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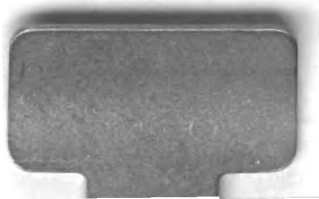
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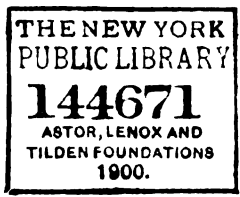
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*Original
Sept. 1864
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THE TRUE LATTER DAY SAINTS' HERALD.

"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.

No. 1.—VOL. 3.] CINCINNATI, JULY, 1862. [WHOLE No. 25.

P-8 From the Times and Seasons, March 1 and 15, 1842.
THE BOOK OF ABRAHAM.

In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness, and peace, and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instruction, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers, it was conferred upon me from the fathers; from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers unto me.

I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed. My fathers having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshipping of the gods of the heathens, utterly refused to hearken unto my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah and the god of Libnah, and the god of Mah-mah, and the god of Korash, and the god of Pharoah, king of

Egypt : therefore, they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods both men, women and children. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Shagreel, even after the manner of the Egyptians. Now the god of Shagreel was the sun.

Even the thank offering of a child did the priest of Pharaoh offer upon the altar that stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent, directly from the loins of Ham. These virgins were offered up because of their virtue ; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

And it came to pass that the priests laid violence on me that they might slay me also, as they did those virgins upon this altar, and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans, rahlees, which signifies hieroglyphics.

And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord, my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my hands, and his voice was unto me, Abraham ! Abraham ! behold my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kin-folks, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the god of Libnah, and the god of Mahmackrah, and the god of Pharaoh, king of Egypt ; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to away thy life. Behold, I will lead thee by my hand, and I will take thee to put upon thee my name, even the priesthood of thy father ; and my power shall be over thee ; as it was with Noah, so shall it be

with thee ; that through thy ministry my name shall be known in the earth forever, for I am thy God.

Behold, Potiphar's Hill was in the land of Ur, of Chaldea ; and the Lord broke down the altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died ; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies King by royal blood. Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Cananites, by birth. From this descent sprang all the Egyptians, and thus the blood of the Canaanites was preserved in the land.

The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which, in the Chaldea, signifies Egypt, which signifies, that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it : And thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

Now Pharaoh being of that lineage, by which he could not have the right of Priesthood, notwithstanding the Pharaoh's would fain claim it from Noah, through Ham, therefore my father was led away by their idolatry ; but I shall endeavor hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

Now, after the priest of Elkenah was smitten, that he died, there came a fulfilment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept even unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father,

yet lived in the land of Ur, of the Chaldee's. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idolatry, therefore he continued in Haran.

But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister, to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore, my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations; and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father, and I will bless them that bless thee, and curse them that curse thee, and in thee, (that is, in thy Priesthood) and in thy seed, (that is thy Priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.

Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents,

as we came on our way : therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish ; and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifices there in the plains of Moreh, and called on the Lord devoutly because we had already come into the land of this idolatrous nation.

And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the Altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there ; Bethel on the west and Hai on the east ; and there I built another altar unto the Lord, and called again upon the name of the Lord.

And I, Abraham, journeyed, going on still towards the South ; and there was a continuation of a famine in the Land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say she is his wife ; and they will kill you, but they will save her alive ; therefore see that ye do on this wise, let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me ; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees ; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God ; and there were many great ones, which were near unto it ; and the Lord said unto me, these are the governing ones ; and the name of the great one is Kolob, because it is near unto me : for I am the Lord thy God, I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest ; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

And the Lord said unto me, the planet, which is the lesser light, lesser than that which is to rule the day, even the night, is above, or

greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow : this is in order, because it standeth above the earth upon which thou standest, therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abraham, these two facts exist, behold thine eyes seeth it ; it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

Now the set time of the lesser light, is a longer time as to its reckoning, than the reckoning of the time of the earth upon which thou standest ; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still ; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob, is after the reckoning of the Lord's time ; which, Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee, to know the set time of all the stars, that are set to give light, until thou come near unto the throne of God.

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another ; and he told me of the works which his hands had made ; and he said unto me, my son, my son, and his hand was stretched out, behold I will shew you all these. And he put his hand upon mine eyes, and I saw those things, which his hands had made, which were many ; and they multiplied before mine eyes, and I could not see the end thereof. and he said unto me this is Shinehah, (which is the sun.) And he said unto me, Kokob, which is star. And he said unto me, Olea, which is the moon. And he said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these ; and if thou canst count the number of sands so shall be the number of thy seeds.

And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them ; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me : now if there be two things, one above the other, and the Moon be above the earth, then it may be that a planet, or a star may exist above it, and there is nothing that the Lord thy God shall take in his heart to do, but what he will do it : Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before ; they shall have no end, they shall exist after, for they are Gnolaum, or Eternal.

And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they : I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his angel to deliver thee from the hands of the Priest of Elkenah. I dwell in the midst of them all ; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligencies thine eyes have seen from the beginning ; I came down in the beginning in the midst of all the intelligencies thou hast seen.

Now the Lord had shewn unto me, Abraham, the intelligences that were organized before the world was ; and among all these there were many of the noble and great ones, and God saw these souls that they were good, and he stood in the midst of them, and he said, these, I will make my rulers ; for he stood among those that were spirits, and he saw that they were good ; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, we will do down, for there is space there, and we will take of these materials, and we will make an Earth whereon these may dwell ; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them ; and they, who keep their first estate, shall be added upon ; and they, who keep not their first estate, shall not have glory in the same kingdom, with those who keep their first estate ; and they, who keep their second estate, shall have glory added upon their heads forever and ever.

And the Lord said, who shall I send ? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down ; and they went down at the beginning, and they organized and formed, (that is, the Gods,) the heavens and the earth. And the earth, after it was formed, was empty and desolate ; because they had not formed anything but the earth : and darkness reigned upon the face of the deep, and the spirit of the Gods was brooding upon the faces of the water.

And they said, the Gods, let there be light, and there was light. And they, the Gods, comprehended the light, for it was bright ; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning, they called night ; and from the morning until the evening, they called day ; and this was the first, or the beginning of that which they called day and night.

And the Gods also said let there be an expanse in the midst of the

waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse: and it was so, even as they ordered. And the Gods called the expanse, heaven. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and this was the second time, that they called night and day.

And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters; and the Gods saw that they were obeyed. And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.

And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years; and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning, that it was night; and it came to pass that it was from morning until evening, that it was day; and it was the fourth time.

And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl that may fly above the earth, in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed, and that their plan was good. And the Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters;

and cause the fowl to multiply in the earth. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and it was the fifth time.

And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beast of the earth after their kind; and it was so as they had said. And the Gods organized the earth to bring forth the beasts after their kind, and the cattle after their kind, and every thing that creepeth upon the earth after their kind; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our own image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form they him, male and female, to form they them: and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said we will do every thing that we have said, and organize them; and, behold, they shall be very obedient. And it came to pass that it was from evening until morning, they called night; and it came to pass that it was from morning until evening, they called day; and they numbered the sixth time.

And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because, that on the seventh time they would rest from all their works, which they, the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these, the generations of the heavens, and of the heavens, and of the earth, when they were formed, in they day that the Gods formed the earth and the heavens, according to all that, which they had said, concerning every plant of the field, before it was in the earth, and every herb of the field, before it grew; for the Gods had not caused it to rain upon the earth, when they counselled

to do them ; and had not formed a man to till the ground ; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, that is the man's spirit, and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body, which they had formed. And out of the ground made the Gods to grow every tree that is pleasant to the sight, and good for food : the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it : and the Gods commanded the man, saying, of every tree of the Garden, thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob ; for as yet the Gods had not appointed unto Adam his reckoning.

And the Gods said, Let us make an help-meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam ; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man, formed they a woman, and brought her unto the man. And Adam said this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man ; therefore shall a man leave his father his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them ; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field ; and for Adam there was an help meet for him.

A REPLY TO G. WATSON.

We have said that Joseph received the Melchizedek priesthood *under the direction of Peter, James and John*. Our reasons for making this assertion are these : When John the Baptist appeared unto Joseph Smith and Oliver Cowdery, and conferred the Aaronic priesthood upon them, he commanded and gave directions to an *unbaptized*

person, even to Joseph, to baptize Oliver, and he gave other directions and commandments concerning their baptism and Aaronic ordinations. He said "that he acted under the direction of Peter, James and John, who held the keys of the priesthood of Melchizedek, which priesthood he said should, in due time, be conferred" on them. If John the Baptist could confer the Aaronic priesthood upon them, under the direction of Peter, James and John, why could they not receive the Melchizedek priesthood under their direction, and by a commandment to ordain each other? If *unbaptized* persons in special cases can legally baptize, why cannot *unordained* persons in special cases legally ordain others.

The Book of Mormon contains an account of a peculiar case wherein an *unbaptized man*, "having authority from the Almighty God," baptized another man and himself at the same time.

Alma, a priest of king Noah, repented of his sins and prayed unto the Lord that he would pour out his Spirit upon him, that he might baptize Helam. Then "the Spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from the Almighty God," &c.

The Book of Mosiah, 9th c. (p. 188) contains the following:

"And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried saying, O Lord, pour out thy spirit upon thy servant, that he may do this work with holiness of heart. And when he had said these words, the spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead, as to the mortal body; and may the spirit of the Lord be poured out upon you: and may he grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world. And after Alma had said these words, both Alma and Helam were buried in the water: and they arose and came forth out of the water rejoicing, being filled with the spirit. And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water. And after this manner he did baptize every one that went forth to the place of Mormon: and they were in number about two hundred and four souls; yea, and they were baptized in the waters of Mormon, and were filled with the grace of God: and they were called the church of God, or the church of Christ, from that time forward.

"And it came to pass that whosoever was baptized by the power and authority of God, was added to his church.

And it came to pass that Alma, having authority from God, ordained priests; even one priest to every fifty of their number did he ordain to preach unto them, and to teach them concerning the things pertaining to the kingdom of God. And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets. Yea,

even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed his people."

This account contains another proof that the Lord is not restricted to established forms by which he confers the priesthood, to establish his church among any people. After he has conferred the priesthood in all its departments in his church, among any people, and as long as that authority is among them, no unbaptized person can legally baptize any person, and no man can ordain a man to any office in the priesthood which is higher than he holds himself, and no man can be ordained to any office in the priesthood before he is baptized, although Joseph and Oliver were ordained priests by the angel, before they were baptized. No man can legally baptize himself, and no unbaptized man can legally ordain another, without a special commandment from God, because such acts would be contrary to the commandments which God has given unto his church. Circumstances alter cases, therefore it was not only lawful, but a duty which was enjoined upon Joseph, that he should baptize Oliver before he was baptized himself, and therefore Alma was "filled with the Spirit" while he baptized himself. "Reasoning by analogy," we therefore say that the Lord could consistently command Joseph to lay his hands upon Oliver, to confer the Melchizedek priesthood, although Joseph was only a priest at that time.

Mr. Watson says that "reason teaches us that if it required an actual ordination under the hands of an angel, to confer the lesser priesthood, that the higher could not be conferred by a less power," but it is a higher power than Oliver, John the Baptist, or Peter, James and John, who confers priesthood in any case. Men and angels are only instruments or agents, and it makes no difference with God whether his agent is a priest or a high priest, an angel or a man in this state of mortality. "If Joseph had not the priesthood, he could not confer it upon Oliver," but the God of heaven could, by the laying on of the hands of Joseph upon Oliver, as well as he could by the hands of Peter, James and John. Mr. W. says "A stream cannot rise higher than its fountain," but none of the agents who lay on hands, can be compared to *the Fountain*. They are all streams of the great Fountain of life. There is this *great* difference between the priesthood which Joseph received by the hands of Oliver, and the priesthoods of the sectarian churches, the former was given by authority from God, the latter are man-made priesthoods.

It makes no difference whether Peter, James and John were present or not when Joseph and Oliver ordained each other to the Melchizedek priesthood. In both cases the ordinations might be under their directions, and by their commandment as messengers of the Lord, There is no evidence that they were present when John the Baptist conferred the Aaronic priesthood upon Joseph and Oliver, although John says that he acted under their direction. A person can act under the direction of another in many things, without the

other person being present, and in these ordinations we do not see what need there was of their presence.

As the Aaronic priesthood was conferred under their direction and not by the laying on of their own hands, therefore "reasoning from analogy" only, we might infer that they conferred the Melchizedek priesthood in like manner. John the Baptist says that Peter, James and John held the keys of the priesthood of Melchizedek, and Joseph in his letter to the church, (B. of C. 106 : 20) in his answer to this question : "what do we hear?" says, "the voice of Peter, James and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broom county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of time." As they held these keys, it belonged to them to instruct and direct their successors in office, and to superintend their ordinations both to the Aaronic, and to the Melchizedek priesthood. If Joseph was ordained under their own hands, he undoubtedly would have said so in this letter, for he there describes many angelic ministrations which he had received from Moroni, Michael, Gabriel, Raphael, and "divers angels from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood ; giving line upon line, precept upon precept ; here a little and there a little—giving us consolation by holding forth that which is to come, confirming our hope."

This letter was written in 1842, and more than twelve years after Joseph received the Melchizedek priesthood, and as he says nothing about any ordination under the hands of Peter, James and John, and as he *only* says that he heard them "declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times," what right has any man "to add to" his words by asserting that he was ordained under their hands? Mr. Watson has truly said, that "to introduce the silence of a witness upon the subject in question, is clearly a novel way of either proving or disproving it," why then should he say that Joseph was ordained to the Melchizedek priesthood by these angels laying their own hands on him, whereas Joseph did not say so, but only said that he was ordained by Oliver? He has only informed us of *one* ordination which he received under the hands of an angel, who said "that he acted under the direction of Peter, James and John." Shall we "add" to his words by saying that he received another under the hands of these angels?

In the extract from Joseph's History, which we republished in Vol. 2, p. 169, he shows plainly how the Lord promised to confer the Melchizedek priesthood upon him. It is evident that it had not been conferred on him before that time, for he says, "we now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz : that provided we continued faithful ; we should also have the Melchizedek priesthood. * * At length we got together in the chamber

of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired." They *desired* the realization of that promise, which shows beyond all contradiction that they had not yet received that priesthood from any source, but Joseph says that at that time they realized the truth of the Savior's promise : "Ask, and you shall receive," &c. Are we to infer from these remarks that they received the Melchizedek priesthood at that time? No, but they realized the truth of the Savior's promise "for (Joseph) says we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us ; that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office," &c. There is no promise here of an ordination under the hands of angels. Why not? Was such an ordination a *secondary* consideration? Shall we *add* to these words of the Lord, and say that the promises and instructions which the Lord gave, at this time, were incomplete? The word of the Lord unto Joseph on this occasion was a revelation, and we will reproduce this assertion of Mr. Watson: "I pray God that I may never be so far led astay, as to either add to or diminish from a revelation he has given." We pray God that he may never be so led astray again. If Joseph received the Melchizedek priesthood under the hands of angels he was deceived on this occasion. He was "anxious to have" it, and the Lord told him that he should receive it by an ordination, by Oliver, and Joseph speaks of the instructions which he received on this subject, as giving them "unspeakable satisfaction," which shows that he *fully* understood how he would be ordained, and be "the first elder" in the church.

If (as Mr. Watson says) they were ordained apostles before they were commanded to ordain each other elders, they received the Melchizedek priesthood before they were commanded to ordain each other, but Joseph showed that they had not received it, but were "anxious" to have it, and had "got together," (Joseph says) "particularly to seek of the Lord what we now so earnestly desired." Then to their "unspeakable satisfaction," the Lord commanded Joseph and Oliver to ordain each other, but to *defer* it till the brethren should be assembled together.

Mr. W. quotes from B. of C. 2: 1. This revelation was given after Joseph and Oliver were commanded to ordain each other, and it is the second revelation which follows that commandment in Joseph's History. The revelation which precedes it, is in B. of Cov., 43 Sec. which was given June, 1829. The date of this revelation is not given, but the revelation which follows it was given March, 1830, which is Sec. 44 of B. of Cov. Mr. Watson quotes from this revelation (Sec. 2) as if he supposed that it was given (April 6th, 1830,) on the day that Joseph was ordained an elder by Oliver, and for the purpose of showing that he was ordained an apostle previously, but the facts in the case are in opposition to these ideas. It is true that

the revelation commences as follows : " The rise of the church of Christ in these last days, being one thousand, eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ." Without the explanatory remarks which preceded this revelation in Joseph's History, we might suppose that it was given April 6th, 1830, but the introductory, and explanatory remarks, are opposed to this supposition. They are as follows .

" In this manner did the Lord continue to give us instructions from time to time concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation ; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth." Times and Seasons, p. 928.

The revelation, therefore, was a prophecy in which firstly, *the precise day was pointed out* when the church *would be, and was* organized. There was an intervening time, from the time that this revelation was given, to the time that the revelation of March, 1830, was given. This fact is shown in the remarks which follow the revelation which is under consideration. Joseph, there says, "*meantime* our translation (B. of M.) drawing to a close, we went to Palmyra, Wayne Co., N. Y.; secured the copyright; and agreed with Mr. Egbert Grandon to print 5,000 copies, for the sum of 3,000 dollars." T. and S. p. 943.

These remarks preceded the title page of the Book of Mormon, and the revelation of March, 1830, which are all on the same and next page. Annexed to the last mentioned revelation, is the account of the organization of the church and the ordination of Joseph and Oliver by each other, April 6th, 1830. This account commences with the statement that these things transpired " whilst the Book of Mormon was in the hands of the printer." See the full account in the T. and S. p. 844, 845, and Herald, v. 2, p. 170.

We have now proved by a multiplicity of evidence, that Joseph had not received the Melchizedek priesthood when the revelation in B. of C., Sec. 2 was given, and that that revelation pointed out the precise day when the church was to be, and was organized, and Joseph ordained, &c. Therefore Mr. Watson's quotations from it which says, " he (Joseph) was called of God and *ordained* an apostle," instead of showing that he *had been* so ordained, it was a prophecy that he would be so ordained. The past instead of the future tense is used, as it is also in many prophecies. For instance, John, in Rev. 21: 1, says, " I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." The vision *had been* seen by John, and the Lord " pointed out" that this ordination *would be* on " the precise day," April 6th, 1830. Was Joseph ordained an apostle on that day? According to the meaning which is attached to the word in that revelation, and

in other places in holy writ, he was. Joseph was not ordained an apostle of the Quorum of the Twelve at any time. He was not one of the Twelve Apostles, neither was Oliver Cowdery. They and David Whitmer were commanded to "search out the twelve." B. of C. 43 : 6. Jesus Christ is called "the Apostle." Heb. 3 : 1. Was he therefore one of the twelve apostles? We have repeatedly the list of the twelve apostles, in the scriptures, whom he chose and ordained. He was the apostle in another way. He was the Witness, Joseph was a witness, and Oliver was a witness. In a revelation which was given July, 1830, (B. of C. 50 : 3) the Lord said to Joseph, "I have ordained you and confirmed you to be apostles and especial witnesses of my name." It is not an organized branch of the priesthood which is spoken of here as apostles, otherwise, "especial witnesses" are another organized branch.

Mr. Watson complains because we left out the word "ordain" in our quotations from B. of C. 2 ; 1, whereas for the sake of brevity we left out more than half the paragraph. We made two quotations from it, and as far as each extended, we left *no word out*. We will now quote words which he has left out, which will show how we are to understand that it was *foretold*, that Joseph and Oliver were to be ordained apostles as follows : "which commandments were given to Joseph Smith, jr., who was called of God and ordained an apostle of Jesus Christ, and to be the first elder of this church, and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand." This quotation contains plain and unequivocal answers to the following questions : For what purpose was Joseph ordained an apostle? "To be the first elder of this church." For what purpose was Oliver Cowdery ordained an apostle? "To be the second elder of this church." Under whose hand was Oliver ordained? "Under his (Joseph's) hand." They were therefore not ordained apostles of the quorum of the twelve, but they were ordained apostles, (that is witnesses) *to be elders*. There is not one word in this revelation about any ordination under the hands of angels, but that Oliver "was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his (Joseph's) hand." It is their ordination of each other, April 6th, 1830, which is here spoken of, and as Oliver was called of God an apostle, to be the second elder of this church and ordained under Joseph's hand, so Joseph was called of God and ordained an apostle, to be the first elder of this church, under the hands of Oliver.

Mr. Watson endeavors to make it appear by the revelation in B. of C. 50 : 3, that Peter, James and John laid their own hands on the heads of Joseph and Oliver to ordain them, but there is not one word in that, nor in any other revelation, which shows that they did so. The Lord there said unto them concerning Peter, James and John, "whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name." By

a captious interpretation, Mr. Watson insists that Peter, James and John employed no agent, but laid their own hands on them. Such an interpretation would grossly misrepresent many statements in the scriptures. In 2 Sam. 3 : 18, we read that the Lord said, "by the hand of my servant David I will save my people Israel out of the land of the Philistines, and out of the hand of all their enemies." By precisely the same kind of interpretation, this statement would be rendered absurd and false, because David employed a multitude of agents to perform this work. The Lord performed this work by David, and David performed it by his employees. So the Lord said to Joseph, "I have ordained you," and he did it by Peter, James and John, because they held the keys of the priesthood, and they ordained him by the hands of Oliver. In 2 Kings 14 : 27, we read, "He (the Lord) saved them (Israel) by the hand of Jereboam." We read also that Israel was numbered by Moses, (Numb. 3 : 16, 42) Joshua, (Josh. 8 : 10) Saul, (1 Sam. 15 : 4) David, (2 Sam. 18 : 1.) Cities were built by Ahab, (1 King 22 : 39) Asa, (2 Chron. 14 : 6) Jehoshaphat, (17 : 12) and Jotham, (27 : 4) and a city was built by Joshua, (Josh. 19 : 50) and by David, (1 Chron. 11 : 8.) There is no difference between the scriptural style of language on this point, and the style which is commonly used in our day. In every department of life and business, we speak of work being performed by men, who were only superintendents, directors or managers in the performance of those works, and even when there are many subordinate grades of officers through whom the directors for the performance of the work are transferred.

Mr. Watson argues that an ordination under the hands of angels to the Melchizedek priesthood was requisite, because it was requisite in conferring the Aaronic priesthood. We suppose that the Lord is not bound to adhere to any particular form in the premises. His *command* to Joseph and Oliver to ordain each other, invested them with as much authority as an ordination under the hands of angels could have given. The laying on of hands for the reception of the Holy Ghost, is a law of God, but by a special privilege, Cornelius received the Holy Ghost before he was baptized. It is also a commandment for the healing of the sick, but Naaman the Syrian was commanded to baptize himself seven times in Jordan, and some were healed by other acts which were divinely sanctioned and commanded. By obedience to God's *special* commandments they obtained *special* blessings.

Mr. W. presumes that we cannot find a parallel to the view we have taken of Joseph's ordination. We have on many points, *found*, and made mention of parallel cases. If we have not, on every point found a parallel case, neither can he find a parallel to his representations. He cannot "give an example" or parallel, where a man was ordained first by an angel and then by a man to the Aaronic priesthood; afterwards by three angels, and then by a man to the Melchizedek priesthood. Our statements cannot be shown to be false,

because we can find no examples which are parallel in every respect. Can a parallel to the case of Abraham be found, who was commanded to sacrifice his "only son Isaac," or to the case of Alma, who was commanded to baptize himself, or to the case of Noah and his family, who were saved from a universal deluge, or to the case of Adam and Eve, who were formed from the dust of the earth, or to the miraculous birth of the Redeemer, or to the wonders which God wrought in the deliverance of Israel from the hand of Pharaoh, and in the wilderness? Are all these historical accounts false, because no parallels can be found? If a parallel to the latter day work can be found, why is it called emphatically, "a marvelous work and a wonder," and why does the Lord call it "his strange work?"

(To be continued.)

For the Herald.
FAMILY GOVERNMENT.

Bro. Sheen—Permit me, through the Herald, to make a few remarks with regard to family government.

The Saints, for many years past, have been passing through scenes of darkness and bitter trial, and in the "cloudy and dark day" we have done many things we should have avoided, and left undone very many of the duties of life, and in but few things have we erred more than in family government. That spirit of disobedience, "despising government," which characterizes the day in which we live, the direful influences of which are being felt and manifested in every department of society, whether civil or religious, from the fireside to legislative halls and to kings upon their thrones, has obtained to quite an extent in the families of the Saints. In order that we may obtain greater favor with God, and escape impending judgment, something must be done, and done *speedily*. There is a great lack of government on the part of parents over their families. The result is, there is not that order, that harmony, that peace, nor is there that degree of love generally, that the gospel requires and which should be found in every household, uniting husband to wife, and wife to husband, children to parents, and parents to children, children to each other, and parents and children to God. I do not wish to be understood that the Saints are *barren* in this respect, for they are not, nor that they are not improving, for they are, yet there is room and *necessity* for greater improvement.

What is more lovely upon earth than a virtuous, peaceful, well governed family? Heaven loves to look down upon and bless them, and angels love to linger around their happy abode. Well governed families are the foundation and support of good society. Well regulated governments are dependant upon them for their existence and

continuation, without them all soon becomes anarchy and confusion. And inasmuch as the Saints have been called to be the "light of the world," it becomes them to set the example of obedience to law, in every phase of life through which they are called to pass, beginning at home. Let the home circle, with all its multiplied and varied relations, reflect the truth, the light, the blessedness of good government, and let it continue to do so, until its hallowed influence is felt by all with whom they are surrounded, and until the household of faith on earth are joined with "the general assembly and church of the first born." There is a great responsibility resting upon parents with regard to their families. I find in reading the D. and C. 83: 6, that F. G. Williams, for a failure to govern and instruct his family aright, brought upon himself affliction; and may not we look for afflictions for a like offence? Most certainly we may. The passage reads thus: "You have not taught your children light and truth according to the commandments, and that wicked one hath power, as yet, over you, and *this is the cause of your affliction.*"

And does Satan have power to afflict us or our families when they are not properly governed and instructed? The passage quoted reveals that he has. How necessary, then, it is that we instruct and govern our families with all diligence and carefulness, that the enemy may have no power over us, or them. The first thing toward family government, to be carefully considered, is the duties to be enjoined upon, and *what* is to be required of the several members of the household. Parents should enjoin no unnecessary duty, nor should they require any thing not strictly in accordance with righteous principles. It is quite an impossibility for any one to lay down rules for *all* the details of family government. Those rules must be determined as occasion requires; they must be the result of faithful and prayerful deliberation, taking into careful consideration the present and future welfare of those governed. But after the rule is given, and the requirement made, they should see that they are obeyed. Their will should be *law*. When a parent permits their instructions to be disregarded, their requests to go unheeded, and their commands to be disobeyed, they then lose their dignity, and sink themselves beneath the veneration and respect which is their due. God is displeased. Satan has power over them and theirs, and they will reap sorrow in this world and condemnation in the world to come.

It will be seen upon examining 1 Tim. 3 c., that one of the necessary qualifications to the holding of certain offices in the Church was the ruling their own household well. We can see by this why it was that such blame attached to F. G. Williams, and this obligation does not rest upon the priesthood alone, but upon *every one* who has the government of a family. It is indispensably necessary that we have abiding, orderly, peaceful, quiet, virtuous, industrious, and consequently happy families. The interests of ourselves, and the interests of our neighbors and their children, demand it; society at large demands it; the government under which we live demands it; the

government of God on earth—the Church, demands it, and God who sits enthroned in the heavens, in whose hands is all flesh, demands it. What then shall we do? Let us go straightway and set our houses in order, putting away everything that does not accord perfectly with the law of God, and the spirit of the gospel, and we shall certainly reap a rich reward in time, and in eternity everlasting life. Let us teach our children the necessity of respecting law at home and abroad, of acknowledging and honoring government and all rightful authorities, and let us begin *now*.

Parents should teach their children with all carefulness to love each other, to love their parents, to love the whole human family, to love righteousness and hate iniquity, to love the gospel with all its precious soul-inspiring promises, to love God's holy law and delight in it as "the fountain of life," and to treasure it up in their hearts as the special gift of God to guide their faltering footsteps along the rugged and changeful path of time, to elysian fields of never fading joys. They should teach them to love, honor and fear God, their Creator, in all the dispensations of his providence, that his word may be their "stay and their staff." They should teach them to pray with fervency, explaining to them the nature and object of it, that prayer consists in the desires of the heart and not in word only, and finally teach them to be peace loving in all their ways, and to look to the Lord Jesus as the great "light," as the brightest and best example, and as the model of perfection for Godliness, and parents who will do this faithfully from the heart, will receive abundant blessings from the Lord; their steps shall not slide, their souls shall wax fat in the goodness of God, and their hearts shall be satisfied in their posterity after them.

W. W. B.

For the Herald.

LETTER FROM JOHN E. PAGE.

President Joseph Smith:

Dear Sir—I have no disposition to flatter you, but suffer me to say, that your remarks in the Herald of the present instant, so completely "hit the nail on the head," relative to the "executing of the law of tithing," I cannot refrain saying that it meets my highest approbation. Had what you have suggested been carried out from the commencement of the church, who is able to expand their idealities sufficiently extensive to comprehend the vast difference there would be in the standing and character of the church, compared with the present.

The position I occupied in the church under your father's administration, presented me with ample experience and opportunity to say,

that the partial and maldistribution of the *Bishops* of the church, of the monies, goods and chattles of the church, has done more to overthrow personal confidence, and the faith of the church as brethren, than *all* other things besides. To use an old adage for a parable, to illustrate the fact: "While the *many* were shaking the trees, the *few* picked up and eat all the fruit," consequently the moral precepts of the Book of Morman, were as much disregarded, overlooked and neglected as though they had never existed, or had no moral bearing on those who professed to believe it to be the gift of God. Please read the Book of Jacob 2 c. par. 5; Mosiah 2 c. par. 2 and 3; do c. 2, par. 10; Alma 2 c. par. 4; do. B c. par. 3; do. 1 c. par. 5; Mormon 4 c. par. 1. When the reorganization of the church arises in the land, that carries out in its practice the morals taught in the above references; *then*, and not till then, will there be evidence that the church of Christ exists, in its justifiable and saveable character. *Then*, and not till *then*, will the church redeem itself from the "*condemnation*" which the Book of D. C. says was imputed to the church in A. D. 1832, (sec. 4, par. 8.) Which reads thus: "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 (the Lord) have given them not only to say, but to *do*, according to that which is written."

Respectfully,

JOHN E. PAGE.

RECEIPTS FOR THE HERALD.—B. Rogers, M. W. Reid, M. Miller, J. Burgess, E. Johnson, W. A. Litz, N. Ligget, E. Maxfield, J. A. McIntosh, I. Ellison, D. J. Evans, L. Ellison, T. Revell, J. Richards, Y. Jacobs, H. Hyer, J. Lourous, L. Lightfoot, J. McKenzie, W. Kinney, E. Damon, A. Cairnes, L. Hodges, C. Burns, G. Watson, A. J. Pethoud, J. Askins, G. Cleaveland, J. Shippy, J. Alston, J. Stevenson, T. Martin, M. Despain, O. Mason, J. C. Gaylord, A. Hicks, A. Millinger, W. Aldrich, C. Davis, C. Smith, F. Leonard, L. Hewitt, H. Surcliff, G. Shaddiker, ~~one~~ dollar from each: J. Sumner, J. M. Outhouse, E. Hall, R. Y. Kelly, E. Adams, R. D. Yancey, B. Beesley, G. Medlock, J. L. Borland, Mr. Hatt, 50 cents from each; I. L. Rogers, \$9; D. Martin, \$2; G. A. Blakeslee, \$2; C. Jansen, \$2; C. Beebee, \$2; L. P. Hewitt, \$2; Mr. Cristson, \$1 50; J. F. Scott, \$1 50; J. C. Crabb, \$1 15; M. Warnock, \$1 10; D. M. Montgomery, 75 cts. W. Askins, \$1; S. A. Sayre, \$1; W. Foster, \$2.

THE CHURCH is in a prosperous condition. Much interesting information on this subject may be expected in our next.

From the Evening and Morning Star, July, 1833.

ALL MUST COME TO PASS, BUT THE END IS NOT YET.

It is our bounden duty to set forth the judgments which are abroad, and will continue, in the earth, till there is an end of the wicked, and wickedness, that those who are looking for desolations to come upon Babylon, may know that the same are beginning to be accomplished, and that such as are watching the signs of the times, may be awakened and profit thereby: and above all, that our garments may be clear from the blood of our fellow men, whether they will hear, or whether they will forbear.

An observer of the passing events of the times, must see signs enough to show, that it is a time of trouble. He may behold, in one short year, plague, pestilence, famine, fire, flood and the sword, each, as it were, in their turn, consuming the inhabitants or the wealth of the land. Crimes of every description are multiplying, and the thirst for the riches that perish, and the fame that fades, increases with the calamities which are destroying all before them.

It is a time of trouble, a day of gloom and thick darkness to them that are not prepared to meet the Savior in this generation, as he comes in the clouds of heaven, with all the holy angels with him. We simply ask all to look for themselves: for all must come to pass, which was spoken by the prophets, and shortly the end will come. Read the accounts which we glean from our exchange papers, from mouth to mouth, for great things await the inhabitants of the earth.

To SUBSCRIBERS.—To those who have not paid their arrearages for the Herald, and to those who have not paid in advance we would say a few words. If you believe that the Herald is worthy of your patronage *pay for it in advance*. By doing so you would relieve us from much embarrassment and difficulty. We should not then be *under the necessity* of receiving donations from *a few zealous saints*. Your share of the burden is light and easy, will you not *cheerfully* bear it, by making prompt payments. When subscribers do not pay in advance, we do not know whether they desire a continuance of their subscription. *Renew your subscriptions and pay in advance* if you want to be co-workers in the latter day work, and let every subscriber get as many more to subscribe as they can.

THE HYMN BOOKS are printed and will be bound, we expect, in one or two weeks.

From the Times and Seasons, November 15, 1841.

LAMENT OF A CAPTIVE JEW IN BABYLON.

BY A CONVERTED JEW.

Let the thick veil of darkness be roll'd from before thee,
 Oh Lord ! and descend on the wing of the storm ;
 Dispersed and enslaved are the sons that adore thee,
 And the rude hand of strangers thy Temple deform.

And Salem, lov'd Salem, lies low and degraded,
 While, far from her ruins, in exile we pine ;
 Yet still is the hope, of thy remnant, unfaded,
 The word that inspir'd it, Jehovah, is thine.

Alas ! we were warned, but reck'd not the warning,
 'Till our warriors grew weak, in the day of despair ;
 And our glory was fled, as the light of the morning,
 That gleams for a moment, and melts into air.

As tramp'd the Heathen o'er Zion's sad daughters,
 She wept tears of shame o'er her guilt and her woe ;
 For the voice of her God had commissioned the slaughter,
 The rod of his vengeance had pointed the blow.

Tho' foul are the sins, oh thou lost one which stain thee,
 The blood of the Lamb yet can wash them away ;
 Tho' galling and base are the bands that enchain thee,
 The God that imposed them can lighten their sway.

For a star yet shall rise o'er the darkness of Judah,
 A branch yet shall flourish on Jesse's proud stem,
 And Zion shall triumph o'er those that subdued her,
 Yea, triumph in giving a Savior to them !

FOR SALE, and will be sent by mail free of postage :—
 The Latter Day Saints Selection of Hymns, (sheep,) - 50 cents.
 The Book of Doctrine and Covenants, - - - \$1.25
 Word of Consolation, - - - - - 10 "
 Cruden's Concordance of the Bible, - - - \$1 60
 Par funds and 3 and 1 cent postage stamps *only* received.

THE POSTAGE on the Herald is six cents per year out of this State,
 and three cents in it.

LINES ON THE DEATH OF ELDER REUBEN P. HARTWELL.

BY C. DERRY.

Great God we own thy judgments just,
 "Thy ways are truth and righteousness,"
 Though hidden from thy creature dust
 That we in thee may learn to trust
 And prove thy love and truthfulness.

The shafts of death are sent in love,
 Thy judgments are with mercy cloth'd,
 And though dark clouds may hang above,
 Their awful thunder speaks thy love,
 To all who would thy goodness prove.

We know thou doest all things well,
 Thine hand controls all things for good,
 For those who love thy righteous will
 As all thy dealings clearly tell,
 Attested by Christ's precious blood.

"Thy will be done," though hard it seems,
 To poor, short-sighted, sinful man:
 Help us, O God, on thee to lean,
 While passing down life's troubled stream,
 And trust thee where we cannot scan.

Help us to bear the painful loss:
 We know 'tis his eternal gain;
 No more he feels life's heavy cross,
 No more encumber'd with earth's dross,
 He rests from sorrow, toil and pain.

God of the widow, be our stay:
 Our Father, condescend to bless
 The fatherless in life's dark day;
 Keep us that we may never stray
 From truth and love and holiness.

Help us to live that we may reign
 Where parting sighs no more are heard;
 With Father in that blood wash'd train,
 And with him join in blissful strains
 To praise our great Redeeming Lord.

THE TRUE LATTER DAY SAINTS' HERALD, is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume, (12 numbers,) *in advance*.
 Communications on doctrine, for the Herald, *must* be sent to President Joseph Smith, Nauvoo, Ills.

Remittances, letters containing news, and all correspondence with the Editor, *must* be sent to Box 215, Cincinnati, Ohio.

22nd print
1864
See last page
entirely diff. ed.

THE TRUE LATTER DAY SAINTS' HERALD.

"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.

No. 1—Vol. 3.] CINCINNATI, JULY, 1862. [WHOLE No. 25.

From the Times and Seasons, March 1 and 15, 1842.

THE BOOK OF ABRAHAM.

In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence, and finding there was greater happiness, and peace, and rest for me, I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge; and to be a father of many nations, a prince of peace; and desiring to receive instruction, and to keep the commandments of God, I became a rightful heir, a high priest, holding the right belonging to the fathers, it was conferred upon me from the fathers; from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers unto me.

I sought for mine appointment unto the priesthood according to the commandment of God unto the fathers concerning the seed. My people, having turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, and were worshipping of the gods of the heathens, utterly refused to hearken unto my voice; for their hearts were set to do evil, and were wholly turned to the god of Elkenah and the god of Libnah, and the god of Mahmackrah, and the god of Korash, and the god of Pharaoh, king of Egypt: therefore, they turned their hearts to the sacrifice of the heathen in offering up their children unto their dumb idols, and hearkened not unto my voice, but endeavored to take away my life by the hand of the priest of Elkenah. The priest of Elkenah was also the priest of Pharaoh.

Now, at this time it was the custom of the priest of Pharaoh, the king of Egypt, to offer up upon the altar which was built in the land of Chaldea, for the offering unto these strange gods both men, women and children. And it came to pass that the priest made an offering unto the god of Pharaoh, and also unto the god of Sha-

greel, even after the manner of the Egyptians. Now the god of Shagreel was the sun.

Even the thank offering of a child did the priest of Pharaoh offer upon the altar that stood by the hill called Potiphar's Hill, at the head of the plain of Olishem. Now this priest had offered upon this altar three virgins at one time, who were the daughters of Onitah, one of the royal descent, directly from the loins of Ham. These virgins were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians.

And it came to pass that the priests laid violence on me that they might slay me also, as they did those virgins upon this altar, and that you might have a knowledge of this altar, I will refer you to the representation at the commencement of this record. It was made after the form of a bedstead, such as was had among the Chaldeans, and it stood before the gods of Elkenah, Libnah, Mahmackrah, Korash, and also a god like unto that of Pharaoh, king of Egypt. That you may have an understanding of these gods, I have given you the fashion of them in the figures at the beginning, which manner of the figures is called by the Chaldeans, rahlecos, which signifies hieroglyphics.

And as they lifted up their hands upon me, that they might offer me up and take away my life, behold, I lifted up my voice unto the Lord, my God, and the Lord hearkened and heard, and he filled me with a vision of the Almighty, and the angel of his presence stood by me, and immediately unloosed my hands, and his voice was unto me, Abraham! Abraham! behold my name is JEHOVAH, and I have heard thee, and have come down to deliver thee, and to take thee away from thy father's house, and from all thy kin-folks, into a strange land which thou knowest not of, and this because they have turned their hearts away from me, to worship the god of Elkenah, and the God of Libnah, and the Mahmackrah, and the god of Pharaoh, king of Egypt; therefore I have come down to visit them, and to destroy him who hath lifted up his hand against thee, Abraham, my son, to take away thy life. Behold, I will lead thee by my hand, and I will take thee to put upon thee my name, even the priesthood of thy father; and my power shall be over thee; as it was with Noah, so shall it be with thee; that through thy ministry my name shall be known in the earth forever, for I am thy God.

Behold, Potiphar's Hill was in the land of Ur, of Chaldea; and the Lord broke down the Altar of Elkenah, and of the gods of the land, and utterly destroyed them, and smote the priest that he died; and there was great mourning in Chaldea, and also in the court of Pharaoh, which Pharaoh signifies King by royal blood. Now this King of Egypt was a descendant from the loins of Ham, and was a partaker of the blood of the Canaanites, by birth. From this descent sprang all the Egyptians, and thus the blood of the

Canaanites was preserved in the land:

The land of Egypt being first discovered by a woman, who was the daughter of Ham, and the daughter of Egyptus, which, in the Chaldea, signifies Egypt, which signifies, that which is forbidden. When this woman discovered the land it was under water, who afterwards settled her sons in it: and thus, from Ham, sprang that race which preserved the curse in the land. Now the first government of Egypt was established by Pharaoh, the eldest son of Egyptus, the daughter of Ham, and it was after the manner of the government of Ham, which was Patriarchal. Pharaoh, being a righteous man, established his kingdom and judged his people wisely and justly all his days, seeking earnestly to imitate that order established by the fathers in the first generations, in the days of the first Patriarchal reign, even in the reign of Adam, and also Noah, his father, who blessed him with the blessings of the earth, and with the blessings of wisdom, but cursed him as pertaining to the Priesthood.

Now Pharaoh being of that lineage, by which he could not have the right of Priesthood, notwithstanding the Pharaoh's would vain claim it from Noah, through Ham, therefore my father was led away by their idolatry; but I shall endeavor hereafter to delineate the chronology, running back from myself to the beginning of the creation, for the records have come into my hands, which I hold unto this present time.

Now, after the priest of Elkenah was smitten, that he died, there came a fulfillment of those things which were said unto me concerning the land of Chaldea, that there should be a famine in the land. Accordingly a famine prevailed throughout all the land of Chaldea, and my father was sorely tormented because of the famine, and he repented of the evil which he had determined against me, to take away my life. But the records of the fathers, even the Patriarchs, concerning the right of Priesthood, the Lord my God preserved in mine own hands, therefore a knowledge of the beginning of the creation, and also of the planets, and of the stars, as they were made known unto the fathers, have I kept unto this day, and I shall endeavor to write some of these things upon this record, for the benefit of my posterity that shall come after me.

Now the Lord God caused the famine to wax sore in the land of Ur, insomuch that Haran, my brother, died, but Terah, my father, yet lived in the land of Ur, of the Chaldee's. And it came to pass that I, Abraham, took Sarai to wife, and Nehor, my brother, took Milcah to wife, who were the daughters of Haran. Now the Lord had said unto me, Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. Therefore I left the land of Ur, of the Chaldees, to go into the land of Canaan; and I took Lot, my brother's son, and his wife, and Sarai, my wife, and also my father followed after me, unto the land which we denominated Haran. And the famine abated; and my father tarried in Haran and dwelt there, as there were many flocks in Haran; and my father turned again unto his idol-

atry, therefore he continued in Haran.

But I, Abram, and Lot, my brother's son, prayed unto the Lord, and the Lord appeared unto me, and said unto me, arise, and take Lot with thee, for I have purposed to take thee away out of Haran, and to make of thee a minister, to bear my name in a strange land which I will give unto thy seed after thee for an everlasting possession, when they hearken to my voice, for I am the Lord thy God; I dwell in heaven, the earth is my footstool; I stretch my hand over the sea, and it obeys my voice; I cause the wind and the fire to be my chariot; I say to the mountains depart hence, and behold they are taken away by a whirlwind, in an instant, suddenly. My name is Jehovah, and I know the end from the beginning, therefore, my hand shall be over thee, and I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and priesthood unto all nations; and I will bless them through thy name; for as many as receive this gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as unto their father, and I will bless them that bless thee, and curse them that curse thee, and in thee, (that is, in thy Priesthood) and in thy seed, (that is thy Priesthood,) for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body,) shall all the families of the earth be blessed, even with the blessings of the gospel, which are the blessings of salvation, even of life eternal.

Now, after the Lord had withdrawn from speaking to me, and withdrawn his face from me, I said in my heart, thy servant has sought thee earnestly, now I have found thee. Thou didst send thine angel to deliver me from the gods of Elkenah, and I will do well to hearken unto thy voice, therefore let thy servant rise up and depart in peace. So I, Abram, departed as the Lord had said unto me, and Lot with me, and I, Abram, was sixty and two years old when I departed out of Haran. And I took Sarai, whom I took to wife when I was in Ur, in Chaldea, and Lot, my brother's son, and all our substance that we had gathered, and the souls that we had won in Haran, and came forth in the way to the land of Canaan, and dwelt in tents, as we came on our way: therefore, eternity was our covering, and our rock, and our salvation, as we journeyed from Haran by the way of Jershon, to come to the land of Canaan.

Now I, Abram, built an altar in the land of Jershon, and made an offering unto the Lord, and prayed that the famine might be turned away from my father's house, that they might not perish; it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and it was the fifth time.

And the Gods prepared the earth to bring forth the living crea-

and then we passed from Jershon through the land, unto the place of Sechem. It was situated in the plains of Moreh, and we had already come into the borders of the land of the Canaanites, and I offered sacrifices there in the plains of Moreh, and called on the Lord devoutly because we had already come into the land of this idolatrous nation.

And the Lord appeared unto me in answer to my prayers, and said unto me, unto thy seed will I give this land. And I, Abraham, arose from the place of the altar which I had built unto the Lord, and removed from thence unto a mountain on the east of Bethel, and pitched my tent there; Bethel on the west and Hai on the east; and there I built another altar unto the Lord, and called again upon the name of the Lord.

And I, Abraham, journeyed, going on still towards the South; and there was a continuation of a famine in the land, and I, Abraham, concluded to go down into Egypt, to sojourn there, for the famine became very grievous. And it came to pass when I was come near to enter into Egypt, the Lord said unto me, behold, Sarai, thy wife, is a very fair woman to look upon, therefore it shall come to pass when the Egyptians shall see her, they will say she is his wife; and they will kill you, but they will save her alive; therefore see that ye do on this wise, let her say unto the Egyptians, she is thy sister, and thy soul shall live. And it came to pass that I, Abraham, told Sarai, my wife, all that the Lord had said unto me; therefore say unto them, I pray thee, thou art my sister, that it may be well with me for thy sake, and my soul shall live because of thee.

And I, Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees; and I saw the stars also that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones, which were near unto it; and the Lord said unto me, these are the governing ones; and the name of the great one is Kolob, because it is near unto me: for I am the Lord thy God, I have set this one to govern all those which belong to the same order of that upon which thou standest. And the Lord said unto me, by the Urim and Thummim, that Kolob was after the manner of the Lord, according to its times and seasons in the revolutions thereof, that one revolution was a day unto the Lord, after his manner of reckoning, it being one thousand years according to the time appointed unto that whereon thou standest; this is the reckoning of the Lord's time, according to the reckoning of Kolob.

And the Lord said unto me, the planet, which is the lesser light, lesser than that which is to rule the day, even the night, is above, or greater than that upon which thou standest, in point of reckoning, for it moveth in order more slow: this is in order, because it standeth above the earth upon which thou standest, therefore, the reckoning of its time is not so many as to its number of days, and of months, and of years. And the Lord said unto me, now, Abra-

ham, these two facts exist, behold thine eyes seeth it; it is given unto thee to know the times of reckoning, and the set times, yea the set time of the earth upon which thou standest, and the set time of the greater light, which is set to rule the day, and the set time of the lesser light, which is set to rule the night.

Now the set time of the lesser light, is a longer time as to its reckoning, than the reckoning of the time of the earth upon which thou standest; and where these two facts exist, there shall be another fact above them, that is, there shall be another planet whose reckoning of time shall be longer still; and thus there shall be the reckoning of the time of one planet above another, until thou come nigh unto Kolob, which Kolob, is after the reckoning of the Lord's time, which, Kolob, is set nigh unto the throne of God, to govern all those planets which belong to the same order of that upon which thou standest. And it is given unto thee, to know the set time of all the stars, that are set to give light, until thou come near unto the throne of God.

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me, My son, my son, and his hand was stretched out, behold I will shew you all these. And he put his hand upon mine eyes, and I saw those things, which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof, and He said unto me this is Shinehah, (which is the sun.) And he said unto me, Kolob, which is star. And he said unto me, Olea, which is the moon. And he said unto me, Kokaubeam, which signifies stars, or all the great lights, which were in the firmament of heaven. And it was in the night time when the Lord spake these words unto me, I will multiply thee, and thy seed after thee, like unto these; and if thou canst count the number of sands so shall be the number of thy seeds.

And the Lord said unto me, Abraham, I shew these things unto thee, before ye go into Egypt, that ye may declare all these words. If two things exist, and there be one above the other, there shall be greater things above them; therefore, Kolob is the greatest of all the Kokaubeam that thou hast seen, because it is nearest unto me: now if there be two things, one above the other, and the Moon be above the earth, then it may be that a planet, or a star may exist above it, and there is nothing that the Lord thy God shall take in his heart to do, but what he will do it: Howbeit that he made the greater star, as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have no beginning, they existed before; they shall have no end, they shall exist after, for they are Gnolaum, or Eternal.

And the Lord said unto me, these two facts do exist, that there are two spirits, one being more intelligent than the other, there shall be another more intelligent than they: I am the Lord thy God, I am more intelligent than they all. The Lord thy God sent his

angel to deliver thee from the hands of the Priest of Elkenah. I dwell in the midst of them all; I, now, therefore, have come down unto thee, to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligencies thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligencies thou hast seen.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones, and God saw these souls that they were good, and he stood in the midst of them, and he said, these, I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them, thou wast chosen before thou was born. And there stood one among them that was like unto God, and he said unto those who were with him, we will go down, for there is space there, and we will take of these materials, and we will make an Earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they, who keep their first estate, shall be added upon; and they, who keep not their first estate, shall not have glory in the same kingdom, with those who keep their first estate: and they, who keep their second estate, shall have glory added upon their heads forever and ever.

And the Lord said, who shall I send? And one answered like unto the Son of Man, here am I, send me. And another answered and said, here am I, send me. And the Lord said, I will send the first. And the second was angry, and kept not his first estate, and, at that day, many followed after him. And then the Lord said, let us go down; and they went down at the beginning, and they organized and formed, (that is, the Gods,) the heavens and the earth. And the earth, after it was formed, was empty and desolate; because they had not formed any thing but the earth: and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the faces of the water.

And they (the Gods,) said, let there be light, and there was light. And they, (the Gods,) comprehended the light, for it was bright; and they divided the light, or caused it to be divided from the darkness, and the Gods called the light day, and the darkness they called night. And it came to pass that from the evening until morning, they called night; and from the morning until the evening, they called day; and this was the first, or the beginning of that which they called day and night.

And the Gods also said let there be an expanse in the midst of the waters, and it shall divide the waters from the waters. And the Gods ordered the expanse, so that it divided the waters which were under the expanse, from the waters which were above the expanse: and it was so, even as they ordered. And the Gods

called the expanse, heaven. And it came to pass that it was from evening until morning, that they called night; and it came to pass that it was from morning until evening, that they called day; and this was the second time, that they called night and day.

And the Gods ordered, saying, let the waters under the heaven be gathered together unto one place, and let the earth come up dry, and it was so, as they ordered; and the Gods pronounced the earth dry, and the gathering together of the waters, pronounced they great waters; and the Gods saw that they were obeyed. And the Gods said, let us prepare the earth to bring forth grass; the herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so even as they ordered. And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind, and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same, in itself, after his kind; and the Gods saw that they were obeyed. And it came to pass that they numbered the days; from the evening until the morning they called night. And it came to pass from the morning until the evening they called day; and it was the third time.

And the Gods organized the lights in the expanse of the heaven, and caused them to divide the day from the night; and organized them to be for signs, and for seasons, and for days, and for years: and organized them to be for lights in the expanse of the heaven, to give light upon the earth; and it was so. And the Gods organized the two great lights, the greater light to rule the day, and the lesser light to rule the night; with the lesser light he set the stars also; and the Gods set them in the expanse of the heavens, to give light upon the earth, and to rule over the day and over the night, and to cause to divide the light from the darkness. And the Gods watched those things which they had ordered, until they obeyed. And it came to pass, that it was from evening until morning, that it was night; and it came to pass that it was from morning until evening, that it was day; and it was the fourth time.

