.

Conferences.

FREMONT District Conference, held at Plum Creek, Iowa, Nov. 5, 6, 1870. W. Redfield, pres.; J. R. Badham, clerk.

Branch reports.—Fremont: as last reported.

Mill Creek: 23 members, including 1 elder, 1 priest, 2 teachers; 1 united by letter and 13 by baptism since last report.

Plum Creek: 54 members, including 1 high priest, 1 seventy, 8 elders, 1 priest, 1 teacher, 1 deacon; 2 added by baptism, 1 removed, 7 children blessed.

Glenwood: 27 members, including 4 elders, 1 deacon; all in good standing.

Elm Creek: 15 members, including 2 elders, 1 priest, 1 deacon.

Nephi: 12 members, including 1 seventy, 2 elders, 1 priest, 2 teachers.

Farm Creek: 36 members, including 4 elders, 3 priests, 1 teacher, 1 deacon; 1 baptized. Part are alive in the work, part cold and indifferent.

Total number of branches 7. Total membership 238.

Report of missions.—T. Nutt had preached forty-six times; baptized eight. J. R. Badham had preached eleven times at Mill Creek; Kinyon's Grove and Camp Creek eleven. W. Gaylord had been to Pleasant Grove once with R. W. Briggs. Mission at Sidney not reported. E. B. Gaylord had visited three branches. Pres. Wm. Redfield reports the district in a prosperous condition.

The following elders report the work favorable: W. Baldwin, W. Fletcher, E. Briggs, D. Jones, M. Nickerson, R. C. Elvin, J. W. Waldsmith, D. P. Hartwell, J. Kemp, H. Kemp, G. Kemp, Br. Johnston, M. H. Bond, H. Palmer, Br. Hanks.

Resolved, That M. H. Bond be released from his mission with Br. J. R. Badham, and that Wm. Leadingham be appointed in his place.

That the mission at Pleasant Grove be withdrawn.

That T. Nutt be released from traveling in the district.

That we sustain J. R. Badham in the mission before assigned him.

That W. Baldwin have a mission to Shennandoah.

That E. B. Gaylord continue his labors in the branches.

That G. Kemp be associated with E. B. Gaylord.

Prayer meeting at seven o'clock. Had

a good time. The gifts were displayed to the comfort of the saints.

Resolved, That Wm. Redfield and E. B. Gaylord be a committee to see to Br. Nutt's family, and also the expenses of others that labor in the district that need help.

That we sustain all the spiritual authorities of the church in righteousness, also those who are laboring for the temporal cause of Zion.

That we sustain our District President.

That J. W. Calkins have an elder's license.

That we have a series of two days' meetings in the district, commencing at Farm Creek, Nov. 19th; the Glenwood and Elm Creek branches to unite, and have theirs at Glenwood, Dec. 3d; Nephi, Dec. 17th.; Plum Creek, Dec. 31st.; Mill Creek, Jan. 14th., 1871.

Brs. Waldsmith and Elvin addressed the conference. In the afternoon Brs. Nickerson and Hartwell addressed the saints. Prayer meeting at night. Saints had a good time.

Officials present.—High priests 3, elders 20, seventies 1, priest 1, teacher 1, deacon 1.

Adjourned to meet at Manti, February 10, 1871.

WEST WISCONSIN District Conference, held at Willow, Richland county, Wis., October 6th to 9th, 1870. Elder Z. H. Gurley, Senr., president; E. Wildermuth, clerk.

Instructions appropriate to the occasion, suiting both officers and lay members, were given by the president; he pointing out to them their duties from the law and the words of God, in a plain and comprehensive manner.

Officers present.—Of the twelve 1, high priest 1, seventies 3, elders 2, priests 2, teacher 1.

Elders' reports.—Elders D. Wildermuth, J. Bierline, C. Newkirk, I. B. Newkirk, W. Newkirk and E. C. Wildermuth, testified of their strong faith in this glorious work, and their willingness to advance its interests to the best of their ability. Br. Gurley gave a cheering and interesting account of his labors in Wisconsin and other places.