And the Gods said let us prepare the waters to bring forth abundantly the moving creatures that hath life; and the fowl that may fly above the earth, in the open expanse of heaven. And the Gods prepared the waters that they might bring forth great whales, and every living creature that moveth, which the waters were to bring forth abundantly after their kind; and every winged fowl after their kind; and the Gods saw that they would be obeyed; and that their plan was good. And the Gods said we will bless them and cause them to be fruitful and multiply, and fill the waters in the seas, or great waters; and cause the fowl to multiply in the earth. And the Gods organized the earth to bring forth the beasts after their kind, and the cattle after their kind, and every thing that creepeth upon

the earth after their kind ; and the Gods saw they would obey. And the Gods took counsel among themselves, and said, let us go down, and form man in our own image, after our likeness, and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth. So the Gods went down to organize man in their own image, in the image of the Gods, to form they him, male and female, to form they them ; and the Gods said we will bless them. And the Gods said we will cause them to be fruitful, and multiply and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And the Gods said, behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it, yea the fruit of the tree, yielding seed to them we will give it, it shall be for their meat ; and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, behold we will give them life, and also we will give to them every green herb for meat, and all these things shall be thus organized. And the Gods said we will do every thing that we have said, and organize them ; and, behold, they shall be very obedient. And it came to pass that it was from evening until morning, they called night ; and it came to pass that it was from morning until evening, they called day ; and they numbered the sixth time.

And thus we will finish the heavens and the earth, and all the hosts of them. And the Gods said among themselves, on the seventh time, we will end our work, which we have counselled ; and we will rest on the seventh time from all our work which we have counselled. And the Gods concluded upon the seventh time, because, that on the seventh time they would rest from all their works, which they, the Gods, counselled among themselves to form, and sanctified it. And thus were their decisions, at the time that they counselled among themselves to form the heavens and the earth. And the Gods came down and formed these, the generations of the heavens, and of the earth, when they were formed in the day that the Gods formed the earth and the heavens, according to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew ; for the Gods had not caused it to rain upon the earth when they counselled to do them, and had not formed a man to till the ground ; but there went up a mist from the earth, and watered the whole face of the ground. And the Gods formed man from the dust of the ground, and took his spirit, (that is, the man's spirit,) and put it into him, and breathed into his nostrils the breath of life, and man became a living soul.

And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed. And out of the ground made the Gods to grow

every tree that is pleasant to the sight and good for food : the tree of life, also, in the midst of the garden, and the tree of knowledge, of good and evil. There was a river running out of Eden, to water the garden, and from thence it was parted and became into four heads. And the Gods took the man and put him in the Garden of Eden, to dress it and to keep it : and the Gods commanded the man, saying, of every tree of the garden thou mayst freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it ; for in the time that thou eatest thereof, thou shalt surely die. Now I, Abraham, saw that it was after the Lord's time, which was after the time of Kolob ; for as yet the Gods had not appointed unto Adam his reckoning.

And the Gods said, let us make an help meet for the man, for it is not good that the man should be alone, therefore we will form an help meet for him. And the Gods caused a deep sleep to fall upon Adam ; and he slept, and they took one of his ribs, and closed up the flesh in the stead thereof, and the rib which the Gods had taken from man formed they a woman, and brought her unto the man. And Adam said, this was bone of my bones, and flesh of my flesh, now she shall be called woman, because she was taken out of man ; therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. And out of the ground the Gods formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them ; and whatsoever Adam called every living creature, that should be the name thereof. And Adam gave names to all cattle, to the fowl of the air, to every beast of the field : and for Adam there was found an help meet for him."

A REPLY TO G. WATSON.

We have said that Joseph received the Melchisedek priesthood *under the direction of Peter, James and John*. Our reasons for making this assertion are these : When John the Baptist appeared unto Joseph Smith and Oliver Cowdery, and conferred the Aaronic priesthood upon them, he commanded and gave directions to an *unbaptized person*, even to Joseph, to baptize Oliver, and he gave other directions and commandments concerning their baptism and Aaronic ordinations. He said "that he *acted under the direction of Peter, James and John*, who held the keys of the priesthood of Melchisedek, which priesthood he said should, in due time, be conferred" on them. If John the Baptist could confer the Aaronic priesthood upon them, under the direction of Peter, James and John, why could they not receive the Melchisedek priesthood under their direction, and by a commandment to ordain each other ? If *unbaptized* persons in special cases can legally baptize, why cannot *unordained* persons in special cases legally ordain others ?

The Book of Mormon contains an account of a peculiar case wherein an *unbaptized man*, "having authority from the Almighty God," baptized another man and himself at the same time.

Alma, a priest of king Noah, repented of his sins and prayed unto the Lord that He would pour out His Spirit upon him, that he might baptize Helam. Then "the Spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from the Almighty God," &c.

The Book of Mosiah, 9th c. (p. 188) contains the following: "And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried saying, O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart. And when he had said these words; the Spirit of the Lord was upon him, and he said, Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead, as to the mortal body; and may the Spirit of the Lord be poured out upon you: and may He grant unto you eternal life, through the redemption of Christ, whom He has prepared from the foundation of the world. And after Alma had said these words, both Alma and Helam were buried in the water: and they arose and came forth out of the water rejoicing, being filled with the Spirit. And again, Alma took another, and went forth a second time into the water, and baptized him according to the first, only he did not bury himself again in the water. And after this manner he did baptize every one that went forth to the place of Mormon: and they were in number about two hundred and four souls; yea, and they were baptized in the waters of Mormon, and were filled with the grace of God: and they were called the church of God, or the church of Christ, from that time forward.

And it came to pass that whosoever was baptized by the power and authority of God, was added to His church:

And it came to pass that Alma, having authority from God, ordained priests; even one to every fifty of their number did he ordain to preach unto them, and to teach them concerning the things pertaining to the kingdom of God. And he commanded them that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets. Yea, even he commanded them that they should preach nothing save it were repentance and faith on the Lord, who had redeemed His people."

This account contains another proof that the Lord is not restricted to established forms by which he confers the priesthood; to establish His church among any people. After he has conferred the priesthood in all its departments in his church, among any people, and as long as that authority is among them, no unbaptized person can legally baptize any person, and no man can ordain a man to any office in the priesthood which is higher than he holds himself, and no man can be ordained to any office in the priest-

hood before he is baptized, although Joseph and Oliver were ordained priests by the angel, before they were baptized. No man can legally baptize himself, and no unbaptized man can legally ordain another, without a special commandment from God, because such acts would be contrary to the commandments which God has given unto His church. Circumstances alter cases, therefore it was not only lawful, but a duty which was enjoined upon Joseph, that he should baptize Oliver before he was baptized himself, and therefore Alma was "filled with the Spirit" while he baptized himself. "Reasoning by analogy," we therefore say that the Lord could consistently command Joseph to lay his hands upon Oliver, to confer the Melchisedek priesthood, although Joseph was only a priest at that time.

Mr. Watson says that "reason teaches us that if it required an actual ordination under the hands of an angel, to confer the lesser priesthood, that the higher could not be conferred by a less power," but it is a higher power than Oliver, John the Baptist, or Peter, James and John, who confers priesthood in any case. Men and angels are only instruments or agents, and it makes no difference with God whether His agent is a priest or a high priest, an angel or a man in this state of mortality. "If Joseph had not the priesthood, he could not confer it upon Oliver," but the God of heaven could, by the laying on of the hands of Joseph upon Oliver, as well as he could by the hands of Peter, James and John. Mr. W. says, "a stream cannot rise higher than its fountain," but none of the agents who lay on hands, can be compared to *the fountain*. They are all streams of the great Fountain of life. There is this *great* difference between the priesthood which Joseph received by the hands of Oliver, and the priesthoods of the sectarian churches, the former was given by authority from God, the latter are man-made priesthoods.

It makes no difference whether Peter, James and John were present or not when Joseph and Oliver ordained each other to the Melchisedek priesthood. In both cases the ordinations might be under their directions, and by their commandment as messengers of the Lord. There is no evidence that they were present when John the Baptist conferred the Aaronic priesthood upon Joseph and Oliver, although John says that he acted under their direction. A person can act under the direction of another in many things, without the other person being present, and in these ordinations we do not see what need there was of their presence.

As the Aaronic priesthood was conferred under their direction and not by the laying on of their own hands, therefore "reasoning from analogy" only, we might infer that they conferred the Melchisedek priesthood in like manner. John the Baptist says that Peter, James and John held the keys of the priesthood of Melchisedek, and Joseph in his letter to the church, (B. of C. 106: 20) in his answer to this question: "what do we hear?" says, "the voice of Peter, James and John, in the wilderness between Har-

mony, Susquehanna county, and Colesville, Broom county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of time." As they held these keys, it belonged to them to instruct and direct their successors in office, and to superintend their ordinations both to the Aaronic, and to the Melchisedek priesthood. If Joseph was ordained under their own hands, he undoubtedly would have said so in this letter, for he there describes many angelic ministrations which he had received from Moroni, Michael, Gabriel, Raphael, and "divers angels from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little and there a little—giving us consolation by holding forth that which is to come, confirming our hope."

This letter was written in 1842, and more than twelve years after Joseph received the Melchisedek priesthood, and as he says nothing about any ordination under the hand of Peter, James and John, and as he *only* says that he heard them "declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times," what right has any man "to add to" his words by asserting that he was ordained under their hands? Mr. Watson has truly said, that "to introduce the silence of a witness upon the subject in question, is clearly a novel way of either proving or disproving it," why then should he say that Joseph was ordained to the Melchizedek priesthood by these angels laying their own hands on him, whereas Joseph did not say so, but only said that he was ordained by Oliver? He has only informed us of *one* ordination which he received under the hands of an angel, who said "that he acted under the direction of Peter, James and John." Shall we "add" to his words by saying that he received another under the hands of these angels?

In the extract from Joseph's History, which we republished in Vol. 2, p. 169, he shows plainly how the Lord promised to confer the Melchizedek priesthood upon him. It is evident that it had not been conferred on him before that time, for he says, "we now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us, viz: that provided we continued faithful; we should also have the Melchizedek priesthood. * * * At length we got together in the chamber of Mr. Whitmer's house in order more particularly to seek of the Lord what we now so earnestly desired." They *desired* the realization of that promise, which shows beyond all contradiction that they had not yet received that priesthood from any source, but Joseph says that at that time they realized the truth of the Savior's promise: "Ask, and you shall receive," &c. Are we to infer from these remarks that they received the Melchizedek priesthood at that time? No, but they realized the truth of the Savior's promise "for (Joseph) says we had not long been enga-

ged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us; that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office," &c. There is no promise here of an ordination under the hands of angels. Why not? Was such an ordination a *secondary* consideration? Shall we *add* to these words of the Lord, and say that the promises and instructions which the Lord gave, at this time, were incomplete? The word of the Lord unto Joseph on this occasion was a revelation, and we will reproduce this assertion of Mr. Watson: "I pray God that I may never be so far led astray, as to either add to or diminish from a revelation he has given." We pray God that he may never be so led astray again. If Joseph received the Melchizedek priesthood under the hands of angels he was deceived on this occasion. He was "anxious to have" it, and the Lord told him that he should receive it by an ordination, by Oliver, and Joseph speaks of the instructions which he received on this subject, as giving them "unspeakable satisfaction," which shows that he *fully* understood how he would be ordained, and be "the first elder" in the church.

If (as Mr. Watson says) they were ordained apostles before they were commanded to ordain each other elders, they received the Melchizedek priesthood before they were commanded to ordain each other, but Joseph showed that they had not received it, but were "anxious" to have it, and had "got together," (Joseph says), "particularly to seek of the Lord what we now so earnestly desired." Then to their "unspeakable satisfaction," the Lord commanded Joseph and Oliver to ordain each other, but to *defer* it till the brethren should be assembled together.

Mr. W. quotes from B. of C. 2: 1. This revelation was given after Joseph and Oliver were commanded to ordain each other, and it is the second revelation which follows that commandment in Joseph's History. The revelation which precedes it, is in B. of Cov., 43 Sec. which was given June, 1829. The date of this revelation is not given, but the revelation which follows it was given March, 1830, which is Sec. 44 of B. of Cov. Mr. Watson quotes from this revelation (Sec. 2) as if he supposed that it was given (April 6th, 1830.) on the day that Joseph was ordained an elder by Oliver, and for the purpose of showing that he was ordained an apostle previously, but the facts in the case are in opposition to these ideas. It is true that the revelation commences as follows: "The rise of the church of Christ in these last days, being one thousand, eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ." Without the explanatory remarks which precede this revelation in Joseph's History, we might suppose that it was given April 6th, 1830, but the introductory, and explanatory remarks, are opposed to this supposition. They are as follows.

"In this manner did the Lord continue to give us instructions

from time to time concerning the duties which now devolved upon us, and among many other things of the kind, we obtained of him the following, by the Spirit of prophecy and revelation: which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth." *Times and Seasons*, p. 928.

The revelation, therefore, was a prophecy in which firstly, *the precise day was pointed out* when the church *would be, and was* organized. There was an intervening time, from the time that this revelation was given, to the time that the revelation of March, 1830, was given. This fact is shown in the remarks which follow the revelation which is under consideration. Joseph, there says, "*meantime* our translation (B. of M.) drawing to a close, we went to Palmyra, Wayne Co., N. Y.; secured the copyright; and agreed with Mr. Egbert Grandon to print 5,000 copies, for the sum of 3,000 dollars." T. and S. p. 948.

These remarks precede the title page of the Book of Mormon, and the revelation of March, 1830, which are all on the same and next page. Annexed to the last mentioned revelation, is the account of the organization of the church and the ordination of Joseph and Oliver by each other, April 6th, 1830. This account commences with the statement that these things transpired "whilst the Book of Mormon was in the hands of the printer." See the full account in the T. and S. p. 844, 845, and Herald, V. 2, p. 170.

We have now proved by a multiplicity of evidence, that Joseph had not received the Melchizedek priesthood when the revelation in B. of C., Sec. 2 was given, and that that revelation pointed out the precise day when the church was to be, and was organized, and Joseph ordained, &c. Therefore Mr. Watson's quotations from it which says, "he (Joseph) was called of God and *ordained* an apostle," instead of showing that he *had been* so ordained, it was a prophecy that he would be so ordained. The past instead of the future tense is used, as it is also in many prophecies. For instance, John, in Rev. 21: 1, says, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." The vision *had been* seen by John, and the Lord "pointed out" that this ordination *would be* on "the precise day," April 6th, 1830. Was Joseph ordained an apostle on that day? According to the meaning which is attached to the word in that revelation, and in other places in holy writ, he was. Joseph was not ordained an apostle of the Quorum of the Twelve at any time. He was not one of the Twelve Apostles, neither was Oliver Cowdery. They and David Whitmer were commanded to "search out the twelve." B. of C. 43: 6. Jesus Christ is called "the Apostle." Heb. 3: 1. Was he therefore one of the twelve apostles? We have repeatedly the list of the twelve apostles, in the scriptures, whom he chose and ordained. He was the apostle in another way. He was the Witness, Joseph

was a witness, and Oliver was a witness. In a revelation which was given July, 1830, (B. of C. 50: 3) the Lord said to Joseph, "I have ordained you and confirmed you to be apostles and especial witnesses of my name." It is not an organized branch of the priesthood which is spoken of here as apostles, otherwise, "especial witnesses" are another organized branch.

Mr. Watson complains because we left out the word "ordain" in our quotations from B. of C. 2; 1, whereas for the sake of brevity we left out more than half the paragraph. We made two quotations from it, and as far as each extended, we left *no word out*. We will now quote words which he has left out, which will show how we are to understand that it was *foretold*, that Joseph and Oliver were to be ordained apostles as follows: "which commandments were given to Joseph Smith,* jr., who was called of God and ordained an apostle of Jesus Christ, and to be the first elder of this church, and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his hand." This quotation contains plain and unequivocal answers to the following questions: For what purpose was Joseph ordained an apostle? "To be the first elder of this church." For what purpose was Oliver Cowdery ordained an apostle? "To be the second elder of this church." Under whose hand was Oliver ordained? "Under his (Joseph's hand)." They were therefore not ordained apostles of the quorum of the twelve, but they were ordained apostles, (that is witnesses) *to be elders*. There is not one word in this revelation about any ordination under the hands of angels, but that Oliver "was also called of God an apostle of Jesus Christ, to be the second elder of this church, and ordained under his (Joseph's) hand." It is their ordination of each other, April 6th, 1830, which is here spoken of, and as Oliver was called of God an apostle, to be the second elder of this church and ordained under Joseph's hand, so Joseph was called of God and ordained an apostle, to be the first elder of this church, under the hands of Oliver.

Mr. Watson endeavors to make it appear by the revelation in B. of C. 50: 3, that Peter, James and John laid their own hands on the heads of Joseph and Oliver to ordain them, but there is not one word in that, nor in any other revelation, which shows that they did so. The Lord there said unto them concerning Peter, James and John, "whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name." By a captious interpretation, Mr. Watson insists that Peter, James and John employed no agent, but laid their own hands on them. Such an interpretation would grossly misrepresent many statements in the scriptures. In 2 Sam. 3: 18, we read that the Lord said, "by the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies." By precisely the same kind of interpretation, this statement would be

rendered absurd and false, because David employed a multitude of agents to perform this work. The Lord performed this work by David, and David performed it by his employees. So the Lord said to Joseph, "I have ordained you," and he did it by Peter, James and John, because they held the keys of the priesthood, and they ordained him by the hands of Oliver. In 2 Kings 14: 27, we read, "He (the Lord) saved them (Israel) by the hand of Jereboam." We read also that Israel was numbered by Moses, (Numb. 3: 16, 42) Joshua, (Josh. 8: 10) Saul, (1 Sam. 15: 4,) David, (2 Sam. 18: 1.) Cities were built by Ahab, (1 King 22: 39) Asa, (2 Chron. 14: 6) Jehoshaphat, (17: 12) and Jotham, (27: 4) and a city was built by Joshua, (Josh. 19: 50) and by David, (1 Chron. 11: 8.) There is no difference between the scriptural style of language on this point, and the style which is commonly used in our day. In every department of life and business, we speak of work being performed by men, who were only superintendents, directors or managers in the performance of those works, and even when there are many subordinate grades of officers through whom the directors for the performance of the work are transferred.

Mr. Watson argues that an ordination under the hands of angels to the Melchizedek priesthood was requisite, because it was requisite in conferring the Aaronic priesthood. We suppose that the Lord is not bound to adhere to any particular form in the premises. His command to Joseph and Oliver to ordain each other, invested them with as much authority as an ordination under the hands of angels could have given. The laying on of hands for the reception of the Holy Ghost, is a law of God, but by a special privilege, Cornelius received the Holy Ghost before he was baptized. It is also a commandment for the healing of the sick, but Naaman the Syrian was commanded to baptize himself seven times in Jordan, and some were healed by other acts which were divinely sanctioned and commanded. By obedience to God's special commandments they obtained special blessings.

Mr. W. presumes that we cannot find a parallel to the views we have taken of Joseph's ordination. We have on many points, found, and made mention of parallel cases. If we have not, on every point found a parallel case, neither can he find a parallel to his representations. He cannot "give an example" or parallel, where a man was ordained first by an angel and then by a man to the Aaronic priesthood; afterwards by three angels, and then by a man to the Melchizedek priesthood. Our statements cannot be shown to be false, because we can find no examples which are parallel in every respect. Can a parallel to the case of Abraham be found, who was commanded to sacrifice his "only son Isaac," or to the case of Alma, who was commanded to baptize himself, or to the case of Noah and his family, who were saved from a universal deluge, or to the case of Adam and Eve, who were formed from the dust of the earth, or to the miraculous birth of the Re-

deemer, or to the wonders which God wrought in the deliverance of Israel from the hand of Pharaoh, and in the wilderness? Are all these historical accounts false, because no parallels can be found? If a parallel to the latter day work can be found, why is it called emphatically, "a marvelous work and a wonder," and why does the Lord call it "his strange work?"

(To be continued.)

For the Herald.

FAMILY GOVERNMENT.

BRO. SHEEN—Permit me, through the Herald, to make a few remarks with regard to family government.

The Saints, for many years past, have been passing through scenes of darkness and bitter trial, and in the "cloudy and dark day" we have done many things we should have avoided, and left undone very many of the duties of life, and in but few things have we erred more than in family government. That spirit of disobedience, "despising government," which characterizes the day in which we live, the direful influences of which are being felt and manifested in every department of society, whether civil or religious, from the fireside to legislative halls and to kings upon their thrones, has obtained to quite an extent in the families of the Saints. In order that we may obtain greater favor with God, and escape impending judgments, something must be done, and done *speedily*. There is a great lack of government on the part of parents over their families. The result is, there is not that order, that harmony, that peace, nor is there that degree of love generally, that the gospel requires and which should be found in every household, uniting husband to wife, and wife to husband, children to parents, and parents to children, children to each other, and parents and children to God. I do not wish to be understood that the Saints are *barren* in this respect, for they are not, nor that they are not improving, for they are, yet there is room and *necessity* for greater improvement.

What is more lovely upon earth than a virtuous, peaceful, well governed family? Heaven loves to look down upon and bless them, and angels love to linger around their happy abode. Well governed families are the foundation and support of good society. Well regulated governments are dependant upon them for their existence and continuation, without them all soon becomes anarchy and confusion. And inasmuch as the Saints have been called to be the "light of the world," it becomes them to set the example of obedience to law, in *every phase of life* through which they are called to pass, beginning at *home*. Let the home circle, with all its multiplied and varied relations, reflect the truth, the light, the blessedness of good government, and let it continue to do so, until its hallowed influence is felt by all with whom they are surrounded, and until the household of faith on earth are joined with

“the general assembly and church of the first born.” There is a great responsibility resting upon parents with regard to their families. I find in reading the D. and C. 86: 6, that F. G. Williams, for a failure to govern and instruct his family aright, brought upon himself affliction; and may not we look for afflictions for a like offence? Most certainly we may. The passage reads thus: “You have not taught your children light and truth according to the commandments, and that wicked one hath power, as yet, over you, and *this is the cause of your affliction.*”

And does Satan have power to afflict us or our families when they are not properly governed and instructed? The passage quoted reveals that he has. How Necessary, then, it is that we instruct and govern our families with all diligence and carefulness, that the enemy may have no power over us, or them. The first thing toward family government, to be carefully considered, is the duties to be enjoined upon, and *what* is to be required of the several members of the household. Parents should enjoin no unnecessary duty, nor should they require any thing not strictly in accordance with righteous principles. It is quite an impossibility for any one to lay down rules for *all* the details of family government. Those rules must be determined as occasion requires; they must be the result of faithful and prayerful deliberation, taking into careful consideration the present and future welfare of those governed. But after the rule is given, and the requirement made, they should see that they are obeyed. Their will should be *law*. When a parent permits their instructions to be disregarded, their requests to go unheeded, and their commands to be disobeyed, they then lose their dignity, and sink themselves beneath the veneration and respect which is their due. God is displeased. Satan has power over them and theirs, and they will reap sorrow in this world and condemnation in the world to come.

It will be seen upon examining 1 Tim. 3 c., that one of the necessary qualifications to the holding of certain offices in the Church was the ruling their own household well. We can see by this why it was that such blame attached to F. G. Williams, and this obligation does not rest upon the priesthood alone, but upon *every one* who has the government of a family. It is indispensably necessary that we have abiding, orderly, peaceful, quiet, virtuous, industrious, and consequently happy families. The interests of ourselves, and the interests of our neighbors and their children, demand it; society at large demands it; the government under which we live demands it; the government of God on earth—the Church, demands it, and God who sits enthroned in the heavens, in whose hands is all flesh, demands it. What then shall we do? Let us go straightway and set our houses in order, putting away everything that does not accord perfectly with the law of God, and the spirit of the gospel, and we shall certainly reap a rich reward in time, and in eternity everlasting life. Let us teach our children the necessity of respecting law at home and abroad, of

acknowledging and honoring government and all rightful authorities, and let us begin *now*.

Parents should teach their children with all carefulness to love each other, to love their parents, to love the whole human family, to love righteousness and hate iniquity, to love the gospel with all its precious soul-inspiring promises, to love God's holy law and delight in it as "the fountain of life," and to treasure it up in their hearts as the special gift of God to guide their faltering footsteps along the rugged and changeful path of time, to elysian fields of never fading joys. They should teach them to love, honor and fear God, their Creator, in all the dispensations of his providence, that his word may be their "stay and their staff." They should teach them to pray with fervency, explaining to them the nature and object of it, that prayer consists in the desires of the heart and not in word only, and finally teach them to be peace loving in all their ways, and to look to the Lord Jesus as the great "light," as the brightest and best example, and as the model of perfection for Godliness, and parents who will do this faithfully from the heart, will receive abundant blessings from the Lord; their steps shall not slide, their souls shall wax fat in the goodness of God, and their hearts shall be satisfied in their posterity after them.

W. W. B.

For the Herald,

LETTER FROM JOHN E. PAGE,

President Joseph Smith :

DEAR SIR—I have no disposition to flatter you, but suffer me to say, that your remarks in the Herald of the present instant, so completely "hit the nail on the head," relative to the "executing of the law of tithing," I cannot refrain saying that it meets my highest approbation. Had what you have suggested been carried out from the commencement of the church, who is able to expand their idealities sufficiently extensive to comprehend the vast difference there would be in the standing and character of the church, compared with the present.

The position I occupied in the church under your father's administration, presented me with ample experience and opportunity to say, that the partial and maldistribution of the *Bishops* of the church, of the monies, goods and chattles of the church, has done more to overthrow personal confidence, and the faith of the church as brethren, than *all* other things besides. To use an old adage for a parable, to illustrate the fact: "While the *many* were shaking the trees, the *few* picked up and eat all the fruit," consequently the moral precepts of the Book of Mormon, were as much disregarded, overlooked and neglected as though they had never existed, or had no moral bearing on those who professed to believe it to be the gift of God. Please read the Book of Jacob 2c. par. 5:

"And now behold, my brethren, this is the word which I declare

unto you, that many of you have begun to search for gold, and for silver, and all manner of precious ores, in the which this land, which is a land of promise unto you, and to your seed, doth abound most plentifully. And the hand of providence hath smiled upon you most pleasingly, that you have obtained many riches; and because some of you have obtained more abundantly than that of your brethren, ye are lifted up in the pride of your hearts, and wear stiff necks, and high heads, because of the costliness of your apparel, and persecute your brethren, because ye suppose that ye are better than they.

And now my brethren, do ye suppose that God justifieth you in this thing? Behold, I say unto you, nay. But he condemneth you, and if ye persist in these things, his judgments must speedily come unto you. O that he would shew you that he can pierce you, and with one glance of his eye, he can smite you to the dust. O that he would rid you from this iniquity and abomination. And, O that ye would listen unto the word of his commands, and let not this pride of your hearts destroy your souls. 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. But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted."

Mosiah 2 c. par. 3; reads thus :

"And now, for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants, and see that all these things are done in wisdom and order: for it is not requisite that a man should run faster than he has strength. And again: It is expedient that he should be diligent, that thereby he might win the prize: therefore, all things must be done in order. And I would that ye should remember, that whosoever among you that borroweth of his neighbor, should return the thing that he borroweth, according as he doth agree, or else thou shalt commit sin, and perhaps thou shalt cause thy neighbor to commit sin also. And finally, I cannot tell you all the things whereby ye may commit sin: for there are divers ways and means, even so many, that I cannot number them. But this much I can tell you, that if ye do not watch yourselves, and your thoughts, and your words, and your deed, and observe the commandments of God, and continue in the faith of what ye have heard concerning the coming of our Lord, even unto the end of your lives, ye must perish. And now, O man, remember, and perish not."

Mosiah 9 c. par. 10; reads thus :

“Alma commanded that the people of the church should impart of their substance, every one according to that which he had ; if he have more abundantly, he should impart more abundantly ; and he that had but little, but little should be required ; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God ; and they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants.”

Read also Alma 1 c. p. 5 ; Alma 2 c. p. 4 : Mormon 4 c. p. 1. When the reorganization of the church arises in the land, that carries out in its practice the morals taught in the above references ; *then*, and not till *then*, will there be evidence that the church of Christ exists, in its justifiable and savable character. *Then*, and not till *then*, will the church redeem itself from the “*condemnation*” which the Book of D. C. says was imputed to the church in 1832, (sec. 4, par. 8.) Which reads thus : “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 (the Lord) have given them not only to say, but to *do*, according to that which is written.”

Respectfully,

J. E. PAGE.

From the Evening and Morning Star, July, 1833.

ALL MUST COME TO PASS, BUT THE END IS NOT YET.

It is our bounden duty to set forth the judgments which are abroad, and will continue, in the earth, till there is an end of the wicked, and wickedness, that those who are looking for desolations to come upon Babylon, may know that the same are beginning to be accomplished, and that such as are watching the signs of the times, may be awakened and profit thereby : and above all ; that our garments may be clear from the blood of our fellow men, whether they will hear, or whether they will forbear.

An observer of the passing events of the times, must see signs enough to show, that it is a time of trouble. He may behold, in one short year, plague, pestilence, famine fire, flood and the sword ; each, as it were, in their turn, consuming the inhabitants or the wealth of the land. Crimes of every description are multiplying, and the thirst for the riches that perish, and the fame that fades, increases with the calamities which are destroying all before them.

It is a time of trouble, a day of gloom and thick darkness to them that are not prepared to meet the Savior in this generation,

as he comes in the clouds of heaven, with all the holy angels with him. We simply ask all to look for themselves: for all must come to pass, which was spoken by the prophets, and shortly the end will come. Read the accounts which we glean from our exchange papers, from month to month, for great things await the inhabitants of the earth.

LINES ON THE DEATH OF ELDER REUBEN P. HARTWELL.

BY C. DERRY.

Great God we own thy judgments just,
 "Thy ways are truth and righteousness,"
 Though hidden from thy creature dust
 That we in thee may learn to trust
 And prove thy love and truthfulness.

The shafts of death are sent in love,
 Thy judgments are with mercy cloth'd,
 And though dark clouds may hang above,
 Their awful thunder speaks thy love,
 To all who would thy goodness prove.

We know thou doest all things well,
 Thine hand controls all things for good,
 For those who love thy righteous will
 As all thy dealings clearly tell,
 Attested by Christ's precious blood.

"Thy will be done," though hard it seems,
 To poor, short-sighted, sinful man:
 Help us, O God, on thee to lean,
 While passing down life's troubled stream,
 And trust thee where we cannot scan.

Help us to bear the painful loss;
 We know 'tis his eternal gain;
 No more he feels life's heavy cross,
 No more encumber'd with earth's dross,
 He rests from sorrow, toil and pain.

God of the widow, be our stay:
 Our Father, condescend to bless
 The fatherless in life's dark day;
 Keep us that we may never stray
 From truth and love and holiness.

Help us to live that we may reign
 Where parting sighs no more are heard;
 With father in that blood wash'd train,

And with him join in blissful strains
To praise our great Redeeming Lord.

From the Times and Seasons, November 15, 1841.

LAMENT OF A CAPTIVE JEW IN BABYLON.

BY A CONVERTED JEW.

Let the thick veil of darkness be roll'd from before thee,
Oh Lord! and descend on the wing of the storm;
Dispersed and enslaved are the sons that adore thee,
And the rude hand of strangers thy Temple deform.

And Salem, lov'd Salem, lies low and degraded,
While, far from her ruins, in exile we pine;
Yet still is the hope, of thy remnant, unfaded,
The word that inspir'd it, Jehovah, is thine.

Alas! we were warn'd, but reck'd not the warning,
'Till our warriors grew weak, in the day of despair;
And our glory was fled, as the light of the morning,
That gleams for a moment, and melts into air.

As trampled the Heathen o'er Zion's sad daughters,
She wept tears of shame o'er her guilt and her woe;
For the voice of her God had commissioned the slaughter,
The rod of his vengeance had pointed the blow.

Tho' foul are the sins, oh thou lost one which stain thee,
The blood of the Lamb yet can wash them away;
Tho' galling and base are the bands that enchain thee,
The God that imposed them can lighten their sway.

For a star yet shall rise o'er the darkness of Judah,
A branch yet shall flourish on Jesse's proud stem,
And Zion shall triumph o'er those that subdued her,
Yea, triumph in giving a Savior to them!

THE TRUE LATTER-DAY-SAINTS' HERALD, is published monthly by the Church of Jesus Christ of Latter-Day-Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume, (12 numbers,) *in advance.*

Communications on doctrine, for the Herald, *must* be sent to President Joseph Smith, Nauvoo, Ills.

THIS NUMBER was republished in PLANO, Kendall Co., Ill., where the Herald is now (1864) published.

THE TRUE LATTER DAY SAINTS' HERALD.

"Hearken to the word of the Lord, for there shall not any man among you have save ~~A~~ be one wife: and concubines he shall have none."—BOOK OF MORMON.

No. 2—VOL. 3.] CINCINNATI, AUG., 1832. [WHOLE No. 26.

From the Times and Seasons, November 15, 1844.

LETTER OF JOSEPH SMITH TO N. E. SEATON, ESQ.,

Editor of the ———.

KIRTLAND, January 4th, 1833.

Mr. Editor—Sir, considering the liberal principles upon which your interesting and valuable paper is published, myself being a subscriber, and feeling a deep interest in the cause of Zion, and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite at this very interesting and important period.

For some length of time I have been carefully viewing the state of things, as they now appear, throughout our Christian land; and have looked at it with feelings of the most painful anxiety, while upon one hand beholding the manifest withdrawal of God's Holy Spirit, and the veil of stupidity which seems to be drawn over the hearts of the people; and, upon the other hand, beholding the judgments of God that have swept, and are still sweeping hundreds and thousands of our race (and I fear unprepared) down to the shades of death. With this solemn and alarming fact before me, I am led to exclaim, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night," &c.

I think that it is high time for a christian world to wake out of sleep, and cry mightily to that God, day and night, whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties, and call forth the energies of every man, woman and child that possesses feelings of sympathy for their fellows, or that

is in any degree endeared to the budding cause of our glorious Lord? I leave an intelligent community to answer this important question, with a confession, that this is what has caused me to overlook my own inability, and expose my weakness to a learned world: but, trusting in that God who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing, and what you must do, to enjoy the smiles of your Savior in these last days.

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set His hand again the second time to recover the remnants of His people, which have been left from Assyria, and from Egypt, and from Pathros, &c., and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Romans xi, 25, 26 and 27, and also Jeremiah xxxi. 31, 32 and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made.

Christ, in the days of his flesh, proposed to make a covenant with them, but they rejected him and his proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect: no, for there was another day limited in David, which was the day of His power; and then His people, *Israel*, should be a willing people;—and He would write His law in their hearts, and print it in their thoughts; their sins and their iniquities He would remember no more.

Thus after this chosen family had rejected Christ and his apostles the heralds of salvation said to them, “Lo we turn unto the Gentiles;” and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established; (see Isaiah xxiv, 5,) and have become high-minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Have not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw His Holy Spirit from them and send forth His judgments to scourge them for their wickedness? This is certainly the case.

Christ said to his disciples, (Mark xvi, 17 and 18,) that these signs should follow them that believe: “In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover;” and also, in connection with this, read 1st Corinthians, 12th chapter. By the foregoing testimonies, we may look at the Christian world and see the

apostacy there has been from the apostolic platform; and who can look at this and not exclaim, in the language of Isaiah, "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant."

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter-day glory begins to break forth through the dark atmosphere of sectarian weakness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations, when He shall rule them with a rod of iron, and break them in pieces like a potter's vessel. The Lord declared to His servants, some eighteen months since, that He was then withdrawing His Spirit from the earth; and we can see that such is the fact, for not only the Churches are dwindling away, but there are no conversions, or but very few: and this is not all, the governments of the earth are thrown into confusion and division; and DESTURCTION, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost every thing we behold.

And now what remains to be done, under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion and non-professors, in order that they may enjoy the Holy Spirit of God to a fulness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth. Repent of all your sins, and be baptized in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit of God; and this is according to the Holy Scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are the requisitions of the new covenant, or first principles of the Gospel of Christ: then "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity, (or love); and if these things be in you, and abound, they make you to be neither barren, nor unfruitful, in the knowledge of our Lord Jesus Christ."

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that of Joseph that was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the

tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and first Psalm, will be built upon the land of America, "And the ransomed of the Lord shall return, and come to it with songs and everlasting joy upon their heads," and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel ii, 32: Isaiah xxxvi, 20 and 21: Jeremiah xxxi, 12: Psalm l, 5: Ezekiel xxxiv, 11, 12 and 13. These are testimonies that the good Shepherd will put forth his own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have commenced with the requisitions of the new covenant, have already gathered together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtakes you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. Remember these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant,

JOSEPH SMITH, JUN.

For the Herald.

THE LATTER DAY WORK.

"*Truth Shall Spring out of the Earth.*"—Psalms 85: 11.

Bro. Cheen—I have placed on paper a few thoughts on the above portion of Scripture, which, if you think worthy of a place in the Herald, you are at liberty to use them. But before I proceed to

discuss the subject, I deem it necessary to lay down a few rules by which my examination or process shall be governed. It is important in the study of all sciences, in order that we may arrive at correct results, to have correct rules to work by, and the study of religion is a science of the highest importance of any thing that man is called upon to investigate. It is, therefore, highly necessary that we should have plain and correct rules for our guidance. The want of these rules, or the lack of paying proper attention to them, has been the cause of all the schisms, divisions, false doctrines, and bitter contentions that have disturbed the religious world, and led it into darkness and confusion.

The first rule which I present is taken, or is found in the commencement of a series of lectures on theology published by Timothy Dwight, a noted theologian of New England of by-gone days. It is this: "The words of Scripture are the words of the Holy Ghost, and they convey *true* ideas of God, of Christ, and of religion, and should be understood according to their *obvious* meaning and *common use*." When I read this rule my heart responded a hearty amen. How far the doctor carried out this rule, I leave for those who have examined his lectures to decide.

I will now present a rule that the Apostle Peter gave: "No prophecy of Scripture is of any private interpretation, but holy men of old *spoke* as they were moved upon *by the Holy Ghost*." This proves that the words of Scriptures are the words of the Holy Ghost, and that no man has a right to put his private, or his own opinion upon them, but that they ought to be understood according to their *obvious meaning and common use*. It is certainly inconsistent to suppose that God would take pains to give his creature a revelation of His will and a law to be a guide to them, and that it should be done in words the meaning of which we could not understand, or which should be calculated to lead us into false or incorrect doctrines. Some have supposed that it was designed to be understood only by the priesthood, and out of this idea has arisen the right of the Pope to give the true sense or meaning of all Scripture, and his decisions to be infallible, and from this state of things has grown out the corruptions of the great whore.

God says of Israel in their state of apostacy, "the leaders of this people cause them to err. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." And has not this same principle fulfilled what Nephi complained of when he said, "why have ye corrupted the Holy Church of God." Has it been the common members of the Church of Christ of these last days that have corrupted and overthrown its first organization? Verily, no. Its leaders have done it, and that by putting false constructions on the word of God. And this is the reason God has said, "cursed be the man that trusteth in men and maketh flesh his arm," and therefore the Lord has said that the way is so plain that the wayfaring man, though a fool, need not err therein. But there is in

the study of prophetic scriptures some other rules necessary. Dr. Jenks, in his introduction to the study of prophecy, says. "The prophets speak *no idle words*, neither do they speak at random." This rule is important to be observed, and if the doctor had followed it, he would not have made so many great mistakes.

When we undertake to search for an event to fulfill a certain prophecy we must not accept of any that does not fulfil every word. Christ has said that not one jot or title of my word shall fail until *all* be fulfilled, and the words of the prophets are the words of the Spirit of Christ. It has been the fault with many writers on the fulfilment of prophecy, that if they could find something that seemed to fulfil the general features of a prophecy, they concluded that they had discovered its fulfillment; and from this course many prophecies have been supposed to have been fulfilled that have not been. There are many things which transpire in the world whose general features are alike, such as wars, famines, pestilences, rise and fall of nations, apostasy of churches and individuals. But it is the little words, the particulars, that mark the event, and these should be closely scrutinized in order to arrive at correct conclusions. Again, the prophets never foretel things of common occurrence, or of an unimportant character.

There is still another rule given by Dr. Jenks, but which he most strangely neglects to follow, and that is, prophecy is given by miraculous power and was designed to confirm the principle of divine revelation, and he that reads the prophecy and looks on the event that fulfils it, is a witness that it was given by miraculous power. These ideas are surely correct, but when we read the prophecy and examine five or six or a dozen different things, or events, and cannot tell which of them fulfils the prophecy, what evidence is it to us that it was given by inspiration? In all such cases, we should say its fulfilment has not come.

There is still another rule important to be observed. It is this: many of the things revealed to the prophets, and through them to the world, were given in visions, as we read in Isaiah 1 c.: "The vision of Isaiah the son of Amoz." John the revelator, says he was shown things in heaven which must shortly come to pass, and many of the prophecies of these two prophets were recorded as though they had already come to pass, and the forepart of the 85th Psalm of David is on this principle. Prophecies speak of nothing that is past or present, and although the Book of Revelations is supposed by some to go back to the commencement of the gospel dispensation, and by some even to the beginning of the world, yet it is clear that from and after the instruction to the churches, all the rest is concerning things in the future, or as He himself says, "things which must shortly come to pass," not *have passed*. If I shall be enabled by God's overruling grace to strictly conform to the above rules, I shall hope to arrive at correct conclusions in the investigation of this subject. That David was a prophet, I suppose will not be denied, because Peter says so. Acts 2: 30. Psalms 79: 1 clearly shows it.

He says, "O God, the heathen have come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps." The temple of the Lord was not built in David's day, and yet he declares here that the heathen had defiled it; that Jerusalem had not been taken and yet he declares that the heathen had laid it on heaps. You see here also that David was in the habit of speaking of things to come as though they were present, and Psalms 78 and 79 are on the same subject as the 85th. Bishop Horne's opinion on the Psalms was, that many of them David himself was undoubtedly the author of, and that those of his compilation are prophetic we have David's own authority for. For thus King David, at the close of his life, declares himself concerning his sacred songs, "David, the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said, The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23: 1, 2. It was the word therefore of Jehovah's Spirit which was uttered by David's tongue.

I should have mentioned one more rule and that is, it is important to know to what point of time they relate, and to what people the prophecies are addressed. This may be ascertained by its connexions and by parallel scriptures. The 85th Psalm begins thus: "Lord, thou hast been favorable unto this land; thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger." Any one who is acquainted with the history of Israel and their present condition knows, that these things have not yet taken place. But we find many promises that they will. As to the question whether their return from captivity will be accomplished, and that literally, there appears to be at this time, a general belief that it will be done. We will now show that the 2nd and 3rd verses will also be fulfilled and that they are connected with their gathering—Isaiah 54: 7, 8, says, "for a moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, said the Lord thy Redeemer." Isaiah 60: 10. "In my wrath I smote thee, but in my favor have I had mercy on thee." These texts are sufficient on this point, and their connections show that they relate to their final restoration. Now we will refer to proofs on the second verse. Ezekiel 37: 21-23; "Thus saith the Lord God; Behold, 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; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all

their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God." I will now present the two last verses of Joel: "but Judah shall dwell forever and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed. For the Lord dwelleth in Zion." Here is a promise that we know has not been fulfilled, and it agrees with those promised in the 85th Psalm, and we see by the above passages which we have quoted, that the time when He will forgive the iniquity of his people, and cover all their sins, and turn away from the fierceness of his anger, and take away all His wrath, is connected definitely and clearly with their last and final restoration, because these promises have never yet been fulfilled. I will quote a few more texts on this subject. Micah 7: 19. "He will turn again, He will have compassion upon us; He will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea." I might refer to many more, but these are sufficient on this point. I will introduce a declaration of the Psalmist that immediately follows the text: "Yea the Lord shall give that which is good; and our land shall yield her increase." Let us see if we can find any corresponding passages in other prophecies connected with the gathering of Israel. Zech. 8: 11, 12. "But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. (In former days the land was cursed.) For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things." To show that this is connected with the gathering of Israel, I quote the preceeding 8th verse: "And I will bring them and they shall dwell in the midst of Jerusalem." Joel 2: 23, 24. "Be glad then ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately and He will cause to come down for you the rain even the former rain and the latter rain in the first month. And the floors shall be full of wheat, and the flats shall overflow with wine and oil." 26th v. "And ye shall eat in plenty, and be satisfied." The first of this chapter shows that this promise is connected with the last great restoration of Israel and their final deliverance from all their enemies. I will quote one from David; Psalms 126: 1-3—"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the heathen, The Lord hath done great things for us whereof we are glad." This is a prophecy of the same kind as that from which our text is taken where things in the future are spoken of as though they were present, or had already come to pass. This also agrees with Ps. 85: 4-6. "Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again that thy people may rejoice in thee?" Now we will notice the 9th verse. "Surely his salvation

is nigh them that fear him *that glory may dwell in our land.*" Isaiah 60: 1, 2. "Arise, shine; for thy (Zion's) light is come and the *glory* of the Lord is risen upon thee. For behold the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and *his glory* shall be seen upon thee." The 4th v. shews that this is connected with the gathering of Israel or Zion. "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far and thy daughters shall be nursed at thy side." See also 13 v. "The *glory* of Lebanon shall come unto thee, the fir tree, the pine tree and the box together, to beautify the place of my sanctuary; and I will make the place of my feet *glorious.*" Isaiah 62: 1, 2. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all kings *thy glory.*" Again, 66. 10, 11. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her; that ye may suck out and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the *abundance of her glory.*" These proofs are enough on this point.

I have been thus particular on these points in order to definitely and positively fix the time when Truth should spring out of the earth, and the time of the events on the dispensation to which it is to be connected and I think I have clearly shown that it is intimately connected with the great and last restoration of scattered Israel, when God would turn away from the fierceness of his wrath, and would cleanse them from all their iniquities and cause their land to yield again her increase in rich abundance, and cause "*glory to dwell in His land.*" We will now inquire what this *truth* is or what is to be understood by the expression, "*Truth shall spring out of the earth?*" What is truth? We answer it is the gospel. Peter said to the saints scattered abroad, (1 Peter 1: 22.) "Seeing ye have purified your souls in obeying the Truth through the Spirit," 23rd v. "Being born again, not of corruptible seed, but of incorruptible, by the word of God." In 25 v. "And this is the word which by the gospel is preached unto you."

Here we find that the *truth* which by the obedience of the saints purified then was the gospel. Christ says, "for this cause came I into the world that I might bear witness to the *truth,*" and He by his baptism and his public ministry, and by his commission to His disciples, bore witness to the gospel. In the verse immediately before the text we read, "*mercy and truth* are met together; righteousness and peace have kissed each other." We find that when gospel truth is revived in the heart of a person or gladly received, and they obey it, then mercy meets it, and when men obey the law of righteousness, then they have peace—peace of conscience and joy in the Holy Ghost. But does this expression really mean what it says. The prophet being moved upon by the Holy Ghost says, "*truth shall spring out of*

the earth." Dr. Dwight's rule says, "the words of scripture are the words of the Holy Ghost, and they convey true ideas of God, of Christ and of religion, and should be understood according to their obvious meaning. And what is the obvious meaning of these words? Have we a right to put any private or other construction than what the words and the connection clearly show? Is there any thing connected with the subject that warrants us to give the words any other meaning than the plain and obvious one? Is the word *truth* ever used by any of the said writers as a figure of any thing but truth? Is the word earth used at all in a figurative sense to these questions? I answer no. Then we must come to the conclusion that truth, gospel truth, *has or will* actually and literally, spring or come forth out of the earth. If truth, gospel truth, did assuredly spring forth out of the earth, it must necessarily have been hid up in the earth, and if so, it must have been done for some important purpose.

And now let us see if we can ascertain what that important purpose is: Psalms 85, 13, I think reveals to us one object at least, which is to be accomplished by the coming forth of Truth from the earth and righteousness coming down, or looking down, from heaven. This verse says, "righteousness shall go before Him, and shall set us in the way of his steps." The prophet here by the use of the pronouns Him and His seems to point at some person, and that this righteousness should go before him, and set us (that is David's people Israel) in the way of his steps. Now the Lord Jesus Christ is to be a restorer of Israel; see Isaiah 49; 6. "He, (the Lord,) said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee (Christ) for a light to the Gentiles, that thou mayest be by salvation unto the end of the earth." He is also to be, not only their Deliverer from captivity, but also from sin and ungodliness. See Paul to the Romans, 11, 26, 27. "There shall come out of Sion (or to Zion, as it is in the Old Testament) the Deliverer and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." It appears then, that like as John went before Christ to prepare a way or a law of righteousness, (the Gospel) for him and all of His followers to walk in, so also He will have a forerunner (not to prepare a way) but to set the children of Israel in the way which He has walked in, or in His steps. John's mission was described by his father when the spirit of prophecy rested upon him as follows: "and thou, child, shall be called the prophet of the highest, for thou shalt go before Him to prepare His ways; to give knowledge of salvation by a remission of sins."

In Malachi, 3, 1—14; we have an account of a messenger, and this is quoted by Mark as if it was fulfilled in the coming of John, the Baptist, but the account of what he is to bring about, as in the 4th verse was not fulfilled at Christ's first coming, for it says, "then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

It is very certain that the offerings of the Chief Priests were not pleasant unto the Lord, when they rejected and crucified Christ, and cried, "his blood be on us and our children." Again Malachi, 4 ; 6, says, "behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord." It is very evident that the great and dreadful day of the Lord does not relate to his first coming, but to his second coming, when He shall come in power; and although it would appear by some testimonies in the record of the apostles, that John fulfilled this mission, yet let us see what John himself says about it. See John 1, 19-23.

"This is the record of John when the Jews sent priests and Levites from Jerusalem to ask him. And he confessed and denied not, but confessed I am not the Christ. And they asked him, what then, art thou Elias? (in Hebrew, Elijah.) And he answered, no. Then said they unto him, who art thou? that we may give an answer to them that sent us. He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as saith the prophet Esaias."

John, then, did not fulfil what was told about a forerunner in Malachi, but in Isaiah. But as the Jews did not understand anything about his coming twice, so this matter seemed to be a little dark. But it is evident that as he had a forerunner at his first coming to prepare his way, so He will have a forerunner at His second coming, to set the House of Israel in the way of His steps.

In Luke 1, 17; we have some explanations of this matter. The angel who said that Zechariah and Elizabeth should have a son, and that his name should be John, said, "And he shall go before him, (Christ,) in the spirit and power of Elias," &c. It appears, therefore, that neither the forerunner of his first coming, nor of his second coming were to be Elijah in person, but some persons who should come in "*the spirit and power of Elijah*," that is, a restorer of laws which before had been given, and to set the people into the observance of those laws, as Elijah did when he called fire down from heaven, in the sight of the children of Israel and the prophet Baal, and *restored* the children of Israel to the worship of the true God.

I have thus given a few ideas on these points, and it appears very evident to me that this Truth that springs out of the earth, and this righteousness which looks down from heaven, is the righteousness that is to go before Him at His second coming, and it is the starting point of the dispensation of the fulness of times, or the commencement of that work mentioned in Isaiah 11. 11. "And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people."

We will now see what some of the learned say about this matter. One who was a learned man and a teacher of divine things, said it might mean the springing up of a spear of grass or of some plant that is truth, on a true spear of grass. Yes, I say it is a true spear of grass, but I do not think the prophet foretold the springing up of the grass, surely this would be uttering idle words and speaking of

things of common occurrence, and would be contrary to our rule.

Dr. Adam Clark, in his Bible commentery, thinks it means, truth shall spread over the earth, but why could not the Holy Ghost have spoken it in the same words as Dr. Clark has, if that was its true meaning. It would have been as easy to have said, truth shall spread over the earth, as to have said, truth shall spring out of the earth, and then there would have been no contention about it—no diversity of opinion, and I shall show a great many different opinions about it. There are several that have given their opinion, but there is scarcely any two who agree. One supposes it was fulfilled by Christ at his resurrection, but there are serious objections to this position, because that brought about the scattering of Israel and their destruction, and their shame instead of their glory. It brought the curse on their land instead of abundance. It filled up the cup of their iniquity by crucifying the Lord instead of cleansing them and forgiving their iniquity and covering all their sins. The Lord did not at the time bring back their captivity, but that was connected with their dispersion. The crucifixion and resurrection of Christ or any thing connected with his first Mission, did not bring again the captivity of Jacob, take away their sins, or cause glory to dwell in their land, for Christ, foreseeing their destruction, cried out, "O Jerusalem, Jerusalem, thou that killed the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Surely then, the 85th Psalm could not refer to that dispensation, but a dispensation which should gather Israel and take away all their sins or a nation.

Dr. Scott observes the truth and life sprung out of the earth when Christ was born of a woman. But he seemed to be quite undecided as to what it did refer to. What evidence is this prophecy to those men that David spake as he was moved upon by the Holy Ghost. Surely none. Many others have given their opinions. None of them will agree with our rule, that the words of scripture are the words of the Holy Ghost, and convey *true* ideas of God, of Christ, and of *religion*. Certainly darkness covers the earth and gross darkness the people.

And now as I have lengthed out this article four times as long as I expected when I commenced, I will close by giving my opinion. I fully believe that the Psalmist David meant just what he, by the power of the Spirit of God said, when he said "truth shall spring out of the earth," and that these words, or this prophecy, was fulfilled through the instrumentality of Joseph Smith when he took the Book of Mormon out of the earth, and that that Book contains *the truth* here spoken of, and I thank God that I am not alone in this belief. I bless the Lord that there are hundreds; yea, thousands who have full confidence, and have had full assurance of this glorious truth, it having been made manifest by the one spirit which giveth to every

one (in the Church) some of the gifts of the Holy Ghost, such as healing of the sick, working miracles, speaking in tongues, prophecy-ing, &c. Yes, I thank my Redeemer that there are thousands of honest and intelligent minds that have not only believed this *truth* but have by obedience thereunto (as said the prophet Isaiah) increased their joy in the Lord and rejoice in the Holy One of Israel. They also that erred in spirit, have come to understanding, and they that murmured have learned doctrine. To God be all the praise through Jesus Christ our Lord.

J. G.

From the L. D. S. Messenger and Advocate, December, 1835.
EGYPTIAN MUMMIES—ANCIENT RECORDS.

[The Book of Abraham, which was published in the last Number of the Herald, was translated from a part of these records. Editor of the T. L. D. S. Herald.]

The public mind has been excited, of late, by reports which have been circulated concerning certain Egyptian Mummies, and a quantity of ancient records, which were purchased by certain gentlemen in this place, last summer.

It has been said, that the purchasers of these antiquities pretend they have the body of Abraham, Abimelech, the king of the Philistines, Joseph, who was sold into Egypt, &c., &c. for the purpose of attracting the attention of the multitude, and gulling the unwary—which is utterly false.

For the purpose of correcting these, and other erroneous statements, concerning both the mummies and also the records, we give an extract of a letter written by a friend in this place, who possesses correct knowledge concerning this matter, to a gentleman who resides at a distance.

Who these ancient inhabitants of Egypt are, we do not pretend to say,—neither does it matter to us. We have no idea or expectation, that either of them are Abraham, Abimelech, or Joseph. Abraham was buried on his own possession, “in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre,” which he purchased of the sons of Heth; Abmelech lived in the same country, and for aught we know, died there, and the children of Israel carried Joseph’s bones from Egypt when they went out under Moses. Consequently, could not have been found in Egypt in the 10th century. But the records are the most important, concerning which, we refer our readers to the extract for information.

“KIRTLAND, GEauga Co., December 22, 1835.”

* * * * *

Yours of the 8th October, furnishes matter of importance. You say truly when you say, “Verily, this is a great and marvelous work,

indeed." Others may be endowed with a superior ability to myself, and thereby be the better qualified to appreciate the great condescension of our God in lighting up this earth once more with such intelligence from his presence, by the ministering of his holy angels and by his own voice. Be this as it may, with the ability I have I endeavor to be thankful.

That the Lord should again manifest something for the benefit of man in the last days, is perfectly consistent, and so exactly accords with that written by the holy prophets and apostles, that it is apparent to me, that none can reject the fulness of the gospel, except such as are led by an influence other than heavenly, or wilful blindness. But so it is, and yet the work spreads and prospers. And considering the weak instruments engaged to spread it, it cannot but be acknowledged that the hand of God is put forth, to roll on his work, in the eyes of the nations. My sincere prayer is, that I may be fully qualified, by his grace, to do the part assigned me, that I may stand when he appeareth.

Upon the subject of the Egyptian records, or rather the writings of Abraham and Joseph, I may say a few words. This record is beautifully written on papyrus with black, and a small part, red ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies, hieroglyphics, &c., with many characters or letters exactly like the present, (though probably not quite so square,) form of the Hebrew without points.

These records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveller Antonio Lebolo, in the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French Consul, in the year 1828; employed 433 men four months and two days, (if I understood correctly, Egyptian or Turkish soldiers,) at from four to six cents per diem, each man; entered the catacomb June 7th, 1831, and obtained eleven mummies. There were several hundred Mummies in the same catacomb; about one hundred embalmed after the first order, and deposited and placed in niches, and two or three hundred after the second and third order, and laid upon the floor or bottom of the grand cavity, the two last orders of embalmed were so decayed that they could not be removed, and only eleven of the first, found in the niches. On his way from Alexandria to Paris he put in at Trieste, and after ten days illness, expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler, then in Philadelphia, Pa., his nephew, whom he supposed to have been in Ireland. Accordingly the whole were sent to Dublin, addressed according, and Mr. Chandler's friends ordered them sent to New York, where they were received at the custom house, in the winter or spring of 1833. In April of the same year Mr. Chandler paid the duties upon his Mummies, and took possession of the same. Up to this time they had not been taken out of the coffins nor the

coffins opened. On opening the coffins he discovered that in connection with two of the bodies, were something rolled up with the same kind of linen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus, previously mentioned. I may add that two or three other small pieces of papyrus, with astronomical calculations, epitaphs, &c., were found with others of the Mummies.

When Mr. Chandler discovered that there was something with the Mummies, he supposed, or hoped it might be some diamonds or other valuable metal, and was no little chagrined when he saw his disappointment. He was immediately told, while yet in the Custom House, that there was no man in that city, who could translate his roll ; but was referred by the same gentleman, (a stranger,) to Mr. Joseph Smith, Jr., who, continued he, possesses some kind of power or gifts by which he had previously translated similar characters. Bro. Smith was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites had been brought before the public. From New York he took his collection to Philadelphia, where he exhibited them for a compensation. The following is a certificate put into my hands by Mr. Chandler, which he obtained while in Philadelphia and will show the opinion of the scientific of that city :

“ Having examined with considerable attention and deep interest, a number of Mummies from the Catacombs, near Thebes, in Egypt, and now exhibiting in the Arcade, we beg leave to recommend them to the observation of the curious inquirer on subjects of a period so long elapsed ; probably not less than three thousand years ago. The features of some of these Mummies are in perfect expression. The papyrus, covered with black or red ink, or paint, in excellent preservation, are very interesting. The undersigned, unsolicited by any person connected by interest with this exhibition, have voluntarily set their names hereunto, for the simple purpose of calling the attention of the public, to an interesting collection, not sufficiently known in this city.”

JOHN REDMAN COXE, M. D.

RICHARD HARLAN, M. D.

J. PANCOAST, M. D.

WILLIAM P. C. BARTON, M. D.

E. F. RIVINUS, M. D.

SAMUEL G. MORGAN, M. D.

I concur in the above sentiments, concerning the collection of Mummies in the Philadelphia Arcade, and consider them highly deserving the attention of the curious.

W. E. HORNER, M. D.

While Mr. Chandler was in Philadelphia, he used every exertion to find some one who could give him the translation of his papyrus, but could not, satisfactorily, though from some few men of the first eminence, he obtained in a small degree, the translation of a few characters. Here he was referred to Bro. Smith. From Philadelphia he visited Harrisburgh, and other places east of the mountains,

and was frequently referred to Bro. Smith for a translation of his Egyptian Relic.

It would be beyond my purpose to follow this gentleman in his different circuits to the time he visited this place the last of June, or first of July, at which time he presented Bro. Smith with his papyrus. Till then neither myself nor brother Smith knew of such riches being in America. Mr. Chandler was told that his writings could be deciphered, and very politely gave me a privilege of copying some four or five different sentences or separate pieces, stating, at the same time, that unless he found some one who *could* give him a translation soon, he would carry them to London.

I am a little in advance of my narration; The morning Mr. Chandler first presented his papyrus to Bro. Smith, he was shown, by the latter, a number of characters like those upon the writings of Mr. C. which were previously copied from the plates, containing the history of the Nephites, or Book of Mormon.

Being solicited by Mr. Chandler to give an opinion concerning his antiquities, or a translation of some of the characters, Bro. S. gave him the interpretation of some few for his satisfaction. For your gratification I will here annex a certificate which I hold, from under the hand of Mr. Chandler, unsolicited, however, by any person in this place, which will show how far he believed Bro. Smith able to unfold from these long obscured rolls the wonders contained therein :

“KIRTLAND, July 6th, 1835.”

“This is to make known to all who may be desirous, concerning the knowledge of Mr. Joseph Smith, Jr., in deciphering the ancient Egyptian hieroglyphic characters, in my possession, which I have, in many eminent cities, shown to the most learned : And, from the information that I could even learn, or meet with, I find that of Mr. Joseph Smith, Jr., to correspond in the most minute matters.”

(Signed)

“MICHAEL H. CHANDLER.”

“Travelling with, and proprietor of Egyptian Mummies.”

The foregoing is *verbatim* as given by Mr. C. excepting the addition of punctuation, and speaks sufficiently plain without requiring comment from me. It was given previous to the purchase of the antiquities, by any person here.

The language in which this record is written is very comprehensive, and many of the hieroglyphics exceedingly striking. The evidence is apparent upon the face, that they were written by persons acquainted with the history of the creation, the fall of man, and more or less of the correct ideas or notions of the Deity. The representation of the God-head—three, yet in one, is curiously drawn to give simply, though impressively, the writer's views of that exalted personage. The serpent, represented as walking, or formed in a manner to be able to walk, standing in front of, and near a female figure, is to me, one of the greatest representations I have ever seen upon paper, or a writing substance ; and must go so far towards convincing the rational mind of the correctness and divine authenticity

of the holy scriptures, and especially that part which has ever been assailed by the infidel community, as being a fiction, as to carry away, with one mighty sweep, the whole atheistical fabric, without leaving a vestige sufficient for a foundation stone. Enoch's Pillar, as mentioned by Josephus, is upon the same roll. True, our present version of the bible does not mention this fact, though it speaks of the righteousness of Abel and the holiness of Enoch,—one slain because his offering was accepted of the Lord, and the other taken to the regions of everlasting day without being confined to the narrow limits of the tomb, or tasting death ; but Josephus says that the descendants of Seth were virtuous, and possessed a great knowledge of the heavenly bodies, and, that, in consequence of the prophecy of Adam, that the world should be destroyed once by water and again by fire, Enoch wrote a history or an account of the same, and put into two pillars one of brick and the other of stone; and that the same were in being at his (Josephus') day. The inner end of the same roll, (Joseph's record,) presents a representation of the judgment : At one view you behold the Savior seated upon his throne, crowned, and holding the sceptres of righteousness and power, before whom also, are assembled the twelve tribes of Israel, the nations, languages and tongues of the earth, the kingdom of the world over which Satan is represented as reigning, Michael the archangel, holding the key of the bottomless pit, and at the same time the devil as being chained and shut up in the bottomless pit. But upon this last scene, I am able only to give you a *shadow*, to the real picture. I am certain it cannot be viewed without filling the mind with awe, unless the mind is far estranged from God : and I sincerely hope, that mine may never go so far astray, nor wander from those rational principles of the doctrine of our Savior, so much, as to become darkened in the least, and thereby fail to have that, to us, the greatest of all days, and the most sublime of all transactions, so impressively fixed upon the heart, that I become not like the beast, not knowing whither I am going, nor what shall be my final end.

I might continue my communication to a great length upon the different figures and characters represented upon the two rolls, but I have no doubt my subject has already become sufficiently prolix for your patience : I will therefore soon cease for the present. When the translation of these valuable documents will be completed, I am unable to say ; neither can I give you a probable idea how large volumes they will make ; but judging from their size, and the comprehensiveness of the language, one might reasonably expect to see a sufficient to develop much upon the mighty acts of the ancient men of God, and of his dealing with the children of men when they saw him face to face. Be there little or much, it must be an inestimable acquisition to our present scriptures, fulfilling, in a small degree, the word of the prophet : For the earth shall be full of the knowledge of the Lord as the waters cover the sea.

P. S. You will have understood from the foregoing, that eleven

Mummies were taken from the catacomb, at the time of which I have been speaking, and nothing definite having been said as to their disposal, I may, with propriety add a few words. Seven of the said eleven were purchased by gentlemen for private museums, previous to Mr. Chandler's visit to this place, with a small quantity of papyrus, similar, (as he says,) to the astronomical representation, contained with the present two rolls, of which I previously spoke, and the remaining four by gentlemen resident here.

Though the Mummies themselves are a curiosity, and an astonishment, well calculated to arouse the mind to a reflection of past ages, when men strove, as at this day, to immortalize their names, though in another manner, yet I do not consider them of much value compared with those records which were deposited with them.

If Providence permits, I will, ere long, write you again upon the propriety of looking for additions to our present scriptures, according to their own literal reading.

Believe me to be, sir, sincerely and truly your brother in the bonds of the new and everlasting covenant.

OLIVER COWDERY.

To Wm. Frye, Esq., Gilead, Calhoun Co., Ill.

For the Herald.

GOOD NEWS FROM IOWA.

Mr. Editor: Dear Sir—Thinking it would not be uninteresting to the numerous readers of the Herald, I will give you a sketch of the progress of the cause of our Redeemer in this region, since the 27th of April A. D., 1862.

Since that time I have preached every Sunday and sometimes during the week. I have had good, attentive congregations; and sometimes the congregations would be so large, that we would have to go into a grove. I have had several preachers, of different denominations to hear me; and have given them the privilege, after meeting, to say anything for or against the doctrine, if they chose to do so; but they have been perfectly silent, except two, who have spoken in favor of the Latter Day Work.

Since the above named date, I have baptized twenty-one, and many more are believing. Nine, out of the twenty-one, were baptized during a meeting held in a grove near Bro. Michael Griffith's, on String Prairie, commencing June 21st and lasting four days. It was one of the best meetings I ever attended. The meeting began on Saturday; Bro. Hugh Lytle, from Western Iowa, preached the opening discourse and I followed. Eight of the Nauvoo branch were present during Sabbath, and Bro. Joseph Smith preached at 11 o'clock, A. M. and at 3 o'clock, P. M. and spoke to the point: his argu-

ments were sound and his subject well connected. The Spirit of God was with him giving him wisdom, and the saints were much edified by the knowledge communicated through him; and the congregation generally acknowledged the soundness of the positions he took; truly he is becoming a great man! He has baptized two lately, and his Bro. Alexander was one of them. Bro. David H. Smith is gaining fast and will soon astonish the nations; some of his writings will soon appear in print, especially his poetry. After the Sunday evening meeting, three came forward for baptism, so we appointed a meeting for next day at 10 A. M., for preaching and baptizing, and we met according to appointment. I preached on the necessity of obeying the gospel; four more came forward, so that I baptized seven.

During confirmation, word came that a young sister, while at school, was suddenly taken sick. Her parents requested the elders to go and administer to her. We went to the school house, the congregation following, both believers and unbelievers. We found the young sister very sick, her head lying in the lap of the school-mistress, who was an unbeliever. We called the people to order, and administered to the child; the Spirit rested on us in power like a little pentecost; and, thank God, our sister was immediately healed, and arose and followed me to a seat near the door. The brethren began to arise one after another and bear testimony to the truth of the work. The Spirit of God then began to be manifest among us in power. Unbelievers were astonished. The young sister arose and bore testimony to her being miraculously healed. The gift of prophecy was also manifest and before we closed, one more arose for baptism:

We appointed a meeting for next day. We met next day and, after preaching, one more came forward. I baptized the two, which makes the String Prairie branch number fifty-one; and may the good Lord carry on his work in this and other places, is the prayer of your brother in Christ.

JOHN SHIPPY.

Montrose, Lee Co., Iowa, June 25th, 1862.

MINUTES OF A SPECIAL CONFERENCE OF THE CHURCH OF JESUS CHRIST L. D. S. OF WESTERN IOWA.

Hold in the North Star Branch, on the Seventh, Eighth and Ninth days of June, 1862.

On Saturday June 7th Conference convened, according to previous appointment, at 10 o'clock, A. M.

Elder W. W. Blair was called to the Chair, Elders D. P. Hartwell and Chas. Derry were chosen clerks.

The following Elders were chosen as a Committee to hear any cases that might be presented, and to arrange them to present to the Conference, viz : Andrew G. Jackson, George Morey, Cornelius McIntosh, Jarius M. Putney, Francis Reynolds, George Outhouse, Silas W. Condit, Wm. Williams and Edwin Briggs.

Reports from the Elders were then called for.

Elder Jenkins said he and Elder Crapo had nothing to boast of; but they had done what they could, and the Lord had blessed them, and they had not lacked food or raiment. They had baptized some, and one was an old L. D. saint and he now testified "that he had again received the Spirit of God, and to as great an extent as he ever enjoyed it." They had met with some opposition from one Rees, a Brighamite, and it had done good, and had called forth some plain truths respecting Utah, which caused some who had intended to go there to declare that they should stay where they were.

Elder J. A. McIntosh said he had not been out preaching a great deal since last Conference; but he had done all he could, and the Spirit of God had been with him in his labors. He had baptized two in Mason's Grove and several had given in their names for baptism. One had been ordained and went straight to labor in the kingdom, and was greatly blest in his labors. We have the largest congregations of any other people; but we are not urgent for large numbers only, but for such as will serve God and obey the truth for the love of it.

Elder George Sweet said he felt interested in this great work, and would do all in his power to roll it forth. He loved it and was glad to see his brethren in earnest in it and he prayed that God would bless us all with his Holy Spirit.

Elder Cornelius McIntosh said I feel almost ashamed at the report I have to make. I have done but little preaching; but I have been blest in what I have done. I have baptized six persons since my last report, four miles north of Crescent City, and they are good people. As soon as my circumstances permit, I desire to go and preach this gospel.

The Choir sung "Come all ye sons," &c.

Elder George Outhouse felt to rejoice in this great work. He had been blest on his mission to Illinois. He had baptized ten. He never saw the gifts of the gospel more freely enjoyed than while there. He traveled five or six hundred miles with 35 cents; yet he never asked for any thing off any one.

Elder Thomas Revel said he came to Council Bluffs, last spring, with the intention of going to Utah; but while there he felt impressed to read the Book of Mormon and, says he, "I asked God to enlighten my mind upon the matter and He did do it, and the more I read that Book the more I felt that Brigham was wrong. By and bye an Elder of this church came along and I heard him preach, and was glad to hear the truth once more. I obeyed it and am now happy to say,

that there is a Branch in Council Bluffs, and they are a good people, and more I think will come in."

Andrew G. Jackson said, "it is now about 21 years since I embraced the truth, and hence I am of age. The death of the Martyr Joseph spread a general gloom over the church, and many thought that Mormonism (so-called) was a failure. A number of false claimants appeared for the presidency of the church; but it did not look reasonable to me that the twelve could occupy the place filled by the first presidency. And I learned by experience that Strang was false; also that Baneemy was. And after trying the claimants, some by experience and others by the written word, I was tempted to infidelity, but it could afford no consolation to my soul. Where could I go, there was no gleam of hope—all seemed lost; but finally God sent his servants. I heard them preach and the Holy Spirit accompanied the word. I could not rest—I went to see Joseph. It required no elaborate argument to prove his right to the priesthood. The law of lineage decided the matter at once. And when this is presented to the true Latter Day Saints, they cannot resist the truth. But Joseph never made any claim, although invited by the various divisions of the church. In fact, he told me that although he knew it was his place, yet he shrunk from it, realizing the awful responsibility that would rest upon him. Not so with Lucifer. He wanted to be first to claim the honors of the priesthood, and such is the case with all his emissaries. They thirst for power and gold. Jesus was humble and did not run before he was sent, so with our beloved Joseph. Some are asking "what is Joseph doing?" They are looking for some wonderful manifestation, and are not content for God to take his own course, and do his work in his own appointed way: We have too much bombast, and we would rather let God work in his own way. The Spirit of God has borne witness to his right to the position he holds. I was with him about three months, and I found him a very unassuming man. I know he has a good heart. He will never lead you from your homes regardless of your welfare. He will never give you a false revelation, and if he has a true one he will not withhold it. He has done more to restore my confidence in humanity than any other man living."

The Choir sung "Redeemer of Israel," &c. Elder Morey offered up prayer. Meeting adjourned for one hour.

2 o'clock, P. M.—Meeting called to order by the President. After singing and prayer, Elder Blair read Isaiah 60th chapter.

The Branch reports were then called for.

Wheeling Grove Branch.—Organized April 29th with ten members. It now has fifteen, including one high priest and one elder.—John Smith, President.

Farm Creek Branch.—Ten have removed and two have died since last reported. It has at present ten members, including one elder and one priest. Alex. M. Lytle, President; Calvin Beebee, Clerk.

Belviders Branch.—Added five since last conference, making thirty eight members in all.

Glenwood Branch.—Consists of eighteen members, including one seventy, three elders, one priest and one deacon. The majority in full fellowship, and one or two on the back-ground. Of the above two have been baptized since last conference, and four received by letter. Henry Kirby, President.

Boomer Branch.—Has thirty members, including two seventies, four elders, one priest, one teacher one deacon. 17 baptized since last report, 2 cut-off, all are in full-fellowship with two exceptions. John W. Roberts, President, George Wright, Clerk.

Raglan Branch.—Fourteen members, including two elders, two teachers. Caleb Streeter, President, Donald Maul, Clerk.

Bluff City Branch.—Organized on the 18th of May, 1862, with ten members, including three elders and one teacher. Thomas Revel, President, John Clark, Clerk.

North Pigeon Branch.—Organized by Elder C. McIntosh, May 11th, consists of six members, including two elders and one priest.

Little Sioux Branch.—Consists of 40 members, including six elders, one priest and one teacher. Thirteen baptised since August conference. S. W. Condit, President, R. M. Fuller, Clerk.

North Star Branch.—Number unknown. 14 Baptized since August conference. Lemuel Waldo, President, D. P. Hartwell and G. W. Bays, Clerks.

Quite a number of Branches not reported.

Elder Blair gave instructions to the Presidents to see that every Branch was correctly reported at the next conference, giving an account of all baptisms, receptions, removals, excommunications and ordinations from June, 1861.

Elder J. A. McIntosh spoke from 1 John, v: 1, 2. He showed there was a possibility of holding the truth in unrighteousness. And again of man acting right in a degree and not hold the truth at all; or in other words, not having the truth grounded in their hearts, such, for instance, that will act honestly in their dealings, but reject the fulness of the gospel and say they can be saved without it. Hence it is necessary that we as Latter Day Saints see to it that we live in the faith, and keep the commandments of God. He had seen some who, when they have done wrong, would squirm and twist every way rather than acknowledge their errors to a brother they had injured, and if they acknowledge at all, it is in a way which shows that they do not feel what they say; and such confessions never satisfy God, nor yet the parties they have injured. A man that prays two or three times a day and does not love his brother, holds the truth in unrighteousness. And that man that will not come out nobly and confess the wrongs he has done his brother, has not the love of God with him, but holds the truth in unrighteousness, if he has a name in the kingdom of God, and he will find his place outside.

There is too much lightmindedness among the saints, and often

times to much use made of hard and ugly words to each other, as well as light and trifling words. We must shun the ball room. It has, to say the least of it, the appearance of evil, and we are told to shun that. Its tendency is to crime, subjecting the mind to light, trifling and evil influences. It is there that the young, virtuous, but unwary mind is seduced, corrupted, and debauched. There you may reflect upon the first flagrant crime being committed or suggested, and those that love those pleasures more than the true interests of the kingdom of God, are not born of God.

(To be continued.)

RECEIPTS.

FOR THE HYMN BOOK.—I. L. Rogers, \$5; W. Haskins, 50 cents; W. Aldrich, \$1; J. Seeley, 50 cents; W. Thomas, 50 cents.

FOR THE HERALD.—B. Soule, \$2; L. Ellison, 50 cents; E. B. Dewey, \$1.05; H. P. Brown, \$1; A. Young, \$1; J. M. Wait, \$1.

A CAUTION.—A correspondent wrote to us from one of the Eastern States concerning Kirtland, Ohio, and he says, "have you an agent there for the Herald and other works. I ask this because one Hyrum Stratton has sent to these parts, soliciting subscribers for the Herald, and other books, also aid to repair the temple. He claims to be the sole agent for the East."

Hyrum Stratton has received no agency from us, nor from the Church of J. C. of L. D. S.

EDITORIALS are crowded out of this number.

ERRATA.—In the Minutes of the last Annual Conference read *Daniel McCoy* instead of *David*.

THE MARCH TO ZION.

A SONG OF TRIUMPH.

Hark! Hark! The word to you is given,
 Make haste to Zion, gather in;
 Follow the guide sent down from Heaven,
 The holy onward march begin,
 Then see the hundreds marching onward, onward.
 Behold the thousands marching onward, onward,
 In beauteous order marching onward;
 The holy city enter in.

The Lord will surely go before us,
 Our way he surely will prepare;
 Then let us sing to him a chorus,
 Until it sweetly fills the air.
 Then see the prophets marching onward, onward,
 And twelve apostles marching onward, onward,
 With all God's children marching onward,
 The holy city enter in.

Made pure with water and with fire,
 And well accepted in his sight;
 And saved by blood of the Messiah,
 In Jesus' name we claim our right.
 Then see the priesthood marching onward, onward,
 Elders and teachers marching onward, onward,
 With all God's children marching onward;
 The holy city enter in.

The word is preached to every nation,
 And many miracles been done;
 We now have wrought our own salvation,
 Welcome we go to Zion home.
 The sons of Joseph marching onward, onward,
 And all of Nephi marching onward, onward,
 And those of Laman marching onward;
 The holy city enter in.

We have passed through many heavy trials,
 And to the weary end endured;
 And now God give us of thy glory,
 We have our mighty hope secured.
 Then see the hundreds marching onward, onward,
 Behold the thousands marching onward, onward,
 In beauteous order marching onward,
 The holy city enter in.

DAVID HYRUM SMITH.

THE TRUE LATTER DAY SAINTS' HERALD, is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume, (12 numbers,) *in advance*.

Communications on doctrine, for the Herald, *must* be sent to President Joseph Smith, Nauvoo, Ills.

Remittances, letters containing news, and all correspondence with the Editor, must be sent to Box 215, Cincinnati, Ohio.

FOR SALE, and will be sent by mail free of postage:—
 The Latter Day Saints Selection of Hymns, (sheep,) - 50 cents.
 The Book of Doctrine and Covenants, - - - - \$1.25
 Word of Consolation, - - - - - 10 "
 Cruden's Concordance of the Bible, - - - - \$1 60
 Par funds and 3 and 1 cent postage stamps *only* received.

THE TRUE LATTER DAY SAINTS' HERALD.

"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.

No. 3—VOL. 3.] CINCINNATI, SEPT., 1862. [WHOLE No. 27.

MINUTES OF A SPECIAL CONFERENCE OF THE CHURCH OF J. C. OF L. D. S., OF WESTERN IOWA.

Held in the North Star Branch, on the Seventh, Eighth and Ninth days of June, 1862.

Shun the grog shop! Avoid whisky drinking. It is a disgrace to any man or woman, especially those that claim the dignity of saints of God. It defiles the system, destroys the reason, and makes man worse than a brute. And the Holy Spirit will not dwell in unholy temples. Dancing and whisky drinking go together. We must avoid all covetousness, and if we are not watchful it will creep in among us. It is a besetting sin and leads down to perdition. I once dreamed that I saw the martyred Joseph, and he was packing some meat upon his shoulders. I asked him what he was going to do with it.— And he told me it was what some persons had given him grudgingly while he was here, and he was taking it back to them again, that their poor little souls might have rest. If we are true believers we shall be one, and shall not see our brethren or sisters need, because the love of God dwells in us. The elders should preach these things to the saints and practice the same themselves.

Elder Blair said, "Brother Jackson has had many trials but he was only one among thousands. God said as early as 1833, that the church must needs be chastened and tried that he might prove them, and I am of the opinion that he has permitted all these trials to come

upon us for a wise purpose. The great trial of the church has been the rising up of so many men to lead the people of God, and all this has been that we might see the folly of "trusting in man and making flesh our arm." Point me out a man that has attained to an exaltation in the kingdom of God that has not come up through great tribulation.

We are now passing through a state of things that will call forth many laws from the general government that will be obnoxious to our feelings, but I wish it to be understood that we are not called upon to be judges upon the authorities of our land, but are required to submit to every ordinance of man, (*i. e.* rulers) for the Lord's sake, for "rebellion is as the sin of witchcraft." God has promised to raise up a man that will deliver his people from bondage. And who will he deliver? Those that do his will and do not transgress the law of the land."

Elder George Morey felt at home. We must all be one. This is the only principle upon which we can attain to the salvation of God.—Every saint has a duty to perform, and we ought to get an understanding of our respective duties, and see to it that we discharge them faithfully. If the deacon perform his duty, he is just as honorable in the sight of God as the President of the Church; and if he fails to perform them, he fails to fill the measure of his creation, and will have lived in vain, and this is the case with every member in the church from the highest to the lowest.

It is our duty to be subject to the laws of the land. The Lord says, "He who keeps the law of God need not break the law of the land." Let us pay our taxes. Discharge all our duties. Shun every appearance of evil, and indulge not in any thing that we do not like to see in our neighbors. Always remember the golden rule.

Choir sung "Lord dismiss us," &c. Meeting adjourned until the morrow.

Sunday, 10 A. M.—Meeting opened by the usual means, and a great many were administered to by anointing with oil, and laying on of hands.

Elder Blair spoke on the ordinance of laying on of hands, showing that it was the privilege of the saints to ask God to remove slight indispositions of body, and if seriously affected, then to call for the Elders, &c., and they could claim the blessing.

The Choir sung "Oh God the Eternal Father."

The Lord's supper was then administered. During the administration of the same, the Choir sweetly sung the praise of God.

Elder Blair then spoke from the words, "the meek shall inherit the earth;" showing that the history of the past is one of usurpation and tyranny. There is not a page in history but what is marked with contention and blood, sorrow and woe, and especially for the meek and unassuming among men. In fact the meek have always been few in number and have not borne dominion; but the promise is sure as the eternal hills. Heaven and earth shall pass away, but

not one jot or tittle of God's word shall fail. God made Abraham the heir of all the earth; but he has never possessed it to this day, yet he and all the patriarchs died full of faith in the promises. Some hold that the promise to Abraham, which was renewed to his children by Jesus on the Mount of Olives, was a spiritual promise, pointing to a heaven beyond the bounds of time and space; but the prophets, apostles and patriarchs did not so understand it. They declare that the promise was established unto them even to a thousand generations. Allowing seventy years to a generation, this would make seventy thousand years; but the true meaning of it is, for an eternity. David frequently says in the 37th Psalm, that the meek shall inherit the earth. Job says, "though worms destroy my body, yet in my flesh I shall see God * * for I know that my Redeemer liveth and that in the latter day he stand upon the earth." The triumphant song of the redeemed of every nation was, that they should reign upon the earth. Rev. 5: 10. Daniel says "the kingdom and dominion and greatness of the kingdom *under the whole heaven*, shall be given to the saints of the Most High, and they shall possess it forever and ever. Daniel 7: 27. Yes, the meek of all ages will be gathered on the earth and there will be the Zion of God forever and ever. That which has been lost through man's disobedience, will be restored through the obedience of Christ. Brethren and sisters, do you realize that this will be fulfilled? If so, live so that you may secure an inheritance there, for I testify unto you, that it will only be through obedience that you can claim this blessing.

The Choir sung, "The glorious day is dawning on."

Elder T. E. Jenkins said "the saints will obtain a fulness of salvation when the spirit and body are reunited, and become celestialized. We are not now eternally saved, but are saved or delivered from those sins which we had committed prior to our obedience to the gospel, and we now have to prove ourselves worthy of eternal life. Hence the saying of Jesus 'He that endureth to the end the same shall be saved.' God is unchangeable, hence His plan is unchangeable. If it was not so, we should have nothing upon which to build our hopes. If we believe that the church which Christ established was a perfect organization, we shall see the necessity of having the same kind of an organization to-day, and if there is no such Church upon the earth, then there must be some reason for it; for Paul says that Jesus gave this organization or body, for the perfecting of the saints until we all come to the unity of the faith, &c. Then men were called of God to preach and all taught one faith. How is it that there are none such to-day? The apostle also said, 'the time would come when men would not endure sound doctrine, but would heap to themselves teachers having itching ears,' and again, they would have a form of godliness, but deny the power thereof. This is exactly the case at the present time. They have departed from the faith, and this departure commenced very early, and was only consummated when Constantine the Great embraced, (professedly) the Christian religion,

or what was then left of it, and it became very popular, and was made a system of aggrandizement, and became the way to fame and honor. And of all the Reformers that have arisen, where is there one that professed to be called of God by immediate revelation? Again, where is there one that has taught the pure principles of the gospel without adulteration, as Jesus and the apostles taught it? There have been none; but they have risen up of themselves and have taught their own views, and of course have taught some truths; but have not taught the whole truth of God. But thanks be to God, light has again sprung up amid the general gloom. God has again called a prophet and again established his own ancient order of apostles and prophets, &c., and the world, true to its own natural enmity to God and truth, have murdered him; but have not destroyed the truth. The germ was planted and continues to grow, and is becoming a great tree, so that the fowls of the air may lodge under its branches. The same evidence attends it as anciently, and we are living witnesses, that God is the same now and forever."

After singing and prayer, the meeting adjourned until 2 o'clock. 2 o'clock, P. M.—Meeting opened as usual, after which Elder Derry showed the means by which we are to regain the "purchased possession."

Elder Jackson spoke on the same subject.

Meeting then adjourned until 10 o'clock, A. M., on the morrow.

Monday 10 o'clock, A. M.—Meeting opened by singing and prayer.

Elder Blair then said that if any parties have been aggrieved, they should go to those who have given offense, before it is brought to the Elders, and if they will not hear, take a second person, and if they will not hear, then it is their duty to present it to the Elders, and if the Elders have not wisdom to decide, then it may be brought to the Conference, or if the parties wish an appeal, they may appeal to the Conference.

It was then Resolved, that there be two day meetings at the following times and places: Wheeler's Grove, June 14th and 15th; North Pigeon, June 21st and 22nd; Glenwood, 21st and 22nd; Raglan and Plum Hollow, on the 28th and 29th; Mason's Grove, July 5th and 6th; Twelve Mile Grove, 12th and 13th; Harris' Grove, 19th and 20th; Bigler's Grove, 26th and 27th; Little Sioux, August 2nd and 3rd; Galland's Grove, 16th and 17th; Crescent City, September 6th and 7th; North Star, 14th and 15th.

Some confirmations were now attended to.

The Choir sung, "O'er the gloomy hills of darkness."

Elder Blair said he wanted to see all the ministry in Western Iowa, at Galland's Grove, on the 6th of October.

It was unanimously resolved, that the following persons be ordained to the office of Elder, viz: David Evans, George Derry, Cowley Shaw, James Gillen and Lyman Campbell.

The foregoing were ordained by Elders Andrew Hall, J. A. McIntosh and T. E. Jenkins.

It was unanimously resolved, that the Missions to which Elders Derry and J. A. McIntosh were appointed last fall, be extended until the October Conference.

Resolved, That the Elders who have had no licenses, receive them from this Conference.

Resolved, That we accept the reports of Branches as given. Elder Blair called upon Elder Leland to state if he was willing to take a Mission.

Elder Leland stated that he could not take a foreign mission, but he was willing to labor on Nishna Botona: It was resolved that Elders B. F. Leland and B. V. Springer labor together on the Botona this summer, or where and when they can.

Elder Conditt said he was willing to do all he could. Elder Gillen said he would do all he was able to.

It was then resolved, that Elders Conditt and Gillen labor in connexion with Elder Derry.

Resolved, That Elder Lehi Ellison continue to labor in company with Elder Derry.

Resolved, That we sustain Elder J. Gorgonson in traveling in Omaha and Florence.

Resolved, That Elders Daniel Savage and Cowley Shaw, travel together in Nebraska; also that Elders George Outhouse and Francis Reynolds, travel in Woodbury county.

Resolved, That Elders George Metlock and George Hatt be sustained in their labors on the other side of the river.

Bro. Henry Cuerdon was ordained an Elder.

Resolved, That Elders Cuerdon and W. W. Wood be permitted to take a Mission to the Eastern part of Iowa, and the Eastern States.

Resolved, That the Conference instruct *all* the officers to labor with all diligence whenever and wherever they can.

Resolved, That all the respective authorities of this church be sustained in well doing.

Elder Lealand said he had a horse that was worth \$75, and he would let Elder Blair have it for \$40.

As Elder Blair had a large district of country to travel over, and it was hard for him to travel such long distances. A subscription was taken up and a good part paid down, and the remainder was to be paid to Samuel Waldo as soon as convenient. May God bless the liberal souls.

The Conference was now brought to a close; a good spirit having prevailed throughout. A great many people were present. Over a thousand were present on Sunday. It was the intention of some evil disposed persons to disturb us at our evening prayer meetings; but the true sons of the sires of '76 hearing of the same, came and stood guard and protected us while worshiping God, and also the saints that had to stay on the camp ground. A vote of thanks were cheerfully given to the Home Guard for their true nobility in thus protecting their fellow-citizens in the rights bequeathed by the God of

Heaven, and the blood of our fathers. It is worthy of remark, that this Home Guard was not composed of Latter Day Saints ; but they were defenders of all human rights. May God bless them and enable them yet to see their true interests, that they may enjoy the liberty of the sons of God. I must here remark that we had a glorious time, and the Spirit of God manifested itself in our prayer meetings and many a glistening eye, together with that hearty grasp of the hand in which the feelings of the soul are manifested, told how dearly we felt for each others interests, and how closely we were bound together. Truly, it is good for brethren and sisters to dwell together in unity.

The Choir bore a noble part in the services and bore it well too, and it was composed of brethren and sisters from different Branches.

A vote of thanks was given them, (not because they needed it to encourage them, for they appreciate their duties,) but because we felt it was their due.

Elder Blair offered the closing benediction.

W. W. BLAIR, *President.*

DEXTER P. HARTWELL, *Clerk.*

CHARLES DERRY, *Assistant Clerk.*

For the Herald.

POLYGAMY—By JOSIAH ELLS.

(Continued from page 180, Vol. 2.)

In his defence of polygamy, Mr. Strang assumes every thing proves nothing, makes reference to several passages of scripture, which have no bearing whatever on the fact of its origin, merely of its existence, some of them not even that. He asserts that polygamy was required by the Old, and not forbidden by the New Testament, that the Book of Mormon interdicts it in the case of the Nephites, but that the interdict is expressly stated to be in consequence of general corruption, which prevented the well working of the institution, not that it was itself uxorious ; making the express reservation that in a future day, God will institute polygamy anew, as the means of raising up a holy seed. This declaration is very broad and sweeping. We will now examine these assertions and the scriptures referred to, which he asserts will prove the facts. I have carefully examined every text referred to in the scriptures, to show that polygamy was ordained of God, and cannot find one that clearly and unequivocally teaches such a doctrine.

Mr. Strang says : "In the commandments which God gave to Moses concerning the conquest of Midian, they were required to exterminate the males, but to preserve the women children alive.

Numb. 31c. Now the commandment requires all men and women to be fruitful and multiply. Gen. 1 : 28 and 9 : 1, 7. By means of war many men in Israel perished, leaving an excess of women. Here was an addition of 16,000 women, whom the men of Israel had to take for wives, beyond the excess of women in Israel. Without polygamy it was impossible to find husbands for so many." Two things are here asserted as matters of fact that are untrue. First, that the men of Israel were required to take these captive children for wives ; for the Lord had given injunction against any thing of the kind. "Take heed to thyself lest thou make a *covenant* with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." Ex. 34 : 12. "And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." 16v. The very thing that Mr. Strang declares was necessary and imperative was the very thing that was positively and specially forbidden, by the law of Jehovah to Israel. The conduct of Solomon and the result, prove this warning true. "But king Solomon loved many strange women." 1 Kings 11 : 1. "It came to pass, when Solomon was old, that his wives turned away his heart after other gods." 4v. See also Neh. 13 : 23-27. Ezra 10c.

The concurrent testimony of the revelations of God bear witness that the women of the covenant have sacred rights as well as the men, and that man who dares to dispise or trample upon those rights, does so at his peril, and the Lord says, that he is witness in that case "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 ? * * 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." Mal. 2 : 14, 15.

To carry out this (his) law upon marriage by which two become one flesh, the Lord testified to the Nephites, and said, "I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. 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." B. of M. p. 125. Any man who will teach that a righteous branch can be produced from polygamous associations, teaches that for truth which the Lord has declared to be false and abominable in his sight. But the question may be asked, for what purpose were these female captives reserved, if not for wives ? For maid-servants in Israel. The law is positive : "Ye shall make no *covenant* with the inhabitants of the land whither thou goest." But we are told, there were an excess of women in Israel. Who knows that there were an excess of women in Israel. This is a

sheer fabrication. The census of the world proves that the percentage varies little either way. Then why should the female sex preponderate in Israel? The facts, so far as known, are against it. In the families of Abraham, Isaac, Jacob and Joseph, decidedly so. The texts Gen. 1: 28 and 9: 1, 7, have no reference whatever to polygamy; not the most remote, but are dishonestly referred to for the sake of effect.

Mr. Strang says: "The whole course of the law given by Moses assumes the existence of polygamy, as a legal institution, and provides for the relative rights of the wives and their children: forbidding the diminishing of the substance of one wife: when he takes another, (Ex. 21: 10) or preferring the son of a favorite wife, by giving him the double portion which pertains to the first born, when he is not the first born. Dan. 21: 15."

This law referred to, prevents the violation of the priesthood-right of the first born: and governs all cases of that character therein set forth, and does not apply exclusively to cases of polygamy; but where there have been two wives, one after the other, as Abraham's wives, Sarah and Keturah. This proves nothing, as it regards the origin, or sanction of polygamy, any more than the law respecting kings proves that institution to be of divine origin. The Lord says respecting that order, "I gave them a king in my anger, and took him away in my wrath." Notwithstanding, he gave a law to govern the conduct of kings, neither does the law permitting divorce prove that it accords with the divine mind. Hundreds of years after the law of divorce had been given, and applied, practically speaking, upon that very subject by Malachi, "the Lord the God of Israel said, he hateth putting away," yet it was legal by the law of Moses, but Jesus said, "for the hardness of your hearts Moses suffered you to put away your wives, but from the beginning it was not so." He did not approve of it.

Mr. Strang says: "In practice God has in many ways sanctioned polygamy, by bestowing blessings on the parties and their marriage, and upon their posterity. Abraham had two wives, Sarah and Hagar, though Hagar was only a servant, and never being exalted to the dignity of her husband, is called a concubine, that is, a servant wife. Her son Ishmael was highly blessed, and received great and glorious promises as an heir of Abraham. Gen. 17 and 21."

It seems to appear respecting Ishmael, that he came into existence through the fear of Sarah respecting posterity to Abraham; and that she was willing to sacrifice herself in order that the promise of God to Abraham should not fail; that his seed should be very numerous; but so far from the God of heaven sanctioning the course taken, it was only because of the earnest intercession of Abraham that there was any promise of greatness respecting Ishmael, but according to Strang's logic, the birthright belonged to him as the first born, but the Lord would not sanction the proceedings, while there can be no

doubt that Strang would have done so, evidencing that he had not the mind of the Lord, and is positive evidence that God does not sanction polygamy.

When Abram took Hagar as a concubine, he was only the subject of promise that he should be blessed, and become a blessing, but after he had received a further confirmation of that promise, by endowment and covenant, whereby his name was changed to Abraham, at the instance of Sarah, and also, by the express commandment of Jehovah, he was required to put Hagar away. Ishmael could not be heir with Isaac either in the property or Priesthood of Abraham.—Ishmael was “a wild man,” his hand was against every man, and there is not any priesthood in that order of things.

We consider this requisition, and casting out of Hagar and her son, conclusive that God did not sanction polygamy in Abraham, especially after he entered into covenant relation with him.

But the sons by Keturah, who became his *wife, after the death of Sarah*, did receive of his Priesthood, which continued in that family until the days of Jethro, at whose hands Moses received the Priesthood, preparatory to the ministering of the Angel, who commissioned him to deliver Israel. Such were “the works of Abraham.”

ON THE ADMISSION OF OLD SAINTS INTO THE RE-ORGANIZED CHURCH.

A correspondent says, “It would be generally satisfactory to the saints scattered abroad, I presume, if you would say in the Herald what is required of them to gain a standing in the Reorganization.” We will proceed to give the information which is sought for by this correspondent, for the benefit of all who may desire it.

Members of the church who were in good standing until the death of Joseph the Martyr, are received into the Reorganized Church with or without re-baptism, as they may choose. The ordination of those who held the priesthood and were members in good standing until that time, are acknowledged to be valid.

Baptisms, confirmations and ordinations in any of the Apostate organizations or churches, are held to be *illegal*, and are administered without any authority from Jesus Christ.

Baptisms by priests or elders of the first organization, who were not connected with or striving to build up an apostate party, are held to be legal in some cases, but the church requires evidence of the legality of any baptism which has been administered under these circumstances. When such evidence is not presented, or is not satisfactory to the church, *rebaptism is required*.

Satisfactory evidence on these points is required, otherwise candidates for membership are received by rebaptism *only*.

Applications for membership may be made to a Branch of the church, or at a Conference. When an application is made for membership without rebaptism, it is not absolutely necessary that the applicant should be present, but the evidence in behalf of the applicant should accompany the application.

THE WISE AND FOOLISH VIRGINS.

"Behold the Bridegroom cometh, go ye out to meet him."

This is the midnight cry which the blessed Savior foretold would be made immediately before his second advent. He had been prophesying of "the tribulations of those days," and of other events which are now transpiring, and "then (he said) shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish." Mat. 25: 1, 2.

This prophecy has been fulfilled, for in the kingdom of heaven, which is the church of Jesus Christ, there were two classes of members in the First Organization, in these last days. There were the wise and the foolish members. "They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. 3rd and 4th v. Some were foolish because they were baptized for the *remission* of their sins, before they *repented* of their sins, and some were baptized who had no faith in the fulness of the gospel. They received the laying on of hands for the gift of the Holy Ghost, but they could not and did not receive the gift of the Holy Ghost, because they had not complied with the previous requirements of the Gospel. Their reception of the word is compared by the Savior to the sowing of seed on stony ground; "who when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately are offended. And these are they which are sown among thorns; such as hear the word and the cares of this world and the deceitfulness of riches and the lusts of other things entering in, choke the word and it becometh unfruitful." Mark 4: 16-19.

In this part of this parable there is a description of two classes of persons, who are all called foolish virgins in the other parable. Those who receive the word as seed is received on stony ground, "have no root in themselves" because they did not receive the gift of the Holy Ghost. They took no oil in their lamps. They were baptized and

confirmed as members of the church, but they did not believe the gospel and repent of their sins, therefore the promise of the Holy Ghost was not unto them, and yet because they did not receive it, many of this class imbibed the idea that *none* received the Holy Ghost, that the gifts of the Spirit are a delusion, and therefore they fell away, especially when "affliction or persecution" arose. Others received the word as seed is received among thorns. Many of this class received the Holy Ghost, but (the thorns) the cares of this world and the deceitfulness of riches, and the lusts of other things entering in, choked the word and it became unfruitful.

These all fell away from the First Organization, as the Savior prophesied concerning the kingdom of heaven, in the last days, that "then" it would be like unto ten virgins; five wise and five foolish. He also said, "while the bridegroom tarried, they all slumbered and slept." *5v.* This is a plain prophetic description of the people of the church, after the church was disorganized, and after the death of Joseph the Martyr. Both the foolish and wise slumbered and slept. They made no further progress in their journey to meet the bridegroom. They turned aside out of the narrow way, and slumbered and slept. They became like somnambulists, who walk in their sleep, not knowing whither they are going, exposing themselves to danger and death. They became divided into various sects and parties.— Many followed after impostors who claimed that God had given them authority to lead his people. Many returned to their former locations in the Eastern States, and many returned to Europe. They forsook the Lord and therefore the Spirit of the Lord was withdrawn from them. Many of those who had been "wise" in the days of their first love, and who had received the knowledge from God whereby they knew that the First Organization was organized by authority from Jesus Christ, determined that they would indulge in a spiritual "sleep," and wait until something turned up. Instead of seeking the Lord, as they did formerly, that he might lead them in, and show them the right way, "they all slumbered and slept."

The "foolish" who never had any "oil in their lamps and (who never received the testimony of the Holy Ghost, and therefore, could not at any time say that they knew that this work is true,) concluded that the work was false from the commencement of it. They therefore "slumbered and slept," without any intention of awaking again, and many of them never will in this state of probation. The harvest is past and the summer is ended with them.

Thus the Savior foretold that the kingdom of heaven would be on the earth in the last days, and that half of the members of the kingdom would be foolish, and that they all would slumber and sleep.— He foretold also that they would be aroused from their sleep by a *midnight* cry—another merciful invitation to go forth to meet the bridegroom, for he said, "at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." 6-7 v.

This midnight cry is evidently a message from God. No person can know that the bridegroom is near at hand, without a revelation from God. This midnight cry is now being made. While the saints were enveloped in darkness, light began to appear, because some awoke from their slumber, and "arose and trimmed their lamps and took oil in their vessels with their lamps." The Spirit of God was poured out upon them, and the gifts of the gospel were restored to them, and they were commanded to reorganize the kingdom of heaven. Again the saints sit together in heavenly places. Again the songs of Zion are heard in the land. Again the gospel is preached "in demonstration of the Spirit." "The Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Soon the heavenly hosts will be heard, saying, "the marriage of the Lamb is come, and his wife hath made herself ready." The wise virgins will make themselves ready, but the Savior showed that there would not only be foolish virgins in the kingdom before they all slumbered and slept, but also after the midnight cry would be heard. "All those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, verily I say unto you, I know you not."

It is a lamentable fact that many will be associated with the saints, baptized and confirmed as members of the church, who will nevertheless remain in the bonds of iniquity, and this fact should be continually kept in remembrance by every person who is associated with the saints, and it should teach them the great necessity of using the utmost diligence to make their calling and election sure, by keeping all the commandments of God and living by every word which proceedeth from his mouth. No human language can portray the folly of those people who are associated with the saints, but who are not saints, and the folly of those who become reprobates. Time and opportunity is extended to them to prepare themselves for celestial bliss, but they madly prefer to spend their transient probation in the delusive and imaginary pleasures of sin. If there are such persons in the church now, we would ask them whether it is reasonable to suppose that God would give a law to man which would be calculated to make him unhappy? Does not the testimony of every faithful saint confirm the fact that they now enjoy a foretaste of celestial bliss—a joy unspeakable, because they endeavor to keep all the commandments of God? With Paul, they can say, "we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8: 28. They know that "godliness

is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4: 8. In tribulation they can say, "I am filled with comfort, I am exceeding joyful in all our tribulation." 2 Cor. 7: 4.

By their folly those who are compared to foolish virgins are deprived of this joy and peace, and when the bridegroom comes, inexpressible will be their grief. In the agony of despair they will seek for admittance to the marriage supper of the Lamb. The Savior said, "many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Mat. 27: 22, 23.

As many will be associated with the saints before that time, who will then be separated and rejected, how careful ought we to be, lest there be in any of us an evil heart of unbelief, in departing from the living God. So the apostle Paul exhorted the Hebrew saints because their fathers hardened their hearts, "in the provocation, in the day of temptation in the wilderness," and because the Lord did then swear in his wrath. "they shall not enter into my rest." He said "let us therefore fear lest a promise being left us of entering into his rest, any of you shall seem to come short of it." Heb. 4: 1. "Seeing therefore it remaineth that some must enter therein, and they to whom the gospel was first preached, entered not in because of unbelief:— Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." 6: 11 v. This exhortation is equally applicable to us. We have seen many fall as they fell, and we have seen many fall who received copious manifestations of the Spirit of God, who prophesied in his name, and in his name did many wonderful works. Alas! alas! Where are they now? Is it not enough to make angels weep to hear a rehearsal of their history and fallen condition? Let us therefore learn wisdom by our knowledge of their fall, and shun every appearance of evil, and rely constantly on the arm of Jehovah that we may hold out faithfully unto the end, that we may be ready when the Bridegroom cometh to participate in the marriage supper of the Lamb, and enter into the rest which remaineth for the people of God.

A REPLY TO G. WATSON.

[Concluded from page 18.]

After the martyrdom of the first Joseph, many old saints *imagined* that his successor would have to be ordained by an angel appearing unto him, and laying his own hands upon him. The number who would have entertained such an idea would probably have been very

small, but impostors arose who promulgated this doctrine and *asserted* that they had received such an ordination. James J. Strang was one of these impostors. Although his church was disorganized by his death, there were some of his followers who continued to *imagine* that the legal successor of Joseph must be ordained as Strang asserted that he was ordained.

On this subject Bro. Josiah Ells has communicated the following remarks:—"J. J. Strang said he was ordained by the hands of an angel in the same hour that Joseph was taken away.