Branch reports.—Elder C. Newkirk, president of the Willow, priest S. Hacket, president of the Freedom, and priest J. Lee, president of the Sandusky branch were unprepared to give a report of their respective branches.

Missions appointed.—E. C. Wildermuth and J. Lee were appointed to travel together, and extend their labors as far as Spring Green; while the rest of the elders and priests should also travel and preach according to their circumstances.

Resolved, That Elders E. C. Wildermuth and J. Bierline receive licenses.

On Saturday morning Br. J. Lee was ordained an elder, by Br. Gurley.

The authorities of the church were then separately presented and sustained, in their different offices and callings, in righteousness, from Br. Joseph Smith as the president to the least that holds the priesthood of God upon the earth. Br. R. Newkirk was also sustained as president of the Western District of Wisconsin.

In the afternoon the ordinance of baptism was administered to thirteen precious souls, by Br. Gurley. Prayer meeting in the evening.

Sunday was devoted to preaching by Br. Gurley and others; the confirmation of those new candidates; blessing two children, and partaking of the holy sacrament.

Adjourned to meet at Br. John Lee's, Sandusky, Sauk county, Wis., December, 31, 1870.

P. S.—Elder Carl W. Lange arrived here on the 13th ultimo, but rather too late for the conference, by reason of not seeing the appointment in the *Herald*; but he states that he has traveled and preached considerable during last winter, and the past four months, in the which he baptized ten, confirmed eight, blessed seven children, and administered to eight sick ones, who received the benefit of the promise of God through that sacred administration, and hopes he may be enabled to do as much and more for the glorious cause in the future.

LONE STAR Conference, held in Monroe county, Ala., Oct. 1, 2, 1870. G. R. Scoggin, pres.; J. M. Booker, clerk.

Officials present: elders 4, priest 1, teachers 2.

Reports of elders.—Br. J. N. Hawkins had been laboring among the saints in Santa Rosa county, Florida.

G. R. Scoggin had been laboring in Butler, Monroe and Escambia counties, Alabama.

Resolved, That Brs. G. R. Scoggin, W. J. Booker and J. N. Hawkins be appointed committee to draft resolutions.

Resolved, That Br. G. R. Scoggin preside over this district.

That we divide this district into sub-districts: The line running north and south from the line of Florida, extending to the line of Georgia, the portion lying east of the north and south line to be known as the east sub-district; and the portion lying west of the north and south line to be known as the west sub-district.

Resolved, That Br. W. J. Booker act as presiding officer of the Western Sub-District, and that Br. F. Vickrey act as presiding officer of the Eastern Sub-District.

That these brethren act under the direction of the district officers, and that they attend to all the official business in these sub-districts.

That we use all our endeavors for the spread of the *Herald* and *Zion's Hope*.

That we uphold Br. Joseph Smith as President, and all the spiritual authorities of the church in righteousness.

Preaching by W. J. Booker.

Preaching in the evening by Br. Scogin on the first principles of the gospel, followed by Br. Hawkins.

Report of the Lone Star Sunday school: Scholars 30, officers 3—members 33. Verses recited 70, hymns recited 3, questions recited 400; books in library 18; average attendance 25. The school is in excellent condition and gives promise of so remaining. G. R. Scogin, supt.

Preaching in the morning and afternoon by Brs. Scogin and W. J. Booker. Prayer meeting at 7 o'clock, in which the sacrament was administered.

Adjourned to meet January 7, 1871.

THE WELSH Semi-Annual Conference was held at the True Latter Day Saints' Meeting Room, Aberaman, Wales, on Sunday, October 30, 1870. J. Seville, pres.; E. Morgan, clerk.