Having shown by Strang's own testimony, and the revelations of God, that Joseph kept the faith unto the end, and in that event the appointing power was not in his hands, it follows in the very nature of things that the Angel ministering story is not true, for an angel could not act in violation of specific law which details the whole proceeding in the case. 'Three presiding high priests, *chosen* by the *body*, appointed and *ordained* to that *office*, and upheld by the *confidence, faith and prayers of the church.*' Sec. 3, p. 11.

But if this doctrine of angelic ordination was true, it applies to his counsellors equally with the President himself.

'The President of the Church, who is also the President of the Council, is appointed by revelation, and acknowledged in his administration by the voice of the church; * * and it is his privilege to be assisted by two other presidents, appointed after the *same manner* as he himself was appointed.' Sec. 5: p. 6. But his counsellors were never so ordained to *office* by angels, nor Joseph neither.

But even if angelic induction into office was essential to its validity, unfortunately for Strang's pretensions, there were no witnesses to the alleged ordination: 'in the mouth of two or three witnesses shall every word be established,' otherwise there is no responsibility attached to the noncredence or rejection of the testimony presented. According to the law of God, a man cannot be his own witness, which is Strang's case precisely. Who knows that the angels ministered unto him? No one. Neither is any person obliged to believe his evidence, *for he is not sustained on one single point* by the law upon the subject.

The kingdom of God, as revealed in these last days, and its history as given by the chief actor in its establishment; shows conclusively that Joseph did not receive ordination under the hands of the angels of God, to *one single office* in the church, but in their ministrations they conferred priesthood, and that only, and that in the presence of chosen witnesses.

Here lies the great mistake, it is in not distinguishing between the ordination or conferring of the priesthood itself, and the appointment to office growing out of it, which are separate and distinct things.—The priesthood, and its authority, of necessity had to be conferred, in the first instance upon Joseph or some chosen one: because it was not had among the sons of men, but in giving of the Melchizedek Priesthood, the entire Priesthood power of God was bestowed, con-

sequently as long as that order remained, there could be no necessity for the ministering of Angels, to give that which was already in possession ; because more than this they had not to give. It is the holiest order of God.

The first office Joseph ever held in the church he received by virtue of election thereto by its membership at its organization, and was ordained under the hands of Oliver Cowdery, by commandment, which commandment was given by the voice of God, in the chamber of old Father Whitmer's house, where they had assembled for prayer for the purpose of obtaining the fulfilment of the promise made to them by the angels who conferred the Aaronic Priesthood, that if they were faithful they should receive the Melchizedek Priesthood also.— The account of which Joseph gives in his history.

God, by his own voice, in the presence of several witnesses gave them commandment how to organize, and was particular in that it all must be done with the vote and consent of their brethren. And, afterwards when the membership, became sufficiently large for the purpose, the entire priesthood was organized, a pattern of which was given in vision and revelation, and it was adopted together with the Book of Doc. and Cov., by vote in quorums.

Contrast this with Strang's assumptions. He claimed to be appointed by Joseph, and ordained by angels, independent of either the knowledge or the consent of the church ; and in opposition to all law and precedent from the beginning."

It has been taught that no person or persons could ordain another to a higher office than they themselves held, this has hardly been questioned until of late, and this is a good time to expose that folly. In Acts 13 chap., we find that a company of *prophets and teachers* were directed or commanded by the Holy Ghost to separate Barnabas and Saul for the work whereunto God had called them. Obedient to the command, they *separated* them by the laying on of hands, or ordaining them. Now to what office did they ordain them ? Not to any office *above* the apostolic, for they never held it. Did they ordain them to an office beneath the apostolic ? Evidently not, for immediately after this ordination, when they were at Iconium, (chap. 14: v. 4) we find them called *apostles*. See also v. 14.

If they were apostles then, they must also have been apostles when they left Antioch, for we have no account of their meeting with the priesthood from Antioch to Iconium, much less with any of the apostles ; and inasmuch as it is found that they were apostles there, (at Antioch,) they must have been made so by ordination, and they received their last recorded ordination *before* they are called apostles at that place. It is clear by that ordination they were made apostles, and that too, under the hands of *prophets and teachers*. In this we find the principle applied which marks the ordination of Joseph and Oliver, and also of Joseph to the presidency of the high priesthood at Amherst, Jan. 1832 ; also the ordination of the apostles in the Re-organization at Zarahemla.

Many of the feeble minded saints stumble over the commands given to the saints in the Re-organized church through various persons, especially the command to organize and choose officers. The binding force of a command is not dependent always on the character or grade of authority through which it comes, *but on the fact that it is from God.*

We quote Acts 21: 4. This quotation shows that Paul was obedient to the command of the '*Spirit*' through the Tyrean disciples, notwithstanding he was the 'great apostle of the Gentiles.' What Paul wanted to know was, that *God* spoke. He knew the '*Spirit*,' he understood the voice, that it was *God's*, and never found fault with the medium through which he might choose to speak. We are told that the dumb ass, speaking with man's voice, *forbade* the madness of the prophet Balaam. (2 Peter 2: 16.) Here we find the Lord condescending to the use of an humble instrument to withstand and expostulate with one of his prophets, (for Joseph said that he was a prophet of God,) and no where do we find Balaam, or even *one* of the prophets or apostles to question the divinity of the *Revelation*, or the authority of the *ass* thus to speak and act. All they wanted to know was that God was in it.

We understand that any revelation that came through Joseph was *law* to the church, one and all, whether they received the testimony of the Spirit or not, and all commands by the Holy Ghost through any of the members of the church, or through any other means, is *law and binding* to all whomsoever given, when such command is *witnessed* by the Holy Spirit. If it is witnessed by the Spirit, the question of authority is settled, for the Spirit guides into all truth. The Church is bound to reverence and obey the council of the priesthood above them, when such counsel is not opposed to the '*law*' and the '*testimony*' of the Spirit.'

For the Herald.

A LETTER FROM NEBRASKA.

Editor L. D. S. Herald:—After groping for years 'midst disappointment and affliction in the "cloudy and dark day," it affords me much satisfaction to learn through the Herald, that the day star is rising, and light beginning to dawn; so comforting after a long night of restless anxiety, with alternate hope and despair.

The advocates of truth are communicating for the satisfaction of former associates and friends, that those concerned may know how and where they stand in regard to the latter day work. Permit me therefore to contribute my humble mite in connexion. The establishment of the corner stone of Zion in 1841, afforded the last opportu-

nity for those who desired and embraced it, to prove themselves faithful and thereby secure temporal and eternal salvation. Those blessed with means to forward the work would not put it to that use. Farms, houses, oxen, wives, and sumptuous living were of more importance to them than the proffered blessings of Jehovah. The rich had their day, and now comes the day of the Lord's power. All were left as was Israel when there was no king, but soon various claimants were contending for the helm of the old ship, which was then without chart or compass. Such a time of confusion and distress is seldom experienced. The immediate instructor having been taken away, all wafted as it were, on a boisterous ocean of imagination and conjecture. The late flown but unfledged dictators, were nimbly pressing their claims to lead the disconsolate multitude. The sound reverberated "lo here and lo there," but some few did not understand the voice as heretofore. "My sheep hear my voice and they know me." A strange kind of anomaly was presented; for the salt had lost its savor, and division was the consequence. Impostors of the most subtle character were urging their claims to authority as leaders; but wholly in violation of the commandments, which, doubtless they well knew. Beholding such a scene, well might Pope exclaim:—

"A wit's a feather, a chief's a rod,
An honest man is the noblest work of God.

All who love the truth for the truth's sake, should be as devout, honest and industrious as were the Bereans, who searched the scriptures daily, to see if the things that Paul declared, were so or not, for God's word is truth. Therefore the quotations now offered in evidence of the truths advanced for consideration, sec. and par. will be omitted.

"Behold this is what the Lord requires of every man in his stewardship, even as I the Lord have appointed, or may hereafter appoint unto any man." "Neither shall any thing be appointed to *any one of this church*, contrary to the church covenants." "Let every man stand in his own office, and labor in his own calling." The last appointment given to Brigham Young, was President of the Twelve, in 1841. At the same time Alpheus Cutler was appointed High Counsellor.—Strang, Thompson, and others, are unworthy of notice, and the man who refuses to work in the harness where he is appointed, forfeits his claim to an inheritance in the kingdom, although he may have many advocates, and worshippers by the thousand.

Multitudes are no mark,
That all is right and sound;
A few were saved in the Ark,
Though many thousands drowned.

"As it was in the days of Noah, so shall it be in the days of the coming of the Son of man." Marrying and giving in marriage. When the light that was in them became darkness, how great was that darkness. "Wheresoever the carcass is, there will the eagles be gathered."

Many looked on with anxiety for the legal heir. Thus years of

firesome suspense rolled on. The signs of the times were ominous; pregnant with events, foreshadowing the crisis at hand. The self-constituted leaders boasted of the knowledge they possessed, obtained from him, who many were satisfied did stand at the head of this dispensation; and upon this point mainly, they pressed their claims.— Under all the circumstances, some give in their adhesion for the time being, but still contending and looking for, I had like to have said, “The Shepherd, the stone of Israel.” No tidings came. Finally the lamblike shepherds transformed themselves into the Lion, or rather declared their real sentiments. “Joseph look to your own house, we have no inheritance in Ephraim.” This announcement was sufficient cause for one that I knew of to back out. Soon the blood hounds were let loose for destruction, and why? Because forsooth, “he had the impertinence to pry into and question my authority. We will deliver him up to the buffetings of Satan, that others may fear.”— The unpardonable offence had been committed. The individual discovered the deception and refused to act the hypocrite and exposed it. Others convinced of the facts, “laid low and kept dark.” Their popularity and effects were at stake. The lion would shake his mouth, roar and look cross at them if they opposed him. The doomed individual persecuted by all men, for the free exercise of conscience, a spirit of resistance was aroused, until like the porcupine, surrounded by the canine tribe, stood daggers erect for defence.

I was in Texas when the rebellious spirit was manifested against this of all earthly governments, the most desirable to perpetuate under the Constitution. I have ever been and will be a Union man, upon the principle established by our fathers, under the constitution, a law abiding citizen wherever I reside; and rendering unto all men that which I understand to be their due. This I conscientiously believe to be my duty to God, my country, and my fellow-man; consequently I began to cast about for a port of entry and anchorage, in the pending scenes of strife and distress. My ancestors aided with their blood and treasure to establish and perpetuate this government upon constitutional law. President Lincoln declared his intention to preserve the constitution inviolate, and upon that announcement, I hastily left the land of secession, and my relatives and friends, though in quite a destitute situation, encountering many hardships, privations, and difficulties on the way, to where I am justly entitled to all the rights, privileges and immunities, guaranteed to every American citizen, under the broad folds of the constitution. Liberty of speech, of the press, and full privilege to worship my Creator according to the dictates of my conscience.

It was declared by Daniel the prophet, that the God of heaven will set up a kingdom in the last days, and doubtless we are now upon the end of that time. The stone cut out of the mountain without hands is in motion, and it must roll on until it fills the whole earth, for unto this purpose was the earth formed, man created and commanded to subdue it. Woe to those who oppose the decrees of Jehovah. “Who-

soever shall fall upon this stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder."

Thus the hope of the hypocrite shall perish, and the name of the wicked shall be cut off of the earth. for it must and will be cleansed and purified, and be a place of peace and rest for the saints to dwell upon in safety, and Christ will reign over them. With this knowledge, many have proven themselves unworthy and incompetent to the performance of the duties required in righteousness, to aid in building up the latter day kingdom, and for the reasons in part before recited they still persist in opposition. Those who will not aid in building up this kingdom in righteousness, must go to their own place, where they can enjoy the fruit of their doings, and remain with those who oppose, and exalt themselves above all that is called God.

Worralton, N. T., June 27th, 1862.

A. YOUNG.

NEWS FROM ELDERS.

Bro. A. M. Wilsey wrote the following account of his mission in Wisconsin, with Bro. Briggs Alden :

" We found Ulao on the Lake, about 25 miles beyond Milwaukie. There we found Bro. Wesley Horton and a number of old Strangites, and about three miles from the lake a number of old members who had been baptized into Brighamism not long since by a man who had been there from Salt Lake. He took a *spiritual* off with him and left the rest of the flock to perish. Here they were glad to hear the good old 'gospel again. They received us with joy. I baptized six at Grafton, in the Milwaukie river, and while I was at Ulao, Bro. Alden baptized five more, and Bro. Charles Kendall (formerly an elder, one of the first who was baptized and ordained,) baptized his wife. So we organized a branch of 12 members, (Bro. Kendall, President,) on the 28th of June, 1862, by the name of the Union Branch, at Grafton, Ozaukee Co., Wisconsin.

Afterwards we were at Ulao where I baptized ten more in the lake. We preached five or six times here. Even some of the popular outsiders appeared to like the preaching. One would say, and another would say 'that is just such preaching as I believe.' The branch consists of 23, and there are a number more that I think will come in."

Bro. Samuel Powers wrote to us from Beloit, Wis., Aug. 6th, as follows :

"Dear Brother—I take my pen in hand to let you know what I am doing in the great work in which we are engaged. I moved on my farm in the spring, and through the week I labor with my hands and preach on Sundays. I have appointments in four places. In the last three months I have baptized eight and rebaptized two. All are firm in the faith and there are others who will soon obey the fulness

of the gospel. There seems to be a general time of waking up among the people and a flocking together of the people to hear the word. I trust the time is not far distant when the saints will be clothed with more power than they have hitherto been. The troublous times in which we live have a tendency to make the thinking part of the people honestly look at our position.

As water to a thirsty soul so is good news from a far country, and I have many times been refreshed by reading the able articles contained in your paper. May God bless your labors and give you patience and zeal to bear all the labor with patience, is the prayer of your unworthy brother in the everlasting covenant.

Bro. James Blakeslee, wrote to us from Galien, Mich. August 6th, and said :

"I have just arrived at this place from Indiana. I baptized three new members while there, and scores are believing in that place but have not yet obeyed. My health has been poor for some time, and I have come to Galien to recruit my health."

Bro. C. G. Lanphear wrote from Sandwich, Ill., August 8th, as follows :

"I have just returned from a mission to Iowa. I left here May 15th, I baptized nine in Iowa while I was there, and organized one branch of eight members. The work is steadily and firmly progressing. May the good Lord roll it on and give his people strength and grace sufficient to abide the perilous day in which we live. The signs of the times plainly indicate that a momentous time is near at hand."

Bro. W. W. Blair at Council Bluffs, July 29th, wrote as follows :

"We feel authorized to say that the work in this region is progressing finely. We baptized three yesterday, and eight at the two days meeting at 12 mile Grove on the 12th and 13th ult., and two at Harris' Grove on the 20th. Other elders are likewise adding to the church in their respective fields of labor and there is a decided and marked reformation and improvement in the saints, and its influence is felt and manifested by many who are not united with us. A number of new branches have lately been organized. Oh when will the ministry manifest a zeal worthy of so good a cause as that in which we are engaged. I do hope that after the fall conference there will be many times more the number of ministers in the field."

SPECIAL ATTENTION is requested to the annexed remarks of Bro. W. W. Blair, which he sent from Little Sioux, Iowa, Aug. 19th :

I returned last night from Galland's Grove, near Manteno, where we held a two days meeting on the 16th and 17th. We had a season of refreshing from the presence of the Lord, indeed. The Spirit and power of God attended the word. Much prejudice was removed and a number were baptized into the church. In the prayer meetings the gifts of tongues, and interpretations, and prophecy were manifest with searching, confirming and comforting power. The Lord assured us, if we were faithful to him, he would interpose his arm between us and the judgments abroad and to come. He also told us Bro. Joseph

was weeping for Zion, and bid us sustain him in our prayers of faith.

I can still say the Lord's work is prospering in these parts, every day I note improvement in the saints, they seem desirous to prepare and sanctify themselves. I look to the Fall Conference for some important missions to be laid and entered upon, and that it will be the most important meeting in some respects ever held by the Re-organization.

Will you please request through the Herald, that Wednesday Oct. 1st, be observed by all the scattered saints as A DAY OF FASTING AND PRAYER before the Lord, that he will give us favorable weather during the fall conference, and grant us special favor and blessing on that occasion, and furthermore, please say in ANOTHER NOTICE that *all who come, except from a distance, should come so as to camp out and provide for themselves*, as the saints in the branch will not likely be able to accommodate one tenth part of the congregation."

For the Herald.

LOYALTY OF THE SAINTS.

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."

"Behold, at that time I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame." Zephaniah 3: 12—19.

It is evident that the prophet had his eyes fixed on the latter day work, when he uttered the above language; for in reading the whole chapter carefully, it will be plainly seen that the prophet not only referred to the gathering of the Jews and lost tribes, but that he referred to the building up of Zion and the gathering of the saints also, and the getting them praise where they have been put to shame, although they have been and still are a poor and afflicted people.

Now the question arises, how are the saints to get this praise and fame spoken of? I will now give my views on that subject. In the 8th verse we are informed that the Lord will pour upon the kingdoms of the earth all his fierce anger, and devour them with the fire of his jealousy; which doubtless refers to the war in which we are now engaged, (I mean that this is the beginning,) for in the 19th v. it is said, "I will undo all that afflict thee," (the saints) and get them praise, &c. Now who has afflicted the saints the most in these last days? I answer the rebellious South; for I have taken pains to post myself on that subject, and find that almost all those who afflicted the saints in Missouri, are now seceded, and Missouri together with the

Southern Confederacy, so called, is *somewhat* in rebellion against the Constitution, and the laws enacted under it to sustain the Union, the best form of government on earth.

The Lord says in B. of Cov. sec. 98, par. 10, that he caused (this government) to be established for the freedom of all men, and the establishing of his church. And now let me say to the saints, if you want to get praise and fame where you have been put to shame; live uprightly and deal honestly with all men, practise virtue and holiness before the Lord and in the sight of men: pray much in secret, and withhold not from praying in public, and let your prayers be from the heart; obey the laws of the land, claim your rights under the stars and stripes, and establish good societies; stand in holy places and do not try to flee from the noise of the fear, lest you fall into the pit: (see Isaiah 24 c. 18 v.,) and by so doing you will soon realize what we begin to in this vicinity.

I commenced on the 4th of July to hold some political meetings and show the people our views on government, the nature and cause of the war, and the probable result thereof; all classes have been to hear me. I have preached in Nauvoo, and prejudice is fast dying away in Montrose, Nauvoo, and wherever I have preached, and the saints are beginning to get praise and fame in Nauvoo and Montrose, places where they have been put to shame.

The cause of our Redeemer is gaining in this vicinity, I have baptized six since I wrote "good news from Iowa." Bro. Joseph Smith has baptized three since, and is still holding meetings every Sunday, preaching to good and attentive congregations.

So let the saints not be in great haste for gathering, for the way is fast opening; the leaven is working, and God is able to keep his people from harm, let them be where they may, even should they serve their country in the army.

Some of our people in this place have volunteered, and we expect to stand our draft, if drafting is resorted to. We have held our political meetings under the old flag and claim to be ever loyal, trusting in the Lord for our deliverance, believing that our appeals for redress and for our rights will now be heard, as a change is coming over the face of all our political world.

JOHN SHIFFY.

Montrose, Aug. 20th, 1862.

The discovery of the disappearance of one or two nebulae in the heavens has excited the liveliest interest among astronomers. So unlooked for a phenomenon fairly startles the hardest understanding.—Objects hitherto regarded as firm, enduring and fixed as the pillars of the universe, have been found as unstable as an autumnal meteor. What great revolution in astronomy is about here to be made, no one can conjecture. The awful mystery only heightens on reflection; and vague, shadowy forebodings of the "rotteness of the pillared firmament" crowd upon the imagination.—Boston Courier.

RECEIPTS FOR THE HERALD.

A. Mix, B. V. Springer, H. E. Booth, W. Barker, H. G. Hall, A. Bybee, U. Roundy, H. Vredenburgh, S. M. Huff, J. B. Hunt, A. McCord, M. Lynch, M. Andrews, A. Crandall, J. D. Craven, J. Clark, J. P. Hendrickson, S. P. Mason, W. Graves, J. Thomas, J. Williams, E. Thomas, H. Green, D. Mathews, D. Hopkins, J. Parry, W. Williams, P. Cole, J. Crampton, J. Black, W. B. Horton, J. Ballentine, E. Mitchell, W. Ostrander, L. B. Wilder, E. M. Kimball, T. Martin, M. Foster, S. Patten, H. Anderson, R. Hendrix, A. Emery, J. H. Bywater, C. Marble, F. M. Drinkwine, A. Marble, U. C. H. Nickerson, W. Woodstock, J. Wadsworth, \$1 from each.

W. J. Cook, P. Gatrost, J. Johnson, C. Streeter, G. W. Conyers, J. M. Outhouse, W. Leviston, E. Stafford, J. X. Davis, J. Loyd, 50 cents from each. L. Ellison, \$2; J. Ells, \$2.75; S. Waldo, \$1.25; M. Rosser, \$2; J. Harries, \$2; J. Jeremiah, \$1.40; M. Everts, \$1.06; S. Smith, 75 cts; O. Shumway, \$2; S. Maudsley, \$1.40.

MARRIED.—In Newark, Ill., August 2nd, 1862, By Elder Samuel Powers, MR. PERRY COLE and JANE ALDERMAN, Both of Boon, Ill.

THE SEMI-ANNUAL CONFERENCE of the Church of J. C. of L. D. S., is appointed to be held at Galland's Grove, Shelby Co., Iowa, commencing October 6th, 1862.

ERRATA.—In the Minutes of a Special Conference (August No.) for "Wheeling" read "Wheeler's," for "Kirby" read "Kisby," for "Lemuel Waldo" read "Samuel Waldo," and on page 45 for "we have too much bombast" read "we have had," &c.

THE SAVIOR'S SECOND ADVENT.

Given by the Spirit through the Gift of Tongues, November, 27th, 1861.

Great and glorious is the Savior,
 Who has sent his servants forth,
 To proclaim his glorious gospel,
 And restore the ancient faith,
 See he cometh, earth behold him,
 Fire and clouds attend him down;
 All the wicked burn as stubble,
 And the righteous he will crown.

Soon we'll hear our Savior saying,
 All my saints are gathered home;
 From the North and from the South,
 No more in darkness you will roam.
 When the saints are come to Zion,
 From the East unto the West,
 Then my arm you will rely on,
 From your labors you will rest.

BLESSINGS AND JUDGMENTS.

The Savior is coming let all the world hear,
That they for the same may begin to prepare;
The angel has flown with the gospel to preach.
And Jehovah has sent forth his servants to teach.

To every nation both Gentiles and Jews,
They are now going forth to proclaim the glad news :
To all that the gospel of Christ will obey,
That they may be saved as the Savior did say.

O! hear it ye people, O hear the glad news,
O! do not reject it, O! do not refuse;
Give heed to the warning of the servants of God,
That you may not be scourged by his suspended rod.

For yet a little while and his judgments will come,
But all who are faithful will soon journey home;
To reign with our Savior a thousand blest years,
Where Jesus has promised to dry all our tears.

O! sing praises to God whose mercy is great,
Who opened our eyes to avert the sad fate;
Of the wicked, ungodly who from him have turned,
Who (the prophet hath said) in that day shall be burn'd.

O! sad is their fate but God's judgments are just,
They could not receive Him but followed their lusts,
They cannot upbraid him with injustice—not they,
He gave them their choice, but they would not obey.

THE TRUE LATTER DAY SAINTS' HERALD, is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume, (12 numbers,) *in advance*.

Communications on doctrine, for the Herald, *must* be sent to President Joseph Smith, Nauvoo, Ills.

Remittances, letters containing news, and all correspondence with the Editor, must be sent to Box 215, Cincinnati, Ohio.

FOR SALE, and will be sent by mail free of postage :—
The Latter Day Saints Selection of Hymns, (sheep,) - 50 cents.
The Second Volume of the Herald, (bound,) - - \$1.40
The Book of Doctrine and Covenants, - - - 1.25
The Book of Mormon, - - - - - 1.20
Word of Consolation, - - - - - 10

Par funds and 3 and 1 cent postage stamps *only* received.

THE TRUE LATTER DAY SAINTS' HERALD.

"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.

No. 4—VOL. 3.] CINCINNATI, OCT., 1862. [WHOLE No. 28.

THE LOCATION OF ZION.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." Ps. 87: 2, 3. In this time of trouble and "great tribulation," it is very desirable that we should comprehend the "glorious things" which are spoken of in the prophecies of the prophets of the Most High concerning Zion, the city of God. By a comprehension of these glorious things, the hearts of the afflicted are consoled, and become joyful.—The prophets have minutely described this day of trouble, when the earth would be defiled under the inhabitants thereof, and when the curse would begin to devour the earth. Isaiah said, "when thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. From the uttermost part of the earth have we heard songs even glory to the righteous." Isa. 24: 13, 14, 16.

It is by a knowledge of the glorious things which are spoken of concerning Zion, that the righteous can rejoice. The righteous will be, comparatively few in number, "as the shaking of an olive tree, and as the gleaning grapes when the vintage is done." The ungodly will be cut off from the enjoyment of the glorious things which are spoken of concerning Zion.

There are many Zions spoken of in the creeds of men which we shall not describe, for by an understanding of the glorious things

which the prophets portrayed concerning Zion, the city of God, we can detect all the counterfeit Zions.

1st. Zion is a city. The Psalmist describes it as the city of God, which distinguishes it from the cities of men, and this description shows that he was not speaking of a church scattered abroad *in the cities of men* or in the world generally. He also shows that Zion will have towers, bulwarks and palaces. He says, "walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces." Ps. 48: 12, 13. We cannot "walk about" and "go round about" a society which is called a church, neither can it have towers, bulwarks and palaces. In this Psalm the Psalmist says, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it and so they marveled: they were troubled and hasted away. Fear took hold upon them there, and pain as of a woman in travail." (1-6v.)

By this description we learn that Zion is the city of our God, which will be established forever. It will be located on the sides of the north, therefore it is not a church scattered over the earth generally. It will be "the joy of the whole earth," because in her palaces God will be known for a refuge—a refuge so secure that when the kings shall assemble together against it, they will be troubled and haste away.— They will discover that Zion cannot be overthrown, and her children scattered as in former days, because "God is known in her palaces for a refuge." David not only ascertained that Zion will be built "on the sides of the north," but by diligently seeking for an explicit knowledge of its location, he obtained that knowledge which he sought for—a knowledge of the location of the city which the Lord hath chosen for his habitation, where he will make the horn of David to bud. David said "Lord remember David and all his afflictions: how he swore unto the Lord and vowed unto the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to my eyes or slumber to my eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah; we found it in the fields of the wood." Ps. 132: 1-6.

It is here foretold that there will be "a place for the Lord, an habitation for the mighty God of Jacob," *in the fields of the wood*. That the place for the Lord, and habitation which is here spoken of is Zion, the prophetic remarks of the Psalmist in the same Psalm plainly show. He says, "the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." (13, 14 v.) David therefore found out where Zion is to be located when it shall become an habitation for the mighty God of Jacob forever, and he found that it will be "in the fields of the wood."

He found out that the Zion where the Lord's "rest forever" will be, is not Zion at Jerusalem, for that Zion was not "in the fields of the wood." *Prairie* is a French word, and literally means "fields of the wood." In the prairies of North America, Zion will be established. This part of the land is emphatically a land of prairies. The Lord manifested his presence in ancient Zion at Jerusalem, and if David knew that there would not be another Zion which will be an habitation of the Lord, there was no need for him to give no sleep to his eyes nor slumber to his eyelids until he had found out a place for the Lord. David "found out" the location of the latter day Zion, and Isaiah prophesied that Zion shall be called "Sought out, a city not forsaken." Isa, 62 : 12.

Zion at Jerusalem cannot consistently be called *Sought out*, because it has been a part of Jerusalem ever since and long before the days of Isaiah, but by diligently seeking the Lord, David sought out the place for the latter day Zion. Joseph the Martyr did so likewise:—Unto him it was revealed that *Independence, Jackson County, Missouri*, is the center of the city of Zion.

Isaiah makes mention of *two* holy cities, Zion and Jerusalem. In a prayer to the Lord he said "thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation." Isa. 64: 10.

By Zechariah, "thus saith the Lord of hosts, My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion and shall yet choose Jerusalem." Zech. 1: 17. In these prophecies and in many others, Zion and Jerusalem are spoken of as *two* cities.

Ancient prophets foretold many things concerning Zion, which have been fulfilled in our day, in connection with many things which are not yet fulfilled. Micah prophesied that in the last days "the law shall go forth of Zion and the word of the Lord from Jerusalem." Micah 4: 2. In the 6th and 7th verses he says, "in that day saith the Lord will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted, and I will make her that halteth a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever." According to this prophecy there were to be a people in the last days who were to halt, be driven out, be afflicted, be a remnant, and be cast far off. Afterwards the Lord will assemble, gather and make a strong nation of this people, and "reign over them in mount Zion from henceforth even for ever."

As the signs of the times show that we are living in the last days, we may reasonably suppose that this people is now on the earth and that this prophecy is now fulfilling, and if we can find this people, we can find a people who may be expected to know where Zion is to be located. Every intelligent person knows that the L. D. Saints were driven out of a location which they called Zion, that they have been afflicted, and that after they were repeatedly driven out from their homes, they were 'cast far off,' that they 'halted' because only

'a remnant' continued to adhere to the faith which they had professed and because this 'remnant' became disorganized and scattered.

By the prophet Zephaniah the Lord said, "I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; For I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Zeph. 3: 19, 20. The Lord has commenced to undo those who have afflicted his people and who drove them out of Zion.

This prophecy coincides with the prophecy of Micah, which we have quoted, and as Micah says that his prophecy shall come to pass in the last days, this prophecy will also be fulfilled in that day, for both prophecies are concerning her that halted and her that was afflicted. Micah wrote concerning "her that was cast far off," and Zephaniah concerning "her that was driven out." By Micah the Lord promises to make "her that was cast far off a strong nation," and by Zephaniah that "he will gather her that was driven out," and he says, "I will get them praise and fame in every land where they have been put to shame." We behold the commencement of the fulfilment of this prophecy. The Lord has commenced to *undo* all that afflicted his saints. *By a rebellion against the constitutional laws of the land*, the saints were 'driven out' of Zion, and by a more extensive rebellion of the same kind, the enemies of Zion are now being driven out of Zion.

By Zephaniah the Lord says that he will "gather her that was driven out," and he says, "at that time will I bring you again, even in the time that I gather you." They will therefore be gathered again to the land from which they had been driven. They were to be driven out of Zion and gathered there again, for Isaiah said, "the ransomed of the Lord shall *return* and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

By the prophet Ezekiel the Lord complains against the shepherds of Israel that do feed themselves," concerning his people, the sheep of his pasture, and he says, "neither have you brought again that which was driven away." Exek. 34: 4. He also says, "I will seek that which was lost and bring again that which was driven away." 16 v.

We shall proceed to show that the driving out of the saints from Zion is here spoken of. The injustice 'force' and 'cruelty' of the leaders who have led them astray, is here minutely described. These leaders are compared to shepherds who feed themselves and not the flocks, who eat the fat and clothe themselves with the wool, who "kill them that are fed," who strengthen not the diseased, who heal not the sick, and bind not up the broken, and bring not again that which was driven away. This is a true description of the character

and acts of the shepherds who have led astray the sheep of Christ's fold, after they were 'driven away' from Zion, by their enemies, *here* The present scattered condition of the saints is described. The Lord says that "they (the sheep) were scattered because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains and upon every high hill; yea, my flock was scattered upon all the face of the earth and none did search or seek after them." 5, and 6 v.

The sheep must have been gathered together before they were scattered. How could they be scattered unless they had been previously gathered together? They had been gathered to the right place for the Lord would not 'bring again that which was driven away,' if they had not been driven from the place which he had appointed for them to gather to. They were to be gathered to and driven from Zion, and they are to be 'brought again' to the place which they had been gathered to before they were driven out. It is not the driving out of the Jews from Jerusalem and the restoration of their seed in the last days which is here spoken of, for the Lord expressly says, "I will seek that which was lost, and bring again that which was driven away." The present generation of Jews have not been driven away from Jerusalem, and those who have been living in Jerusalem in this age have not been driven away.

The shepherds who would feed themselves and not the flock, were to live in that day when the Lord will deliver his "flock from their mouth, that they may not be meat for them. For thus saith the Lord God; Behold, I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day." 10-12 v.

Now let us bear in mind that the Lord's sheep were to be scattered in "the cloudy and dark day." Numerous prophecies describe the last days as "the day of the Lord" and as "the cloudy and dark day." Ezek. 30: 3, we read, "the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen."—Joel says, "blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of clouds and of thick darkness, as the morning spread upon the mountains." Joel 2: 1, 2. Amos says, "the day of the Lord is darkness and not light. As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall and a serpent bit him.—Shall not the day of the Lord be darkness and not light? even very dark and no brightness in it?" Amos 5: 18-20. Zephaniah says, "the great day of the Lord is near, it is near and hasteth greatly, even the voice

of the day of the Lord; the mighty man shall cry there bitterly.— That day is a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Zeph. 1: 14. 15.

We might quote many prophecies to show that 'the cloudy and dark day' in which the sheep of the Lord's 'pasture' were to be scattered is the age in which we live. They were scattered before the darkness spoken of by the prophet was fully manifested, but they were scattered in the dark and cloudy day, for in this age of the world "the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. 13: 10.

Thus the sheep have been scattered in the cloudy and dark day, and if the Latter Day Saints are not the sheep who have been driven out and scattered, and if they are not the Lord's flock who "became a prey" to wicked shepherds, where shall we find them? Many good citizens of the United States have been driven away from their homes and scattered by rebels, but that event does not fulfil this prophecy in the least. These citizens were generally Gentiles, therefore their religious teachers are not "shepherds of Israel," and we presume that many of them have no religious teachers. They were not scattered by "shepherds of Israel" as the Latter Day Saints have been, where- by the word of the Lord in this prophecy of Ezekiel is fulfilled, for he says unto these shepherds, "because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, *till ye have scattered them abroad*; therefore will I save my flock and they shall no more be a prey; and I will judge between owtle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David." 21-23 v.

Before the saints were driven from Nauvoo, their leaders did act precisely like shepherds who thrust with side and with shoulder, and push all the diseased of the flock, till they had scattered them abroad, for in consequence of the abominable acts and teachings of the shepherds of Israel, many of the flock, who were diseased (weak in the faith) became paralyzed. Because iniquity abounded the love of many waxed cold, and many departed from the faith, giving heed to seducing spirits and doctrines of devils, as Jesus and Paul foretold.

The shepherds scattered abroad the flock, but the Lord says "as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people and gather them from the countries, and will bring them to their own land."— 12, 13 v. "Their own land" is the land from which they were driven where the Lord had promised to build up Zion, and "bring again that which was driven away."

For the Herald.

TESTIMONY OF BROTHER E. THAYRE.

Concerning the Latter Day Work.

In the year 1825 I and my family took breakfast one day about 7 o'clock. I sent the children off to school, and I and my wife were left alone. About 8½ o'clock I stepped to the door because I heard singing, and there was an old gentleman stepped to the gate, and he said "good morning sir." I said good morning, also. He said "do you ever give a stranger and poor traveller something to eat." I said, always, come in. As he stepped along he came singing a hymn which I never heard before. It seemed to lighten up my soul and filled it with the Spirit of the Lord. I said to my wife, here is a traveller who is hungry, I want you to get him a good warm breakfast, and she did so.

He was plainly and decently dressed and had on a white handkerchief, and a bundle in his hand. He continued singing until she got his breakfast, but would stop and ask me questions which I could not answer, and then he would smile. He finished his blessing after eating and put his chair back, and continued his singing for a little, then he rose and left the choicest blessings for me and my house, and bid me good bye. He stepped on the door step, and as he let down the latch I lifted it, as I opened the door there was no man there, and he could not possibly have got out of my way, for I could see 40 or 50 rods all around. I searched in every place for him. I called my wife out and we were astonished above measure. I made mention of it 8 or 10 miles from home and they said there had been just such a man who had been heard of in different places.

I did not hear much about the Book of Mormon until Joseph Smith was getting it printed, and then my men which which were at work on my building brought false stories to me, and I was filled with wrath about it. I said I would let a pair of horses go to take him to prison. I said it is blasphemy. I took a hoe and went into the field. As soon as I commenced I was struck as with a rushing wind, which almost frightened me to death. When I was a little recovered, I started for the house. I got to talking with these men and became more wrathful than ever. I went back again, and was frightened double what I was before. When I recovered I started again for the house and ran.

When they commenced preaching, a messenger came to tell me that my mother was dying. I had a half brother living with me and a nephew, and they took my horses and went to meeting, to hear Hyrum preach while I was gone. When I came back they told me that they had been to hear him preach on the Golden Bible. I did not like it, and I told them that they must not take my horses again to hear those blasphemous wretches preach. My half brother said that Hyrum said that Joseph had seen an angel. My nephew

said that there was something in it, and that I had better go and hear him. About that time I had another brother about 40 miles off. He came down and wanted me to go for he wanted to go himself.— The next Sunday I went and there was a large concourse of people around his father's house, so that they extended to the road, filling up the large lot. I rushed in and got close to the stand, so as to be particular to hear what was said.

When Hyrum began to speak, every word touched me to the inmost soul. I thought every word was pointed to me. God punished me and riveted me to the spot. I could not help myself. The tears rolled down my cheeks, I was very proud and stubborn. There were many there who knew me, I dare not look up. I sat until I recovered myself before I dare look up. They sung some hymns and that filled me with the Spirit. When Hyrum got through, he picked up a book and said, "here is the Book of Mormon." I said, let me see it. I then opened the book, and I received a shock with such exquisite joy that no pen can write and no tongue can express. I shut the book and said, what is the price of it? "Fourteen shillings" was the reply. I said, I'll take the book. I opened it again, and I felt a double portion of the Spirit, that I did not know whether I was in the world or not. I felt as though I was truly in heaven.

Martin Harris rushed to me to tell me that the book was true. I told him that he need not tell me that, for I knew that it is true as well as he. I hunted up my brother and I said, let us go home.— He said, "what do you think of the book?" I said, it is true just as sure as God sits upon his throne. I asked him what he thought of it. He said that he believed it, and had an evidence of its truth.— When God shows a man such a thing by the power of the Holy Ghost he knows it is true. He cannot doubt it.

When we started on our way home, there came a bird of the color of a robin, but a little larger. It flew around the horses heads nearly down to my hands as I held the lines, and followed us about $1\frac{1}{2}$ miles chirping all the way. My brother kept saying, what does that mean? I never saw a bird act so in my life. When I got to some woods it flew off, making another singular noise. I came up to the door and my nephew said, Uncle Ezra has bought one of those books, I knew he would. My wife came out and wanted to know what I had got. I said, I have bought a book and it overpowers me to read it, but I am going to lay it alongside of the Bible and see whether they agree. I could not read it for one or two months without being filled with the Spirit of the Lord. When I laid it down by the Bible, I could find any passages that I wanted without turning the leaves over, opening to any passage in the Bible which I wanted to find, and I had been very little acquainted with the Bible.

When it got noised around, my house was filled with the neighbors who wanted to see and hear it read. I read it myself because I was filled with the Spirit. Men that swore would say with an oath that it read well. They filled my house all day, and men made my wife be-

lieve that I was crazy and would lose my friends and all my property. There was a Methodist woman in my house, and her husband came over for her after all the company was gone, and he was a Methodist. He wanted to know what I supposed that book was for. I told him that it was to fulfil the covenants which God made with Abraham, concerning his seed. He wanted to know how I could prove that? I told him by the Bible. He said there was no such thing in the Bible, and they were all cursed people, and they would go to hell at last. I turned instantly to the place where it says, "I will bring my sons from afar, and my daughters from the utmost parts of the earth, and they shall be my people and I will be their God." When I said that, he said "come wife, let's go home, I don't want such a God to rule over me." When they were gone my wife began to cry, and said that I was crazy, and it would ruin me, and she would leave me. I withdrew from the company, and sat down in the sitting room. Suddenly a change came over me. I was sitting down to meditate upon it, and suddenly an angel stood before me. He was a tall, black-eyed man, and he was the handsomest person that I ever saw, and so bright and white that he shined like the sun. He had on the handsomest robe that I ever saw. He had a child in his arms as white as he was, with the most brilliant appearance. He said, "you have come at the eleventh hour." He said, "you must become as this little child, or you can in no wise enter into the kingdom of God." He then said, "behold it is a male child." He said, "take care, the devil is after the child," and I saw a huge black form in the shape of a man at the door, and I had a large dog laying in the room, and he rose up and went to the door and growled three times, and came back and laid down again. The angel disappeared as he spoke, and the devil withdrew. Then a double portion of the Spirit came on me, and I went into the room to my wife, and said hallelujah to God and the Lamb! Hosannah to Jesus on high! I have seen an angel of God, who has been into my room and visited me to-night. The first sermon that ever I preached was to my wife.

They wanted me to bring the book to Cananadagua, and I did so, and they perused it, first one, then another. Then one spoke and said that he had a boy at home and if he could not make a better book than that he would flog him. Then they all made their comments. Some said one thing and some another, and none believed it. A lawyer (Dudley Martin) was sitting by reading a newspaper. He said, "have you all made your comments on the book?" They said yes. He said let me see it. He looked in it a few minutes and said, well gentlemen, you have all made your comments on the book, and if you wish to bet 500 dollars, I will bet that you cannot make such a book. He said again, I know as much as any of you, and as much as all of you, and I will bet you 500 dollars that you cannot do it. Next day I had occasion to go to a grist mill, and the most of these men were there. They com-

menced immediately, enquiring whether I believed it still. I could not say that I believed it, I knew it. Then an editor of a paper asked me if I had a liberal education. I said no. Then he said that he could tell me that I knew nothing concerning God if I had not had a liberal education. He said that there was no God only the God of nature, that we all came by chance. I asked him how all things came, the sun, moon and planets, and who made them and this world teeming with all its live animals. I pointed to the fields with their ripening grain and all the flowers with the green leaves and trees. He said the grain were all made by nature and came by chance, and likewise the trees and the flowers. There was a Quaker there who said that if the book had come through any of their preachers he would have believed it. I asked him what kind of a man Martin Harris was. He said Martin lived neighbor to him, and was an honest man, and if he should meet him in the woods and he wanted 500 or 1000 dollars, he would let him have it, because he was a punctual man.

Then I rose and testified by the Spirit that there was a God, who made all things—heaven and earth, and things therein. I was in the Spirit all the time. I told them that the books was to gather the house of Israel. After I had borne testimony by the Spirit, I started for home, and when I got home I put up my horse and went into the same room where I saw the angel, and sat down alone. As I did so, while pondering on the things which had transpired that day, there was a rainbow came down on each side of the room, which was the most beautiful that I ever saw. I looked up and said, O Jesus, my God, and then there was a voice said, you have done well, and applauded me very highly. He said, yes, I am God that made heaven and earth, and there is none other God beside me. Then I was so filled with the Spirit that I thought I was in heaven. The rainbow disappeared gradually and all was gone. Then I was in the Spirit again, and a man came and brought me a roll of paper and presented it to me, and also a trumpet and told me to blow it. I told him that I never blowed any in my life. He said you can blow it, try it. I put it in my mouth and blowed on it, and it made the most beautiful sound that I ever heard. The roll of paper was the revelation on me and Northrop Sweet. Oliver was the man that brought the roll and trumpet. When he brought the revelation on me and Northrop Sweet, he said, here is a revelation from God for you, now blow your trumpet, and I said, I never blowed a trumpet. He said, you can. When that vision passed away I saw in vision that I was driving on a road that I never drove before.

Joseph was then in Harmony, Pa., and the next Sunday he came to his father's house, and we assembled to see him. I had not conversed with him before concerning the book. Then I told him what had happened and how I knew the book was true. He then asked me what hindered me from going into the water, as Oliver Cowdery's

mother was going to be baptized. I said, I am ready and willing at any time. Then we started to the water, which was four or five miles off. When I got on the way I saw the same horses and the same persons, (6 of them) that I saw in the before mentioned vision, and the houses all along were the same as had been shown me. When I came to the grist mill, I saw that I had seen it in the vision, but I had never been there before. We were baptized just below the mill. There was a green meadow which I had seen before. Parley P. Pratt baptized us, and I had seen him in the vision. I saw him pull two fish out of the water and another which was a small fish.— I saw that I and Oliver's mother were the two persons referred to in the vision. The small fish meant Northrop Sweet. He was baptized at the same time, but soon left the church.

About this time my brother came and told me that he dreamt that my mother died and flew away into a swamp, and she was spotted. I felt concerned, fearing that she was lost. She was a Methodist. I prayed to God that I might know whether she was saved.— I prayed in faith, and I never asked for anything about that time but he gave it to me. I saw my mother suddenly standing before me. She had on the same looking dress as I saw the angel have. I said, O my mother! my mother! She said that I had sinned in some things but I must be faithful.

I and Northrop Sweet were both confirmed by Joseph, and Northrop had the Spirit, but I did not. Joseph said to me, you will not receive the Spirit now, but you will soon. The next morning I was going a journey, and I got on the box of the stage. I rode so until 9 o'clock, P. M., then a young man got on, and he swore. I reproved him for it. He said that his parents were Baptists and taught him better, and he was going to quit and go home. Then the Lord poured out his Spirit upon me in the most extraordinary manner.— Then we stopped at a hotel. When I went to bed, as I laid my coat off, I received a greater outpouring. Then I said, I know that Joseph is a prophet, and I have never doubted since.

I invited Joseph to come to my barn and I said that I would go to Canandagua and get a large congregation. The barn was about 60 feet long by 18 wide. It was filled and some could not get in. Joseph, Hyrum, Oliver Cowdery, D., J., and P. Whitmer, P. P. Pratt and Ziba Peterson preached with great power. Then the people invited us to Canandagua. I went down to engage a place for them to preach in. They had promised that we should meet in the Methodist Meeting house, but the Trustees could not agree, so I engaged the Court House. The elders met at my house that night.— We went down and Sydney commenced preaching. I attended the door. The meeting commenced about dark. About 7 or 8 o'clock, I saw a light spring up in the east. I pointed it out to some that were standing out, and they all looked at it, and they said that it was the Montezuma marsh on fire. The marsh was only in the east. I said look in the south as another great light sprung up in that direction,

then another in the west, and I said look in the west; then another in the north, and I said look in the north. It became about as light as noon day, and rolled over in the sky like a great blaze of fire, extending and met at the zenith. It was seen by about 40 or 50 persons outside. I locked the door and would not let them go in to disturb the congregation, therefore the congregation knew nothing about it. It continued about one hour and a half. It passed away before the meeting broke up.

After the meeting, I got all the brethren into my wagon to go to my house. After we had started we saw a light as large as a hog-head, which followed us all the way, ($3\frac{1}{2}$ miles) above the wagon probably 150 feet, and it lighted us so that we could see the horses tracks in the road. Joseph said that it was one of the signs of the coming of the Son of man. When we got to the house, I told the brethren to go in, and I would unharness. The light went no further than we went. I could see to unharness and feed my horses as well as in the day time. There was no moon visible. When I was done, the light flashed and disappeared instantly.

At another time I saw the Savior coming on a cloud from the east appearing like a man on a horse in great glory like unto fire. Just before the Conference at Sandwich, Illinois, Oct. 6th, 1860, I saw the Savior traveling on the earth, just as he was in his ministry, with reddish hair, and he reached out his hand and I shook hands with him. I felt his hand as much as any man's hand, that I ever had hold of. I asked him if he would receive me, and he said he would if I would declare what I knew concerning his gospel and the Book of Mormon. He said that if I would do so he would visit me again. I asked him if it would do any good. He said, O yes, it will do a great deal of good. I heard the most beautiful singing that I ever heard in all my life. It seemed as if there were ten thousand tongues.

I say in the presence of God and all his holy angels, and before all that seraphic host, that this is the truth. If there are any errors, I do not know it.

ERNA THAYER.

From the Times and Seasons, April 1, 1842. An editorial of Joseph the Martyr.

"TRY THE SPIRITS."

Recent occurrences which have transpired amongst us render it an imperative duty devolving upon me to say something in relation to the spirits by which men are actuated. It is evident from the apostle's writings that many false spirits existed in their day, and "had gone forth into the world," and that it needed intelligence which God alone

could impart to detect false spirits and to prove what spirits were of God. The world in general has been grossly ignorant in regard to this one thing, and why should they be otherwise, "For no man knows the things of God, but by the Spirit of God. The Egyptians were not able to discover the difference between the miracles of Moses and those of the magicians, until they came to be tested together; and if Moses had not appeared in their midst they would unquestionably have thought that the miracles of the magicians were performed through the mighty power of God; for they were great miracles that were performed by them: a supernatural agency was developed, and great power manifested.

The witch of Endor is no less singular a personage; clothed with a powerful agency she raised the prophet Samuel from his grave, and he appeared before the astonished king and revealed unto him his future destiny. Who is to tell whether this woman is of God, and a righteous woman? or whether the power she possessed was of the devil, and her a witch as represented by the Bible? it is easy for us to say now, but if we had lived in her day, which of us could have unraveled the mystery?

It would have been equally as difficult for us to tell by what spirit the prophets prophesied, or by what power the apostles spoke, and worked miracles. Who could have told whether the power of Simon the sorcerer, was of God, or of the devil. There always did in every age seem to be a lack of intelligence pertaining to this subject. Spirits of all kinds have been manifested in every age and almost among all people. If we go among the Pagans, they have their spirits; the Mohamedeans, the Jews, the Christians, the Indians, all have their spirits, all have a supernatural agency; and all contend that their spirits are of God. Who shall solve the mystery? "Try the spirits," says John, but who is to do it? The learned, the eloquent, the philosopher, the sage, the divine, all are ignorant. The heathens will boast of their Gods, and of the great things that have been unfolded by their oracles. The Mussulman will boast of his Koran and of the divine communications that his progenitors have received, and are receiving. The Jews have had numerous instances both ancient and modern, among them of men who have professed to be inspired and sent to bring about great events, and the Christian world has not been slow in making up the number.

"Try the spirits," but what by? Are we to try them by the creeds of men? What preposterous folly, what sheer ignorance, what madness. Try the motions and actions of an eternal being, (for I contend that all spirits are such,) by a thing that was conceived in ignorance, and brought forth in folly—a cobweb of yesterday. Angels would hide their faces, and devils would be ashamed and insulted, and would say, "Paul we know, and Jesus we know, but who are ye?" Let each man or society make a creed and try evil spirits by it, and the devil would shake his sides, it is all that he would ask, and that he would desire. Yet many of them do this, and hence

"many spirits are abroad in the world." One great evil is that men are ignorant of the nature of spirits; their power, laws, government, intelligence, &c., and imagine that when there is anything like power, revelation or vision manifested, that it must be of God:—hence the Methodists, Presbyterians, and others, frequently possess a spirit that will cause them to lay down, and during its operation animation is frequently entirely suspended; they consider it to be the power of God, and a glorious manifestation from God—a manifestation of what? Is there any intelligence communicated? Are the curtains of heaven withdrawn, or the purposes of God developed? Have they seen and conversed with an angel: or have the glories of futurity burst upon their view? No! but their body has been inanimate, the operation of their spirit suspended, and all the intelligence that can be obtained from them when they arise, is a shout of glory, or hallelujah, or some incoherent expression; but they have had "the power." The Shaker will whirl around on his heel, impelled by a supernatural agency or spirit, and thinks that he is governed by the Spirit of God; and the Jumper will jump, and enter into all kinds of extravagancies, a Primitive Methodist will shout under the influence of that spirit, until he will rend the heavens with his cries; while the Quakers (or Friends) moved, as they think, by the Spirit of God, will sit still, and say nothing.

Is God the author of all this? If not of all of it, which does he recognize? Surely such a heterogenous mass of confusion never can enter into the kingdom of Heaven. Every one of these professes to be competent to try his neighbor's spirit, but no one can try his own, and what is the reason? because they have no key to unlock, no rule wherewith to measure, and no criterion whereby they can test it; could any one tell the length, breadth and height of a building without a rule? test the quality of metals without a criterion, or point out the movements of the planetary system without a knowledge of astronomy? certainly not: and if such ignorance as this is manifested about a spirit of this kind, who can describe an angel of light, if Satan should appear as one in glory? Who can tell his color, his signs, his appearance, his glory, or what is the manner of his manifestation?

Who can detect the spirit of the French Prophets, with their revelations, and visions, and power, and manifestations? or who can point out the spirit of the Irvingites, with their apostles, and prophets, and visions, and tongues, and interpretations, &c. &c.; or who can drag into daylight and develop the hidden mysteries of the false spirits that so frequently are made manifest among the Latter Day Saints?—We answer that no man can do this without the Priesthood, and having a knowledge of the laws by which spirits are governed: for as "no man knows the things of God but by the spirit of God," so no man knows the spirit of the devil and his power and influence but by possessing intelligence which is more than human, and having unfolded through the medium of the Priesthood the mysterious operations of his devices; without knowing the angelic form, the sanctified look and

gesture, and the zeal that is frequently manifested by him for the glory of God : together with the prophetic spirit, the gracious influence, the goodly appearance, and the holy garb which is so characteristic of his proceedings, and his mysterious windings.

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul destroying, diabolical and horrid colors ; for nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the Spirit of God. Thousands have felt the influence of its terrible power and baneful effects; long pilgrimages have been undertaken, pennances endured, and pain, misery and ruin have followed in their train. Nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage, and desolation are the habilaments in which it has been clothed. The Turks, the Hindoos, the Jews, the Christians, the Indians, in fact all nations have been deceived, imposed upon, and injured through the mischievous effects of false spirits.

As we have noticed before, the great difficulty lays in the ignorance of the nature of spirits, of the laws by which they are governed, and the signs by which they may be known: if it requires the Spirit of God to know the things of God, and the spirit of the devil can only be unmasked through that medium, then it follows as a natural consequence that unless some person or persons, have a communication or revelation from God, unfolding to them the operation of spirit, they must eternally remain ignorant of these principles; for I contend that if one man cannot understand these things but by the Spirit of God, ten thousand men cannot. It is alike out of the reach of the wisdom of the learned, the tongue of the eloquent, and the power of the mighty. And we shall at last have to come to this conclusion, whatever we may think of revelation, that without it we can neither know nor understand any thing of God or the devil ; and however unwilling the world may be to acknowledge this principle, it is evident from the multifarious creeds and notions concerning this matter that they understand nothing of this principle, and it is equally as plain that without a divine communication they must remain in ignorance. The world always mistook false prophets for true ones, and those that were sent of God they considered to be false prophets ; and hence they killed, stoned, punished and imprisoned the true prophets, and they had to hide themselves "in deserts, and dens, and caves of the earth;" and although the most honorable men of the earth, they banished them from their society as vagabonds whilst they cherished, honored, and supported knaves, vagabonds, hypocrites, impostors and the basest of men.

A man must have the discerning of spirits, as we before stated, to understand these things, and how is he to obtain this gift if there are no gifts of the Spirit? And how can these gifts be obtained without revelation ? "Christ ascended into heaven and gave gifts unto men, * * and he gave some apostles, and some prophets, and some evan-

gelists, and some pastors and teachers." And how were apostles, prophets, pastors, teachers and evangelists chosen? By "prophecy (revelation) and by laying on of hands."—by a divine communication, and a divinely appointed ordinance—through the medium of the priesthood, organized according to the order of God, by divine appointment. The apostles in ancient times held the keys of this priesthood—of the mysteries of the kingdom of God, and consequently were enabled to unlock, and unravel all things pertaining to the government of the church, the welfare of society, the future destiny of men and the agency, power and influence of spirits; for they could control them at pleasure, bid them depart in the name of Jesus, and detect their mischievous and mysterious operations when trying to palm themselves upon the church in a religious garb and militate against the interest of the church, and the spread of truth—we read that they "cast out devils in the name of Jesus," and when a woman possessing the spirit of divination cried before Paul and Silas "these are the servants of the most high God, that show unto us the way of salvation;" they detected the spirit, and although she spake favorably of them, Paul commanded the spirit to come out of her, and saved themselves from the opprobrium that might have been heaped upon their heads, through an alliance with her, in the development of her wicked principles:—which they certainly would have been charged with if they had not rebuked the evil spirit. A power similar to this existed through the medium of the priesthood, in different ages. Moses could detect the magicians' power and shew that he was God's servant, he knew when he was upon the mountain (through revelation,) that Israel was engaged in idolatry; he could detect the sin of Korah, Dathan, and Abiram, detect witches and wizards in their proceedings, and point out the true prophets of the Lord. Joshua knew how to detect the man who had stolen the wedge of gold and the Babylonish garment, Michaiah could point out the false spirit by which the four hundred prophets were governed; and if his advice had been taken, many lives would have been spared. 2 Chron. xviii, 18.

Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and many other prophets possessed this power. Our Savior, the apostles, and even the members of the church were endowed with this gift; for, says Paul, 1 Cor. xiii, "to one is given the gift of tongues, to another the interpretation of tongues, to another the working of miracles, to another prophecy, to another the discerning of spirits." all these proceeded from the same Spirit of God, and were the gifts of God. The Ephesian church was enabled by this principle "to try those that said they were apostles, and were not, and found them liars." Rev. ii, 2.

In tracing the thing to the foundation, and looking at philosophically we shall find a very material difference between the body and the spirit—the body is supposed to be organized matter, and the spirit by many is thought to be immaterial, without substance. With this latter statement we should beg leave to differ—and state that the spirit is a substance; that it is material, but that it is more pure, elas-

tic, and refined matter than the body : that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust ; and will in the resurrection be again united with it. Without attempting to describe this mysterious connection, and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to the human body and spirit, I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchizedec, and the apostles were ; that they are organized according to the priesthood, which is everlasting, "without beginning of days or end of years ;" that they all move in their respective spheres, and are governed by the law of God ; that when they appear upon earth they are in a probationary state, and are preparing, if righteous, for a future and a greater glory ; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for "Michael, the archangel, dared not bring a railing accusation against the devil, but said the Lord, rebuke thee, Satan."

It would seem, also, that wicked spirits have their bounds, limits, and laws, by which they are governed or controled, and know their future destiny ; hence, those that were in the maniac said to our Savior, "Art thou come to torment us before the time," and when Satan presented himself before the Lord among the sons of God, he said that he came "from going to and fro in the earth, and from wandering up and down in it ;" and he is emphatically called the prince of the power of the air ; and it is very evident that they possess a power that none but those who have the priesthood can control, as we have before adverted to in the case of the sons of Sceva.

Having said so much upon general principles, without referring to the peculiar situation, power, and influence of the magicians of Egypt, the wizards and witches of the Jews, the oracles of the Heathen, their necromancers, soothsayers, and astrologers, the maniacs or those possessed of devils in the apostles' days, we will notice and try to detect (so far as we have the Scriptures for our aid,) some few instances of the developement of false spirits in more modern times, and in this our day.

The "French Prophets," were possessed of a spirit that deceived ; they existed in Vivaris and Dauphiny in great numbers, in the year 1688 ; there were many boys, and girls from seven to twenty-five ; they had strange fits, as in tremblings and faintings, which made them stretch out their legs and arms as in a swoon ; they remained awhile in trances, and coming out of them, uttered all that came into their mouths. [See *Buck's Theological Dictionary.*] Now, God never had any prophets that acted in this way ; there was nothing indecorous in the proceeding of the Lord's prophets in any age ; neither had the apostles, nor prophets, in the apostles' day, anything of this kind. Paul says, "Ye may all prophecy one by one, and if anything be revealed to another let the first hold his peace, for the spirit of the prophets is subject to the prophets ;" but here we find

that the *prophets are subject to the spirit*, and falling down, have twitchings, tumblings, and faintings, through the influence of that spirit—being entirely under its control. Paul says, "Let every thing be done decently and in order;" but here we find the greatest disorder and indecency in the conduct of both men and women, as above described. The same rule would apply to the falling, twitchings, swooning, shaking, and trances of many of our modern revivalists.

Joannah Southcot professed to be a prophetess, and wrote a book of prophecies in 1804; she became the founder of a people that are now extant; she was to bring forth in a place appointed, a son, that was to be the Messiah—which thing has *failed*. Independent of this, however, where do we read of a woman that was the founder of a Church in the Word of God? Paul told the women in his day, "to keep silence in the Church, and that if they wished to know anything, to ask their husbands at home;" he would not suffer a woman "to rule, or to usurp authority in the Church;" but here we find a woman the founder of a Church, the revelator and guide, the Alpha, and Omega, contrary to all acknowledged rule, principle, and order.

Jemimah Wilkinson was another prophetess, that figured largely in America in the last century. She stated that she was taken sick and died, and that her soul went to heaven where it still continues. Soon after her body was reanimated with the spirit and power of Christ, upon which she set up as a public teacher, and declared she had an immediate revelation. Now, the Scriptures positively assert that "Christ is the first fruit, afterward, *those that are Christ's at his coming*, then cometh the end." But Jemimah, according to her testimony, died, and rose again before the time mentioned in the Scriptures. The idea of her soul being in heaven, while her body was on earth, is also preposterous. When God breathed into man's nostrils he became a living soul, before that, he did not live, and when that was taken away his body died; and so did our Savior when the spirit left the body, nor did his body live until his spirit returned in the power of his resurrection; but Mrs. Wilkinson's soul [life,] was in heaven, and her body without the soul [or life,] on earth, living [without the soul, or] without life.

The Irvingites are a people that have counterfeited the truth, perhaps, the nearest of any of our modern sectarians; they commenced about ten years ago in the City of London, in England. They have Churches formed in various parts of England and Scotland, and some few in Upper Canada. Mr. Irving, their founder, was a learned and talented minister of the Church of Scotland; he was a great logician, and a powerful orator; but, withal, wild and enthusiastic in his views. Moving in the higher circles, and possessing talent and zeal, placed him in a situation to become a conspicuous character, and to raise up a society which is called after his name.

The Irvingites have apostles, prophets, pastors, teachers, evangelists, and angels. They profess to have the gift of tongues, and the

interpretation of tongues, and, in some few instances, to the gift of healing.

The first prophetic spirit that was manifested, was in some Miss Campbells, that Mr. Irving met with while on a journey in Scotland; they had (what is termed among their sect,) "utterances," which were evidently of a supernatural agency. Mr. Irving falling into the common error of considering all supernatural manifestations to be of God; took them to London with him, and introduced them into his Church.

They there were honored as the prophetesses of God, and when they spoke, Mr. Irving, or any of his ministers had to keep silence. They were peculiarly wrought upon before the congregation, and had strange utterances, uttered with an unnatural shrill voice, and with thrilling intonations. They frequently made use of a few broken, unconnected sentences that were ambiguous, incoherent, and incomprehensible; at other times they were more clearly understood. They would frequently cry out, "There is iniquity! There is iniquity!" And Mr. Irving has been led under the influence of this charge, to fall down upon his knees before the public congregation and to confess his sin, not knowing whether he had sinned, nor wherein; nor whether the thing referred to him, or somebody else. During these operations the bodies of the persons speaking were powerfully wrought upon, their countenances were distorted, they had frequent twitchings in their hands, and the whole system was powerfully convulsed at intervals; they sometimes, however, (it is supposed,) spoke in correct tongues, and had true interpretations.

Under the influence of this spirit, the Church was organized by these women; apostles, prophets, etc., were soon called, and a systematic order of things introduced, as above mentioned. A Mr. Baxter, (afterward one of the principal prophets,) upon going into one of their meetings, says: "I saw a power manifested and thought that it was the power of God, and asked that it might fall upon me—it did so, and I began to prophesy." Eight or nine years ago, they had about sixty preachers going through the streets of London, testifying that London was to be the place where the "two witnesses," spoken of by John, was to prophesy, that (they,) "the Church and the Spirit" were the witnesses, and that at the end of three years and a-half, there was to be an earthquake and great destruction, and our Savior was to come. Their apostles were collected together at the appointed time, watching the event, but Jesus did not come, and the prophecy was then ambiguously explained away. They frequently had signs given them by the spirit, to prove to them that what was manifested to them should take place. Mr. Baxter related an impression that he had concerning a child. It was manifested to him that he should visit the child, and lay hands upon it, and that it should be healed—and to prove to him that this was of God, he should meet his brother in a certain place, who should speak unto him certain words; his brother addressed him precisely in the way

and manner that the manifestations designated, the sign took place, but when he laid his hands on the child it did not recover. I cannot vouch for the authority of the last statement, as Mr. Baxter, at that time, had left the Irvingites, but it is in accordance with many of their proceedings, and the thing never has been attempted to be denied.

It may be asked where is there anything in all this that is wrong ?

1st. The Church was organized by women and "God placed in the Church *first apostles, secondarily prophets,*" and not *first women*; but Mr. Irving placed in his Church first women, *secondarily apostles,* and the Church was founded and organized by them. A woman has no right to found or organize a Church; God never sent them to do it.

2d. Those women would speak in the midst of a meeting and rebuke Mr. Irving, or any of the Church; now, the Scripture positively says, "Thou shalt not rebuke an elder, but entreat him as a father;" not only this, but they frequently *accused* the brethren, thus placing themselves in the seat of Satan, who is emphatically called "the *accuser* of the brethren."

3d. Mr. Baxter received the spirit on asking for it without attending to the ordinances, and began to prophecy, whereas the Scriptural way of attaining the gift of the Holy Ghost is by baptism, and by laying on of hands.

4th. As we have stated in regard to others, the spirit of the prophets, are subject to the prophets; but those prophets were subject to the spirits; the spirit controlling their bodies at pleasure.

But it may be asked how Mr. Baxter could get a sign from a second person? To this, we would answer, that Mr. Baxter's brother was under the influence of the same spirit as himself; and being subject to that spirit, he could be easily made to speak to Mr. Baxter whatever the spirit should dictate; but there was not power in the spirit to heal the child.

Again, it may be asked how it was that they could speak in tongues if they were of the devil? We would answer that they could be made to speak in another tongue, as well as in their own, as they were under the control of that spirit, and the devil can tempt the Hottentot, the Turk, the Jew, or any other nation; and if these men were under the influence of his spirit, they, of course, could speak Hebrew, Latin, Greek, Italian, Dutch, or any other language that the devil knew.

Some will say, "try the spirits" by the Word. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."—John, iv : 2, 3. One of the Irvingites once quoted this passage whilst under the influence of a spirit, and then said, "I confess that Jesus Christ is come in the flesh." And yet these prophecies failed, their Messiah did not come, and the great things spoken of by them have fallen to the ground. What is the matter

here? Did not the apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it and expose themselves to death, and this was consequently given as a criterion to the Church or Churches to which John wrote. But the devil, on a certain occasion, cried out, "I know thee who thou art the '*Holy one of God.*' Here was a frank acknowledgement under other circumstances, that "*Jesus had come in the flesh.*" On another occasion, the devil said, "Paul we know, and *Jesus we know;*" of course, come in *the flesh.* No man, nor set of men, without the regular constituted authorities, the priesthood and discerning of spirits can tell true, from false spirits. This power they possessed in the apostles' day, but it has departed from the world for ages.

The Church of Jesus Christ of Latter-Day Saints have also had their false spirits; and as it is made up of all those different sects professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found among us false spirits.

Soon after the Gospel was established in Kirtland, and during the absence of the authorities of the Church, many false spirits were introduced, many strange visions were seen, and wild enthusiastic notions were entertained; men ran out of doors under the influence of this spirit, and some of them got upon the stumps of trees and shouted, and all kinds of extravagances were entered into by them. One man pursued a ball that he said he saw flying in the air, until he came to a precipice when he jumped into the top of a tree which saved his life; and many ridiculous things were entered into, calculated to bring disgrace upon the Church of God, to cause the Spirit of God to be withdrawn, and to uproot and destroy those glorious principles which had been developed for the salvation of the human family. But when the authorities returned the spirit was made manifest, those members that were exercised with it were tried for their fellowship; and those that would not repent and forsake it were cut off. At a subsequent period, a Shaker spirit was on the point of being introduced, and at another time, the Methodist and Presbyterian falling-down power; but the spirit was rebuked, and put down, and those who would not submit to rule and good order, were disfellowshipped. We have also had brethren and sisters who have had the gift of tongues falsely; they would speak in a muttering, unnatural voice, and their bodies be distorted like the Irvingites, before alluded to; whereas there is nothing unnatural in the Spirit of God. A circumstance of this kind took place in Upper Canada, but was rebuked by the presiding elder; another, a woman near the same place professed to have the discerning of spirits, and begun to *accuse* another sister of things that she was not guilty of, which she said she knew was so, by the spirit—but was afterward proven to be false—she placed herself in the capacity of the "*accuser* of the brethren," and

no person through the discerning of spirits can bring a charge against another, they must be proven guilty by positive evidence, or they stand clear.

From the Western Episcopalian.

JERUSALEM UNDERGROUND.

An account of Signor Pierotti's discoveries in the subterranean topography of Jerusalem has been published. Employed by the Pacha as an engineer, he has discovered that the modern city of Jerusalem stands on several layers of ruined masonry, the undermost of which composed of deeply bevelled and enormous stones, he attributes to the age of Solomon, the next to that of Zorobabel, the next to that of Herod, the next to that of Justinian, and so on till the times of the Saracens and Crusaders. He has traced a series of conduits and sewers leading from the "dome of the rock," a mosque standing on the very site of the altar of sacrifice in the temple, to the Valley of Jehoshaphat, by means of which the priests were enabled to flush the whole temple arena with water, and thus carry off the blood and off all of the sacrifices to the brook Kedron.

The manner of his explorations was very interesting. He got an Arab to walk up through these immense sewers, ringing a bell and blowing a trumpet, while he himself by following the sound was able to trace the exact course they took. About two years ago he accidentally discovered a fountain at the pool of Bethesda, and on his opening it, a copious stream of water immediately began to flow, and has flowed ever since; no one knows from whence it comes or whither it goes. This caused the greatest excitement amongst the Jews, who flocked in crowds to drink and bathe themselves in it. They fancied that it was one of the signs of the Messiah's coming, and portended the speedy restoration of their commonwealth. This fountain which has a peculiar taste, like that of milk and water, is identified by Signor Pierotti with the fountain which Hezekiah built, and which is described by Josephus. The measurements and position of most of these remains accord exactly with the Jewish historian's descriptions. Some of the Signor's conclusions are disputed, but no one has succeeded in so disinterring the relics of the Holy City.

THE GREAT PROPHECY of Joseph the Martyr, "concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina," was republished in the Herald in the first volume, in 1860, from a publication of it in 1852. We have nine numbers of the first volume on hand, which, with the *Prophecy*, will be sent free of postage for 75 cents.

NEWS FROM ELDERS.

Bro. Horace Bartlet, at Marengo, McHenry county, Illinois, Sept. 1st, wrote as follows: "We are in a prosperous condition; we have good meetings in our Branch here; I am laboring in this vicinity with good success. We have had five added to our Branch here by baptism since the last Conference at Sandwich."

Bro. John Shippy, Sept. 2d, wrote as follows from Montrose, Iowa: "I am finding more Latter-Day Saints in this county than I expected. There is from fifty to one hundred in Keokuk. Some of them reminded me of Nicodemus, who came to Jesus by night. They want to hear but are afraid to come out openly, but the fog begins to break away. Some of them came to see me; I gave them some Heralds and then went to Keokuk, preached five times and baptized four, which makes fourteen that I have baptized since I last wrote for publication."

RECEIPTS FOR THE HERALD.

L. Van Buren, W. Flavell, J. Rudd, H. Holcomb, S. Hawley, E. Reed, R. D. Butterworth, L. L. Skinner, G. Montague, B. Robinson, W. George, P. C. Taggart, W. J. Ruby, L. Babbitt, G. Tipler, M. A. Carlton, M. Cook, J. Vernon, H. B. Huffman, H. Weatherby, J. Israel, J. D. Goodale, T. Hougus, H. H. Johnson, J. F. Thomas, \$1 from each. R. Groom, \$2; J. Houston, 50 cts; G. W. Oman, \$2; J. Ells, \$5; I. Shupe, 50 cts; I. Agan, 65 cts.

MARRIED.—At Nauvoo, Ill., July 27th, by Pres. Joseph Smith, Mr. WILLIAM D. MORTON, of Burlington, Iowa, to Miss MARY A. BOYER.

—At the residence of the bride's father, in Riley, McHenry county, Illinois, by Elder Charles Jones, Elder PHILLO HOWARD, of Batavia, Illinois, to Sister CASSENDANA JONES, of the Marengo Branch.

DIED.—At Monticello, Jones Co., Iowa, May 4th, 1862, WILLIAM GEORGE, son of George and Ann George, aged 17 years, 3 months, and 17 days.

—In Shelby Co., Iowa, on the morning of Jan. 1st 1862, ISABELLA ELIZA, daughter of B. V. and M. A. Springer, aged 6 years and 6 months.

ON THE DEATH OF ISABELLA E. SPRINGER.

BY HER FATHER.

May we her parents ever live,
 Our Father near to thee ;
 That we may have our Isabel
 In blessed eternity.

Inspire our hearts to do thy will,
 While we in life remain ;
 To be prepared to dwell with thee,
 When thou on earth shall reign.

Oh Father guide us in the way
 Of goodness, truth and light ;
 And to thy name we will ascribe
 All glory, honor, might.

And now Oh God thy will be done,
 May we the same obey ;
 Thou givest us our little ones,
 Thou takest them away.

B. V. SPRINGER.

THE TRUE LATTER DAY SAINTS' HERALD, is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume, (12 numbers,) *in advance*.

Communications on doctrine, for the Herald, *must* be sent to President Joseph Smith, Nauvoo, Ills.

Remittances, letters containing news, and all correspondence with the Editor, *must* be sent to Box 215, Cincinnati, Ohio.

FOR SALE, and will be sent by mail free of postage :—

The Latter Day Saints Selection of Hymns, (sheep,) -	50 cents.
The Second Volume of the Herald, (bound,) - -	\$1.40
The Book of Doctrine and Covenants, (all sold)	1.25
The Book of Mormon, - - - - -	1.20
Word of Consolation, - - - - -	10

Par funds and 3 and 1 cent postage stamps *only* received.

THE TRUE LATTER DAY SAINTS' HERALD.

"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.

No. 5—VOL. 3.] CINCINNATI, NOV., 1862. [WHOLE No. 29.

From the Times and Seasons, May and July, 1840.

A LETTER WRITTEN BY J. SMITH, JR., AND OTHERS,
WHILE IN PRISON.

Liberty Jail, Clay county, Missouri, (1838.)

To Bishop Partridge, and to the Church of Jesus Christ of Latter Day Saints, in Quincy, Illinois, and to those scattered abroad, throughout all the regions round about.

Your humble servant, Joseph Smith, Jr., prisoner for Christ's sake, and the Saints, taken, and held by the power of mobocracy, under the exterminating reign of his excellency, Governor Lilburn W. Boggs, in company with his fellow-prisoners and beloved brethren, Caleb Baldwin, Lyman Wight, Hyrum Smith, and Alexander McRae, send unto you greeting: May the grace of God the Father, and the Lord and Savior Jesus Christ, rest upon you all, and abide with you forever; and may faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity dwell in you and abound, so that you may not be barren and unfruitful.

We know that the greater part of you are acquainted with the wrongs, high-toned injustice, and cruelty, which is practiced upon us; we have been taken prisoners, charged falsely with all kind of crimes, and thrown into a prison enclosed with strong walls, and are surrounded with a strong guard who are as indefatigable in watching us, as their master is in laying snares for the people of God. Therefore, under these circumstances, dearly beloved brethren, we are the more ready to claim your fellowship and love. Our situation is calculated to awaken our minds to a sacred remembrance of your affection and

kindness, and we think that your situation will have the same effect; therefore, we believe, that nothing can separate us from the love of God, and our fellowship one with another; and that every species of wickedness and cruelty practiced upon us, will only tend to bind our hearts and seal them together in love.

It is probably, as unnecessary for us to say that we are thus treated and held in bonds without cause, as it would be for you to say that you were smitten and driven from your homes without any provocation; we mutually understand and verily know, that if the citizens of the State of Missouri, had not abused the saints, and had been as desirous of peace as we were, there would have been nothing but peace and quietude to this day, and we should not have been in this wretched place, and burthened with the society of demons in human form, and compelled to hear nothing but oaths and curses, and witness scenes of drunkenness and debaucheries of every description; neither would the cries of orphans and widows have ascended to God, or the blood of the saints have stained the soil and cried for vengeance against them. But "we dwell with those who hated peace," and who delighted in war, and surely their unrelenting hearts, their inhuman and murderous disposition, and their cruel practices, shock humanity, and defy description! It is truly a tale of *sorrow, lamentation*, and *woe*, too much for humanity to contemplate. Such a transaction cannot be found where kings and tyrants reign, or among the savages of the wilderness, or even among the ferocious beasts of the forest. To think that men should be mangled for sport, after being cruelly put to death; women have their last morsel stolen from them, while their helpless children were clinging around them and crying for food, and then, to gratify the hellish desires of their more than inhuman oppressors, be violated, is horrid in the extreme.

They practice these things upon the saints who have done them no wrong, had committed no crime, and who were an innocent and virtuous people; and have proved themselves lovers of God by forsaking and enduring all things for his sake. "It must needs be that offences come, but woe to those by whom they come."

O God! where art thou? and where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed, and thy pure eyes behold from the heavens, the wrongs and sufferings of thy people and of thy servants, and thine ears be penetrated with their cries? How long, O Lord! shall they thus suffer, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them? O Lord God Almighty, maker of heaven, earth, and seas, and of all things that in them is, and who controleth and subjecteth the devil, and the dark and benighted dominions of Shaole. Stretch forth thy hand, let thine eye pierce, let thy pavilion be taken up, let thy hiding place no longer be uncovered, let thine ear be inclined, let thine heart be softened, and thy bowels moved with compassion toward thy people; and let thine anger be kindled against our enemies, and in thy fury let fall the sword of thine indig-

nation, and avenge us of our wrongs. Remember thy suffering saints, O, our God! and thy servants will rejoice in thy name forever.

Dearly beloved brethren, we realize that perilous times have come, as have been testified of in ancient days, and we may look with certainty and the most perfect assurance, for the rolling in of all those things which have been spoken of by all the holy prophets; lift up your eyes to the bright luminary of day, and you can say, soon thou shalt veil thou blushing face, for, at the behest of HIM, who said, "Let there be light, and there was light," thou shalt withdraw thy shining. Thou moon, thou dimmer light, and luminary of night, shalt turn to blood. We see that the prophecies concerning the last days are fulfilling, and the time shall soon come when the "Son of man shall descend in the clouds of heaven, in power and great glory."

We do not shrink, nor are our hearts and spirits broken at the grievous yoke which is put upon us. We know that God will have our oppressors in derision, that he will laugh at their calamity, and mock when their fear cometh. We think we should have got out of our prison-house, at the time Elder Rigdon got a writ of *habeas corpus*, had not our own lawyers interpreted the law contrary to what it reads, and against us, which prevented us from introducing our witnesses before the mock court; they have done us much harm from the beginning; they have lately acknowledged that the law was misconstrued, and then tantalized our feelings with it, and have now entirely forsaken us, have forfeited both their oaths and their bonds, and are co-workers with the mob. From the information we received, the public mind has been for some time turning in our favor, and the majority is now friendly, and the lawyers can no longer browbeat us by saying, that this or that is a matter of public opinion, for public opinion is not willing to brook all their proceedings, but are beginning to look with feelings of indignation upon our oppressors. We think that truth, honor, virtue, and innocence will eventually come out triumphant.

We should have taken out a writ of *habeas corpus*, and escaped the mob in a summary way, but, unfortunately for us, the timber of the wall being very hard, our auger handles gave out which hindered us longer than we expected, we applied to a friend for assistance, and a very slight uncautious act gave rise to suspicion, and before we could fully succeed, our plan was discovered. We should have made our escape, and succeeded admirably well, had it not been for a little imprudence or over anxiety on the part of our friend.

The Sheriff and Jailor did not blame us for our attempt; it was a fine breach, and cost the county a round sum; public opinion says we ought to have been permitted to have made our escape, but then the disgrace would have been on us, but now it must come on the State. We know that there cannot be any charge sustained against us, and that the conduct of the mob, the murders at Hawn's Mill, the exterminating order of Governor Boggs, and the one-sided, rascally proceedings of the Legislature, has damned the State of Missouri to

all eternity. General Aitchison has proved himself to be as contemptible as any of our enemies. We have tried a long time to get our lawyers to draw us some petitions to the Supreme Judges of this State, but they have utterly refused; we have examined the laws, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony that is against us, so that if the Judges do not grant us our liberty, they have got to act contrary to honor, evidence, law, or justice, merely to please the mob; but we hope better things, and trust that, before many days, God will so order our case, that we shall be set at liberty, and again enjoy the society of the saints.

We received some letters from our friends, last evening, one from Emma, one from D. C. Smith, and one from Bishop Partridge all breathing a kind and consoling spirit; we had been a long time without information from our friends, and when we read those letters they were refreshing to our souls, as the gentle air and refreshing breeze; but our feelings of joy were mingled with feelings of pain and sorrow, on account of the sufferings of the poor and much injured saints, and we need not say unto you that the flood-gates of our hearts were open, and our eyes were a fountain of tears. Those who have not been inclosed in the walls of a prison, without cause or provocation, can have but little idea how sweet the voice of a friend, or one token of friendship is, from any source whatever, and awakens and calls into action every sympathetic feeling of the human heart, it brings to review everything that has passed, it seizes the present with the velocity of lightning, and grasps after the future with fond anticipation; it fills the mind with tenderness and love, until all enmity, malice, hatred, past differences, misunderstanding, and mismanagements are entirely forgotten, or are slain victims at the feet of love. When the heart is sufficiently contrite, then the voice of inspiration steals along and whispers: My son, peace be unto thy soul, thine adversity and thy afflictions shall be but for a moment, and then if thou art faithful and endure, God shall exalt thee on high, thou shalt triumph over all thy foes, thy friends do stand by thee, and shall hail thee again with warm hearts; thou art not yet as Job, thy friends do not contend against thee, neither do they charge thee with transgression, and those who do charge thee with transgression, their hopes shall be blasted, and their prospects melt away, as the hoar frost melteth before the rays of the rising sun. It likewise informs us that God has set his hand to change the times and the seasons, and to blind the minds of the wicked, that they may not understand his marvelous workings, that he may take them in their own craftiness, because their hearts are corrupt and the distress and sorrow which they seek to bring upon the saints, shall return upon them double; and not many years hence, they, and their posterity, shall be destroyed from under heaven. Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, for they have not sinned before me, saith the Lord, but have done that which was meet

in mine eyes, and which I commanded them, saith the Lord. Those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves, and swear falsely against my servants, that they may bring them into bondage and death. Woe unto them, because they have offended my little ones; they shall be severed from the ordinances of mine house, their baskets shall not be full, their houses and their lands shall be empty, and they themselves shall be despised by those who have flattered them. They shall not have right to the priesthood, nor their posterity after them, from generation to generation; and it would have been better for them that a mill-stone had been hung about their necks, and they drowned in the depths of the sea. Woe unto all those who drive, and murder, and testify against my people, saith the Lord of hosts, for they shall not escape the damnation of hell; behold, mine eye seeth, and I know all their works, and I have in reserve a swift judgment in the season thereof, and they shall be rewarded according to their works.

God has said, he would have a tried people, and that he would purify them as gold is purified. Now, we think he has chosen his own crucible to try us, and if we should be so happy as to endure and keep the faith, it will be a sign to this generation sufficient to leave them without excuse; and that it will be a trial of our faith equal to that of Abraham or any of the ancients, and that they will not have much cause to boast over us, in the persecutions and trials they endured. After passing through so much suffering and sorrow, we trust that before long, a ram may be caught in the thicket, so that the sons and daughters of Abraham may be relieved from their fears and anxiety, and that their faces may once more be lighted up with joy and salvation, and be enabled to hold out unto everlasting life.

Now, concerning the places for the location of the saints, we would say that we cannot counsel you in this thing as well as if we were with you, and as to the things written to you before, we did not consider them binding; we would advise, that while we remain in prison and bondage, that the affairs of the Church be conducted by a general conference of the most faithful and respectable of the authorities of the Church, and that the proceedings of the same be forwarded to your humble servants, and if there be any corrections by the word of the Lord, they shall be freely transmitted, and we will cheerfully approve of all things which are acceptable to God. If anything should have been suggested by us or any names mentioned, except by commandment, or "thus saith the Lord," we do not consider it binding; therefore, we shall not feel grieved if you should deem it wisdom to make different arrangements. We would respectfully advise the brethren, to be aware of an aspiring spirit, which has frequently urged men forward to make foul speeches and beget an undue influence in the minds of the saints, and bring much sorrow and distress in the Church. We would likewise say, be aware of pride, for truly hath the wise man said, "Pride goeth before destruction, and an haughty spirit before a fall." Outward appearance is

not always a criterion for us to judge our fellow man by, but the lips frequently betray the haughty and overbearing mind; flattery, also, is a deadly poison—a frank and open rebuke provoketh a good man to emulation, and in the hour of trouble he will be your best friend, but rebuke a wicked man, and you will soon see manifest all the corruption of a wicked heart, the poison of asps is under their tongue, and they cast the saints in prison that their deeds be not reprovèd. A fanciful, flowery, and heated imagination be aware of, for the things of God are of vast importance, and requires time and experience, as well as deep and solemn thought to find them out; and if we would bring souls to salvation, it requires that our minds should rise to the highest heavens, search into and contemplate the lowest abyss, expand wide as eternity, and hold communion with Deity. How much more dignified and noble are the thoughts of God, than the vain imaginations of the human heart; how vain and trifling have been our spirits in our conferences and council meetings, as well as in our public and private conversations; too low and condescending for the dignified characters of the called and chosen of God, who have been set apart in the mind of God before the foundation of the world, to hold the keys of the mysteries of those things which have been kept hid for ages and generations, which have been revealed to babes, yea, to the weak, obscure, and despicable ones of the earth. We would beseech you to bear with the infirmities of the weak, and, at the same time, exhort one another to a reformation, both teachers and taught, male and female, so that honesty, sobriety, candor, solemnity, plainness, meekness, and virtue, may characterize us from henceforth; and that we be like little children, without malice, guile, or hypocrisy. And now, brethren, after your tribulations, if you do these things, and exercise fervent prayer in the sight of God always, he shall give unto you knowledge by his holy Spirit, yea, he shall pour out the Holy Ghost in such copious effusion as have not been since the creation until now; yea, the fullness of that promise which our fathers have waited for with such anxious expectation, which was to be revealed in the last days, and held in reserve until a time when nothing shall be withheld, when all the glories of earth and heaven, time and eternity, shall be manifest to all those who have endured valiantly for the Gospel of Jesus Christ. If there be bounds set to the heavens, the seas, the dry land, they shall be manifest, as well as the various revolutions of the sun, moon, and planets, and a full development of all the glorious laws by which they are governed shall be revealed in the “dispensation of the fullness of times,” according to that which was ordained in the midst of the council of heaven in the presence of the eternal God, before this world was.

Ignorance, bigotry, and superstition are frequently in the way of the prosperity of this Church, and are like the torrent of rain rushing down from the mountains, which floods the clear stream with mire and dirt, but when the storm is over, and the rain has ceased, the mire and dirt are washed away, and the stream again is pure and

clear as the fountain, so shall the Church appear, when ignorance, superstition, and bigotry are washed away. What power can stay the heavens, as well might man stretch forth his puny arm to stop the mighty Missouri river in its course, as to hinder the Almighty from pouring down knowledge from heaven upon the hearts of the Latter-Day Saints. What is the Governor, with his murderous party, but willows on the shore to stop the waters in their progress? As well might we argue that water is not water, because the mountain torrent sends down mire, and riles the crystal stream; or that fire is not fire, because it can be quenched, as to say that our cause is not down, because renegades, liars, priests, and murderers, who are alike tenacious of their crafts and creeds, have poured down upon us a flood of dirt and mire from their strongholds. No, they may rage with all the powers of hell, and pour forth their wrath, indignation, and cruelty, like the burning lava of Mount Vesuvius, yet, shall Mormonism stand. Truth is Mormonism, and God is its author; by HIM we received our birth, by HIM we were called to a dispensation of his Gospel in the beginning of the fullness of times; it was by HIM we received the Book of Mormon, by HIM we remain unto this day, and shall continue to remain if it be to his glory. We are determined to endure tribulation, as good soldiers, unto the end. When you read this, you will learn that prison walls, iron doors, screeching hinges, guards, and jailors, have not destroyed our confidence; but we say, and that from experience, that they are calculated in their very nature, to make the soul of an honest man feel stronger than the powers of hell. But we must bring our epistle to a close, and send our respects to fathers, mothers, wives, and children, brothers, and sisters, and be assured we hold them in sacred remembrance.

Our respects and love to all the virtuous saints. We are, dear brethren, your fellow-sufferers and prisoners of Jesus Christ, for the Gospel's sake, and for the hope of glory which is in us. Amen.

JOSEPH SMITH, JR.
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER MCRAE.

Liberty Prison, Clay Co., Missouri, (1838.)

We continue to offer further reflections to Bishop Partridge and to the Church of Jesus Christ of Latter Day Saints, whom we love with a fervent love, and always bear them in mind in our prayers to our Heavenly Father.

It still seems to bear heavily in our minds that the Church would do well to secure the contract of land offered them by Mr. Isaac Gal-land, and cultivate the friendly feelings of that gentleman, inasmuch

as he shall prove himself to be a man of honor and a friend to humanity ; we think his letters breathe a kind and generous spirit.

We suggest the idea of praying fervently for all men, particularly those who manifest any degree of sympathy for the suffering people of God. We think that the United States Surveyor, Isaac Van Allen, Esq., the Attorney General, and Governor Lucas, of the Iowa Territory, from the kindness they manifest, may be of great service to the church.

It seems to be deeply impressed upon our minds, that the Saints ought to lay hold of every opening, in order to obtain a foothold on the earth, and be making all preparation that is within their power for the terrible storms that are now gathering in the heavens, with darkness and gloominess, and thick darkness, as spoken by the prophet, which cannot be now long time lingering; for there seems to be a whispering by the angels of heaven, who have been intrusted with the council of these matters for the last days ; and who have taken council together, and among the affairs transacted by that honorable council, they have taken cognizance of the murder of our beloved brethren at Hauns Mill, as well as those who were martyred with D. W. Patten, and have passed some decisions peradventure in favor of the Saints, these decisions will be made known in their time. We are desirous that in your general conferences everything should be discussed with candor and propriety, lest you grieve the Holy Spirit, which should at all times be poured out upon you, when you are exercised with the principles of righteousness, and are properly affected one towards another. Be careful to remember those who are in bondage, heaviness and deep affliction for your sake. If there are any among you, who aspire after their own aggrandizement and opulence, while their brethren are groaning in poverty, and laboring under sore trials and temptations, they cannot be benefited by the intercessions of the Holy Spirit ; we ought at all times to be very careful that such highmindedness never have place in our hearts, but condescend to men of low estate, and with all long suffering, bear the infirmities of the weak. There are many called but few are chosen, and why are they not chosen ? Because their hearts are set upon the things of the world, and are aspiring to the honors of men ; they do not learn the lesson that the rights of the priesthood are inseparably connected with the powers of heaven : and that the powers of heaven cannot be controlled nor handled, only upon the principles of righteousness, that they may be conferred upon us it is true, but when we undertake to cover our sins, to gratify our pride, vain ambition, or to exercise dominion or compulsion over the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves, the Spirit of the Lord is grieved, then amen to the priesthood, or to the authority of that man ; behold ere he is aware, he is left to kick against the pricks, to persecute the saints, and to fight against God. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little

authority, as they suppose, to begin to exercise unrighteous dominion, hence, many are called, but few are chosen. No power or influence can, or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, by meekness, and by love unfeigned; without hypocrisy, and without guile: reprovng with sharpness when moved upon by the Holy Ghost, and afterwards showing forth an increase of love towards him whom thou hast reprovd, lest he esteem thee to his enemy, so that he may know thy faithfulness is stronger than the cords of death. Let the soul be full of charity towards all men, and virtue guard thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God, and the doctrines of the priesthood shall distil upon thy soul, as the dews from heaven; thy sceptre shall be an unchanging sceptre of righteousness, the Holy Ghost shall be thy constant companion, thy dominion shall be an everlasting dominion, the ends of the earth shall inquire after thy name; fools shall have thee in derision, hell shall rage against thee, while the pure in heart, the wise, the noble, and the virtuous shall seek council, authority, and blessing constantly under thy hand; thy people shall never be turned against thee by the testimony of traitors, although their influence shall cast thee into trouble, and into prisons, thou shalt be had in honor, and but for a small moment, and thy voice shall be more terrible in the midst of thy enemies than the fierce lion, because of thy righteousness; and thy God shall stand by thee for ever and ever. If thou art called to pass through tribulation, if thou art in prison among false brethren, if thou art in perils among robbers, if thou art accused of all manner of false accusations, if thine enemies fall upon thee, if they tear thee from the society of thy parents, and if, with a drawn sword, thine enemies tear thee from the bosom of thy wife and thy offspring, while thy eldest son, although but six years of age, shall cling to thy garments, and shall say, "My father, my father, why cannot you stay with us. O, my father, what are the men going to do with you," and then he shall be thrust from thee by the sword, and thou be dragged into prison, and thy enemies prowling around thee like wolves for the blood of the lamb; and if they should be cast into the hands of murderers, and the sentence of death be passed upon thee, if thou be cast into the deep, if the bellowing surge conspire against thee, if fierce winds become thy enemies, if the heavens gather blackness, and all the elements combine to hedge up the way, and above all, if the very jaws of hell shall gape open her mouth wide after thee; know thou, my son, that all these things shall give thee experience, and shall be for thy good. The Son of man has descended below them all, and art thou greater than he? therefore, hold on thy way, and the priesthood shall remain with thee, thy days are known, and thy years shall not be numbered less; fear not what man can do, for God shall be with thee for ever and ever.

We would suggest the propriety of the brethren settling in such places where they may find safety, which may be found between

Kirtland and Far West, it will be necessary to do so for the present, until God shall open out a more effectual door. Again, we would suggest to the brethren, that there be no organization of large bodies upon common stock principles, until the Lord shall signify it in a proper manner ; as it opens such a field for the avaricious, the indolent, and the corrupt-hearted, to prey upon the virtuous, the industrious, and the honest. We have reason to believe that many things were introduced among the saints, before God had signified the time, and notwithstanding the principles and the plans, may have been good, yet aspiring men, who had the form of godliness but not the substance, by their aspiring notions brought trouble, both upon themselves and the saints at large. However, the time is coming, when God will signify many things, which are expected for the well-being of the saints. We would likewise suggest for your consideration, the propriety of the saints gathering up a knowledge of all the sufferings and abuses put upon them by the people of this State, and also the loss of property, and the amount of damages which they have sustained, and also the names of all persons who have taken a part in their persecutions ; perhaps it would be well for a committee to be appointed, to collect the statements and affidavits of brethren on this subject, and also to gather up the libelous publications which are about in the world, and present the whole concatenation of diabolical rascality, and nefarious and murderous impositions before the laws of government, and to the world at large. This we think is a duty enjoined upon us by our heavenly Father, and which must be attended to before we can ask Him to come out of his hiding place ; and also that the nation may be left without excuse. It is a duty we owe to our country, whose laws have been trampled on, and set at naught ; a duty we owe to our wives and children, who have been made to bow down with grief, sorrow, and anguish, under the most damning hand of murder, tyranny, and oppression, supported and urged on by the influence of that spirit, which has so strongly riveted the creeds of the father, who have inherited lies upon the hearts of the children, and filled the world with confusion and prejudice ; which has been growing stronger and stronger, and has become a source of corruption, until the earth groans under its iniquity ; it is an iron yoke and a strong band. It is a duty we owe to the widow and the fatherless, whose husbands and fathers have been murdered under its iron hand, which dark and blackening deeds are enough to make hell itself shudder and stand aghast, and the hands of Satan to tremble and palsy.

These things ought then to be attended to with great earnestness ; let no man count them as small things, for there is much that lies in futurity pertaining to the saints, which depend upon our present action. You are aware brethren, that a very large ship is benefited very much by a small helm in the time of a storm, by being kept work-ways with the wind and the waves ; therefore, dearly beloved

brethren, let us cheerfully do all things that is in our power, and then we may stand still, and see the salvation of God.

We further caution our brethren against the impropriety of the organization of bands or companies, by covenants, oaths, penalties, or secreties, but let the time past of our experience and suffering by the wickedness of Doctor Avarad suffice, and let our covenants be that of the everlasting covenant, as it is contained in the Holy Writ, and the things which God has revealed unto us; pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy. Your humble servants intend from henceforth to disapprove everything that is not in accordance with the fullness of the Gospel of Jesus Christ, and which is not of a bold, frank, and upright nature; they will not hold their peace as in times past, when they see iniquity beginning to rear its head for fear of traitors, or the consequences that shall follow, from reproving those who creep in unawares, that they may get something to destroy the flock. We believe, that from the experience of the Saints in times past, they will henceforth be always ready to obey the truth, without having men's persons in admiration, because of advantage, we ought to be aware of those prejudices, (which are so congenial to human nature,) against our neighbors, friends, and brethren of the world, who choose to differ with us in opinion, and in matters of faith; our religion is between us and our God—their religion is between them and their God; there certainly is a tie to those of the same faith which is peculiar to itself, but it is without prejudice, gives full scope to the mind, and enables us to conduct ourselves with liberality towards those who are not of our faith; this principle, in our opinion, approximates the nearest to the mind of God, and is God-like. There is a duty, which we, in common with all men, owe to governments, laws, and the regulations in the civil concerns of life; these guarantee to all parties and denominations of religion, equal and indefeasible rights, all alike interested; and they make our responsibilities, one towards another in matters relating to temporal affairs, and the things of this life; the former principles do not destroy the latter, but bind us stronger, and make our responsibility, not only one towards another, but unto God also; hence, we say, that the Constitution of the United States is a glorious standard; it is founded in wisdom, it is a heavenly banner, and is, to all who are privileged with the sweets of its liberty, like the cooling shade and refreshing water of a great rock in a thirsty and weary land; it is like a great tree, under whose branches men from every clime can be shielded from the burning rays of an inclement sun. We are deprived of the protection of this glorious principle, by the cruelty of those who only look at the time being for pasturage; and who forget that the Latter-Day Saints, as well as the Presbyterians, and every other denomination, have equal rights to partake of the fruits of the great tree of our national liberty; yet, notwithstanding we see what we do, and feel the effects of the cruelty of the enemies of freedom; that fruit

is no less precious and delicious to our taste, we cannot be weaned from the milk, neither can we be drawn from the breast, nor will we deny our religion because of the hand of oppression, but we will hold on until death. We say that God is true, that the Constitution of the United States is true, that the Bible is true, the Book of Mormon is true, that Christ is true, that the ministering of angels is true; and "we know we have a house not made with hands, eternal in the heavens, whose builder and maker is God," a consolation which our oppressors cannot feel, when fortune or fate may lay its hand upon them as it has on us. We ask, what is man? Remember, brethren, that time and chance happeneth to all men.

We subscribe ourselves your sincere friends and brethren, in the bonds of the everlasting Gospel, and prisoners of Jesus Christ,

JOSEPH SMITH, JR.,
HYRUM SMITH,
LYMAN WIGHT,
CALEB BALDWIN,
ALEXANDER McREA.

For the Herald.

AN APPEAL TO THE SAINTS.

The Church has existed some time without a Press, and has labored under some great disadvantages in consequence of it. It has now been decided that a propitious moment has arrived for the establishing of a press for the Church, and as the minutes of the last Conference show, a committee of good men have been selected for the purpose of procuring it. Now it follows that the Church if owning a press must have paid for the same, and there is now the obstacle to be met and overcome.

There are great plenty of means in the church and very many who are waiting for an opportunity to help the cause, and to these the opportunity is offered, and it is to be hoped that each and every one will feel, that as a member of the body, there is a responsibility resting upon them to make every exertion possible to effect the accomplishment of the end desired. Now in view of this, let us all put our shoulders to the wheel and lift on the Gospel chariot till it rolls with all its precious load.

Now as to the manner, read the article inserted by the twelve in regard to tything, and tythe yourselves as your conscience and feelings, circumstances and conditions will permit, remembering that it must not, nor can not be an *exaction*, for then you are not free, but inasmuch as you do this faithfully the windows of Heaven shall be opened to you, and blessings shall be poured out upon you.

A word to the wise is sufficient, nor let us suppose that if we do

not, others will ; but let us do, whether others do or not ; there will then be plenty in the hands of the committee to purchase and establish a press ; then we can more effectually publish our views and spread truth, but we can also get such books as are now out of print, and of which there is great need—Book of Doctrine and Covenants, Book of Mormon, etc. Let us strive with our *miles* and leave the result with God.

JOSEPH SMITH.

NAUVOO, ILLINOIS, October 25, 1862.

For the Herald.
THE WORD OF WISDOM.

IN the eighty-first section of the Book of Covenants, there is "a word of wisdom," given "for the benefit of the council of high priests, * * * and Church, * * * not by commandment or constraint, but by revelation and the word of wisdom," showing forth the order and will of God in the temporal salvation of *all Saints* in the last days ; given for a principle with promise, adapted to the capacity of the weak, and the weakest of all Saints, *who are, or can be called Saints*.

Is that revelation binding upon the Saints ? Is it important that they observe it ? Yes, it is, else it would not have been given, not to high-priests alone, but to the "Church," one and all, and is essential to the "temporal salvation of *all Saints* in the last days."

The wrath of God is now going forth, his judgments are multiplying, both in number and terror ; the wicked are to be cut off "root and branch," and until this end is attained, it is evident there will be no cessation to the terrible displays of His vindictive justice, "fear shall come upon every man, and the Saints also shall hardly escape."—Doc. and Cov., sec. xx, p. 9. And how shall they escape ? Shall it be by treating lightly the things God has revealed unto them ? by trampling under foot the Word of God, and counting it a thing of nought ? Nay, verily ; but by living daily by "every word that proceedeth forth from the mouth of God."—Doc. and Cov., sec. iv, p. 7.

Many who were in the Church at Kirtland, as early as August, 1833, were found under condemnation for not observing "the words of wisdom and eternal life, which (saith the Lord,) I have given unto them : verily, I say unto you, that I, the Lord, will chasten them and will do whatsoever I list if they do not repent, and observe *all things whatsoever* I have said unto them."—Sec. lxxxvi, p. 4. Here it will be seen at a glance that it was then highly important to observe the "Word of wisdom ;" and if there was blessing and salvation in it then, why not now ? Are the causes for which it was then given, now removed ? Is our situation *temporally*, or for "tem-

poral salvation" better now, than theirs was? It strikes me there are just as many and great evils abroad to-day, as at any previous time. Man is equally as carnal and devilish, and this is not to be wondered at, for, in these days, "evil men and seducers shall wax worse and worse," and Babylon is rapidly becoming "a habitation of devils, and a hold of every foul spirit," and inasmuch as there is a rapid increase of sin and satanic power, there is an increasing importance attached to the "Word of wisdom."

Certainly, situated as we are in Babylon, we are in no better state to escape the wrath of God than they were, only as we may be more faithful and obedient. We desire "temporal salvation," we pray for it, we hope for it, and shall we not live for it? And can we live for it, except by "every word that proceedeth forth from the mouth of God," the "Word of wisdom" included? Pause and consider.

But, says one, I have heard that the word of wisdom was not received by Joseph; but that Oliver Cowdery received it, and, says another, I have heard that it was not given of God, but was "fixed up" by Oliver and others, with Joseph's consent, as a matter of economy purely. As regards these reports or hearsays, we feel justified in saying that they are not true; Joseph writes in his history, (*See Times and Seasons*, vol. v., No. 23, p. 736; also, *Mill. Star*, vol. xiv., No. 24, p. 375,) as follows: "February 27, 1833, I received the following revelation: A word of wisdom," etc. Therefore, inasmuch as Joseph received that revelation, it was not "fixed up" for the sake of economy, neither does it rest upon the authority of Oliver Cowdery.

There are many reasons why we should observe it. It saves us money, it saves us health, it saves us time; it helps secure us against many carnal fleshy appetites and propensities that war against the soul, and bind the nobler faculties of man with a power greater than that of "green withes." It aids us to be cleanly and irreproachable in our habits and manners, and contributes largely to elevate us to true and perfect manhood, and bring us back to the simplicity and excellence of God's appointed plan. But, if we could see no reason why we should observe it, only in that it was, and is, the express will of our heavenly Father, that is quite enough to demand our faithful obedience to it. Naaman could see no reason why he should bathe in Jordan rather than in the rivers of Damascus; yet when he complied with the will of God he was cleansed of leprosy. Abraham did not comprehend all the reasons for which God commanded him to leave his kindred and his fathers house, for he "went out, not knowing whither he went," yet when he knew the will of God, he was faithful to perform it, and thus he obtained the promises. So it should be with us, when we learn the will of the Lord concerning us, we should gladly and faithfully obey it, though we may not comprehend its why's and wherefore's, its bearings and results, knowing assuredly that he who loved us, and gave his only begotten Son to suffer and die for us, "doeth nothing save it be for the benefit of

man." When we do *all* the will of God, then we have power with him as he saith : (Doc. and Cov., sec. lxxxvii., p. 3.) "I, the Lord am *bound* when ye do what I say, but when ye do not what I say ye have no promise." Here is a "key of knowledge" that is worth more than the "golden wedge of Ophir." Will the Saints remember it? and seek to profit by it? Do you want salvation? Do you want "power with God, and with man?" Do you want Zion to arise and put on her beautiful garments? Do you want the enemies of truth subdued under your feet, and the kingdom of God to roll on in mighty power and fill the whole earth? Do you want power over all false spirits and disease, and to have Satan bound? Then do what God says, living by every word that proceedeth out of his mouth. The Lord says : (Doc. and Cov., sec. lxxxvii., p. 1.) "Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, ye become transgressors, and justice and judgment is the penalty which is affixed unto my law."