Branch reports.—Aberaman: elders 12, priests 6; received by letter since last conference 1, baptized 6—total 38. Condition of branch tolerably good. D. Griffiths, pres.; W. Whimpey, clerk.

Llanvapon: elder 1, priest 1, members 4—total 6. T. E. Williams, clerk.

Pendarren: seventy 1, elders 11, priests 2, teachers 2, deacon 1; strayed 4, dead 3, baptized 1, received by letter 1. T. Morgan, pres.; J. Williams, clerk.

Llanelly: elders 12, priests 2, teacher 1, deacon 1, members 14, cut off 1—total 31.

Morrison: branch in good feeling but scattered. Elders 3, deacon 1; baptized since last conference 2, children blessed 2,

emigrated 1, cut off 1—total 10. J. R. Gibbs, pres. and clerk.

Cwmavon: elders 4, members 5; baptized 1—total 9. A. Lloyd, pres. and clerk.

Ystradgynlais: elders 2, priests 2; scattered 1, members 8, baptized since last conference 5. W. Lewis, pres. and clerk.

New Tredegar: elders 5, priest 1, members 24; baptized 2, cut off 1—total 30. E. Morgan, pres. and clerk.

Presidents of conferences reported: Elders J. R. Gibbs, and T. Morgan. R. Thomas, traveling elder in the western district, reported. He wanted to collect money to build a chapel, as the people asked him why did not the saints build a chapel? He asked the people, How much money will you give towards it? They said, "You shall see when you come round; we will give some very likely." But he was not allowed to go. Much was said about sustaining the president of the Welsh Mission.

Resolved, That John Seville continue to preside over the Welsh mission.

That we disapprove the opinion of Elder J. W. Briggs, in *Herald* Vol. xi. No. 11, page 346. We believe and desire that others should be assisted to come here, and pray that God will make them a blessing to the nation.

After a few remarks, in the afternoon, by Br. J. Seville, the meeting was opened for the saints to bear their testimony. The saints had a good time; the gifts of the Spirit rested upon the saints very powerfully, and were exercised to a great extent. Three saints were confirmed under the hands of Elders J. Seville T. Morgan and D. Griffiths.

All the authorities of the church were put before the saints.

Resolved, That we sustain them unanimously by our faith, prayers and means.

Elder L. Williams asked for leave to visit Carmarthenshire. It was granted him.

A collection was made to defray Br. Seville's expenses.

Preaching in the evening by Elder T. E. Jenkins, on the first principles of the gospel.

Resolved, That the next Semi-Annual Conference be held at Llanelly, Carmarthenshire, on Sunday, April 30th., 1871.

Elder E. Morgan preached on righteousness. J. Seville preached on the wisdom of men and on the wisdom of God. Elder D. Griffiths preached on the

comparison that exists between the apostles Jesus Christ ordained, and the apostles of the last days, (or the apostles of the nineteenth century), and on the comparison existing between Christ's teachings and the apostles' teachings.

MICHIGAN District Conference, held at Galien, Nov. 5, 6, 1870. E. C. Briggs, pres.; A. S. Cochran, clerk.

Official members present: of the twelve 1, high priests 2, elders 5, priests 2, teachers 2, deacon 1.

Resolved, That Elder Mark H. Forscutt be invited to take part in the deliberations of this conference.

Branch reports.—Lawrence: 19 members, including 2 elders; 3 baptized, 3 children blessed. H. C. Smith, pres. and clerk.

Coldwater: 29 members, including 5 elders, 1 priest, 1 teacher; 2 baptized. W. H. Reynolds, pres.; G. Corless, clerk.

Galien: 34 members, including 1 high priest, 4 elders, 1 priest, 1 teacher. G. A. Blakeslee, pres.; C. Thurston, clerk.

Hopkins: 34 members, including 4 elders, 2 priests, 1 teacher, 1 deacon. H. Church, pres.; O. B. Thomas, clerk.

Total in district: 116 members, including 1 high priest, 15 elders, 4 priests, 3 teachers, 1 deacon.