Brethren and Sisters, let us keep the Lord's "sayings," that we may not be accounted transgressors and suffer his judgments, but, that we may be reckoned among the faithful, and secure the favor of God and his salvation, both for time and eternity. W. W. B.

For the Herald.

LETTER FROM BRO. J. BLAKESLEE.

BATAVIA, Kane county, Illinois, Nov. 3, 1862.

MR. ISAAC SHEEN, *Dear Brother* : I have just returned home from one of the best Conferences of the Saints, that I ever attended. We thank and praise the Lord for all his goodness and blessings unto his people. The power of God was truly with us all through the Conference. After we got into Western Iowa, we held several meetings, and some ten were baptized before Conference, and nineteen at Conference, and several old members were received without re-baptism, and very many sick were healed, some of old standing complaints; and a committee of five was chosen to purchase and locate a printing press, and some foreign missions were appointed. The press will, no doubt, be located in this region of country some where.

We had a very pleasant trip to and from Conference, in company with President Joseph Smith, and Elders, I. L. Rogers, John Shippy, George Rarick, and C. G. Lanphear, who all went with the Bishop's team, in a light wagon. On my return I visited the Mission Branch and preached three times; they are all in good faith. I also visited the Fox River Branch and preached; two were baptized and confirmed in that Branch; they are all in good faith. I held a meeting yesterday in this Branch, one came forward for baptism, nearly all

of this Branch are in good faith. The work is rolling onward, thank the Lord! and the Saints are receiving an endowment of power in their scattered state, according to the vision of Nephi, see Book of Mormon; and I hope the time is not far off when you will be called out of that city, to a more peaceful place, to enjoy the society of the Saints in Northern Illinois. I expect to go to Galien, Michigan, this week, and from thence to Saginaw county, Michigan, to organize the old Saints in that place.

JAMES BLAKESLEY.

From the Israelite Indeed.

INTERESTING FROM JERUSALEM.

EIGHTEEN hundred years have elapsed, and Jerusalem is still the centre of attraction to the Jews, Christians of all denominations, and Mohammedans: nay, more, Jerusalem is just now of more interest to all than at any previous time from the days of the Crusades till now. Every man—and we speak of believers, be they of whatever creed they may—seem to feel that we are on the eve of great events, of changes that will revolutionize all the nations of the earth. Jerusalem is the city of the Great King; should not the eyes of all be turned to it, particularly of those who pray and expect the speedy coming of the Great King, to rebuild the tabernacle of David, and to take possession of his throne in that city? We have selected the following interesting items from different papers to which they were communicated, from persons either residing in Jerusalem, or recently returned from there. Rev. W. Baily writes:

“Great and important changes are taking place around us. The Russians are raising their large and extensive buildings outside the city, almost by magic; and the Greeks are enclosing and bringing under cultivation more and more land than ever before; so that the Jaffa Plain, which had but an acre here and there cultivated six years ago, will soon be almost entirely enclosed, planted with trees, etc., and be built upon. And then, inside the city, the Armenians have lately purchased a good deal; within the last week or two they have purchased a large building, near their property, which is said to have been formerly a mosque; and last Saturday some Jews, whom I visited, told me that they had just bought a large cluster of houses, inhabited by upward of thirty Jewish families. The Latins, too, are not idle, for they have nearly completed very extensive and fine buildings close to the Ecce Homo Arch, not far from the temple grounds. They are also erecting a grand hospital and a house for the patriarch, near the Jaffa gate. The Jews, too, are not much behindhand, for they are erecting—and have nearly finished—an hospice near their quarter; and, as I saw yesterday, had made large preparations for more extensive buildings. If, therefore, these works

go on at the present rate, Jerusalem and its environs will be amazingly altered in appearance before very long. In addition to this, you know that the building of a railroad from Jaffa is now more seriously talked of. This, if carried out, will alter Jerusalem more than anything else. I often look around upon these things, and cannot but think that all are tending to some great crisis, and call very loudly to us to work while the opportunity is granted; for the time may be short, very short; the door may be soon closed."

"A NEW SEAPORT FOR JERUSALEM.—It is stated that Dr. Barclay, an American physician who has long resided in the East, has recently discovered the ruins of quite a large city, with an excellent rock-bound haven, which has been christened Port Salem, ten miles below Jaffa, at the very point where the sea makes its nearest approach to the Holy City. It will require but a small expense to make it a safer harbor than any port between Alexandria and Antioch. There is a very gradual ascent from it to Jerusalem, without crossing a single valley, mountain or hill, approaching the city by the way of the plain of Rephaim, by which it is proposed to construct a fine pilgrim highway."

THE THIEF A BAPTIZED DISCIPLE.

Jesus said to the penitent thief, (Luke 23: 43,) "Verily I say unto thee: to-day shalt thou be with me in Paradise," and hence it is argued that baptism by water is not essential unto Salvation, and may or may not be had, at the option of the seeker after life and immortality. If this position is true, then the words of Jesus to Nicodemus fails, for to him he said, (John 3: 4,) "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." If the thief could be saved without baptism, then why not any, and *all* others? Truly they would, (for "God is no respecter of persons,") and this is the ground which is now taken by very many, and although Jesus was baptized and calls upon the family of man to "take up their cross and follow him," yet in this ordinance, in which Jesus claims to fulfil all righteousness, (Matt. 3: 15,) they need not follow him. If a man may choose whether or not to follow him in *this* ordinance, they may in any other, or whether to "follow" him at all. Would it not be more reasonable to conclude that the thief was a baptized disciple, than that he could be saved in any other way than by following the Shepherd "in by the door."—(John, x: 2.) Here we are told "him that climbeth up *some other way* is a thief and a robber." It certainly would be infinitely more reasonable and *scriptural* to conclude that he was. Is there one passage to show that the thief had not been baptized? Truly not. The fact that he was then a convicted thief affords no argument; for at different times in the history of the Church, professed disciples did steal, and we hear Paul say concern-

ing them, "let him that stole steal no more." Is there any Scriptural grounds for supposing him to have been a disciple of Christ? Yes. He says, (Luke 23: 42,) "Lord remember me when thou comest into thy kingdom." How did the thief know that Jesus had, or ever would have a kingdom? Our Savior certainly did not teach him that while on the cross. For he was led as a lamb to the slaughter, and as a sheep before "the shearers is dumb, so he opened not his mouth." What led him to crave and expect favor and *remembrance* when Jesus should come "into" his kingdom? Was it not his *previous* acquaintance with the teachings of Christ? Evidently it was, and how could he be sufficiently instructed in the sublime mysteries of the kingdom, as to thus manifest his faith, unless he was a disciple? He could not, for none but the disciples were instructed in the "mysteries." Jesus says, (Matt. 13: 11,) "it is given unto *you*, (disciples,) to know the mysteries of the Kingdom of Heaven, but to them, (the multitude,) it is not given." Here we find the thief in possession of some of the mysteries, and none but the disciples could know them, therefore the thief must have been a "disciple."

Again: we find the thief saying, (Luke 23: 41,) "this man, (Christ,) hath done *nothing amiss*." Did the dying thief tell what he *knew*, or did he presume to tell what he did not know? Shall it be supposed for a moment, that this penitent man, while in the agonies of death, and in the presence of Heaven's high King, who then was pouring out "his soul unto death," would testify to that which he *did not know*. And inasmuch as he did know that Jesus had "done nothing amiss," how did he obtain that knowledge? Evidently, in no other way than by having followed him as a disciple, hearing his holy teachings, listening to his explanations of the "mysteries" of his glorious kingdom, and likewise *seeing* his pure and irreproachable conduct. In summing up we find then first, that there is no evidence that the thief had not been baptized; and, then, that he must have been, in order to attain to the faith and knowledge he had touching the doctrine and personal character of our Savior. B.

SEMI-ANNUAL CONFERENCE.

Minutes of the Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints, held in Galland's Grove, Shelby Co. Iowa, commencing October 6th, 1862.

Conference was organized according to appointment. Joseph Smith son of the martyred Joseph was called to the Chair by unanimous vote, and Elders James Gillon and Charles Derry to act as clerks.

Opened by singing and prayer. President Smith offered up a prayer, after which Elder Jason W. Briggs administered the Sacrament. He then addressed the conference.

Congregation sung a hymn and meeting was dismissed by prayer by President Joseph Smith.

Three o'clock P. M.—Conference convened, and opened in the usual manner. The President called for the reports of Branches. Raglan Branch has 14 members, including 2 elders, 2 teachers; 1 removed and 1 received since last report. Bluff City Branch has 24 members, including 3 elders and 1 teacher; 9 baptized and 6 received by letter. Syracuse Branch, Ohio, has 16 members, 6 elders; 6 removed and 7 received; 11 cut off. Glenwood Branch, Iowa, has 21 members, including 1 seventy, 3 elders, 1 priest, 1 deacon; 2 baptized since last report. Oskaloosa Branch, Iowa, organized by C. G. Lanphear, June 29th, 1862, with 8 members and 1 elder. North Pidgeon Branch, Iowa, 10 members, including 3 elders, 1 priest; 3 baptized and 1 re-baptized. Gallands' Grove Branch 124 members, including 4 high priests, 4 seventies, 8 elders, 2 priests, 3 teachers, 1 deacon; 21 baptized last conference, 4 removed, 2 cut off, 2 disfellowshipped, 1 died. Nauvoo, Illinois Branch, 14 members, including 1 president of the high priesthood, 2 elders, 1 teacher. ("Despise not the day of small things." "The little one shall become a thousand and the small one a strong nation."—C. D.) Crescent City Branch 35 members, including 4 elders, 20 added and 18 removed since last report. Union Branch, Potawatamie County, Iowa, organized by C. Derry, July 24th, 1862, 16 members, including 4 elders and 1 priest. Onawa Branch, Iowa, organized by E. Page, August 10th, 1862, 21 members, including 3 elders and 2 teachers. Boyer Branch, Iowa, 30 members, including 7 elders and 2 teachers. Belvidere Branch, Iowa, 27 members. Little Sioux Branch, Iowa, 78 members, 8 elders and 1 teacher; 36 added since last conference. Nephi Branch, Iowa, 19 members, including 3 elders. Wheeler's Grove Branch, Iowa, 14 members, including 1 high priest and 1 elder. Farm Creek Branch, Iowa, 10 members, including 1 elder and 1 priest. Elder J. Gillen, represented 5 in Nebraska. Four were represented in Plum Hollow, Fremont county, Iowa. String Prairie Branch, Iowa, 63 members, including 3 elders, 1 priest and 2 deacons, 32 added since last report. Nashville Branch, Lee county, Iowa, number not known, 1 added and 3 cut off since last report. Montrose Branch, Iowa, number not known. President Smith represented Nathan Foster, baptized April 16th, 1862, and ordained an Elder by him at Nauvoo; also, Mary Ann Boyer, baptized by him July 27th; Mary Cook, (formerly Mary Reed,) Bloomingburgh, Ohio, was received by letter. Abingdon Branch, Knox county, Illinois, 11 members, 4 elders, 1 teacher, 1 cut off since last report. West Buffalo Branch, Iowa, 18 members, including 4 elders. Buckhorn Branch, Canada West, 6 members, 1 dead since last report. Buffalo Prairie Branch, Mercer county, Illinois, 9 members, including 1 elder. Mason's Grove Branch, Iowa, 15 members, 6 added since last report. Boomer Branch Illinois, not reported. Batavia Branch, Illinois, in good condition, number not known. Decatur Branch, Iowa, not heard from.

Fox River Branch, 3 added, number not known. Union Branch, Elkhart county, Indiana, 3 added. Quite a number of Branches not reported, and others reported very imperfectly. It would greatly aid the clerks, if the Presidents of the various Branches would take a pride in seeing that their Branches were correctly and fully reported, and give a recapitulation of their entire number, including the various officers, and all who have been baptized, received, removed, cut off, deceased, and married, etc. The North Star Branch has 246 members, including 1 seventy, 28 elders, 1 priest, 1 teacher, 1 deacon, 31 baptized, 8 removed since last report. The several Branches were represented as in a good and prosperous condition, and prospects fair for a general increase.

The door was now opened for all that desired to come into the kingdom. Nine presented themselves. Meeting adjourned until 9 A. M., on the 7th.

After the meeting, President Joseph Smith baptized the following persons: Wm. D. Litz, Franklin Fields, John Pritchard, Nancy Lane, Sarah E. Mikesel, Amos Chase, Samuel S. Wilcox, Wm. Younger, and Cornelia Hawley.

October 7th.—Meeting opened by singing and prayer.

The above persons were confirmed by Elders Blair, Blakeslee, and J. W. Briggs, and Joseph Smith.

Reports of Elders were then given:

Elder J. Shippy said, "The blessings of God had attended his labors, he had baptized 45 since April, and the gifts of the Spirit had attended him as much as they ever did in the old Church."

President Smith said, "He had labored some in the vicinity where he resided and with good success. He had met with opposition; but by the help of God had overcome."

Elder J. Blakeslee "Had labored with good success, and his time and talents were all devoted to the work. He was the Church's servant."

Elder E. C. Briggs said, He had laid the foundation of a work in Minnesota and Northern Iowa; had been greatly blessed in his labors. The people wanted to know if all our Elders teach as he did: he said "yes; we are all one in doctrine." He is more confirmed in our cause than ever he had been.

Elder Gillen said, He had labored in company with Elder Derry, and in Nebraska had good success. The Lord had blessed him; the people were anxious to have him return, and wondered if all our Elders taught the same doctrines; he thought it would be wisdom to send some other Elder there, that the people might see for themselves, and obey the truth for the love of it and not because of their respect for a man. He said, "I am willing to do my duty, be it where it may."

Elder Charles Derry said, "I have labored in Mills and Fremont counties; have not baptized a great number, but have scattered the seed broadcast, and am assured that a good harvest will be gathered.

A great deal of prejudice is removed, and the stain that the various factions have brought upon the principle of truth is being wiped out, and the people acknowledge that they cannot oppose the principles we preach without laying aside the good old Bible; but for all this, they have but little taste for the truth; and but few have a disposition to obey. The old Mormons acknowledge it has the old ring, as when it first saluted their ears."

Elder W. Kelley said, "A year ago I received a mission to Southern Illinois, I found some old Latter-Day Saints; they were glad to hear that the work is revived. Many of the Gentiles said the doctrines were true; their ministers howled around, but yet were afraid of the two-edged sword in the hands of a beardless boy. The people request a faithful Elder among them."

Elder B. F. Lealand had been preaching on the Nishna Botany, in company with Elder Springer. A good deal of prejudice has been removed, and some have said "pray for us." He is satisfied a good work will be done there.

Meeting adjourned till 1 o'clock, P. M.

AFTERNOON.—Met pursuant to adjournment. Opened as usual.

Elder Cornelius McIntosh said, "I have no particular mission, but I have preached around home, and attended some two-days meetings with Elder Blair. I feel a desire to preach, and I intend to show my faith by my works."

Elder G. M. Outhouse said he felt ashamed of his report, but he thanked God he had been the means of winning his brother into the Church.

Elder W. W. Blair said, "I have been located in this part of the country for the past year. Since last Conference I have been holding two-days meetings. I have been ably seconded in my labors, not only by the traveling ministry, but also by the local Elders, and the result is, the Branches have increased, and we have enjoyed the gifts of the Gospel to a great extent. The work in the West here demands a more vigorous effort on the part of the ministry."

It was here decided that whoever should administer the ordinance of baptism, it was proper they should not use the precise words given in the law, and not substitute our own words in place of the words of God; and with respect to the forms in the Book of Mormon and the Book of Covenants, there was in reality no difference, but it was proper to give the preference to the latter, it having been given expressly to us; but the words Authority and Commission were synonymous.

President Smith also decided that it was not necessary to ask the candidate any questions at the water, the fact of them presenting themselves to be baptized, is as great a testimony as we can have, that they are truly penitent; and by that act, they covenant with God to serve him. Our questioning them does not make them more penitent, or make the covenant more binding.

Elder Ebenezer Page said, at the last fall Conference, I had a com-

mission to go where I had a mind to, I have done so; I attended several two-days meetings. On my way here, I stayed in Guthrie county, near a man named Wilson. We stayed here Saturday night and Sunday. My wife not being so lazy as myself, she began preaching Mormonism privately, and they soon learned there was a Mormon preacher in camp, and they would have no denial but I must preach. They were well pleased, and offered me ten acres of land and a house if I would stay with them, but I could not; but promised to return or send them an Elder if possible. I came on to Onawa and am doing the best I can there. The people there say the Mormons are the best neighbors they ever lived by.

Elder C. G. Lanphear had labored in Illinois and Iowa with good results

Elder J. W. Briggs said, "I have had no particular mission for the last three years, but I realize it as an Elder's duty, to preach the Gospel at all times when he can, and I have done so. It has been my fortune to be a witness of the renewal of this Latter-Day work, and I am prepared to testify that *it is, and will be* the Church and kingdom of God, and I am willing to preach the Gospel in any place where I may be called. This work is all beneath the heavens that can engross my attention. My all is identified with and wrapt up in it. I am the Church's servant, and if he says to me, go here, or go there, I am ready."

The reports of the various Elders were received unanimously.

The President then occupied the stand, and said: There are some suggestions I wish to bring before the people; one is, to practice the golden rule. As a body we are poor, yet there are none really indigent, I trust, nor any very rich. It behoves every one to see that there are none suffering for the comforts of life in the Branches where you reside, neither should we confine ourselves to the Church, but extend aid to all that need, as far as we can. We are, also, to avoid every appearance of evil, and *dancing* has that appearance and should be avoided. It may be a recreation if rightly used; but it is not according to the spirit of the work, and should be avoided. We must learn to deny ourselves of useless pleasures. Remember he that conquereth himself is, as he that taketh a city. True charity is to avoid everything that would be a snare to, or cause our brother to offend. Avoid, above all, whisky drinking. Shakespear said it was folly for a man to take that into his system, that would steal away his brains. Avoid the use of foolish, useless by-words. When a man takes an oath, in conversation, he only shows his want of confidence in his own veracity. The man that will give way to oaths will give way to anger, and who can estimate the amount of evil done by angry words? Endeavor to govern your temper, or you never can rule successfully at home or abroad. The man that is the subject of his passions is the weakest of men. Another evil, is the circulation of scandal about our neighbors. Every time a supposition is told it is added upon until it assumes such a form that the man who first

started it does not know it. We may enjoy it for the time, but as the frog in the fable said, "What is fun to you is death to me;" so what may be mere pastime to us is death, yea, worse than death to our neighbors. It may take them years of arduous, honest toil, to out-live our scandal, yea, a life time may not suffice to wipe out the stain. Then let us keep our tongue as with a bridle. Again, Jesus taught us the principle of forgiveness. Can we ask our Father to forgive us when we will not forgive our brother that has trespassed against us? It may be if we had been in the position of our neighbor, we should have done as he did. Then let us exercise that true charity which is the pure spirit of the Gospel of Jesus Christ, and be assured that the measure we mete unto others shall be meted unto us again. Now, in regard to the establishment of a press. Where are the means to come from. The law of tithing has been adverted to. That law has been abused more than any other law in the Church. There is no exaction in the Church of God. It must all be a free-will offering, as much so as when you presented yourselves at the waters of baptism. It was of your own free will and choice; God accepts no other offering. There is no power in the Church to exact a dime from any man. The idea that there was this power has led the shepherds to fleece the flock. But just so far as you will voluntarily loose the hands of those that are tied, and do all you can for the rolling forth of the work of God, so will be your reward. There is no inconsistency in the Gospel; every principle harmonizes with every other principle in the same. Then let us try to understand our stewardship. God has promised to open the windows of heaven and pour out more blessings upon us than we are able to contain. His promises are the security given for our service and our offerings unto him; then, as Dean Swift once remarked, "With the liberal man, God will deal liberally." Now, if you like the security, *down with the dust*. Bring forth your offerings that the Word of the Lord may go forth to the ends of the earth, and Israel be gathered home.

Meeting adjourned till half-past 9 A. M., of the 8th.

[TO BE CONTINUED.]

RECEIPTS FOR THE HERALD.

D. R. Fuller, N. B. Gose, A. D. Boren, J. Bitting, H. Bablè, J. Billington, W. Campbell, A. Hall, M. Valliers, E. B. Halé, L. Jackson, R. W. Strong, W. Strong, J. D. Lane, E. Palmer, J. Sumner, J. Whiting, E. R. Briggs, S. Dykes, J. Leaky, J. Wild, H. Able, J. Forsyth, G. Mefford, T. Dobson, S. S. Wilcox, W. Pomeroy, N. Haskins, J. Gold, W. H. White, E. B. Newberry, I. Crosby, F. Stafford, J. Bradley, A. Henley, W. Fisher, L. B. Wilder, \$1 from each; J. Conyers, C. Streeter, H. Pierce, W. Kelly, W. Jordan, W. Ward, J. Bentley; P. Graybill, J. Hetherington, 50 cts. from each; E. Tyler, \$2; H. Butler, \$2; W. H. H. Brown, \$2.90; J. Macanley, \$1.90; J. Ells, \$5.

MARRIED.—By Elder John Gaylord, of Pluno, Mr. LEWIS ROGERS, son of Bishop Rogers, to ELLEN ANNETTE LAMPHEAR, daughter of Elder Lanphear, all of Sandwich, Illinois.

Thus when young hearts both fond and true,
 Unite in love their hearts and hands,
 And bid all other loves adieu,
 To dwell in Wedlock's holy bands.
 Let angels bear the news away,
 And heaven the holy deed record,
 And strew their path with flowers like May,
 'Till they shall reign with Christ their Lord.

THE BOOK OF DOCTRINE AND COVENANTS.—We have received payment for several copies of this book since we sold all which we had for sale. We know not how soon it will be republished, but hope that it will be in a few months. The money which has been sent to us for it, will be appropriated as the owners may direct.

THE DELAY of this number is in consequence of the delay in sending the Minutes of the late Conference to us, which we received too late to publish *entire* in this number. Bro. Derry says that he was prevented, by sickness, from transcribing it sooner.

BRO. JAMES STUART, (tailor,) will receive the Herald for all the subscribers at Council Bluff City, Iowa. Postage and subscriptions can be paid to him.

THE TRUE LATTER DAY SAINTS' HERALD, is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume, (12 numbers,) *in advance*.

Communications on doctrine, for the Herald, *must* be sent to President Joseph Smith, Nauvoo, Ills.

Remittances, letters containing news, and all correspondence with the Editor, *must* be sent to Box 215, Cincinnati, Ohio.

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THE TRUE LATTER DAY SAINTS' HERALD.

"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.

No. 6—VOL. 3.] CINCINNATI, DEC., 1843. [WHOLE No. 30.

THE LOCATION OF ZION, No. 2.

MANY have supposed, because ancient Zion was located at Jerusalem, that the Zion of the last days (concerning which ancient prophets prophesied many great and glorious things), will also be at Jerusalem, but we now intend to show by much *additional* evidence that many events will transpire in Jerusalem which will not transpire in Zion, and that events will transpire in Zion which will not transpire in Jerusalem, and that the situation and circumstances of the people of Zion will be quite different, in many respects, from the people of Jerusalem.

The prophet Zechariah prophesied of many notable events which will transpire at Jerusalem, and by him the Lord said: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle." Zech. 14: 1, 2. Furthermore on this subject the Lord says, in Zech. 12: 9-14, "It shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart. . . . All the families that remain, every family apart, and their wives apart." By this prophetic statement we perceive that after the Jews are restored to Jerusalem, all nations will gather against it to battle, that they will not believe in Jesus, the true Messiah, until they cry unto the Lord, and supplicate him to deliver them from their enemies, that he will then stand upon the Mount of Olives, and they will look upon him whom they have pierced.

"One shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zech. 13: 6. There will therefore be "a great mourning in Jerusalem" when they behold him whom they and their fathers rejected and despised, when he appears as their Messiah, and Deliverer.

When the Lord shall bring Israel "from the north country, and gather them from the coasts of the earth" to Zion, there will be no mourning there. Only on *their journey* to Zion will they mourn "for thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will

bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first-born." Jer. 31: 7-9.

The prophet continues the subject and shows that Israel "shall not sorrow any more at all" when they come to Zion. He says, "They shall come and sing in the height of Zion." Readers, we advise you to take your Bibles into your hands and read what the prophet says in connection therewith, before you proceed any further in reading our remarks. It is inexpedient for us to copy numerous portions of the prophecies which we shall cite your attention to, but we hope that you will not neglect to read them in connection with our remarks. By so doing we shall economize our limited space, and we hope that you will receive additional benefit. Now we advise you to read Jer. 31: 10-14.

It is, therefore, evident that the condition of Israel, when the Lord gathers them from the north country, and from the coasts of the earth to Zion, will be very different from the condition of the Jews after they are gathered to Jerusalem. The former will not sorrow *any more at all*, but "all the families" of the latter in Jerusalem will mourn "as one mourneth for his only son, and shall be in bitterness for him (Jesus), as one that is in bitterness for his first-born." This will be their condition until the Lord shall "make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf" (Zech. 12: 6), for "in that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God." Then, and not till then, "Jerusalem shall be safely inhabited."

Isaiah says: "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10.

When God is known in the palaces of Zion for a refuge, the kings of the earth will be afraid of her. The Psalmist prophesied on this subject when he said concerning Zion, "God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail." Ps. 48: 3-6. The time which is here spoken of when these events will transpire is evidently the time when the remnant of Israel "shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord," for why would they come and sing in the height of Zion, unless God should then be known in her palaces? Fruitlessly the kings of the earth will assemble to fight against Zion. It will be very different at Jerusalem when *all nations* gather against it to battle, and the city is taken, and the houses rifled; and half of the city shall go forth into captivity. The prophet Joel says: "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." Joel 3: 1, 2. The Lord does not say that *all* the tribes of Israel shall be gathered to Jerusalem when he shall gather all nations and bring them down into the valley of Jehoshaphat, but when he brings again the captivity of Judah and Jerusalem. The captivity of Jerusalem is the captivity of Judah because it was inhabited by Judah until they were driven out and led away into captivity by the Romans.

As all nations will come up against Jerusalem to battle, we may reasonably suppose that there will be many of the kings and prince of the earth in this great army, but we need not merely *suppose so*, for the prophets have prophesied much on the subject. Ezekiel prophesied of "the chief prince" who will be the great leader of that great army. This great leader is called "Gog, the chief prince of Meshech and Tubal." Different writers on this prophecy have presented conclusive evidence that this leader is the Emperor of Russia.

Now, we earnestly advise our readers *forthwith* to read what Ezekiel prophesied in Ezek. 38 c. and 39 c.

A comparison of the last quotation with the following from John's Revelations will show that John prophesied on the same subject and almost in the same words: Read, Rev. 19: 17-20. See also Rev. 17: 12-14; Rev. 16: 13, 14, 16; Jer. 46: 10; Zeph. 1: 7, 8; Isa. 24: 21-23; Wisdom of Solomon, 5: 14-23 and 6: 1-9; Isa. 40: 21-24.

We have now shown by abundant evidence that the kings of the earth will assemble in sight of Zion, when they will be troubled and will haste away in great fear and pain, but that they and their armies will be gathered to the battle of the great day of God Almighty, and the fowls of heaven will gather themselves together to the supper of the great God, to eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses who shall fall upon the mountains of Israel when "the chief prince of Meshech and Tubal," and all his bands, "even all nations gather against Jerusalem to battle," in those days, and in that time when the Lord shall bring again the captivity of Judah and Jerusalem. This will, therefore, be the contrast between the position of the kings of the earth towards Zion, when the Lord shall bring Israel from the north country, and gather them from the coasts of the earth to Zion, and their position towards Jerusalem, when the Lord shall bring again the captivity of Judah and Jerusalem. There is, however, a greater contrast than this in the prophecies, which we will notice. Isaiah foretold that the time would come when Zion would say, "the Lord hath forsaken me, and my Lord hath forgotten me." Isa. 49: 14. Then the Lord's reply is given. Read, 15-21 v.

These promises and predictions are now fulfilling. Many of the "destroyers" of the saints, and many who made Zion "waste," have been driven out of Zion as they drove the saints out, and many who "swallowed" up Zion, are "far away." The waste and desolate places of Zion, and the land of their destruction is again becoming waste and desolate, and a land of destruction to those who made it waste before. The daughter of Zion has been, and yet is, "a captive, and removing to and fro," and she lost her children, but she, even now, has many other children, so that she may now say, who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been?" So much of this part of this prophecy concerning Zion is now fulfilling, and in connection therewith, read what the prophet says in the two following verses (22, 23 v.).

The Lord *has* already lifted up his hand to the Gentiles, and is pouring out his judgments upon them, so that the time is near at hand when *kings will be nursing fathers, and queens nursing mothers to Zion.*

The same prophet says concerning Zion, "the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60: 3.

"The abundance of the sea shall be converted unto thee, the forces (wealth) of the Gentiles shall come unto thee." 5 v.; read also, 9-12 v.

This part of the prophecy agrees precisely with the prophecy of John, the Revelator, in Rev. 21: 24-26, where he is prophesying concerning the New Jerusalem, which is evidently another name for Zion, for, he says, "the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it."

The following comparisons from both these prophecies will further show that Isaiah and John both prophesied concerning the same city, which Isaiah describes as the "city of the Lord, the Zion of the Holy One of Israel" (14 v.), and John as "the holy city—New Jerusalem."

Isa. 60: 19, 20. "The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory."

Rev. 21: 23. "The city had no need of the sun, neither of the moon, to

shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

Inasmuch as "the Zion of the Holy One of Israel" is the same city which is called by John "the holy city, New Jerusalem," it can not be old Jerusalem which is called by these names. *New Jerusalem* can not be *old Jerusalem*. The reasoning on this subject, in the Book of Mormon, is very appropriate, which is in a prophecy of Ether, the last prophet of the Jaredites, who came upon this land from the tower of Babel, when the Lord confounded the language of the people, and scattered them abroad upon all the face of the earth. In an abridgement of their records Moroni says:

"Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; *wherefore it could not be a New Jerusalem, for it had been in a time of old, but it should be built up again, and become a holy city of the Lord: and it should be built up unto the house of Israel; and that a New Jerusalem should be built up upon this land*, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new. And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are white through the blood of the Lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. And then also cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; and they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. And when these things come, bringeth to to pass the scripture which saith, there are they who were first, who shall be last; and there are they who were last, who shall be first.

We have italicised that part of this prophecy which shows why a New Jerusalem can not be the old Jerusalem.

In perfect harmony with many prophecies of the Bible, Zion is called also the New Jerusalem in revelations which have been given unto the Latter Day Saints, and many of the peculiarities of Zion are prophesied of, in harmony with the prophecies which we have quoted. In a revelation which was given March 15, 1831, the Lord said:

"Wherefore I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that the wicked will not come unto it, and it shall be called Zion.

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we can not stand.

"And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy."

At the conclusion of the prophetic remarks of the prophet Zechariah, concerning a great mourning in Jerusalem he says, "in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." Zech. 13: 1. Sin and uncleanness will be in Jerusalem until the inhabitants have looked upon him whom they have pierced, until they have mourned for him as one mourneth for his only son, and until they have been baptized for the remission of their sins in a fountain which will be opened unto them. All these things are to transpire after the Lord shall bring again the captivity of Judah and Jerusalem. Until then the Jews will not be redeemed from their sins, but those who shall come to Zion are called "the redeemed of the Lord." In Isaiah 51: 11, we read, "the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Zion will be exempt from sorrow and mourning when none but the redeemed of the Lord shall come there. Jerusalem will not be exempt until her people have passed through much affliction and become righteous. Zion will be helped by the Lord *right early*. The Psalmist says (Ps. 46: 4, 5), "there is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early."

The rebels will be cut off from Jerusalem when all nations gather against it. Joel particularly describes the time when Jerusalem shall be holy. The heathen will come up to the valley of Jehoshaphat, the sun and the moon are to be darkened. In addition Joel says, "the Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain: *then shall Jerusalem be holy*, and there shall no stranger pass through her any more." Joel 3: 16, 17.

There will be great wickedness in Jerusalem, and in the region round about, until the great and wicked Gentile army is cut off, and until a fountain is opened for sin and uncleanness, and until the Lord "will cut off the names of the idols out of the land, and they shall no more be remembered," and until he shall cause the *false* prophets and the unclean spirit to pass out of the land, according to his promise in Zech. 13: 2. The gathering of the Jews to Jerusalem will not be a gathering of saints, but after the city shall be taken by the army of Gog, and half of the city shall go forth into captivity, "the residue of the people" will become saints, but those who shall gather to Zion when it shall be "the perfection of beauty," will be saints before they gather there, and they will make a covenant with the Lord by sacrifice before they gather to Zion. Read *now* what the Psalmist says in Ps. 50: 1-5.

The prophet Jeremiah prophesied of this gathering of the righteous of the children of Israel and the children of Judah to Zion, and he shows that a *part* of the house of Judah will gather to Zion with the house of Israel. This event will transpire when out of the north there cometh up a nation against Babylon, which shall make her *land* desolate, and none shall dwell therein. This can not be the gathering of all nations against Jerusalem, for Babylon and Jerusalem are not synonymous. Read what Jeremiah says in Jer. 50: 3-5.

The prophet here describes a desolating war, which will come to pass "in those days and in that time" when "the children of Israel shall come, they and the children of Judah together," to seek the Lord their God and ask the way to Zion. The prophet can not be prophesying of events which transpired in ancient days, for Israel and Judah have not come together at any time, nor for any purpose, since the days of Jeremiah.

Long before his day Israel was carried captive into Assyria (2 Kings 17: 6), and afterward "they took this counsel among themselves that they would leave the multitude of the heathen, and go forth into a further country where never

mankind dwelt." 2 Esdras 13: 41. There they remain in "the north country," and when the Lord shall "bring them from the north country and gather them from the coasts of the earth," then this prophecy will be fulfilled, and it can not be before. Annexed to the prophecy of Jeremiah, concerning Israel and Judah coming together, the Lord says (6th and 7th verses) :

"My people hath been lost sheep; their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting-place. All that found them devoured them, and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers."

This is a prophetic description of events which would transpire immediately before the events which he had been foretelling. As the vision of the coming of the children of Israel and Judah was presented to the prophet, he then spoke of an event which would transpire in the second past tense, or within a period of time which will be completed when Israel and Judah come together. Hence the Lord, by the prophet said, "my people *hath* been lost sheep; their shepherds *have* caused them to go astray," etc. They are therefore events which immediately precede the coming of Israel and Judah together, and how could any person *now* write a plainer description of the present condition of the Lord's people in the same number of words? Have the Lord's people been lost sheep? Have their shepherds caused them to go astray? Have they turned them away on the mountains? Have they gone from mountain to hill? Have they forgotten their resting place? Most assuredly they have. These people of God were to live in that day when the Lord would prepare a *resting-place* for them, otherwise they could not forget it. They must have had some information or knowledge that the Lord had prepared a resting-place for them, before they could forget it. Truly God hath prepared a "resting place" for the saints in this age of the world, and many have gone astray and have forgotten their resting-place. The resting-place of the Lord's people is Zion, and it is the resting-place of the Lord, for the Psalmist says, "the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." Ps. 132: 13, 14. Zion is therefore the *rest* which the Lord has provided, and he says, "my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Isa. 32: 18. "There remaineth, therefore, a rest for the people of God. Heb. 4: 9. "Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."—1 v. This was an exhortation of Paul to the Hebrew saints in his day, and truly we ought to give heed to this exhortation, for many have come short of the rest which remaineth for the people of God, and many have forgotten their resting-place, and truly it is a dreadful thing to forget, or come short, while the plagues of Babylon are being poured out upon her, and this resting-place *will soon be needed*, and is now being prepared for the pure in heart.

The declaration, that "all that found them (the Lord's people), have devoured them," is like that which is in Jer. 12: 9, 10, as follows: "Mine heritage is unto me as a speckled bird, the birds round about are against her; come ye, assemble all the beasts of the field, come to *devour*. Many pastors have destroyed my vineyard, they have trodden my portion under foot."

"All that found them have devoured them," precisely as the Lord said "to the shepherds of Israel, that do feed themselves,"—to the same shepherds who have caused them to go astray. He said, "ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock." Ezek. 34: 3. "They became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains," etc.—5th and 6th v. All these prophecies describe the way that all that found them have devoured them, and they describe the facts in a figurative style, but *truly* concerning the way that the Latter Day Saints have been scattered and oppressed by apostate leaders. The wickedness of these leaders and of the people who were led astray, has been a pretext and excuse of the "adversaries" of the Lord's people for the persecution of the latter. "Their adversaries" afflicted the innocent and the guilty,

and very often the innocent *instead of* the guilty, and said "we offend not, because they have sinned against the Lord."

Annexed to the description of the present condition of the Lord's people, the Lord says, "remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks. For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country; and they shall set themselves in array against her; from thence she shall be taken; their arrows shall be as of a mighty expert man; none shall return in vain." Many suppose that this part of the prophecy was fulfilled in ancient Babylon, but this opinion is erroneous. The reason for the removal of the Lord's people from Babylon, was not the reason for the return of the Jews from seventy years' captivity in Babylon. They did not return because the Lord said he would raise and cause to come against Babylon an assembly of great nations from the north country. On the contrary, they remained in Babylon until it was taken by Cyrus, king of Persia, before they commenced to return.

In the first year of the reign of Cyrus, which is supposed to have been in the third year after he took Babylon, he made a proclamation that the Lord had charged him to build him an house at Jerusalem. Then the Jews commenced to return. See Ezra, 1 c. The kingdom of Babylon was broken up before the Jews commenced to return, and the king of that nation which had taken Babylon was their friend, and great benefactor. Why, then, should they, and how could they, flee out of the midst of Babylon, to "deliver every man his soul from the fierce anger of the Lord," and that they might not be cut off in her iniquity? When the Lord's people flee from the Babylon spoken of by Jeremiah in this and the next chapter, it will be for this purpose. In Jer. 51: 6, the Lord says, "flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense." In Jer. 51: 45, is the following command: "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Another proof that this Babylon is a latter day Babylon, may be found in the numerous coinciding prophecies in the Revelations of John, especially in Rev. 18 c., where John says, concerning "Babylon the Great," "I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

We will compare the following quotations from Jeremiah and John's Revelations, concerning Babylon: "The wild beasts of the desert with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein." Jer. 31: 39. "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18: 2. "Babylon is suddenly fallen and destroyed." Jer. 51: 8. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8. "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." Jer. 51: 7. "Her judgment reacheth unto heaven, and is lifted up even to the skies." Jer. 51: 9. "Her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18: 5. "O thou that dwellest upon many waters." Jer. 51: 13. "That sitteth upon many waters." Rev. 17: 1. "Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come upon her from the north, saith the Lord." Jer. 51: 48. "Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." Rev. 18: 20. "As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth." Jer. 51: 49. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18: 24. "And it shall be when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates; and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." Jer. 51: 63, 64. "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that

great city Babylon be thrown down, and shall be found no more at all." Rev. 18: 21. We might make more comparisons to show that it is the *latter day* Babylon that is here prophesied of by Jeremiah, but we think that these are sufficient.

Another positive proof of this fact, may be found in Jer. 50: 20, as follows: "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve."

There never was a time since Israel and Judah had an existence, that their sins and iniquities could not be found, which shows plainly that this prophecy will be fulfilled in the last days.

In the reasons which are given for the evil and desolation which will come upon Babylon, we find evidence that the Zion spoken of by Jeremiah, is that *location which is called Zion in the revelations to the Latter Day Saints.*

The Lord says, "I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight saith the Lord." Jer. 51: 24. Ancient Babylon was also called Chaldea, and as it was a type of the latter day Babylon, both are called by the same names. Ancient Babylon was a type of the latter day Babylon, because it was an enemy of ancient Zion and Israel, as the latter day Babylon is an enemy of the latter day Zion and Israel. The names of many ancient kings, nations, cities, gods, etc., are used in a typical sense in many of the prophecies of the Bible, and such prophecies are to be fulfilled in the last days, therefore this Babylon is also called Chaldea, in this and other prophecies. The Lord says that an assembly of great nations shall come up against Babylon; from thence she shall be taken, "and Chaldea shall be a spoil; all that spoil her shall be satisfied, saith the Lord, Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls." Jer. 50: 10, 11. The reasons which are here given for making Chaldea a spoil, agrees with the prophecy of Joseph the Martyr, in his letter to John C. Calhoun, where he says "remember if the Latter Day Saints are not restored to all their rights, and paid for all their losses, according to the known rules of justice and judgment, reciprocity and common honesty among men, that God will come out of his hiding-place and vex this nation with a sore vexation. Yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight." This is therefore the Babylon and Chaldea which will be a spoil, because the saints have not been restored to all their rights; because their enemies have been the destroyers of the Lord's heritage, and the saints have importuned for redress at the feet of the Judge, the Governor and President, as the Lord commanded them, and they heeded them not. The word of the Lord to the saints was, that "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 outer darkness, where there is weeping and wailing, and gnashing of teeth." B. of C., 98: 12. If this is not Babylon, "the land of the Chaldeans," and if the heritage of the Lord is not in Jackson county, Missouri, where shall we find them?

Annexed to our last quotation from the prophecy of Jeremiah, is the following:

"Your mother shall be sore confounded; she that bare you shall be ashamed; behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert; because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished and hiss at all her plagues." Jer. 50: 12, 13. We know of no nation which could at any time be called the "mother" of Ancient Babylon. In the infancy of this nation American citizens often called England "the mother country," and England is even now "sore confounded," in consequence of the great distress which the rebellion in this country produces there.

The United States is "the hindermost of the nations," because it is situated at a remote distance from all the great nations of the earth, and separated from

them by the Atlantic and Pacific Oceans. It is "the hindermost" of all the great nations of the earth.

This Babylon is called "Daughter of Babylon," and "Daughter of the Chaldeans," and the "heritage" of the Lord; the city of Zion is called his "inheritance," in Isa. 47: 1, 5-9. Read these predictions *now*, and carefully.

Ancient Babylon could not consistently be called "Daughter of Babylon," or "Daughter of the Chaldeans," because it was the first nation which was called Babylon and Chaldea. It did truly pollute the Lord's inheritance and its successor in our day has done the same thing; therefore it may with propriety be called the "Daughter of Babylon," and "Daughter of the Chaldeans." The description of Babylon in John's Revelations, coincides precisely with this prophecy as follows: "She saith in her heart *I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine.*" Rev. 18: 7, 8. "Thou saidst, I shall be a lady forever." Isa. 47: 7. "Thou shalt no more be called the lady of kingdoms." Isa. 47: 5. "I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment, *in one day*, the loss of children and widowhood; they shall come upon thee in their perfection." Isa. 47: 8, 9. Truly the loss of children and widowhood have come upon this nation *in a moment, in one day*, when many of the States *rebelled* and seceded. The frequent assertion, that this Union would never be dissolved, has been proved to be false. Death and mourning and famine have come upon her, so that both these prophecies are literally and plainly fulfilling on this nation. The rebels who have been instrumental in bringing this evil on the nation need not boast, for they have brought the largest share of it on themselves.

For what purpose will the people of the Lord "flee and escape out of the land of Babylon?" The answer is given in Jer. 50: 28, as follows: "The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. "We have shown that Babylon will be a spoil, because she hath destroyed the heritage of the Lord, and that the Lord "will render unto Babylon and to all the inhabitants of Chaldea, all their evil that they have done in Zion." To show what Babylon has done, we will also quote Jer. 51: 35: "The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say." By these prophetic declarations, we learn that the prophet knew that Zion would be built up twice in the last days, and that after it would be built up the first time, it would be destroyed by Babylon, and then the vengeance of the Lord and destruction will come upon Babylon, then Zion will be built up again, and the people of God will flee and *escape* from the plagues of Babylon, and flee unto Zion. The past and future events which are connected with this nation and Zion, are here described.

They were also foretold by Zechariah in Zech. 2: 7-11, Search and see what the prophet there says.

The people of God who dwell with the daughter of Babylon are here (as in many prophecies) called Zion. The people who are to live in Zion are called Zion, as the people of Jerusalem are called Jerusalem by the same prophet, where he says, "these are the horns which have scattered Judah, Israel and Jerusalem." Zech. 1: 19. Our Savior also spoke in the same manner when he said, "O Jerusalem, Jerusalem, thou that killest the prophets," etc. In Matthew 3: 5, we read, "then went out to him (John) Jerusalem and all Judea, and all the region round about Jordan." It is the people of those localities which are there spoken of, so the people of Zion are often called Zion by the prophets. The command will be given to Zion (the people of God) that dwellst with the daughter of Babylon, to "deliver" herself. The purport of this is the same as in Rev. 18: 4, where John says, "I heard another voice from heaven, saying Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Zion will need "another voice from heaven," to show her when and how to come out of Babylon, and to show her when and how she must "deliver" herself. Zechariah saw that Zion would be spoiled, and that afterward those who spoiled her "shall be a spoil to their servants." This event

is no longer unlooked for, and unexpected. It has become a common topic of conversation, and it is generally expected that there will soon be a great insurrection of the slaves, and that their masters will be a spoil to them. *This will be the fate of those who spoiled Zion*, but Zion will be delivered, and sing and rejoice, because the Lord will dwell in the midst of her. The prophet Micah presented two prophetic descriptions of Zion in succession. In both, the great events which have transpired in reference to Zion in this generation, and those which will be fulfilled are described. The first description we have already noticed, but we will recapitulate, and in it Zion is described as her that is driven out, her that halteth, her that the Lord hath afflicted, her that was cast far off, and her that was to be made a remnant. These are events that have transpired within the last thirty years. The future events are described in the promises that God "will gather her that is driven out," make "her that was cast far off a strong nation," and "reign over them in Mount Zion from henceforth, even forever."

In the second description the recent events are these: "The first dominion" was to come to Zion. She cries out aloud and is in great pain, so the question is asked, "Is there no king in thee? Is thy counsellor perished?" The inference is plain that the prophet saw that this would be the cause of her pain, and it is a plain description of the sorrow which was produced by the death of Joseph, the martyr. The prophet also saw that the daughter of Zion would go forth out of the city of Zion and dwell in the field (fields of the woods or prairies), and go even to Babylon. These are events which have transpired. The future events are, that there (in Babylon) the daughter of Zion will be delivered: "There the Lord shall redeem thee (Zion) from the hand of thine enemies." This prophecy is in Micah, 4: 8-10. Read it now.

As many suppose that the Babylon which is prophesied of by John, in Rev. 18th c., is spiritual Babylon, and as some of our readers may suppose that it is spiritual Babylon which is prophesied of in Jeremiah, 50th and 51st c., we will proceed to show that it is a nation which is spoken of in these chapters. We are conscious that there is a spiritual Babylon, which is prophesied of by John, in his Revelations, but not in the 18th c. John says: "The kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, *standing afar off* for the fear of her torment, saying, Alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come." Rev. 18: 9, 10. The kings of the earth could not stand *afar off* for the fear of the torment of *spiritual* Babylon, because it is extended over all the earth. They would have to abdicate their thrones and become hermits in the uninhabited parts of the earth before they could stand *afar off* from *spiritual* Babylon. The merchants of the earth, whose merchandise, *in part*, consists of "slaves and souls of men," and who are made rich by Babylon, will stand *afar off*, for the fear of her torment, weeping and wailing; and every ship-master, and all "the company in ships, and sailors, and as many as trade by sea, will stand *afar off*." See 9-19th v. It is, therefore, evident that this is not *spiritual* Babylon which is prophesied of in this chapter. This Babylon is called "Babylon the Great." Rev. 18: 2. There is another Babylon which is prophesied of in the 17th c. It is there called "Mystery Babylon the Great, the mother of harlots and abominations of the earth." 5th v. Protestants generally suppose that this Babylon is the Church of Rome. The Church of Rome is only a part of Mystery Babylon; for Nephi, the son of Lehi, said that an angel said unto him, "Behold that great and abominable church, which is the mother of abominations, whose foundation is the devil. . . . There are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore who so belongeth not to the church of the Lamb of God, belongeth to that great church which is the mother of abomination; and she is the whore of all the earth." B. of M., p. 34. Mystery Babylon is anti-Christ, with all its variety of doctrines and practices. When the Protestants assert that the Romish Church *alone* is the "mother of harlots," they (unintentionally no doubt) represent the Protestant churches as harlots. If the Romish Church alone is "the mother," the Protestant churches are "harlots," for they are her daughters. Every false

church, every false religious organization, and every unbeliever in Christ, belongs to "Mystery Babylon, the mother of harlots and abominations of the earth." They are all propagators of iniquity, as a mother is a propagator of her species. They all belong to that great church which is the mother of abomination. John's prophecy concerning Mystery Babylon is very different from his prophecy concerning Babylon the Great, in the 18th c. This difference is in relation to the kings of the earth. We have shown, concerning the latter, that the kings of the earth "shall bewail her, and lament for her, when they shall see the smoke of her burning;" but they will hate Mystery Babylon, and make her desolate and naked. They have long since hated the tyranny which the Roman Pontiffs exercised over them, and they have nearly emancipated themselves from it, some of them have entirely, and the temporal kingdom of the Pope is reduced to small dimensions, and it is expected that it will soon be taken from him altogether. The angel said unto John: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. 17: 16. He also said: "The ten horns which thou sawest are ten kings." Rev. 17: 12. The Romish Church is a powerful organization of Mystery Babylon, and the kings of the earth hate it, and are making it desolate (annihilating its political power), because it diminishes their political power. It is selfishness and ambition which makes them hate her, and not because they love the Lamb of God; for the prophecy concerning their hatred is preceded with the prediction that these kings "shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings." 14th v. This undoubtedly has reference to events which will transpire when all nations shall come against Jerusalem.

SEMI-ANNUAL CONFERENCE.

[Continued from page 119.]

OCTOBER 8, 1862.—Eight persons were baptized last evening by Elder William Kelly, viz: Rachel Krain, Spencer Smith, Amos K. Smith, Joseph W. Strong, John W. Ballantyne, Sarah M. Mowery, Anna C. Smith, and Samuel C. Smith.

Conference met pursuant to adjournment. Those who were baptized on the previous evening were confirmed by Elders Blakeslee, Blair, Shippy, and McLutosh. Elder Blair instructed the parents to bring their children to be baptized at the age of eight years by the Elders, according to the pattern, showing it was binding upon parents so to do, and enjoining upon the Elders to instruct the Saints so to do. Bishop Israel L. Rogers, William Aldrich, Philo Howard, George A. Blakeslee, and Jonathan D. Heywood, were appointed a committee by the Church to procure a press and printing materials, and locate the same.

President Smith said the means for the press should be raised by the tithing. The principle of tithing, couched in the Epistle of the Twelve, in the *Herald* of January, 1862, met with his hearty approval, and he recommended it to the Church in connection with the law in the Book of Covenants. It is by individual exertions that great results are brought about. Suppose we all consider we can not do anything; nothing will be done; but if we individually do a little, we can accomplish the work and obtain the reward. Whereas, if we neglect any part of the law, we shall suffer the consequences of a broken law.

Elder J. W. Briggs said: "I have heard complaints that the exposition of the law of tithing, in that Epistle, was so ambiguous that it was hard to tell what was required of us. There is no specific law, either of the land or of God, that lays down how we shall act in every particular; but God has told us, unless Zion is built up according to the law, he will not receive it, neither can it be a land of Zion unto us. As has been said, the law has been perverted, and has been made the means of pampering up some, while others have starved within sight of the huge piles that have been amassed by the perverted exactions of

that law. This is perversion. It is robbing God and grinding the poor. Jesus says his yoke is easy; but this is galling to bear. Shall not the Judge of all the earth do right? But they have made the law oppressive; hence their yoke is not of God. The Lord says he wants the 'surplus.' Now, if I have two coats and only need one, I have a surplus; and this is what is meant; but this must be given freely. In ancient times, the Lord told the people they had robbed him in tithes and offerings, and this is an example unto us in these last days. The Church is a steward over these things, and we are to act according to the law, and we must judge for ourselves of our surplus, and as we act so will be our reward. But we must see to it that we judge righteous judgment, for God will hold us responsible. I do not see that the law can be carried out in full in our fragmentary state, but it will be carried out in Zion; and unless this is the case, the consequences will be upon us."

Elder Blair spoke on the same subject, showing that Ananias and Saphira were punished, not for absolutely refusing to pay their substance to the Lord, but for pretending to give what was required while they withheld a part. Peter said to him, "While it remained, was it not thine; and after it was sold, was it not in thine own power? . . . Thou hast lied unto God, and not unto men." Let us learn a lesson from their folly.

Elder Shippy showed that if we did as God commanded, he was bound to fulfill his word.

Meeting adjourned until one o'clock P. M.

AFTERNOON.—Meeting opened as usual. President Joseph Smith introduced Wheeler Baldwin, of Manti, who requested to address the Conference.

Elder Baldwin said: "I came here for good and not evil, and am grateful for the present opportunity. If I am possessed of errors, small or great, I will give two errors for one truth. I have been a witness of the work of the last days thirty-two years, on the 8th of January next. I attended the first June Conference, and was ordained, by the special direction of Joseph, to the High Priesthood. I attended the second general Conference, held at Orange, and at the third Conference, held at Amherst. It did me good to hear Elder Briggs relate the facts of Joseph being ordained to the Presidency of the High Priesthood, as plainly as I could state them. I saw the doings of the Church, and the mob in Jackson and Caldwell counties, Missouri, and in Nauvoo, until the prophet was taken away. With the books in my hand, I could not follow 'the twelve.' I could not get testimony to follow them to Salt Lake. What could I do? I could not practice their doctrines. I felt that we needed all the light we could obtain to guide us in this darkness. I tried to take the things in this book (Book of Covenants) for my guide, and studied the Revelations that I might not miss the grand pole star. It has done me good to hear our present beloved Joseph state the course we should have taken. He calls upon all scattered Israel to return to the words of the Lord; and I feel that this doctrine will lead us on to eternal life.

"I found an organization, under Alpheus Cutler, on Silver Creek. I then removed to Manti, where the present organization was established. He (Cutler) was ordained President of the High Priesthood. I baptized some forty members, on the Botany, into the same. Some of them went to Salt Lake; but, thank God! there is a good sprinkling of them in this re-organization. Well, we took the Bible, Book of Mormon, and Doctrine, and Covenants for our guide; those, together with 'the Constitution,' are the foundation upon which we built. With respect to our President here (meaning Joseph), I have heard Father Cutler say, that when he (Joseph) took his place, he would sweep the world. Our people have always held that Joseph's family had rights, and that they would possess those rights some time. I have been highly gratified with the spirit and teachings of the Brethren and Conference. If we (the Cutlerites), as a people, have missed the 'pole star,' I think we are honest enough to return and live; and I can say sincerely, 'Lord send by the hand of him whom thou wilt send.' When the first Joseph came, he had to make many amendments until he had set the whole in proper order."

Elder W. Blair said: "I and Elder E. C. Briggs visited that people on Farm

Creek. Calvin Beebee was President of the Branch. Brother Beebee went and inquired of the Lord, and obtained a testimony, and on the next day he told the people he knew we were servants of God. Bro. James Badam spoke in tongues, and the interpretations was that this work was true; and that the Cutlerite Branch would unite with us in time, and that a great work would be accomplished in this region. We went to Manti, and tried to learn the nature of their organization, but failed. We inquired of the Lord, and obtained that knowledge, and also a testimony that, in time, they would unite with us."

President Smith said: "It is pleasing to see that the spirit of peace is with us in our difference; and, as I believe, truth wins its way slowly, but will surely prevail."

The English Mission was now presented, and freely discussed.

Resolved, That the English Mission, consisting of Jason W. Briggs and Samuel Powers, as before appointed, be sustained, and that Charles Derry be associated with them in the same.

Resolved, That John Shippy be permitted to go to Canada.

Resolved, That Elder W. W. Blair be sustained in the Presidency of the churches in Western Iowa and Nebraska.

Resolved, That Elder E. C. Briggs continue to labor in Minnesota, Wisconsin, and Northern Iowa.

Resolved, That Zenos H. Gurley labor in Southern Wisconsin and Northern Illinois.

Meeting adjourned until half-past nine o'clock A. M. on the 9th.

THURSDAY MORNING—Met at the usual time, and opened by singing and prayer. Two persons were confirmed by Elders Blair and McIntosh that had been baptized by Elder Ebenezer Page on the previous evening, viz: Benjamin Purcell and Mary Smith. Subject of Missions continued.

Resolved, That Elder Jens Jorgenson go on a mission to Denmark.

Resolved, That Riley Briggs be ordained an Elder, and that he and Elder W. Kelly labor in connection with Elder E. C. Briggs.

Resolved, That Elder William Anderson, of Nashville, labor where he reside, and also in Illinois.

Resolved, That Alexander McCord, Eli Clothier, and Levi Wilson go on a mission to Canada.

Resolved, That John A. McIntosh and Cornelius McIntosh labor in Illinois; and if they can not fulfill it, labor where they can.

Resolved, That Ebenezer Page and John Swain labor in Guthrie, Dallas and Polk counties, Iowa.

Resolved, That Nathan Lindsay be ordained an Elder, and labor with Elder Reuben Strong in Joe Daviess and surrounding counties, Illinois.

Resolved, That H. W. Pomeroy be requested to labor under the direction of E. C. Briggs.

Resolved, That Silas W. Condit, D. M. Gammett, and Jehiel Savage labor in Mills and Fremont counties, and that part of Nebraska contiguous; also, that Edwin R. Briggs labor in conjunction with them.

Resolved, That Elders Henry Cuedron and W. W. Wood filled the Mission assigned them last spring.

Meeting adjourned till half past one P. M.

AFTERNOON.—Opened as usual.

Resolved, That Elders James Gillen, Davies H. Bayes and B. F. Parker, labor in Illinois and eastern Wisconsin.

Resolved, That Elders Lauphear and Rarick, continue their Missions.

Resolved, That all the Elders, not included in these special Missions, be requested to extend their labors in their vicinities.

Resolved, That the Mission of Wilson Sellers, in Nebraska, be continued this fall and winter.

Elder John A. McIntosh inquired if an Elder could legally preside in a Branch while a High Priest lived in the same? It was decided, an Elder could legally preside when a High Priest was present.

Bishop Israel L. Rodgers said: "I feel to rejoice with the saints I am not a

man of many words. I thank God he has given me a heart of feeling with you, that I can enjoy with you the Holy Spirit. When I see my brethren here that have come up through much tribulation, it touches a tender chord in my heart, but we must all come up through great tribulation, we must all be tried as by fire. I find all are not tried alike; what is a trial to one person is no trial at all to another; and what is a temptation to one, is not to another. Hence, the necessity of that pure, healing virtue—charity—which is the love of God, shed abroad in our hearts, leading us to sympathize with each other, and to bear with each others failings as we would wish others to bear with us, and as we desire to be dealt with at the bar of the Eternal God. I hold that Mormonism (so called) is the truth from Heaven. It is the rod of iron—the polar star. We have heard of that which is to lead and guide us to the tree of life. I have taken hold of it for the truth's sake, and I could not feel to leave you without bearing my testimony to its truth. I know it is true, and will stand when all things else shall pass away. We have nothing to fear but ourselves. Our only fear should be, lest we should not keep in the narrow path; and remember there is but one way by which we can keep in it, and that is by keeping the law—trusting in God, and in his Son, Jesus Christ, and acting god like in all things.

I desire to be upheld by your faith and prayers. I feel there is a great responsibility resting upon me. I feel it my duty to appoint an agent in this western part of the church. Jonathan D. Heywood will act as that agent to receive the tithings of the saints. Several persons applied to be received as members of the church, who were in church in the days of Joseph, and they were received. It was then

Resolved, That we sustain the Twelve, the High Priests, the Seventies, and all the other officers of the church.

Resolved, That we sustain Joseph Smith as President of the whole Church of Jesus Christ of Latter Day Saints.

Resolved, That we sustain each other by our faith, prayers and good works.

Resolved, That the Conference adjourn, until April 6, 1863, and then to meet at Amboy, Illinois.

I must here say, that we had a glorious time. A great many people were present, eager to catch the words of life. The words of Jesus Christ were fully exemplified: "My sheep hear My voice, and they follow me." Hearts that had for the last seventeen years beat with anxious desires, and offered up many fervent prayers, that the rightful "heir" to the holy priesthood might stand in his place as the Shepherd of the flock of God, were now amply repaid. They forgot their toils, and their wanderings, and raised their songs of praise and adoration to the Most High. Many tongues were inspired with the pentecostal power, to utter precious promises from the God of Israel, concerning the work of the last days, and also concerning our brethren and sisters in Utah; that their bands should soon be broken, and that they should return to the true fold, and the true Shepherd. Parents that had children there, and children that had parents, etc., were comforted with the blest assurance that their prayers should be answered and that their tears had not flown for them in vain.

It was a rich treat to see those whose heads blossomed with age, and who had stood shoulder to the wheel in the days of Joseph the First, ready again with their influence and their all to roll on this work, which was fitly compared by J. W. Briggs as "a wheel within a wheel," to bring about the final restitution of all things. Near thirty persons were received into the church during Conference, and many returned to their homes with a determination to endeavor to lead their families and friends into "the good old paths," that they might find rest to their souls.

President Smith and Elder Blakeslee preached on Sunday, before the Conference opened; but I was sick, and could not get any report of the same. Prayer meetings were held every evening during the Conference, and great were the blessings enjoyed. The gifts of the Holy Spirit were enjoyed to such a degree, that many old Saints said they had never seen such great manifestations before.

The honest in heart, in Utah, California, and all other places, were reassured

bered before the Lord. It was thought missions could not be taken to those two places until spring.

After Conference closed, in the evening of the 9th, President Smith preached from Hebrews, 12: 1. He reviewed the history of the church in all ages, and presented the great cloud of witnesses that had lived prior to the apostles; showed the testimony each had borne in their several dispensations; and the witnesses in the days of Christ and his apostles. Then he brought forth a second cloud of witnesses, that had lived on this continent from the days of Jared to the days of the prophet Moroni, and reviewed the dealings of God with them; and then he presented a third cloud, which had come forth in this "the dispensation of the fulness of times," and compared them with the other two. They all bore the one testimony—God is love; God is truth; that He is no respecter of persons; that He is unchangeable, and will make good his promise to a thousand generations. He proved that those witnesses had never been impeached; that they could not be impeached; that the facts were before us; and Jesus Christ has declared that at the mouth of two or three witnesses every word should be established. Seeing, then, that we are compassed about with three great clouds of witnesses, he exhorted us with Paul to lay aside every weight and every sin that doth so easily beset us, and run with patience the race that is set before us. In order to do this, it was necessary for us to understand ourselves. King Solomon said he was a wise man that knew his own folly. It was our duty to do this, that we might overcome our evils, and guard against every weakness and temptation; and if we do this, and cultivate every virtue of the kingdom of God, we shall sit down at the right hand of Jesus Christ.

Elder W. Blair then addressed the assembly, and showed that the day of the Lord's power was near at hand, when his servants will go forth and preach to the Israel of God, in their own languages, wherein they were born, the great and glorious principles of the gospel, by the power of the Holy Ghost, to the convincing of them of their wanderings, and also of the relation they hold to God, and bring them to the knowledge of their fathers, and of the glorious promises God has made concerning them; that this power had to be poured out upon his servants before the word and purpose of the Lord could be fulfilled; and that this was the invitation and preparation for the great supper that is to be prepared for the pure in heart; and it behooved the Saints to prepare for the same, and to seek unto the Lord for it with all our hearts.

Meeting was then dismissed; and, although the people had been together five or six days, there was no impatience manifested, but all seemed eager to hear and learn, and add their mite of light and comfort for the benefit of all.

JOSEPH SMITH, *President.*

JAMES GILLEN, }
CHARLES DERRY, } *Clerks.*

For the Herald.

LETTER FROM BRO. J. W. GILLEN.

BRO. SHEEN.—I am laboring in Warren county at present; prejudice is giving way, and people seem anxious to hear the truth, but very slow to obey it. There is a large field of labor here; the Lord seems to be opening up the way before us, and we have all that we possibly can do, and I trust that ere long we shall see many coming to the waters of Baptism.

Many of them have already said they know it is the truth.

I find it is a prevailing opinion among all classes, that some great event is about to transpire, and they are not satisfied with the doctrine that they profess to believe; but yet there is not honesty enough in them to embrace the truth.

Your brother in the bond of the covenant,

GALESBURGH, ILL., Dec. 20, 1862.

JAMES W. GILLEN.

RECEIPTS FOR THE HERALD.

J. Newberry, G. Rossear, W. McKeown, M. Metcalf, G. Drake, B. Bardsley, C. C. Watson, W. Long, J. W. Butts, W. Redfield, E. C. Brown, A. Edwards, L. Page, C. A. DeLong, T. C. Birket, E. J. Moore, G. Morey, R. Booth, B. Fairbanks, A. Manchester, S. G. Haight, T. Tompkins, S. Hill, H. Cnerdon, Mr. Hanson, D. M. Gamet, \$1 from each; W. C. Matthews, D. S. Seavey, D. Maule, 50 cents from each; J. C. Crabb, 80 cents.

WANTED.—The Book of Mormon in German. Those who have one or more of this work for sale may write to us concerning the price, etc.

THE ADVANCE IN THE PRICE OF PAPER has recently been so great that we have deemed it advisable to make a change in our arrangements, and publish as much on sixteen that we have heretofore published on twenty-four pages. If our subscribers will be punctual in *paying in advance* for the HERALD, we may publish a double number in a few months.

SUBSCRIBERS TO THE HERALD who are in arrears are earnestly solicited to forward the amounts which are due and *pay in advance*, or if they are unable to pay they should inform us of the fact, or if they desire us to discontinue to send the HERALD to them, *that we may know how to act in the premises*.

ERRATA.—Being afflicted with sore eyes, some errors were overlooked in the last number. In the report of Galland Grove Branch, on page 115, read "21 baptized *since* last Conference." The following was omitted: Elder G. Medlock represented ten members in Omaha and Florence. On page 117, in reference to those who administer baptism, instead of "they should *not* use the precise words," read "they should *use*," etc.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by Isaac Sheen.

TERMS:—One Dollar per volume (twelve numbers), *in advance*.

Communications on doctrine, for the HERALD, *must* be sent to President Joseph Smith, Nauvoo, Illinois.

Remittances, letters containing news, and all correspondence with the Editor, *must* be sent to Box 215, Cincinnati, Ohio.

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THE TRUE LATTER DAY SAINTS' HERALD.

"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.

No. 7—VOL. 3.] CINCINNATI, JAN., 1863. [WHOLE No. 31.

THE LOCATION OF ZION, No. 3.

Many of the predictions of John and other prophets concerning Mystery Babylon are the same as many of the predictions concerning national Babylon. This may easily be accounted for. Spiritual Babylon exerts a powerful influence over all the nations and governments of the earth, and therefore this nation is under its influence, and the characteristics of Spiritual Babylon and this nation (National Babylon) are the same, to a great extent; and, for the same cause, the characteristics of other nations, although they differ in many points from this nation, yet those characteristics are the offspring of Spiritual Babylon, because she is "the mother of abominations of the earth." Nephi "beheld the whore of all the earth, and she sat upon many waters; and *she had dominion over all the earth, among all nations, kindreds, tongues, and people.*" B. of M., p. 34. By her spiritual power she governs the nations, and therefore she governs that nation which John described as "Babylon the Great," and has stamped her character, and brought her plagues upon Babylon the Great. John saw Mystery Babylon, "the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made *drunk with the wine of her fornication.*" Rev. 17: 1, 2.

This description of Spiritual Babylon agrees with the prophecy of Isaiah, concerning the inhabitants of the earth in the last days. The common version of the Bible represents him as giving the following description: "Stay yourselves, and wonder; cry ye out, and cry; *they are drunken, but not with wine; they stagger, but not with strong drink.* For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered." Isa. 29: 9, 10. A plainer description than this is given by Nephi, in the Book of Mormon, who, as one speaking from the dust, says to the inhabitants of the earth, of the last days: "Stay yourselves, and wonder; for ye shall cry out, and cry; *yea, ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink; for behold the Lord hath poured out upon you the spirit of deep sleep; for behold ye have closed your eyes, and ye have rejected the prophets, and your rulers and the seers hath he covered because of your iniquity.*" P. 108. By either or both these quotations, we can understand how the inhabitants of the earth have been made drunk with the wine of the fornication of Mystery Babylon. This is further explained by Isaiah, in his subsequent remarks in the same connection. He said: "The Lord said, For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore behold, I will proceed to do a marvelous work among

this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." 13th and 14th v.

This is the wine of the fornication of Mystery Babylon, and this is the way that the inhabitants of the earth are drunken with it, and this is also the wine of the wrath of the fornication of Babylon the Great; "for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Rev. 18: 3. This is the guilt of all nations, but more especially of this, where the gospel has been more extensively preached; where the kingdom and church of God was first set up in the last days; where Zion has been laid waste, where the righteous have been driven into exile; and where saints and prophets have been slain for the word of God and the testimony of Jesus. It would be unreasonable to suppose that the ancient prophets did not prophecy much concerning this nation more particularly. John prophesied concerning Mystery Babylon, and said: "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17: 6. Concerning Babylon the Great, he said: "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. 18: 24. These heinous crimes have been committed in Babylon the Great; therefore the Lord hath come forth out of his hiding-place to VEX THE NATION *with a sore vexation and destruction*, and these crimes have been committed in Mystery Babylon, for this nation is a part of her "dominions."

THE AARONIC PRIESTHOOD.—BURNT OFFERINGS AND SACRIFICES IN THE LAST DAYS.—No. 1.

Whereas there are many unscriptural and erroneous ideas imbibed by the religious world generally concerning the Aaronic priesthood, and whereas many who "have departed from the faith" in the last days, unjustly accuse the Church of Jesus Christ of Latter Day Saints of teaching false doctrine on this subject; therefore we submit the following remarks for their consideration, praying that our heavenly Father would open the eyes of their understanding and remove the mist of darkness which envelopes their minds, that they may receive the truths which have been revealed from heaven in the last days as heavenly truths, and understand more of the prophecies of the ancient prophets and of the covenants which God made with the fathers concerning their posterity:

If the ancient prophets have not foretold that the Levitical or Aaronic priesthood would exist on the earth in the last days, as a lineal right pertaining to the tribe of Levi and the sons of Aaron, then, indeed, they have not foretold anything. In Exodus, 28th c., we have a minute description of the order of the Aaronic priesthood. The ephod robe, mitre, girdle, and the Urim and Thummim are all described as belonging to that priesthood. The last verse says, in relation to the priesthood of Aaron, that "it shall be a statute for ever unto him and his seed after him." In the 29th c., 9 v., the Lord said unto Moses, "thou shalt gird them with girdles (Aaron and his sons), and put the bonnets on them: and the priests' office shall be theirs for a *perpetual statute*: and thou shalt consecrate Aaron and his sons." Like the covenant which God made with Abraham, and then with Isaac, and afterward with Jacob, and Joseph his son, so the covenant of the Lord with Aaron, concerning his priesthood was a statute for ever unto him and his seed after him—"a perpetual statute:" Surely no language can describe the perpetuity, or everlasting continuation of anything, more emphatically than the above quotations describe the everlasting priesthood of Aaron, as a statute forever unto him, and his seed after him. We will now call your attention to Numbers, 25th c., 11-13 v.: "Phinehas, the son of Eleasar, the son

of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, 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." It is strange, indeed, that any man can profess to believe in the word of God as contained in the Bible, and yet set aside such positive testimony, in defense of the lineal rights of the seed of Aaron, to "an everlasting priesthood." How can you acknowledge that the Lord means what he says, and says what he means, and yet deny that he has confirmed by "a covenant of peace," upon Phinehas, "and his seed after him, even the covenant of an everlasting priesthood." Neither will it do to equivocate by attempting to misconstrue the word "everlasting," and the words "for ever." The word "perpetual" would have to be misconstrued in the most outrageous manner to show that God did not confirm, in the most solemn manner, a priesthood upon Aaron, and his seed after him.

In 1 Maccabees, 2d c., 54 v., the right of the seed of Phinehas to the priesthood is re-affirmed. In Jer. 33 c., 14-18 v., are these words, "Behold the days come, said the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; *neither shall the priests, the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifices continually.*" The good thing which the Lord has "promised unto the house of Israel, and to the house of Judah," has not yet been realized. "The Branch of Righteousness" does not yet fully display his power by executing "judgment and righteousness in the land." Judah is not yet saved, and Jerusalem does not yet dwell safely.

This last quotation shows that the Righteous Branch is the King who will execute judgment and justice in the earth.

To sum up the whole matter then, it appears that the Lord our Righteousness, is called a King and Branch, and that he was to grow up unto David. When these things are fulfilled "David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually." The reason why David will not "want a man to sit upon the throne of the house of Israel," when the time comes that this King or Righteous Branch "executes judgment and righteousness in the land," will be, because there will always be a man to sit upon that throne, from that time henceforth and for ever. The same reason will, therefore, apply to the priests, the Levites. They will "not want a man to offer burnt offerings, and to kindle meat offerings, and to do sacrifices continually," because they will always have a man to stand in that office, and perform the duties of the office which Aaron held. If we are to understand that burnt offerings and meat offerings are for ever done away with, we must also understand that the throne of the house of Israel will never be established any more, and is for ever done away, but this can not be, or there is no truth in any part of this prophecy, and a multitude of other prophecies of the same kind.

In Ezekiel, 40-48th c., we have particular account of the division of the land of Israel among the twelve tribes. It certainly does not refer to the division of the land of Israel at the time the Jews returned from captivity, for the ten tribes had gone into the north country previous to the captivity of the Jews in Babylon, and have not yet returned, therefore this division of the land of Israel among the twelve tribes, will be made when the ten tribes return from their long exile, at which time the words of the prophet will be fulfilled, saying, "it shall no more be said the Lord liveth that brought the children of Israel from the land of Egypt, but the Lord liveth that brought the children of Israel from the north country.—

The 40th c. 1 v. will demonstrate that Ezekiel obtained this prophecy during the captivity of the Jews, and consequently it was after the ten tribes had gone away. He there says, "in the five-and-twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the self same day the hand of the Lord was upon me, and brought me thither. In the visions of God brought he me into the land of Israel, and set me up on a very high mountain, by which was as the frame of a city on the south."

We would particularly request you to read carefully the prophecy of Ezekiel, concerning the temple, city and land of Israel, from the 40-48th c. To show further that this prophecy is not yet fulfilled, we will refer to a portion of this prophecy which may be found in the 47th c. 1, 6-13 v. Read these verses now that you may understand our comments on them.

It is evident that there were no waters like those spoken of in this quotation that issued out, in ancient days, from under the temple at Jerusalem.

This agrees with the prophecy of Joel who was prophesying of that day when the heathen shall be wakened and come up to the valley of Jehoshaphat, when "the sun and the moon shall be darkened, and the stars shall withdraw their shining." Annexed to these predictions, he says, "the Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come fourth of the house of the Lord, and shall water the valley of Shittim." Joel 3: 16-18.

It will, therefore, be in that day when all these marvelous events will transpire that a river of water will come down from under the house of the Lord, and be "issued out of the sanctuary," as Ezekiel prophesied. As these are events which have not yet transpired, "the house of the Lord," spoken of by Ezekiel, is not yet built, and the Aaronic priesthood is not yet established and set in order in it, but we shall show that he has foretold that it will be. Zechariah prophesied that in "the day of the Lord," the Lord will gather all nations against Jerusalem to battle, that "his (the Lord's) feet shall stand in that day upon the Mount of Olives," that "it shall be in that day that living waters shall go forth from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." Zech. 14: 8, 9. We presume that we have now presented sufficient evidence to show conclusively that the river which will issue out of the sanctuary, "from the right side of the house (of the Lord), at the south side of the altar," is not yet made, and the house and the altar is not yet built, and the priesthood of the house is not yet set in order, and that these events are to transpire in the last days which are called "the day of the Lord."

Did you ever read of a river flowing from the temple of old Jerusalem that contained such healing virtues in it as this river will contain? Did "all trees for meat" grow on such a river? Did their leaf never fade, and their fruit remain unconsumed? Did they produce fruit every month? Was the fruit thereof for meat, and the leaf thereof for medicine? Did the waters of such a river issue out of the sanctuary in Jerusalem? Surely none of these things were ever known in Jerusalem. In the last verse of the 48th c. it reads thus: "The name of the city from that day shall be, The Lord is there." We would ask, has this been the name of the city of Jerusalem ever since the return of the Jews from the Babylonish captivity? Certainly not.

We think that we have produced sufficient evidence that the prophecies of Ezekiel in relation to those things is not yet fulfilled, although much more might be said on the subject. While, therefore, we have contrasted the difference between Jerusalem in ancient days, and the city which is here spoken of, we now intend to show that the same Aaronic order of priesthood will be established in the temple

spoken of by Ezekiel; that was established in the temple of old Jerusalem. In the first place, we will refer to the 42 c., 13th and 14th verses, where the following description of the priesthood that will be established in that temple is described. "Then said he unto me, The north chambers and the south chambers which are before the separate place, they be holy chambers, where the priests that approach unto the Lord, shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place is holy.

14. When the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister: for they are holy; and shall put on other garments, and shall approach to those things which are for the people."

These holy chambers exactly coincide with the description given by Nehemiah concerning the "great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn," etc. Ezekiel, in the quotation that we have now under consideration, speaks of "holy chambers, where the priests that approach unto the Lord shall eat the most holy things; there shall they lay the most holy things, and the meat-offerings," etc. The description given by Nehemiah, is in the 13th c. 4-9 v. Read it.

We will now make a quotation from Ezekiel, which will describe still further the nature of the priesthood and ordinances which will be established in the temple spoken of by Ezekiel. The 43d c. 18, 19 v., says, "And he said unto me, Son of man, thus saith the Lord God, these are the ordinances of the altar in the day when they shall make it to offer burnt-offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests, the Levites, that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God; a young bullock for a sin-offering." The reader can compare this quotation with Lev. 1st c., and Exodus 29th c. 10th v.

Our object in thus comparing the order of priesthood that was committed unto Aaron and his sons, with the order that will be committed unto the priests, the Levites, that be of the seed of Zadok, is to show that the same order of priesthood will be permanently established when the temple prophesied of by Ezekiel is built. For the purpose of showing that the priests, the Levites, that be of the seed of Zadok, spoken of in the last quotation from Ezekiel, are of the seed of Aaron, and are entitled by right of lineage to the highest authority in the Aaronic priesthood, see 1 Chron. 24: 1-19. Our readers should read this portion of Scripture, to understand the subject.

We learn from this reference that Zadok was the lineal head of the Aaronic priesthood in the days of David, and he was a descendant of Eleazar, who was the oldest survivor of the sons of Aaron, after the death of Nahab and Abihu, and he was his successor in office. David divided the priesthood into twenty four lots, or (as Josephus expresses it) twenty-four courses. You discover that David distributed the twenty-four lots among the chief men of the sons of Eleazar and Ithamar, the two sons of Aaron. In the promises of God concerning the priests, the Levites, it is the seed of Zadok only that are spoken of, to whom the promises are made, that they shall approach unto the Lord to minister unto him. Nothing is said in Ezekiel's prophecies concerning the sons of Ithamar. We have already shown in the last quotation from Ezekiel, that it is the sons of Zadok that shall enjoy the blessings of the priesthood which was conferred upon Aaron and his seed after him. We find that the Lord made great complaints against other Levites that went away far from him when Israel went astray, at which time the sons of Zadok kept the charge of his sanctuary. This subject is particularly explained in Ezekiel 44: 6-16. Read this reference to understand the subject.

For further information and evidence that the same order of priesthood with the sacrifices and offerings, will be re-established again, when the temple spoken of by Ezekiel is built; and also to show that the fashion of the temple will be "after the manner of Solomon's temple," compare Ezekiel's prophecy with the Scriptures, that describe the ancient order among the children of Israel, but for brevity's sake we will merely name the references, and a comparison thereof by a diligent search, will prove that what we have stated is correct.

Compare Ezek. 40: 16, with 1 Kings 6: 4. Compare Ezek. 40: 39, with Lev. 1: 3; Lev. 4: 2, 3, and Lev. 5: 6. Compare Ezek. 40: 45, with Lev. 8: 35; Num. 3: 27-38; 18: 5; 1 Chron. 9: 23; 2 Chron. 13: 11; Ps. 134: 1; Mal. 2: 4-7. Compare Ezek. 40: 46, with Num. 18: 5; 1 Kings 2: 35. Compare Ezek. 40: 49; with 1 Kings 6: 3; 1 Kings 7: 21. Compare Ezek. 41: 4, with 1 Kings 6: 20, 2 Chron. 3: 8. Compare Ezek. 41: 6, with 1 Kings 6: 5, 6. Compare 41: 7, with 1 Kings 6: 8. Compare 41: 18, with 1 Kings 6: 29; 2 Chron. 3: 7. Compare 41: 22, with Exodus 30: 1, 8; Mal. 1: 7, 12. Compare 41: 23, with 1 Kings 6: 31-35. Compare 42: 13, with Lev. 2: 3-10; 6: 14; 6: 16, 26; 10: 13, 14; Num. 18: 9, 10; Neh. 13: 5. Compare 42: 14, with Zech. 3: 4, 5. Compare 42: 20, with Isa. 25: 1; 60: 18; Micah 7: 11. Compare 43: 3, with Jer. 1: 10. We might produce comparisons in the same way to the end of Ezekiel, but the marginal notes in Bibles afford tolerably accurate directions to any person that is disposed to do so.

There is a remarkable prophecy in 1 Samuel 2: 35, 36, which is here annexed: 35. I will raise me up a faithful priest, that shall do according to that which is in my heart and in my mind, and I will build him a sure house; and he shall walk before mine anointed forever.

36. And it shall come to pass that every one that is left in thy house, shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread.

This was a prophecy of a man of God unto Eli the priest. This prophecy yet remains to be fulfilled, for it is a self-evident fact, that there has been no faithful priest who has continued to walk before the Lord's anointed forever.

This priest is not Jesus Christ, and if you think that it is, then we would inquire, who that anointed here spoken of is, for as we have already shown, this faithful priest, saith the Lord, "shall walk before mine anointed forever." Who is the anointed of the Lord before whom Jesus Christ shall walk? Surely the idea would be absurd, to suppose that Christ is the priest that is here spoken of. The preceding verses of this prophecy concerning Eli and his sons Hophni and Phinehas, explain the design of the Lord to slay the two sons of Eli in one day, in consequence of their wickedness. We have a subsequent account of the death of Eli and his two sons, but when the wife of Phinehas heard of the death of her husband, she was delivered of a son whom she called Ichabod. See 1 Samuel 4. We suppose, therefore, that when the faithful priest already spoken of, officiates in his office, all the posterity of Ichabod who constitute the house of Eli, shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, put me, I pray thee, into one of the priest's offices, "that I may eat a piece of bread;" for this prophecy yet remains to be fulfilled, and will be fulfilled in the days of the faithful priest, unto whom the Lord shall "build a sure house." There will be no Aaronic priest that will succeed this faithful priest in his office, for "he shall walk before mine anointed forever," saith the Lord; and if his office is done away, "everlasting punishment" is done away, for the word "forever" and the word "everlasting," are synonymous.

In the next place I will quote the prophecy of Malachi 3: 1-5:

1. Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; Behold, he shall come, saith the Lord of hosts.

2. But who may abide the day of his coming? and who shall stand when he appeareth; for he is like a refiner's fire, and like fuller's soap.

3. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold.

4. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

5. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me saith the Lord of hosts.

There are two messengers spoken of in the prophecy; the messenger who shall prepare the way before the Lord, and also the messenger of the covenant. The preceding chapter shows that the first messenger here spoken of, will be a priest of the Aaronic order. It commences by saying, "And now, O ye priests, this commandment is for you." The 4th and 7th verses say, "And ye shall know that I have sent the commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law of his mouth, *for he is the messenger of the Lord of Hosts.*" These references show that a priest of the order of Aaron will prepare the way before the Lord, for which cause he is called "the messenger of the Lord of hosts." There is a plain distinction made in the 3d ch., between the two messengers which are there spoken of. The first is the messenger of the Lord, and was to be sent before the coming of the Lord, otherwise he could not prepare the way before the Lord, before he comes suddenly to his temple. The Lord who will come suddenly to his temple, is declared to be "the messenger of the covenant." There is therefore a plain distinction made between the Lord who is the messenger of the covenant, and the Lord's messenger who will prepare the way before him.

The Lord whom we seek, will have a temple built before he comes; for he can not suddenly come to his temple, unless he has a temple built before he comes. All the temples that have been built by commandment of God, have had the *Aaronic priesthood* in them. We find that this temple will be similar in this respect to the temple at Jerusalem of old, for he (the Lord) shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. The 4th v. shows that this prophecy is not yet fulfilled, for it is almost universally acknowledged, and it is a fact, that ever since the days of Malachi "the offering of Judah and Jerusalem" has not "been pleasant unto the Lord, as in the days of old, and as in former years."

From the Times and Seasons, March 15, 1842.

CHURCH HISTORY.

At the request of Mr. John Wentworth, editor and proprietor of the "Chicago Democrat," I have written the following sketch of the rise, progress, persecution, and faith of the Latter Day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says, that he wished to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information, all that I shall ask at his hands, is, that he publish the account entire, ungarbled, and without misrepresentation.

I was born in the town of Sharon, Windsor co., Vermont, on the 23d of December, A. D., 1805. When ten years old, my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town of Manchester.

My father was a farmer, and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state, and upon inquiring the plan of salvation, I found that there was a great clash in religious sentiment; if I went to one society they referred me to one plan, and another to another; each one pointing to his own particular creed, as the *summum bonum* of perfection; considering that all could not be right, and

that God could not be the author of so much confusion, I determined to investigate the subject more fully, believing that if God had a Church, it would not be split up into factions; and that if he taught one society to worship one way, and administer in one set of ordinances, he would not teach another principles which were diametrically opposed. Believing the word of God, I had confidence in the declaration of James, "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him," I retired to a secret place in a grove, and began to call upon the Lord; while fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enwrapped in a heavenly vision, and saw two glorious personages who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noon-day. They told me that all religious denominations were believing in incorrect doctrines, and that none of them was acknowledged of God as his Church and kingdom. And I was expressly commanded to "go not after them," at the same time receiving a promise that the fulness of the gospel should at some future time be made known unto me.

On the evening of the 21st of September, A. D. 1823, while I was praying unto God, and endeavoring to exercise faith in the precious promises of scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body; in a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled, that the preparatory work for the second coming of the Messiah was speedily to commence, that the time was at hand for the gospel in all its fulness to be preached in power, unto all nations that a people might be prepared for the millennial reign.

I was informed that I was chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

I was also informed concerning the aboriginal inhabitants of this country, and shown who they were, and from whence they came, a brief sketch of their origin, progress, civilization, laws, governments, of their righteousness and iniquity; and the blessings of God being finally withdrawn from them as a people was made known unto me. I was also told where there was deposited some plates on which were engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22d of September, A. D. 1827, the angel of the Lord delivered the records into my hands.

These records were engraven on plates which had the appearance of gold, each plate was six inches wide, and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small, and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the records was found a curious instrument which the ancients called "Urim and Thommim," which consisted of two transparent stones set in the rim of a bow fastened to a breast-plate.

Through the medium of the Urim and Thommim, I translated the record by the gift, and power of God.

In this important and interesting book the history of ancient America is unfolded from its first settlement by a colony that came from the tower of Babel, at the confusion of languages to the beginning of the fifth century of the Christian era. We are informed by these records that America in ancient times has been

inhabited by two distinct races of people. The first were called Jaredites and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about six hundred years before Christ. They were principally Israelites of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle toward the close of the fourth century. The remnant are the Indians that now inhabit this country. This book also tells us that our Saviour made his appearance upon this continent after his resurrection, that he planted the gospel here in all its fulness, and richness, and powers, and blessings; that they had apostles, prophets, pastors, teachers and evangelists, the same order, the same priesthood, the same ordinances, gifts, powers and blessing, as was enjoyed on the eastern continent, that the people were cut off in consequence of their transgressions, that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the bible for the accomplishment of the purposes of God in the last days. For a more particular account, I would refer to the Book of Mormon, which can be purchased at Nauvoo, or from any of our traveling elders.

As soon as the news of this discovery was made known, false reports, misrepresentation and slander flew as on the wings of the wind in every direction, the house was frequently beset by mobs, and evil-designing persons; several times I was shot at, and very narrowly escaped, and every device was made use of to get the plates away from me, but the power and blessing of God attended me, and several began to believe my testimony.

On the 6th of April, 1830, the "Church of Jesus Christ of Latter Day Saints," was first organized in the town of Manchester, Ontario co., State of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God, and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost, by the laying on of hands. They saw visions and prophesied, devils were cast out and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the States of New York, Pennsylvania, Ohio, Indiana, Illinois and Missouri; in the last-named State a considerable settlement was formed in Jackson co.; numbers joined the church, and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness was enjoyed in our domestic circle and throughout our neighborhood; but as we could not associate with our neighbors, who were, many of them, of the basest of men, and had fled from the face of civilized society to the frontier country, to escape the hand of justice, in their midnight revels, their Sabbath-breaking, horse-racing, and gambling, they commenced at first ridicule, then to persecute; and finally, an organized mob assembled and burned our houses, tarred and feathered, and whipped many of our brethren, and finally drove them from their habitations, who, houseless and homeless, contrary to law, justice, and humanity, had to wander on the bleak prairies, till the children left the tracks of their blood on the prairie; this took place in the month of November, and they had no other covering but the canopy of heaven, in this inclement season of the year; this proceeding was winked at by the government; and although we had warrantee deeds for our land, and had violated no law, we could obtain no redress.

There were many sick, who were thus inhumanly driven from their houses, and had to endure all this abuse, and to seek homes where they could be found. The result was, that a great many of them being deprived of the comforts of life, and the necessary attendances, died; many children were left orphans; wives widows, and husbands widowers. Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses and hogs were taken, and our household goods, store goods, and printing press and type were broken, taken, or otherwise destroyed.

Many of our brethren removed to Clay, where they continued until 1836,

three years; there was no violence offered, but there were threatenings of violence. But in the summer of 1836, these threatenings began to assume a more serious form; from threats, public meetings were called, resolutions were passed, vengeance and destruction were threatened, and affairs again assumed a fearful attitude; Jackson county was a sufficient precedent, and as the authorities in that county did not interfere, they boasted that they would not in this, which on application to the authorities, we found to be too true; and after much violence, privation and loss of property, we were again driven from our homes.

We next settled in Caldwell and Davies counties, where we made large and extensive settlements, thinking to free ourselves from the power of oppression, by settling in new counties, with very few inhabitants in them, but here we were not allowed to live in peace, but in 1838, we were again attacked by mobs; an exterminating order was issued by Governor Boggs, and under the sanction of law an organized banditti ranged through the country, robbed us of our cattle, sheep, horses, hogs, etc.; many of our people were murdered in cold blood; the chastity of our women was violated, and we were forced to sign away our property at the point of the sword, and after enduring every indignity that could be heaped upon us by an inhuman, ungodly band of marauders, from twelve to fifteen thousand souls, men, women and children, were driven from their own firesides, and from lands that they had warrantee deeds of, houseless, friendless, and homeless (in the depth of winter), to wander as exiles on the earth or to seek an asylum in a more genial clime, and among a less barbarous people.

Many sickened and died, in consequence of the cold and hardships they had to endure; many wives were left widows, and children orphans, and destitute. It would take more time than is allotted me here to describe the injustice, the wrongs, the murders, the bloodshed, the theft, misery and woe that has been caused by the barbarous, inhuman and lawless proceedings of the State of Missouri.

In the situation before alluded to, we arrived in the State of Illinois in 1839, where we found a hospitable people and a friendly home; a people who were willing to be governed by the principles of law and humanity. We have commenced to build a city called "Nauvoo," in Hancock co.; we number from six to eight thousand here, besides vast numbers in the county around, and in almost every county of the State. We have a city charter granted us, and a charter for a legion, the troops of which now number one thousand five hundred. We have also a charter for a university, for an agricultural and manufacturing society, have our own laws and administrators, and possess all the privileges that other free and enlightened citizens enjoy.

Persecution has not stopped the progress of truth, but has only added fuel to the flame; it has spread with increasing rapidity; proud of the cause which they have espoused, and conscious of their innocence and of the truth of their system amidst calumny and reproach, have the elders of this church gone forth, and planted the gospel in almost every State in the Union; it has penetrated our cities, it has spread over our villages, and has caused thousands of our intelligent, noble, and patriotic citizens to obey its divine mandates, and be governed by its sacred truths. It has also spread into England, Ireland, Scotland and Wales. In the year of 1839, when a few of our missionaries were sent over, five thousand joined the standard of truth, there are numbers now joining in every land.

Our missionaries are going forth to different nations; and in Germany, Palestine, New Holland, the East Indies, and other places, the standard of truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the great Jehovah shall say the work is done.

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 mankind may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: 1st, Faith in the Lord Jesus Christ. 2d, Repentance. 3d, Baptism by immersion for the remission of sins. 4th. Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God by "prophecy, and by laying on of hands," by those who are in authority to preach the gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive church, viz.: apostles, prophets, pastors, teachers, evangelists, etc.

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

We believe the bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaic glory.

We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege; let them worship how, where, or what they may.

We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul, "we believe all things, we hope all things," we have endured many things and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things. Respectfully, etc.

JOSEPH SMITH.

For the Herald.

NEWS FROM NEVADA.

CARSON CITY, NEVADA, *November 18, 1862.*

MR. ISAAC SHEEN—*Dear Sir:*—Since I last wrote to you, I have traveled very much. July 27, 1861, I, with my family and all my teams, with government freight, started for the States; but on arriving at Fort Bridger, there was an order to unload and leave the goods there. Then I concluded to return to Camp Floyd to winter, as the season was so far advanced.

I spent the winter at Camp Floyd; but none (except one) of my old friends were there. Those that believed in the new organization had left—some to the States and some to California. The few Brighamites that were left at Camp Floyd were looking at me with a jealous eye, after my return. I kept silent all winter, and they let me alone.

May 9, 1862, I started for Carson Valley with my family and teams, and many families besides, who were dissatisfied. As far as I can learn, about five hundred families left Utah last summer to escape from tyranny and oppression. We arrived at this place the last of June. In my travels over this country, and in my conversation with the people, I find very many apostate Brighamites, all inquiring after the truth, and the right man to lead the people of God.

These dissatisfied people, as soon as they understood that I was from Utah, and had renounced the despotic rule and the corrupt and abominable religion of King Brigham, and that I was an advocate of young Joseph and the new

organization, and that I had many of the *Heralds* with me. They were all very anxious to know something about it, and to have the *Heralds* to read. Some have come over twenty miles to my house to get the books. I have given them nearly all away to my inquiring friends.

I believe I can get many subscribers here for the *Herald*. There are some here who are very anxious to have meetings, but we do not know how to begin at it. We do not know the order of your church in regard to the matter. There is no one here who has joined the new organization; therefore no one to take the lead. We wish to know your mind concerning the order. We would be very glad to have a few lines from you.

Your friend and well-wisher,

DAVID D. BOWEN.

REPLY TO BROTHER D. D. BOWEN.

The believers in the re-organized church, both in Nevada and in all parts of the world, should hold meetings. Paul said, in his letter to the Hebrew saints, that they should not forsake the assembling of themselves together, as the manner of some is, but exhort one another, and so much the more as they see the day approaching. "The day of the Lord" has now come. It is, therefore, more necessary that all believers in the latter day work, which is identified with the re-organized church, should meet together, and "exhort one another." In the prophecy of Malachi, he said: "They that feared the Lord spake often one to another; and the Lord hearkened and heard it."

In some places, there are believers in the re-organized church who have not had an opportunity to unite with it. The believers at Syracuse, Ohio, were in this condition, and they met together and prayed to the Lord that he would make known unto them whether the re-organized church is his church, and whether the president of the said church was called of God to preside over it. They said that they received an affirmative answer to both these inquiries; and that, in answer to their further supplications, the Lord commanded to hold public prayer meetings. Two of them wrote to us as follows:

"We went together to the woods, and we confessed our sins before God, and asked him to forgive them, and we covenanted with God that we would fast that day, and that we will keep his commandments, from that time forth, better than we ever did; and we prayed to God, and he hearkened to our voice, and he poured on us his holy spirit; and we had revelations concerning us and others in this place, and particularly about Joseph, that he is the successor of his father; and we listened to the voice of the Spirit, and we have held meetings according to the directions of the Spirit, and we receive the gifts and blessings of the gospel in our meetings. Some of the Brighamites have been with us, and this day we met together at two o'clock, and every one that was in the meeting testified that we had the Spirit of God in our meeting; and in it we were blessed with more of the Spirit of God than I can describe with pen and ink. We have blessings that are too numerous to mention at present. We hope that some one will come here soon to put things right, and we will tell him all the particulars concerning our movements."

Thus they received the Holy Ghost, as Cornelius did before he was baptized. An account of our visit to that place, and the organization of that branch, was published in the *Herald* for November, 1860, which also contains the celebrated prophecy of Joseph the martyr, concerning the present great "rebellion."

Thus we have shown how believers in this work can meet together and receive wisdom and knowledge from God, whereby they may receive, in their scattered condition and isolated locations, a portion of those unspeakable joys and blessings which the Lord bestows on his faithful saints.

For the Herald.

LETTER FROM BROTER JEROME RUBY.

BROTHER SHEEN:—I have thought I would write you a few lines, that you and the readers of the *Herald* might know there is a branch of the Church of Latter Day Saints at this place (Buffalo, Iowa), although not yet reported.

Since the organization of this branch, some of the members, with their families, have gone afar off, and may be glad to learn that we are enjoying ourselves as well as circumstances will permit; always trusting in the Lord, and ever making mention of our brethren in our prayers.

The *Herald* comes to us, and is a welcome visitor, each month, and I assure you we are glad to hear, through its columns, of the prosperous condition of the different branches that are scattered throughout the land. The Lord is with his people; only let them be faithful, relying upon his promises, for they are sure.

When we look around us, and see how rapidly is being fulfilled the predictions of the prophets that have spoken in the different ages of the world, we must know that the time has come when the people "will not endure sound doctrine," and that because of their sins, and forgetfulness of "the God of their salvation;" and because they have refused to hearken to the voices of the Lord's servants, who have cried mightily in the land, "Repent ye, repent ye;" and because they have "transgressed the laws, changed the ordinance, broken the everlasting covenant;" and because they "shed innocent blood," and their fingers are "defiled with iniquity;" for they have persecuted and driven the people of God, and have deprived them of rights which were guaranteed to them by the supreme law of the land. They (the Saints) have been robbed and slain by bloodthirsty mobs; have been despoiled of home, parted from friends; have perished in the wilderness, and been banished into exile; because of this, and because the sinners would not that the prophets should prophecy unto them *right things*, and because they would not speak unto them "*smooth things*," and "prophecy deceits." They have denied them the right to their possessions, and expelled them from their borders; and because their "lips have spoken lies and their tongues have muttered perverseness;" and because they "teach for doctrine the commandments of men;" therefore their iniquities have separated between them and their God, and their sins have hid his face from them.

Proud and ambitious nation! Their feet have stumbled within a handbreadth of the prize. The wisdom of her wise men has perished, and the understanding of her prudent men is hid. Her councils are distracted—the nation is *divided*! Mighty armies have assembled for war; and hand to hand, and toe to toe, her struggles are sanguinary and desperate. A cruel and relentless foe is spreading death and destruction in the land.

"Woe to the crown of pride, to the drunkards of Ephriam, whose glorious beauty is a fading flower," etc., (those who would know *who* and *where* Ephriam is, may learn by reference to the Introduction to the Book of Mormon); for her sins have reached unto heaven, and God hath remembered her iniquities. A nation that knows not God, and has not or will not obey his gospel, must fall.

Have this people (Ephriam) sought happiness and prosperity through obedience to the gospel? Verily, nay. The boasted principle of this people is: "That *all men* are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the *pursuit of happiness*." What became of this principle in the case of the Latter Day Saints? They taught and do teach the pure, unadulterated principles of the gospel of the Son of God. Still we are called blasphemers, fanatics, and Mormons; anything but honest men and women.

Where shall a man find the most secure happiness? Surely in the service of God; in obeying his commandments; in living not "by bread alone, but by *every word* that proceedeth out of the mouth of God."

But these pervert the gospel, and their "feet run to evil." They "speak evil of things they know not" and *will not* to understand. Therefore "it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts," etc.

Now there be *some* of the brethren who be troubled in mind to know what the Lord desires of or will do with his people in this day of his wrath.

Brethren, be of good cheer. "Trust ye in the Lord forever; for in the Lord *Jehovah* is everlasting strength." Isaiah, 26: 4. "Be not shaken in mind, or be troubled. . . . Let no man deceive you by *any* means." Thess. 2: 2, 3. For the word of the Lord is sure and steadfast, and in his word we shall find consolation. Let us "search the Scriptures" then, and be ever watchful and prayerful, and shortly *must* go forth the proclamation: "Come out of her, *my* people, that ye be *not partakers* of her sins, and that ye receive not of her plagues." Rev. 28: 4. And again: "In the mouth of two or three witnesses, *every* word shall be established." This also is a command: "Depart ye, depart ye, go ye out from thence, touch *no* unclean thing; go ye out of the midst of her; *be ye clean*, that bear the vessels of the Lord." Isaiah, 52: 11. Again hear the word and will of the Lord, through the same prophet: "Open ye the gates, that the righteous nation which keepeth the truth may enter in" Isaiah, 26: 2. "Thou wilt keep him in *perfect peace* whose mind is *stayed on thee*: because he trusteth in thee." 3d v. In these sayings, brethren, we find what is "that good and acceptable will of the Lord."

But let us continue to search, and see what the Lord has promised his people during these troublous times, when he is scourging the nations, which scourging the Lord hath purposed "to stain the pride of all glory, and to bring into contempt *all* the honorable of the earth."

"And the work of righteousness *shall be peace*; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Isaiah, 32: 17, 18.

Thus we discover the Lord hath ordained *peace* for his people. Let us rejoice, then, and sing psalms, for the day when "Zion shall be redeemed" draweth nigh. Let her converts prepare to go into her possessions.

Be not troubled when men's hearts shall begin to "fail them for fear;" but "stand ye in holy places," and flee not when men shall talk of persecutions; for the Lord declareth that "it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit," etc. Isa. 24: 18. Therefore, brethren, lay fast hold on the promises of God, and ye shall abound more and more. "The grass withereth, the flower fadeth, but the word of the Lord shall stand forever." "Now our Lord Jesus Christ, and the God of peace which hath loved us, comfort you in every good word and work. JEROME RUBY.

For the Herald.

LETTER FROM BROTHER JAMES BLAKESLEE.

MR. ISAAC SHEEN: *Dear Brother*—Having returned from a mission to Michigan, I drop a line or two to you, to let you know how the good work of the Lord is still progressing. I spent two or three weeks in Saginaw, and Midland counties, Michigan, in which time I found several families of the old saints, and preached several times, and baptized seventeen old and new members, and organized a church of eighteen members, called the Swan Creek Branch. Elder Charles Hutches, senior, presiding Elder. There are five Elders in the Branch, and some of them experienced Elders, who will keep the good work moving onward in that part of the country it is hoped. The situation of my family, and my ill health, suggested the propriety of my returning home, and like Alma, rest awhile from my labors, and recruit my health a little, so as to be able to go out again, when it shall be expedient, to proclaim the word to the people.

There are many old saints scattered through Michigan, and it will require Elders to hunt them up, who are able to travel on foot extensively, so as to hunt

them out of their hiding places. This is a work for the hunters, and requires strong men. I called at Galien, Michigan, and preached, both going and returning. The saints are striving to live in accordance with the law of God, and inasmuch as all the saints live up to their privilege, the Lord will take care of them, and provide for them a place of safety and deliverance, in his own time, and in his own way. We are living in perilous times, and it behooves us so to live, and walk before the Lord and the world, that we bring no stain on the cause which we have espoused. O, ye Latter Day Saints, let us strive, by every means which the Lord has put into our hands to spread his gospel and kingdom among those who sit in darkness; and "blessed are all they who shall labor to bring forth my Zion at that day, for they shall be filled with the gift and power of the Holy Ghost."—Book of Mormon. May the Lord bless and preserve his people unto eternal life. Amen.

Your Brother in Christ,

JAMES BLAKESLEE.

BATAVIA, KANE CO., ILL. December 26, 1862.

For the Herald.

LETTER FROM BROTHER HENRY GREEN.

Dear Beloved Brother Sheen: I once more inform you that I am continually receiving letters from the old country from men that believe in the gospel of Christ, which was restored to the world in these last days, through one who was unlearned, but inspired by him who hath all wisdom and knowledge. I ought to say that these men are worthy to be called brethren by the lovers of purity and virtue, because they hate the iniquities and the abominations which were introduced into the church by them who were prophesied of by the apostles of our Lord Jesus Christ, who should walk after their own ungodly lusts. "These be they who separate themselves, sensual, having not the spirit." That is, having not the spirit of truth, which has been taken from them, because their ungodly lust is abominable before the Lord. But all the glory be to God for his promise that he would seek after that which was lost in the dark and cloudy day, when the church had not a shepherd. To return to inform you what I intended to do when I commenced this letter. These brethren in Wales are anxious to be initiated into the kingdom of God, and they ask me what is the reason that I did not come to Wales according to my promise and appointment. The only reason that I have to give is this: I had not the means to go, and I could not in any way sell the little property which I had at the appointed time, owing to the situation of the country; therefore I was unable to fulfill my appointment and promise.