H. C. Smith, M. McHarness, E. M. White and D. U. Spinnings, reported in person. H. Church, I. A. Bogue, W. H. Reynolds and O. J. Bailey reported by letter. Each expressed his determination to labor as circumstances may permit.

J. Norton has preached several times, and bore testimony to the truth of the work. He was with the two martyrs in life, and saw them in death. When the apostate church moved west he went east; is now rejoicing in the Reorganized Church, and in the bright prospects before us.

Preaching in the evening by Br. M. H. Forscutt, from Luke i. 76-77.

On Sunday, met at 9 a. m. About one hour and a half was spent in prayer and testimony. Preaching by Br. M. H. Forscutt, in the morning from Titus iii. 5; in the afternoon, from 1 Tim. iv. 10, and evening from 1 Tim. iv. 10.

On Monday Br. J. Norton was appointed to labor in the vicinity of Grand Rapids, as circumstances may permit. S. I. Smith and A. S. Cochran in Allegan county. H. Church and O. B. Thomas were invited to extend their labors outside of the branch. S. V. Bailey and I. A. Bogue were appointed to labor in Branch county. M. McHarness,

in Van Buren county. W. H. Reynolds and O. J. Bailey, invited to extend their labors outside the branch as much as convenient. H. C. Smith associated with the presiding elder of the district, to labor under his direction.

Resolved, That every high priest, seventy, elder, priest, teacher and deacon, of this district, who does not labor according to his office and ability, be censurable at the next conference for neglecting to fulfil his duty.

That we sustain Br. Joseph Smith as president of the church, and Br. Wm. Marks as his counsellor.

That we sustain the quorum of the twelve and all the various quorums beneath them.

That we sustain each other in righteousness by the prayer of faith.

That we sustain the literary interests of the church by our faith and prayers, and as much as possible by our means.

That we sustain Br. E. C. Briggs as presiding elder of the district.

That we extend a vote of thanks to Br. M. H. Forscutt for his kindness in laboring with us during this conference.

That we sustain the clerk of this district.

Met at the house of Br. G. A. Blakeslee; time spent in prayer and testimony. The gifts were manifest in tongues, interpretation and prophecy. Three children were blessed by Elders Briggs, Forscutt, Blakeslee and Smith.

Preaching in the evening by Br. M. H. Forscutt, from Matt. xxiv. 11.

Adjourned to meet at Galien, Berrien county, Michigan, June 3d., 1871.

Miscellaneous.

TO "LEONIDAS."

"On this rock will I build my church." In this text Jesus represents *himself* as the *master workman* who shall, at some *future* time or period, construct an edifice, of which he himself should be *possessor* and *proprietor*.

Query.—Through what peculiar mutation must this edifice pass in order to *give birth to its architect and builder*? Will "Leonidas" answer, and oblige
AMICUS.

A Dream.

Among acquaintances, friends and relatives, I saw a large building of most spacious magnitude and superb finish; the chief architect being Pres. B. Young, who seemed to be wandering over the building-ground, inside and out, giving orders.

The only workman whom I saw was Mr. D. W., of Nephi, a polygamist, with whom I have talked much. What attracted my attention now the most was the commencement and curious workmanship, and finally the finish of the tower or spire, which seemed to have a long, narrow room at the base, with several doors leading into the main body of the building, which was apparently finished before the building of the tower began. I merely looked into it, and saw B. Y. enter it, after giving orders to D. W. about his business. He saw me plainly, but did not speak to me.

I might here describe the form of the various pieces of wood and materials employed, but there seems to be no necessity.

This wonderful tower of untold magnitude, peering far beyond the ordinary vision, rose almost as it were by magic; but alas! when finished from bottom to top, it was inclined to the west from base to summit, and it seemed as though I could then see right up through the whole of the structure. Noticing this failure, and its falling condition, I called to D. W., and would insist upon him giving his immediate attention to it. He saw the fault plainly, and confessed that it was so, that the spire or tower from base to summit leaned to the west. It would seem that I was inclined to give him instructions how to build, he being very sociable; but Mr. B. Y., the chief architect, came and seemed very unconcerned about the great falling inclinations of his monstrous tower; but Mr. D. W. seemed inclined to make repairs upon it. It then seemed to disappear, and I was left with the impression that it was built by man, and not by God; and that a strong wind should come from the east, and carry it all away, and that the Lord would come with power and great glory and destroy the wicked.

W. WORWOOD.

ENQUIRY.—Br. Melvin Ross, of Cherokee Station, Crawford Co., Kansas desires to know the address of Robert Ross, supposed to be in some direction about thirty miles from St. Joseph, Mo.

BELOIT, Wisconsin,
Nov. 26, 1870.

Pres. Joseph Smith:

My desire has been to know for myself what kind of a being God was; for I was taught that he was a Spirit everywhere present; and the saints taught that we must come to him as a child would come to a parent for that which they wanted. I prayed for one week, that if it was God's will that I might know, that he would make this known to me; but for a while I became discouraged, and thought that my short and simple prayers were not heard, when shortly, feeling cast down, these words came to my mind:

"Says Faith, 'Look yonder; see the crown
Laid up in heaven for you;
Desire says it shall be mine,—
I long to wear it too.

"But stop," says Patience, 'rest awhile,
The crown's for them that fight,
The prize for them that run the race
By faith, and not by sight."

When in the morning, about eight or nine o'clock, all at once a heavenly scene was presented to my view. I saw God sitting upon his throne high in yonder heavens, clothed in white, and his form was great—a holy, just and Supreme Being, whose all-searching eyes were upon me, and who knew my thoughts, and the intents of my heart. Before his throne was a great white cloud, and round about the cloud was the appearance of pure gold. The impression upon my mind was that we could not look upon God with our natural eyes, and live. And more than this, I beheld the Son of God at the right hand of the Father, and his form was as the form of man. For three days my soul was filled with joy; and my heart was made light with the love of God. It was such love that none knoweth but those who have realized the same.

A SISTER.

MARRIED.

By Elder W. Woodhead, at the residence of the brides's father, Sweet Home, Nodaway, county, Mo., Elder JAMES THOMAS to Sr. MARY JANE POWELL.

DIED.

At Pleasant View, Cherokee county, Kansas, October 14, 1870, G. R. BIRD, son of Richard and Jane Bird, aged 7 months and 27 days.

Leaves have their time to fall
And flowers to wither at the north wind's breath;
And stars to set, but all—
Thou hast all seasons for thine own, O death.

At the Lone Star branch, Alabama, on the 24th day of October, 1870, Sr. ELIZA BROOKS, wife of Samuel Brooks, aged 39 years, 6 months and 12 days.

She was dearly beloved by all who know her. She lived in the faith, she died in the faith, her faith was strong until the end.

Near Columbus, Kansas, on the 16th day of Nov., 1870, of pneumonia, LOUIS ELLA, daughter of George W. and Sarah STONE, aged 1 year, 9 months, and 9 days.

At Williamstown, Iowa, on the morning of Nov. 15th., 1870, Sr. OLIVE SMITH, aged 62 years, 7 months and 18 days.

Her departure was a peaceful one, without a struggle or a groan. She suffered much on earth; but in the midst of it all, she had an abiding testimony that her hope of celestial glory was well grounded.

At Allenville, Worth Co., Mo., on the 20th day of October, 1870, of typhoid fever, Sr. MARY PINKERTON, aged 16 years, 1 month and 20 days.

Her funeral sermon was preached by Br. Powell, of Sweet Home, to a large and attentive congregation.

[By some means the following notice missed insertion at the proper time, and our attention has recently been called to its non-appearance in the HERALD by the friends of the deceased. We tender them our apology, as we did at the funeral our sympathy; for in losing the deceased several men and women, good and true, lost an excellent father, and the church a faithful and exemplary man.]

At Blackberry, Ill., at the residence of his daughter, Sr. Philo Howard, on the 20th day of March, 1870, Elder AHIRA G. JONES, of consumption, in the 70th year of his age.

Funeral service by Elder M. H. Forscutt.

At Blackberry, Ill., on the 22d day of Nov. 1870, Sr. ABIGAL FRANKLIN, of congestion of the heart, in the 74th year of her age.

Her funeral services were conducted by Elder Mark H. Forscutt.

Departed this life, in Fox Township, Ill., after a short but severe illness, LORINDA S., daughter of Br. Wm. H. and Sr. Lucina HART, aged 15 years, 11 months, and 22 days.

Could we recall thee,
'Twere not best;
Thy work is done—
Thou'rt gone to rest.

HENRY HART.

Thy will be done.

It is of great importance that we should entreat the Spirit of God to enable us to pray as we ought. It is quite possible to ask for what may appear to us good things, but which, if we had them, would prove evil. The late Mr Kilpin, of Exeter, writes: "I knew a case, in which the

minister, praying over a child apparently dying, said: 'If it be thy will, spare —.' The poor mother's soul yearning for her beloved, exclaimed: 'It must be his will! I cannot bear *ifs*.' The minister stopped. To the surprise of many the child recovered; and the mother, after almost suffering martyrdom by him while a stripling, lived to see him hanged before he was two-and-twenty! Oh! it is good to say, 'Not my will, but thine be done.'"

RECEIPTS

Of ALL moneys received for Church purposes at Herald Office, between

Nov. 8 to Dec. 1, 1870.

In all cases, the amount preceding the name is the amount received at one time for all purposes. The No. following the name is the whole No. of the HERALD to which that portion of the money we are instructed to apply on HERALD account pays. If the No. paid to be greater than the present whole No. of the HERALD, the difference shows the number paid for in advance; if less than the present whole No., the difference shows the number owing for. If there be no No. following the name, it is either because the money received was not on HERALD subscription, or because the party sending neglected to properly advise us.

When money is received from an Agent, the total amount and Agent's name are given first. Subsequently, the names of individuals for whom he transmits; amounts received for them, and whole No. to which the amount sent for HERALD pays.

If moneys forwarded us are not properly received for, please advise us.

\$5 each—W Harson 222, M Singly, A W Moffitt J Mader 256.

\$3.50 each—J F Clingbak 240, N Van Fleet 238, M M Fox 234, A Vredenburg 240.

\$3 each—N Brown 233, R Davis 228, W Bohall, T Crouch 240.

\$2 each—J F Tousley, M B Brown 222, J Godding, W T Kyte, W Worwood 232, J Avondet.

\$1.50 each—L L Wight 226, G J Bozart 225, G Moore 216.

\$1 each—F Hanson 221, D P Congdon 221, H Bartlett 220, T Ames, E McKenzie, J T Sweet, G W Stone, D McGoon 222.

50c each—J Grayless, H Bemis, A Calhoun, P C Peterson 216, D Mills 218, J W Brackenbury, M L Middleton, M Brown, B B Anderson.

Various sums—15c L A Jackson, \$4.10 N E Eldrege,

\$2.18 J F Patten, \$5.05 A Shaw, \$25 H J Hudson, \$1.40 G R Scogin, 25c D Rood, \$4.75 S Butler, \$7.50 E C Briggs, \$7.50 J L Kahler, \$1.20 C E Brown, \$4.10 S Blakeslee, \$2.10 N Miller, \$32.50 H & C Wagner, \$42.42 J Vanderwood, \$1.30 T Dobson, \$14.50 Jas Scott, \$100 M Ross, \$9.50 J H Thomas 238, \$4.35 J J Watkins.

Agents—[\$40] per H A Goodcell [\$8] per A Metcalfe; \$5 A Metcalfe, \$3 A Neezer 237 [\$5] per G J Reese; 50c G J Reese, 50c W Bradshaw, 50c J Reese, 50c P A Reese, 50c T Reese, 50c E Llewellyn, 50c J H Wells, 50c J Wells, 50c M M Fox, 50c J Reese [\$2.50] per C G Lanphear; \$2 J Calhoun 237, 50c R Spier [\$10.43] per M H Forscutt; 28c W L Thompson, \$5 H C Smith, \$1 M McHarness, \$2 G L Pope, 50c J Foreman, 50c John Foreman, 70c B Corless, 45c G A Blakeslee. [\$3.50] per Z H Gurley for E Cline 238 [\$5.75] per J Smith; \$1.25 W D Morton, 50c S Alcott 218, \$3 Mite Society, Keokuk, \$1 A Shearer [\$35.65] per T Taylor [\$3] per M H Forscutt for Mrs W Emmerson 228 [\$1] per D M Gamet for G W Conyers 222. [\$23.50] per W H Kelly; \$7 W H Kelly, \$3 J Dibble 225, \$3 D Klapp 220, \$1.50 C Burrows 213, \$3 D Stranahan 225, \$3 F N Campbell 228, \$3 M Burrows 225 [\$22.50] per E C Brand [\$5] per M B Oliver; \$1.50 M B Oliver 228, 50c G H Asbury, 50c C Dunning, 50c J L Hays, 50c S J Shealar, 50c J McKindley, 50c W W Porteous, 50c R B Johnson [\$1.50] per D H Smith for W D Morton [\$3.50] per M A Cadamy; \$2 M A Cadamy 232, 50c S C Wells, 50c J F Wells, 50c C F Carman [\$1.70] per R M Elvin; \$1.30 R M Elvin, 40c Neb. City Sunday school [50c] per J Goodale for C Davis [\$2] per Z H Gurley for J Lee 215 [\$15.50] per J Smith; \$5 M Ross, \$10 A Williams, 50c R Bird [\$5.40] per W C Kinyon; \$1.40 W C Kinyon, \$1 J Belcher, \$1 G W Carter, \$1 R Kinyon, \$1 J W Johnson [\$5.50] per R S Seward; \$5 R S Seward, 50c L Seward [\$7.60] per R A Marchant; 50c R A Marchant, 50c F M Bevins, \$3.10 J Milligan, \$3.50 G Stroppe [\$3.50] per S E Cook; \$3 S E Cook 240, 50c A U Cook [\$3.50] per L B Scott; \$1 L B Scott 224, \$1 J Kier 220, \$1 A Kier 222, 50c Jas Kier. [\$7] per J Lakeman; \$4 J Lakeman 238, \$3 D W Lakeman 240 [\$1] per M Ruby; 50c M Ruby, 50c C M Pruden [\$3.20] per S Matthews for J Walton 240 [\$10] per G Watson; 5c G W, \$3 E Nye 238, \$2 E Downey 230, \$1.50 G L Cole 226, 50c J S Berry, \$2.95 S Rew [\$4] per S L Bass; \$3 S L Bass 240, \$1 R C Williamson 224 [\$2] per G R Outhouse; \$1.50 G R Outhouse 226, 50c J A Outhouse [\$1] per E G Cannon; 50c Mrs Baldwin, 50c J Plested [\$12.50] per T W Smith; \$2 J Summers 227, \$3.50 W S Morrison 256, \$2 J Epperly 230, \$5 J Vernon 238 [\$23.98] per J McKenzie; \$16.98 J McKenzie 226, \$3.50 J Shaw 238, \$1.75 H Sturdevant 226 [\$6] per J Woolams, \$3 J Woolams, \$3 W S M 204.

BR. T. W. SMITH's address will be, for a few weeks, Box 50, Plano, Kendall county, Illinois.

END OF VOL. XVII.

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