There are people in this State who have a desire to hear some of the American Elders preach the gospel. I was working in Vinton county for a little while, and the people ascertained that I and two or three of our brethren were Latter Day Saints, and they wanted us to preach unto them, so we appointed a meeting to be held on the following Sunday. I preached on that Sunday and the Sunday after, and the people seemed to be well satisfied; and they wanted me to continue on to preach unto them; but circumstances constrained me and my brethren to return home, and I promised that I would make them known to Missionaries if I should know of any laboring in that part of the country.

The vineyard is large and the laborers are few, but I hope with all the faithful that all will be done right in its proper time.

This from yours in the bonds of the gospel.

HENRY GREEN.

STRACUSE, OHIO, November 17, 1862.

A PROPHECY WHICH WAS GIVEN, MARCH, 1831.—Now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter (Matt. 24), until the New Testament be translated, and in it all these things shall be made known; wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but, behold, I say unto you, they are nigh, even at your doors, and not many years hence ye shall hear of wars in your own lands. B. of C., 15: 11.

THE MISSION TO ENGLAND.—Elder Charles Derry wrote from Batavia, Illinois, about the 8th instant, that he expected to be in New York in six days, to embark for England. We hope that we shall soon have interesting news to publish concerning his *mission* in that country.

DONATIONS for the purchase of a press for the church can be sent to the Bishop of the church, Israel L. Rogers, Sandwich, De Kalb county, Illinois.

THE MACEDONIAN CRY for Elders to come and preach the gospel continues to be sent to us from the North, East and West. The harvest is great, and the laborers are few. Where the Elders are preaching their labors are generally attended with great success.

ERRATA.—In the Minutes of the Conference (No. 5), in the remarks of Elder J. W. Briggs, concerning the church, read *it* instead of *he*. Also read G. M. Outhouse, instead of G. R. Outhouse.

In the date of No. 6, the year should have been 1862, instead of 1863.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by ISAAC SHEEN.

TERMS:—One Dollar per volume (twelve numbers), *in advance*.

Communications, on doctrine, for the HERALD, *must* be sent to President JOSEPH SMITH, Nauvoo, Illinois.

Remittances, letters containing news, and all correspondence with the Editor, must be sent to Box 215, Cincinnati, Ohio, and not to his residence, which is at the corner of Niagara and Goodloe streets, in the Seventeenth Ward.

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THE TRUE LATTER DAY SAINTS' HERALD.

"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.

No. 8—Vol. 3.] CINCINNATI, FEB., 1863. [WHOLE No. 32.

THE AARONIC PRIESTHOOD.—BURNT OFFERINGS AND SACRIFICES IN THE LAST DAYS.—No. 2.

The following quotation is from Ezra, 2: 61-63:

"61. 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 Gileadite, and was called after their name:

"62. 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.

"63. And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim."

From this last verse, we learn that the priest did not hold the Urim and Thummim in the days of Ezra, but that the time will come when a priest shall stand up with Urim and Thummim; and when this prophecy is fulfilled, those people spoken of by Ezra, who were "put from the priesthood," will then "eat of the most holy things." There is no evidence on record that any priest has ever held the Urim and Thummim from that day to the present. We have no account in the New Testament that either Zaccharias the high priest, or his son John the Baptist, ever held them. Those people that were put from the priesthood have not yet been permitted to eat of the most holy things; because no priest of the order and lineage of Aaron has yet stood up with Urim and Thummim. It is very evident that these people spoken of died before any priest stood up with Urim and Thummim; consequently it will be after their resurrection that these things will be fulfilled. The prophet Joseph Smith held the Urim and Thummim, and used it for a short time, because there was none of the literal seed of Aaron prepared to stand in his place with the Urim and Thummim. Joseph held them before he was baptized or ordained to any priesthood. Ezra was a lineal descendant of Aaron and of Eleazar; Phinehas and Zadok, who were high priests in the lineal succession from Aaron, their father. See Ezra, 7: 1-12, which will prove these statements to be correct. This reference not only proves that Ezra was a literal descendant of Aaron, but it proves that he was the high priest.

In the Second Book of Esdras in the Apocrapha, the lineage of Esdras is described, beginning with Aaron. Many of the names of his ancestors are precisely the same as the names of many of the ancestors of Ezra, contained in the last quotation, while others resemble the names given by Ezra as near as the names of Israh, Jeremiah and Elijah resemble Esaias, Jeremy and Elias; for this is the way that these names are translated in the New Testament. This is

in consequence of the Old Testament having been translated from the Hebrew version, while the New Testament was translated from the Greek version; those names being expressed differently in each of these languages. The Apocrapha was also translated from the Greek version; hence Old Testament names in the Apocrapha are like the New Testament translation. These facts combined, show that Ezra and Esdras are one person. In the writings of Esdras, we have an account that he wrote the sacred records of the Jews that had been lost. This work should have been performed by the Urim and Thummim; but (no doubt in consequence of the high priest Esdras having no Urim and Thummim) it was performed by revelation to him and his companions without it.

In Zacchariah, there are two prophecies concerning Joshua the high priest. One of them, in the 6th c., 9th-15th v., reads as follows:

"And the word of the Lord came unto me, saying,

"10. Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

"11. Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

"12. And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord.

"13. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

"14. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.

"15. And they that are far off shall come, and build in the temple of the Lord; and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God."

The other prophecy referred to is in Zech. 3d c. Read it.

In these prophecies Joshua is called a high priest. This fact, and the statement that "they set a fair miter on his head," and that they should "take silver and gold, and make crowns, and set them on the head of Joshua," shows that he will hold a priesthood which is of the order of Aaron. These emblems that pertain to the high priest's office are particularly described in Exodus 29c., 6v., and 28c.; Lev. 8c., 1-13v.; Ezek. 44c., 17-24v. The king of Israel, who is to sit upon the throne of Israel, is frequently called by the name of David (in the ancient prophecies), although he is also described as a son of David. The 132d Psalm, 11th v., says: "The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne." Jer. 33c., 20, 21v., says: "Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." Again, in Jer. 23c., 5v.: "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and execute judgment and justice in the land." In these quotations, the man that will reign over Israel is described as a son of David; but in Jer. 30c., 9v., he is called by the name of David. It is there declared that "they shall serve the Lord their God, and David their king, whom I will raise up unto them." Hosea 3c., 5v., says: "Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." I might quote many scriptures to prove that the man that will sit upon the throne of Israel, in the last days, will be a lineal descendant of David; and that because he is a son of David, and because he will sit upon the throne of his father David, he is called by his name; but the above is sufficient.

The Pharos, kings of Egypt, uniformly took the names of their predecessors in office; hence all the kings of Egypt were called by the name of Pharaoh. It is also a frequent custom of Gentile nations, in modern times, to give a new name or title to a man when he is made a king. They often give them the same

name as their predecessors in office were called by, regardless of what their former names might have been, from the days of their childhood until that time. Jacob also, when he blessed the sons of Joseph, said: "Let my name be named upon the lads." In conformity with this blessing, the posterity of Joseph (in the prophecies) are frequently called by the name of Jacob. The posterity of Jacob is divided into three divisions, which are called by the names Jacob, Israel, and Judah. In accordance with this custom, the prophecies, in the 3d and 6th chapter of Zechariah, concerning Joshua, are to be understood. There was a high priest, by the name of Joshua, the son of Jozadak, at the time of the captivity of the Jews in Babylon; but the prophecies concerning Joshua, in Zechariah's prophecy, were not fulfilled in relation to that Joshua. We have a history of that Joshua in Ezra 1-5c. He is there called by the name of Jeshua, but in the margin of the Polyglot Bible it is translated Joshua. There is no account, in the history of that Joshua, of the fulfillment of those things spoken of concerning Joshua, in Zechariah's prophecy. It appears by the 7th chapter of Ezra, that Ezra succeeded Joshua in the office of high priest. The temple was rebuilt under the superintendence of Zerubabel and Joshua. But Zechariah prophesied concerning another Joshua: that he saw him standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?" There is no account, in the history of the former Joshua, that this part of the prophecy of Zechariah was ever fulfilled in relation to him. Neither have we any account that the angel of the Lord protested unto that Joshua that the Lord will bring forth his servant, the Branch, as foretold by Zechariah.

In Jer. 33:22, it is declared that "as the host of heaven can not be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." We have already shown that it is the priests, the sons of Zadok, that shall come near unto the Lord to minister unto him. If, therefore, the seed of the priests are to be as numerous as the hosts of heaven, or the sand of the sea, and if their priesthood is to be an everlasting priesthood throughout their generations, it will yet be a long time before this prophecy will be fulfilled. It will be a long time before the posterity of Aaron are as numerous as the hosts of heaven, or the sand of the sea; consequently the lineage is not extinct, but will be preserved for many generations, and an innumerable multitude will yet be added to that lineage, and their priesthood will continue in their lineage until the lineage of Aaron shall be as numerous as the hosts of heaven, or the sand of the sea.

The perpetuation of the same order of priesthood which was held by the priests and Levites in ancient times, is explained and declared in Isaiah 66c, 15-24v., which we hope that you will read forthwith.

We suppose it is unnecessary to bring up any arguments to show that this prophecy is yet to be fulfilled in the last days. There are but few, we presume, that will deny that fact, and those that do deny it are of that class that are enveloped in "gross darkness." But that class of persons that spiritualize, and give a "private interpretation" to a portion of this prophecy, are very numerous. Some will even acknowledge that "by fire and by his sword will the Lord plead with all flesh;" but notwithstanding the declaration immediately follows in the next verse, that they that "eat swines' flesh, and the abomination, and the mouse, shall be consumed together;" yet they vainly endeavor to spiritualize or misconstrue the severe threatenings of the Lord against those that eat swines' flesh. If the question is asked, whether it is right to eat swines' flesh, we should answer, according to this prophecy, that they that "eat swines' flesh, and the abomination, and the mouse, shall be consumed together." We would make this answer because it is the word of the Lord unto this generation, and it is in this generation that these things will be fulfilled. We have further testimony on this subject in Isaiah 65c, 2-4v., which agrees with the last quotation. It says: "I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good after their own thoughts. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge

in the monuments; which eat swines' flesh, and broth of abominable things is in their vessels."

The remainder of this chapter proves that it is the last days that are here spoken of. Swines' flesh, eating of blood, or much meat of any kind, are calculated to implant the seeds of cholera and other diseases in the human system. We are convinced that this statement is true by our own experience, and the statistics of cholera among that class that abstain from these things coincides with our assertion.

Many can confidently quote that part of Isaiah's prophecy, in the 66th chapter, where the Lord says: "I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." But when they come to the 21st verse, where the Lord says: "And I will take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." When this part of the prophecy is read, this class of people that I am now referring to deny the statements that God makes; for spiritualization of Scripture, and private interpretation of Holy Writ, is positive unbelief, infidelity, and an actual contradiction and denial of God's Word. It is handling the Word of God deceitfully.

I will now notice one of the most emphatic and irrevocable promises which God has left on record, in regard to the covenant which he has made concerning "the Levites the priests." It is in Jer. 33c., 19-26v. Read it *forthwith*.

From this prophecy, I learn that the Lord made a covenant with David, his servant, that he should have a son to reign upon his throne, and that he also made a covenant "with the Levites the priests," his ministers; and so sure and immutable are these covenants, that unless mortal men can exert power sufficient to break his covenant that regulates the succession of day and night, the covenant with David and "with the Levites the priests" can not be broken. The two families that are spoken of in the 24th verse, are the royal family of David, and the family of the priests, the descendants of Aaron; for we have, in the first place, a description of the certainty and perpetuity of the covenants of the Lord with these families; and, in the second place, we have a promise that "as the hosts of heaven can not be numbered, neither the sand of the sea measured, so will I multiply the seed of David, my servant, and the Levites that minister unto me." The statement that follows the foregoing exactly describes the false notions of the present age. It is now a common opinion that Israel will never be gathered again, and become a nation as in days of old, and that the throne of David will not be established again, and that as, *for the priests the Levites*, God "hath even cast them off" forever, for they say the priesthood of Aaron is no longer needed. In regard to those that believe that Israel will not be gathered, we are well aware that they can not believe in the covenants of the Lord concerning David and Aaron, and their posterity; but we can not see any consistency in that man's faith, who says that he believes in the restoration of Israel, and does not believe in the fulfillment of those promises concerning the priesthood, which are so inseparably connected in the Scriptures. How can there be a restoration of Israel unless the priesthood is restored—unless the Lord restore "their judges as at the first, and their counsellors as at the beginning," according to his promise in Isaiah 1c., 26v.

To show definitely the nature of the covenant of the day, and the covenant of the night, we will direct your attention to Gen. 8c., 22v., which contains these words: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." It is, therefore, an irrevocable decree of God (who is not man that he should lie, neither the son of man, that he should repent), that as long as time continues, day and night shall not cease, and as certainly as this covenant will be kept by him who has declared in his word that he is a covenant keeping God, so certain is it that God will fulfill his covenant with David his servant, and his covenant with the Levites, the priests, his ministers. Jeremiah says, "considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, he hath

even cast them off? Thus they have despised my people, that they should be no more a nation before them." There is, therefore, no plan devised in the councils of the heavens for the restoration of Israel, but by a restoration of the royal authority of the seed of David, and by a restoration of the everlasting priesthood which was conferred upon Aaron, and his seed after him, throughout all their generations.

We often hear people say that the Aaronic priesthood was done away when Christ came, and that the Lord will never accept of burnt offerings and sacrifices in the last days. A prophecy of Zechariah, on this subject, shows that these assertions are false. Read it in Zech. 14: 16-21.

Is this prophecy fulfilled? Have all nations come against Jerusalem. The prophet was prophesying of that day when "the Lord shall be King over all the earth," when "the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place." 10v. "And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem: their flesh shall consume away, while they stand on their feet," etc. 11, 12v. These are some of the peculiar events which are to transpire in that day, when every one that is left of all the nations which will come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.

As these and other events which are to transpire in that day have not yet transpired, the prophecy is not fulfilled in the least point. The time has not come, but is very near at hand, when every one that is left of all the nations, when "all the families of the earth" must come up to keep the feast of tabernacles, otherwise "upon them shall be no rain."

For the Herald.

TWO BAPTISMS.

I feel a desire, at this time, to write a few ideas on the subject of Baptism—not with a view to display any brilliant or extraordinary talent, for that would be something of which I am not possessed. I desire to write, because I believe the "Spirit of Truth" dictates, and to improve what little talent God has given me, in dispensing, for the benefit of my fellow-men, what little light He has bestowed upon me, and thus do the will of my Heavenly Father. I shall commence at the oft-repeated and well-known Scripture, contained in Mark 16: 16: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," etc. It is not my purpose, at this time, to investigate the whole of the principles, as contained in the Gospel, but merely that part concerning baptism. I opine that many take our Saviour's command concerning being baptized, in the above quotation, to only indicate one baptism,—but a little reflection will show us to the contrary. Mark the expression; "shall be saved." Now, I presume, it will be generally admitted that a saved being is in the Kingdom of God. Now, Our Saviour, if in this instance, only meant one baptism, he contradicted His own language to Nicodemus, John 3: 5, "Except a man be born of water and of the Spirit, he can not enter into the Kingdom of God." Here we perceive are two baptisms required before a man can enter into the Kingdom of God, or be saved, for it is generally acknowledged that the birth of the water is synonymous with baptism by water, and if taken to mean baptism in one instance, it must be taken in the other, for the same word is used in both cases, or implied by the conjunction and; and, believing that Our Saviour knew better than to contradict himself, I take it for granted that the saved being must be baptized by "water and the Spirit." If we trace the history of John the Baptist

in any or all of the Evangelists, we find he preached two baptisms, for mark his language: "I, indeed, baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, He shall baptize you with the Holy Ghost and with fire." Who was it Christ should baptize with the Holy Ghost? You that I have baptized with water. The next remarks concerning two baptisms came from Our Saviour, and corroborate the saying of John: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 5. Peter preached exactly the same baptisms, on the day of Pentecost; but says one he did not call it baptism, he called it the gift of the Holy Ghost. Is not whatever comes from God a gift? Could he not withhold it from us if He was disposed? Eternal life is a gift, and we are told in B. C. it is the greatest gift He can bestow upon us. I conceive that the baptism of the Holy Ghost, on the day of Pentecost, was as much the gift of the Holy Ghost as what Peter promised. What says Our Saviour about it? and He is good authority, I take it. Look in John 14: 16: "And I will pray the Father, and He shall give you another Comforter that he may abide with you forever." What is the Comforter? Answer, the Holy Ghost. Then the gift of the Comforter, must be the gift of the Holy Ghost, and in speaking of the same Holy Ghost being given Our Saviour, calls it the baptism of the Holy Ghost, which is one and the same thing. In continuation of the History of the Acts of the Apostles, we next find in the 8th chapter, 12 to 17 verses, that when they of Samaria "believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. * * * Now, when the Apostles, which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost. For as yet He had fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then layed they their hands on them, and they received the Holy Ghost." It may be argued here again, that this was the "gift of the Holy Ghost." The historian does not call it so, but if we take into consideration the word *receive*, it signifies a gift, and so they received the Holy Ghost on the day of Pentecost, and they were baptized or immersed by the Spirit, or born of the Spirit. The manner of the baptism by the Spirit, on the day of Pentecost, was very perceptible (in my humble opinion), to establish a precedent, to show, according to the words of Our Saviour, how we could be born of or immersed by the Spirit—for if it "filled the whole house where they were sitting," they must have been immersed by it. In Samaria it was not so openly manifested, according to the historian, only they knew it was there, for Simon offered money to purchased the power (or priesthood), that as whomsoever he laid his hands, they should receive the Holy Ghost. A query arises here: How did they know it was the Holy Ghost? Now, if it were possible, that the Holy Ghost could come, as they say it does in this our day—and in many cases lay still—and where it is manifest, it does so, in causing people to fall over benches as insensible, and when they come to, can utter nothing but incoherent sentences; or cause men and women to lay sprawling on the floor together, as has been frequently seen; or cause people to jump up, and run over the benches, at the imminent peril of those who are in their way, and in many other ways we might mention, but we forbear; I say, if the people of Samaria had seen this demonstration in their day, they would not have taken that for the Holy Ghost. Why? Because they had seen Philip perform miracles, and heal the sick, etc., under the influence of that Spirit, even the "Spirit of Truth," and I have no doubt, when it came upon them, it manifested itself in the same manner, hence they saw the same tree produce the same fruit, for Jesus said: "A tree is known by its fruit." The next Scripture invocation is Paul's conversion, as contained in Acts, 9th c. 17 v.: "And Annanias 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 might receive thy sight, and be filled with the Holy Ghost." Eighteen verse: "And immediately there fell from his eyes, as it had been scales; and he received his sight forthwith, and arose and was baptized." Now, in this chapter, it does not tell what he was baptized for; but in the 22d chapter it does,

where Paul relates the manner of his conversion. It is as follows: Ananias said unto him, "And now why tarriest thou, arise and be baptized and wash away thy sins, calling on the name of the Lord." In these portions of the Scriptures, it says the servants of God baptized for the Remission of Sins. Neither chapters give an account of Paul receiving the Holy Ghost (one gives the promise of it), but Paul, in Cor. 12th chapter, says he was baptized by the Spirit likewise. In the 13th verse he says: "For by one Spirit are we all baptized into one body; whether we be Jew or Gentile; whether we be bond or free; and have been all made to drink into One Spirit." What idea is conveyed here by this language of Paul's? It is that the whole body of Christ was baptized by one Spirit; for Paul's whole reasoning, in this chapter, is concerning the Body or Church or Kingdom of Christ, shewing the perfection of the same, and, indeed, in commencing this epistle he not only addresses the Corinthians, but "to all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." This is so plain, it needs no comment. It may be urged by some, that in the above quotation, Paul signifies that it is by the Spirit alone they were baptized into the body of Christ, a little reflection will convince one to the contrary. In the first place, Paul was only a servant of Jesus Christ, and could not preach any different to what his Lord and Master had said; or give entrance into the Body, Church or Kingdom of Christ, in any other way than his Saviour had laid down; and, as we have quoted, He said we could not enter the Church or Kingdom only by the birth of water and the Spirit. And in the second place, if we turn to the first chapter of this same Epistle (1 Cor.), we there discover that Paul is talking of another baptism. Commencing at the 14th verse: "Is Christ divided, was Paul crucified for you; or were ye baptized in the name of Paul? I thank God that I baptized none of you but Crispus and Gaius. Lest any should say I had baptized in my own name. And I baptized the household of Stephanus; besides I know not that I baptized any other." Now, this baptism Paul had the power and authority to perform, by virtue of being "an ambassador in Christ's stead," but the baptism of the Holy Ghost was only the prerogative of Jesus Christ, for, according to John the Baptist, Christ was the only person to baptize with the same. So we see the whole Corinthian Church was born of water and the Spirit. Now, it is evident that others, besides the Corinthians, were baptized by water and the Spirit. The Romans for instance. Paul says, in his Epistle to that Church, in the 6th chapter, 3d verse: "Know ye not 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." Now, reader, pause and consider. This could not be the baptism of the Spirit, for this reason, that those who, according to the Scriptures, were baptized by the Holy Ghost, were not buried; for they were plain to be seen—the day of Pentecost was a fair sample. Now, we know that Paul used the figure of burying a corpse, to represent this baptism as above quoted; and we who have followed friends and relatives to their graves always saw that they were covered, and that well, and generally deep from human view. Neither could those baptized by the Spirit be buried by baptism into death; for Paul calls this Spirit or Holy Ghost, "the Spirit of Life;" and if we peruse the New Testament thoroughly, we find that those who were baptized by the Spirit, shewed greater signs of Life; for, being in possession of this Spirit, and retaining it to the end of their probation, secured unto them *Eternal Life*. Paul says, in Rom. 8: 11: "But if the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies by His Spirit, which dwelleth in you." Now, it is evident that Paul wished to impress upon the minds of his Roman brethren and sisters the necessity of having this Spirit to dwell in them. It is the life-giving principle; for, according to Paul, it causes the resurrection from the dead of our bodies. How necessary then to fulfill the command of our Savior to be born of water and of the Spirit. But to return, this baptism, which is illustrated by the figure of a burial (even by the burial of our Saviour), must be in some element that will admit of the body being covered from human view: now it could not be earth, or otherwise all who die, and are consigned to the grave, fulfill this command, whether wicked or righteous.

Now, we can not do better than to look to Him who is the "author and finisher of our faith" for an example. Jesus was first baptized in water, where there was plenty of it, even in Jordan; and they went down in the water and came up out of the water, and thus He being the Saviour of the world, and setting an example for all to follow (for He says, "He that will come after me, let him deny himself, and take up his cross and follow me), and that example is good enough for the world to follow; and I draw the conclusion that water is the element for being buried in by baptism, which Paul had reference to. Our Saviour was born of the water and of the Spirit, for after He came up out of the water, John bore record that he saw the Holy Ghost descend on Him in the form of a dove; and although He was virtually the Son of God before, He never was acknowledged by the vocal voice of God as such, until He had been baptized; thus showing that He had set the example, by which we could become the sons of God. It may seem to some as though I was going too far in saying He was *born of the water and of the Spirit*. I have only the Scriptures for my guide, like all the rest of mankind. "To the law and the testimony, if I speak not according to this, there is no light in me." Well then, follow me to Matt. 19: 28. When His disciples interrogated Him as to what *they* should have, who had left all and followed Him, "He said unto them, verily I say unto you, that ye which have *follow me in the Regeneration*, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Now, please go to Webster, the standard author for the definition of words as found in the English language, see what is the definition of the word "regeneration," and you will find he says it is, "born anew; the act of forming into a new and better state." And upon examining the above quotation closely, we find our Saviour himself implies that He was regenerated, for how could his disciples have followed Him, if he had not led the way himself. It is very expressive—"ye who have followed me *in the regeneration*." They followed Him where? *In the regeneration*. I am well aware He was without sin before going into the water, and consequently was as holy before as afterward, but the idea is that the shepherd had to go before His sheep and lead them the way, and thus, as He himself declares, fulfill all righteousness. It is evident that the Romans were baptized by the Spirit as well as by water. In the first place, they could not be owned by the great King as subjects of His Kingdom, unless by complying with his conditions for admission into that kingdom; and in the second place, by a process of analogical reasoning, it can be shown that they were born of the Spirit. In Rom. 8: 14, we find these words: "For as many as are led by the Spirit of God, they are the sons of God." Now, I opine, that it will be readily conceded, that there can not be a son, without there being a father. If, then, this proposition is correct (which it can not, indeed, be otherwise, for it is selfevident), and a son partakes of the *nature* of his father, for like begets like; then, indeed, a Son of God must have God for his Father, and must, therefore, partake of His nature, and be like Him, spiritual, or be born of the Spirit. Paul, in the 15th verse, says: "For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of *adoption*, whereby we cry Abba (my) Father." I regard the foregoing as conclusive evidence to prove the position, but for fear there might be some dubiety in the minds of some, I will make one more quotation, which will be found in John, 1st chapter: "He came unto his own and his own received him not. But as many as receive him, to them gave he power to become the sons of God, even to them that believe in his name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here we perceive they were born of God, consequently were sons of God, and if sons of God, according to Paul, they were led by the "Spirit of God," and if "led by the Spirit of God," have been born of that Spirit. Here, we perceive, by a strict examination of the last quotation, that He gave them *power* to become sons of God; evidently implying they were not sons of God before, which brings to our mind the language of the Apostle: "God hath concluded them all in unbelief (both Jew and Gentile) that He might have mercy on all." Hence all mankind are by nature, aliens and strangers, to the household of God, and must needs come in by the law of adoption. It must be, then, that the way they became sons of God was by obedi-

once to this *lesh*. It must needs be the way they became born of God. Baptism by water for the remission of sins, and baptism by the Holy Ghost, is the mode of entrance in the Family, Fold, Church, or Kingdom of God. Faith and repentance are prerequisites to lead to that mode. But says one, you have been talking all this time about two baptisms, and Paul expressly says in Ephesians, 4th chapter, that there is but one Lord, one faith, one baptism. To this I will answer, that the same Paul says, in Hebrews 6: 2, that there are baptisms, inferring more than one; and I for one am willing to take Paul, or any other writer, as far as they agree with the Author of Salvation, and no farther. He has a right to fix his own conditions how the human family may obtain that salvation. I, to my own mind, can answer satisfactorily the saying of Paul in Ephesians, concerning one baptism—although it may not suit others. It is this, that I am of the opinion that the Apostle had an eye to the mode, which is by *immersion*, and we know on the day of Pentecost they were immersed by the Holy Ghost, if there is any force in language, “for it filled all the house where they were sitting;” and the B. C. says, in the first lecture on Faith, quoting from the Book of Mormon, “that it was the faith of Nephi and Lehi, which caused a change to be wrought upon the hearts of the Lamanites, when they were *immersed* by the Holy Ghost, and with fire.” Taking it the way I understand it, there would be no difference for the mode, immerse would apply to the baptism of water and of the Spirit. Now the baptism by water alone would not fulfill the conditions of our Saviour, therefore we could not enter the Kingdom, neither could the baptism alone fill the condition He laid down, as in the case of Cornelius; for Peter says, in his defense before the Elders at Jerusalem, for going to the Gentiles, that the angel told Cornelius to send for Peter, and he should tell him words whereby he should be saved. What could have been the condition of Cornelius, if he had rejected (after receiving the Holy Ghost) to be baptized in water. He would thus have refused to enter the Kingdom, the way Jesus pointed out, and thereby shut himself out from the blessings and privileges of a son of God. Here is a case of a person receiving the Holy Ghost before being baptized in water (which is an exception to the general rule), and a great portion of the professed Christians take this exception for the rule, for them to go by, and they argue this is a precedent that goes to show that baptism by water is not for the remission of sins, and that it is not essential; a man may be baptized or not, as it suits his conscience. Now, the general rule is, as we have shown, to be baptized by water first, and then by the Spirit, as our Saviour declared; but on this occasion, God, to accomplish the purpose of convincing the Jews that the Gentiles were entitled to the privilege of Eternal Life, by obeying the Gospel, as well them, gave the Holy Ghost to Cornelius and his household. But this is the only case which can be found between the lids of Old and New Testament where the Holy Ghost was given before baptism by water; and God, who gave the law or Gospel had the only right to go beyond it. We have a precedent in the Old Testament, of God, the Great Lawgiver, making an exception to a general law. We read in Rom. 5: 12: “Wherefore as by one man, sin entered into the world and death by sin; and so death passed upon all men, for that all had sinned.” Here we see was a general law that all men should die; yet, the Almighty made an exception in the case of Enoch and Elijah, and shall man, because He chose to take them to Himself, different to the general law, presume that he has a right to be translated too, and can escape that law? It is preposterous, and so it is in the case of Cornelius, and those who think they can be saved by an exception to the general law or Gospel of Jesus Christ. Cornelius obeyed the *whole* law, but those who profess to copy from his manner of conversion say, they can be saved by part of the law. Now, as I have before said, that neither Paul (nor any other servant of God) had the power to baptize with the Holy Ghost (or in other words), to send or give the same, but he had the power or authority to administer in the ordinance of “laying on of hands,” by which the Holy Spirit is given, even as he hath the power or authority to administer in the ordinance of baptism by water, as in the cases of Orispus and Gaius, etc. But says one, you don't say that where he laid on hands, for the reception or baptism of that Spirit spoken of in Cor., 12th chapter. I answer, in Hebrews 6: 2, he speaks of laying on hands, as one of the principles of the doctrine of Jesus Christ, and if we trace

his history, as recorded in Acts, 19th chapter, we find that he laid on hands, and the Lord acknowledged it, as an ordinance of His House, and as a means of receiving that Spirit, for he gave them the Holy Ghost at that time, according to the historian. Now, what do we learn from this act of Paul: we learn that "laying on of hands" must be an ordinance for the baptism of, or reception of the Holy Ghost, or otherwise God would not have given His Holy Spirit at that time, and it was no spurious Holy Ghost, for the fruits were there, for they spoke with tongues and prophesied two of the signs our Saviour said should indicate a believer; and Paul, if it was not an ordinance in the House of God, durst not preach it, much more practice it, for he would have fell under his own anathema, as contained in Galatians, 1st chapter: "Though we, or an angel from Heaven preach any other Gospel than that which we have preached unto you, let him be accursed." We learn also that as he administered in the ordinance of laying on of hands for the gift of the Holy Ghost in Ephesus, so likewise, he must, to be a consistent servant of God, administer in the same ordinance, for the same purpose, in Rome, Corinth, Galatia, etc., and in all the Gentile churches that he raised up, through his preaching; for if he preached one thing to one set of people as the Gospel of Christ, and another thing to another set of people as the Gospel of Christ, it is self-evident that he would fall a victim to his own curse, as above. But we do not believe that Paul (blessed with that Holy Spirit which "guides into the truth," and "searches all things, yea the deep things of God"), would do any such thing. The idea conveyed in the quotation from Galatians, viz., the anathema on those that "preach any other Gospel," is conclusive evidence that the Gospel was unchangeable—a fixed law, to accomplish a fixed purpose, viz., the Salvation of Mankind. He says, in the same chapter, that the Gospel he preached, "he neither received it of man, neither was he taught it, but by the Revelation of Jesus Christ." I have before shewn, that two more administered in the same ordinance of "laying on of hands," for the gift of the Holy Ghost, viz., Peter and John, at Samaria; yes, says one, and they and Paul were the only ones practiced the same; thus shewing it was not a general practice. Not so fast, dear reader, I can show that if they were the only ones who practiced it, there were others "accessory before the fact," and thus they were answerable for the same act. Who were they? You remember in the quotation from Acts, 8th chapter, in which Peter and John were sent to Samaria. It reads something like this: "Now, when the Apostles, which were at Jerusalem, heard that Samaria had received the Word of God, they sent unto him Peter and John," etc. Now, what did the Apostles do by sending Peter and John down there to perform that ordinance; they thus virtually acknowledged it an ordinance in the Gospel of the Son of God; and made Peter and John's act their act. Another thing merits attention, The Acts of the Apostles (that is, the book of that name), if you peruse it through, you will find it to be principally the acts of Peter, John and Paul. And, indeed, the whole of the New Testament, with the exception of the four Evangelists and a short Epistle of James and Jude, to be their acts. So you see, if we had the whole history of all the Apostles' acts we would be apt to find they practiced the same things, and taught the same, or otherwise they were not servants of Christ; for their being ministers of Christ, depended on their doing what He commanded them.

Having now, we think, shewn to the satisfaction of every candid inquirer after truth, the necessity of being born of water and the Spirit, we now exhort all to come to Christ, by 1. believing in Him; 2. repenting of your sins; 3. be baptized in water for the remission of the same; 4. have hands laid on you by one having authority from the Most High for the Holy Ghost, and Lord's word for it you will receive the same; you will then add to your faith, virtue to virtue, knowledge to knowledge, temperance, etc.; and as the Apostles say, "if these things be in you and abound, you will be neither barren nor unfruitful in the knowledge of God;" you will then be in possession of the Spirit of Truth, which "guides into all truth, even to where God and Christ is, who are in possession of all truth; and then you will have gained Eternal Life, and then you will "see as you are seen," and "know as you are known," and bask in the light of the "Lamb who was slain," which may God grant is the prayer of your humble servant.

EDWIN STAFFORD.

Abingdon, Illinois, January 21, 1863.

(For the Herald.)

THE TRUE DESIGN AND USE OF THE ORDINANCES OF THE LORD'S HOUSE.

The proper use and design of the ordinances of the Lord's House, appear to be but very imperfectly understood by the religious world. Indeed, there are many of the Saints, who having been brought up in the sectarian churches and under their peculiar influence, have not become entirely divested of many erroneous ideas which have crept into the church since the Gospel became perverted. It seems to be the nature of man, take him as a whole, to hold fast to the traditions of his fathers with a tenacious grasp. We can see this clearly manifested in Christ's chosen twelve, who after having been personally instructed by Christ himself during three years and a half, still clung to the idea, that none but an Israelite could ever be admitted into the kingdom of God. The circumstances connected with Peter's mission to the household of Cornelius, shows this fact most clearly; and as man is the same in every age, it is not strange that we who have been brought up in Gentile customs and taught sectarian ideas, should still more or less adhere to, and even teach them. But we will now come more directly to the subject. It is a fact well established by the word of God, and reason and common sense would also teach us that God never has, and never will institute or ordain any ordinances for his people to observe but what have their peculiar design or use. Hence comes the importance of their not being *changed in their kind* or perverted to some other use or purpose. We shall begin with the first ordinance that we have any account of.

We read (Gen. 4: 3) that in process of time, that is, after several years perhaps, Cain brought an offering unto the Lord of the fruit of the ground. Abel also brought an offering unto the Lord of the firstlings of his flock, and of the fat thereof. And God had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect. Now, we shall not pretend that we have written out in definite words a command that Adam and his posterity should offer sacrifices. We know that the sacred writings (called the Bible) give us but a very brief description of the antedeluvian world; a mere sketch of the creation and the genealogy of the race up to Noah. But this I contend for, that there is enough in the whole history of revealed religion, and in the nature and the connection of the sacrifices and other ordinances, and the plain use and design thereof, to establish, beyond a doubt, that God did give to Adam a law after he was cast out of Paradise, whereby in keeping said law, he and his posterity might again be restored to that condition which they had lost through the fall, and that in this law was contained an ordinance of sacrifices. It is also evident from the nature of the case, and the light we have on it in Scripture, that the design of these sacrifices or offerings was to point to the great sacrifice or atonement which was in God's appointed time to be made on Calvary; or in other words, to the blood of the LAMB, that taketh away the sin of the world. The lights that the restoration of the Gospel in its fullness in these last days have shed on the revelations of God to man, has clearly shown that no man since the beginning of the world, either before or after the flood, can have an inheritance in the celestial kingdom of God, only through faith in Christ and obedience to his commands. The prophetic promise that was made to Abraham, that in his seed (which Paul said was Christ) should all nations of the earth be blest, included all nations who were before Abraham's day, as well as those that sprung up since, because the nations that existed before his day were certainly nations of the earth. Again, we read that the Gospel was preached unto Abraham. Now a Gospel that has no Christ in it and no Saviour, would not be a Gospel—would not be good news—and we are told that there is no other name given under heaven nor among men whereby man can be saved but by the name of Christ. We are also assured in holy writ that beside him there is no Saviour. We know by the word of God in Hebrews 11: 26, that esteeming the reproach of Christ greater riches than the treasures of Egypt, Moses believed in a Christ to come

because he was reproached for that belief as all others have been in all ages of the world. Paul, writing to the Ephesians, said of his brethren, "that they were built upon the foundation of the apostles and prophets." Again, he says, "other foundation can no man lay than that is laid which is Jesus Christ;" hence we discover that the foundation of the prophets as well as the apostles was Jesus Christ. And we are told by Christ that Moses was a prophet. Jude also tells us that Enoch was a prophet. Again, we are told that Christ was as a Lamb slain from before the foundation of the world. So it seems that God had by his foreknowledge foreseen the fall of man, consequently he had in the councils of eternity prepared a ransom. Again, we read in Revelations, that the testimony of Jesus is the spirit of prophesy, which seems to imply that all who have the testimony of Jesus have the spirit of prophecy, and that all who are prophets have the testimony of Jesus, which agrees with Paul, where he says, "searching what and what manner of time the *Spirit of Christ which was in them* (the prophets) did signify, when it testified of the sufferings of Christ and the glory which should follow. And can we suppose that these prophets who so plainly foretold the birth, death and sufferings of Christ and the glory that should follow, did not understand his mission and the objects of it? Paul says, Romans 5: 18, "Therefore as by the offense of one judgment came upon *all* men to condemnation; even so by the righteousness of one (Christ) the free gift came upon *all* men unto justification of life." And surely the condemnation resulting from the fall came upon all who lived before the birth of Christ, as well as all who lived after that event; and hence the free gift which is through faith in Christ, came upon those who lived before Christ as well as after.

We have lengthened out the proof on this portion much longer than we designed, and yet we have produced but a small part of the evidences that are in the Bible. But we will give one more testimony and close—Hebrews 9: 25, 26: "Nor yet that he (Christ) should offer himself *often* as the High Priest entereth into the Holy place every year with the blood of others; *for then must he often have suffered since the foundation of the world*; but now once, in the end of the world hath he appeared to put away sin by the sacrifice of himself." This shows that the sacrifice of Christ availed to the salvation of all who believed in him, both before he came as well as after, and that for this purpose he died for them as well as us, and that the sacrifices offered by Abel and the patriarchs that followed him were a type, and pointed to the great sacrifice of himself mentioned in the text above quoted. It is therefore evident that God did after the fall give to Adam and his posterity a law, and that one ordinance in that law was the offering up of a sacrifice, and that this must be a lamb—must have blood in it; for "without the shedding of blood there is no remission of sins." We find that the first thing that Noah did after leaving the ark, was to offer sacrifices of clean beasts, which it appears had been taken into the ark for that express purpose, and yet there is no especial account that God commanded it to be done, but it is very evident he would not have done it had there been no command to do so. The fact also that it is said that God smelled a sweet savor, and that he at that time made a covenant with Noah, also shows that the offering was well pleasing to God and was in obedience to his command. The first record of a special command to offer sacrifices, is found in Genesis, which was made to Abraham, whereby he obtained not only a covenant concerning that land but a knowledge of future events concerning his posterity. The next command which we find recorded was given to Abraham, to offer up Isaac. This, it is allowed by all, was a type of the great sacrifice on Calvary, and it would be inconsistent to suppose that God would give him such a commandment and not signify the design of it. This trial of Abraham's faith in offering up of the son of promise, was calculated to make a deep impression upon Abraham, and continually remind him of the promised Saviour who should in the appointed time come to shed his blood to take away the sins of the world.

The sacrifices mentioned in the law are numerous and definite, and show that they were intended to point to the blood of the Lamb, for all of the sin-offerings required the shedding of blood.

Having given a very brief sketch of sacrifices and of their use or design; we will now return to Cain and Abel and their offerings. Paul says (Hebrews 11:

4), "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts—and by it he being dead yet speaketh." It would be proper now to inquire what was Abel's faith? I think we may safely infer that his faith rested on Christ, and that he would come in the due time of the Lord and shed his blood for the remission of the sins of all that would believe on and keep his commandments from the beginning of the world. And why was his sacrifice more excellent than Cain's? Because it was of the right kind. He had not changed the ordinance to suit his convenience. It was the kind that God had ordained. It answered the design intended. It had blood in it, and therefore was a proper type of the blood of the Lamb; and as often as he or any one else who offered the right kind and understood the use thereof, it pointed them to the great sacrifice that was to be offered on Calvary, and brought to their memory afresh the promises that God had made to Adam and his seed through faith in Christ. Paul says, that Abel by offering up a more excellent sacrifice, obtained witness that he was righteous. In Genesis, it says, "the Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, he had not respect." We have often thought, how did Cain know so readily that his offering was not accepted, not having noticed the force or full meaning of what Paul says, where he describes God "testifying of his gifts." It seems that it must have been as to many others, that whenever these boys offered sacrifices agreeable to the order of God, that God made known to them his acceptance by some visible manifestation, which Paul calls "gifts." And what have we a right to expect or imagine that these gifts were? These gifts undoubtedly were something spiritual. Paul said to the Corinthian brethren, "I would not have you ignorant concerning spiritual gifts." He then goes on to describe and enumerate them, and in this list we find miracles, healings, tongues, interpretation of tongues, etc. These are what Christ said should follow the believer in him and his gospel; therefore as Abel was a believer in Christ, and necessarily needed a witness as well as the saints in other times, it is perfectly safe to suppose that the gift that Abel received as a witness that he was righteous, that is, that he had offered the sacrifice according to the order, was one of the visible manifestations which are mentioned by Paul in Corinthians 12 c., which always accompany true faith and true obedience. While on the other hand, those who change the ordinances of God's house either in their kind or in the proper and original design, do not receive these witnesses, although they may attend to them in all sincerity of heart. We discover, therefore, that God has had an order of things from the beginning, and that he changes not.

We will now notice the last clause of Paul's text: "whereby he being dead yet speaketh." And what does Abel's last acts speak to us in an age so far distant? It speaks to us of the importance of doing all things according to the pattern. It warns us not to tamper with the ordinances of heaven. It shows us that those that do it are disowned by God and cursed. That it begets in their hearts a spirit of murder and hatred against all that strenuously contend for the observance of the true order. It shows us that all offerings, ordinances, sacrifices, or sacraments, unless they are of the right kind and their true design understood, are useless, and worse than useless; it is indeed mocking God, and may be with much propriety be called non-essential, because they bring no evidence that God accepts them. In this story of Cain and Abel, we see the force of Paul's saying, that the Scriptures were written for our profit and learning, on whom the end of the world has come.

We have said, and we think that we have proved, that all the ordinances of the Lord's house have their peculiar design, and that unless they are used according to their original design, they become useless and vain. That is, they have no divine efficacy in them or salutary effect upon those who perform them. Let us now examine the ordinance of baptism. We find that man in the beginning lost the favor and presence of God by disobedience to known and specific law. Hence it is clearly evident that if he ever gains that condition again, he must gain it by obedience to a known and special law. And it is also evident that one object of all the commandments is to give him an opportunity of manifesting his obedience, and one of the designs of the command to be baptized, was for that purpose. Every person after having truly believed in Christ as the

Saviour of the world and truly repents of all his sins, and promised to forsake them and lead a new life, voluntarily goes down into the waters of baptism, manifests before God and the world that he is willing to obey God, and take upon him the name and the reproach of Christ. Hence baptism is for the remission of sins; for as the promise of God through Peter on the day of Pentecost made to those who had become believers in Christ and were pricked in the heart or were convinced that they were sinners; and that the apostles whom they had before despised and persecuted were servants of God, was to repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. The principle set forth here is in accordance with what Paul says about Abel's *more excellent sacrifice*. Peter promised them that if they would obey this command of God, that he (God) would testify to them of his gifts that their offering up of themselves to serve the Lord was accepted. And we find recorded in Luke, last verse, after the Lord was received up into heaven, it says they went forth and preached everywhere, the Lord weeping with them confirming the word by signs (or gifts) following. So also in the Acts of the Apostles and in Paul's letter, we have the same witness. Thus we discover that this is the order of God's work in all ages, that wherever there is a special law given and defined by man having authority from God, that whoever yields obedience to that law in its true simplicity and original order and design, receives a witness that he is righteous; that is, that he has done a righteous deed, and that it is accepted of God, and that that witness is some one of the gifts belonging to the gospel. And we here affirm that no person can be assured that they are doing the will of God without this witness.

Again, baptism is a law of adoption or an initiation rite. We find that circumcision was a seal of the covenant that God made with Abraham, see Romans 4: 11. And he (Abraham) received the *sign* of circumcision, as a *seal* of the righteousness he had by faith, not being yet circumcised. We see, then, that circumcision was not a law of adoption, but a sealing ordinance. Hence we find that whenever a Gentile was converted to the Israelite religion, they were first baptized, then circumcised. This I find to be established by Jewish writers. Josephus mentions a case which took place about one hundred and fifty years before Christ—how that a number of Edomites being converted to Judaism, were first baptized and then circumcised. So we see that baptism was used by the Jews as a law of adoption; that is, baptism adopted them into the kingdom, and circumcision sealed them heirs. The order under the gospel is a little changed, for although the law of adoption is the same, yet the seal in the gospel order is, the Holy Ghost, or as it is in Ephesians, the Holy Spirit of promise. Paul says, after that ye believed, ye were *sealed with the Holy Spirit of promise*. I am aware that those who baptize infants, contend that baptism is a sealing ordinance. But this text of Paul's, with others of the like nature, plainly shows that it was never intended for any such purpose. There are those also that use baptism as a sign of an inward work. But neither the practice of the Jews nor anything found in the Gospels, go to prove any such idea. But the preaching of John the Baptist, the doctrine of Christ to Nicodemus, the answer of Peter on the day of Pentecost, to the question—men and brethren, *what shall we do?*—all agree that baptism is a law on part of the law, whereby men and women were adopted into the church or kingdom, and also for the remission of sins. It also in primitive times, showed that all who were baptized by the apostles, were the followers of the despised Nazarene, and had taken upon them his name.

Again, another use of baptism is, to show forth and bring to remembrance the death, burial, and resurrection of Christ, see Romans 6: 3. Know ye not that so many of you as were baptized into Jesus Christ, were baptized into his death; therefore we are *heirs* with him by *baptism into death*. That like as he was raised up by the glory of the Father, so we also should walk in newness of life.

In the travail of the Church we are often called to go down to the waters of baptism and behold our neighbors and buried in the watery grave, promising that when they come out they will lead a new life, as a type of the new life of Christ after the resurrection. We by faith and repentance kill the old or carnal man with his dead, and by baptism we bury him and rise to a new and holy life. So we discover that baptism has many important uses or designs, and when used

according as was originally intended, is very illustrative and instructive, and will when sincerely and understandingly attended, bring all the blessings promised in the gospel. But if its mode be changed and its use be perverted, what reason has any one to expect a blessing in it though it should nominally be attended to? It would then in such a case truly be a *non-essential*; for if the mode be changed to sprinkling or pouring, it neither represents a burial nor a rising. And if it is designed to show forth that the candidate has begun a new life before baptism, it does not answer any of those purposes. Hence it could not be expected that when the ordinance is thus changed and its uses, that the candidate should obtain the witness that Abel did, or that was promised by Peter on the day of Pentecost, which was the *gift of the Holy Ghost*. Again, it is customary in times of revival, in what we call the sectarian world, when any are found to be seriously inclined or converted of sin, as was the case on the day of Pentecost, instead of telling them to repent and be baptized, to tell them to come to the anxious seat and let the Church pray for them, and they shall get religion. Surely this is quite an improvement upon the order of God. No wonder this is called an *enlightened age*. No wonder that old Isaiah in his visions of the *last days*, said they have transgressed the laws, changed the ordinances, and broken the everlasting covenant; therefore hath the curse devoured the earth. In referring to Church history, we find that the ordinances were changed by some part of the Church about the beginning of the third century; that is, at that time they began to use sprinkling for baptism among some of the wealthy families. They also used it as an outward sign of an inward work, and not a law of adoption or for the remission of sins. We find also by the same Church history that about the same time the gifts ceased whenever these new intrusions were adopted, and the same spirit that took possession of Cain operated upon them, and they began to persecute all who contended for the *original order*, and that the signs should follow the believers. Thus the Gospel became perverted; thus the ordinances of God's house, thus the gifts and blessings became lost. During these persecutions all that held the true priesthood were put to death; that is all that would not deny their faith, and hence the sayings of the prophets became fulfilled, the fear of God was taught by the precepts of men. It was reserved however to the nineteenth century, to this *enlightened age*, to this day of progression, to fully demonstrate how much wiser man is than God, to make all the necessary improvements upon God's order or plan of saving souls. Sixty years ago, the anxious seats or the mourner's bench were things that never had been dreamt of. The prophets in all their anxiety to behold the glories of the last days, never had a view of them. They had looked down upon the time when the chariots should rage in the streets, when they should jostle one against another in the *broad ways*. They should seem like torches, they should run like the lightning in the day of God's preparation to gather his elect. But they never beheld that new saving machine, called the anxious seat.

Brother Sheen, I believe in progression, but in divine things I believe in progressing in God's appointed way. But we find by the imperfect sketch I have given, that man has from the beginning been inclined to deviate from the order of God's house, or make improvements on his laws and ordinances; even the first man that was ever born into the world, changed the ordinance established by heaven for his salvation, and became a murderer in consequence thereof.

(To be continued.)

For the Herald.

LETTER FROM NEBRASKA.

BROTHER ISAAC SHEEN.—Last fall I moved some twelve miles west of this city, where I found two members of the Church. No elder visited this section,

and I started to find one. On the 9th day of December last, I found Brother C. Derry, at Bro. Lecky's, Plum Hollow, Iowa. Under his hands I was baptized, confirmed, and ordained an elder; the office I held under the administration of the first Joseph.

Prior to this, I had done considerable fireside preaching, and had convinced some of the necessity of yielding obedience to the Gospel. On my return home, I baptized two persons, male and female. The next Sunday, I baptized four female persons. The next Sunday, I baptized a man who had been along with the Church for the last twenty years, but had not been baptized before. On the 25th day of December, we met together. I baptized two families, and then we organized ourselves into a branch of the Reorganized Church of Jesus Christ of Latter Day Saints, with twelve members, which we call "Weeping Water Branch." We are striving to keep the commandments of God. Should any of the elders find a chance with time to visit us, we shall feel very grateful for them to do so. In the covenant of Christ, your Brother,
A. YOUNG.
NEBRASKA CITY, N. T., February 5, 1863.

PRACTICE WHAT YOU PREACH.

BY MISS LYDIA M. SCOFIELD.

- 1 Tell me not of garbled sermons,
Elegance of thought and style
Heard from out your modern pulpit;
Man from error to beguile.
Eloquence may charm the fancy,
Summon an admiring crowd,
Who surround the gifted preacher
With their praises long and loud:
But if God appointed servants,
Would the hearers' conscience reach;
Leading them to paths of wisdom—
They must practice what they preach.
- 2 Parents, if your tender offspring
You would lead in ways of truth,
Shielding them from the temptations
That surround the paths of youth:
Count as vain your time-worn maxims,
And to make your teachings sure,
Guide them not alone by precept,
But example just and pure:
For to shelter from the tempest,
Sin's dark cloud would cast round each
Tender flower of your protection—
You must practice what you preach.
- 3 Teachers, if throughout your duties
Ever faithful you would be,
Not by words, but by your actions,
Teach in all sincerity.
Youthful eyes are on you gazing;
Youthful hearts your thoughts receive;
Eagerly they catch your accents;
Eagerly your words believe:
Then beware, lest by your actions
Untrue principles you teach,
And forget not you must ever
Strive to practice what you preach.

THE TRUE LATTER DAY SAINTS' HERALD.

"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.

No. 9 VOL. 4.] CINCINNATI, MARCH, 1863. [WHOLE No. 33.

From the Millennial Star, June, 1840.

THE GOSPEL.

ILLUSTRATED BY QUESTIONS AND ANSWERS.

QUESTION.—What is the Gospel?

ANSWER.—There is one only and true system of doctrine that can properly be called the Gospel; and that one system is so definite in every point, and so exactly adapted to the situation of sinners, that every person may immediately embrace it wherever it is preached, and by so doing they become saints or Christians.

The first principle of action required in the Gospel, is belief in the name of Jesus Christ, the once crucified and now risen Redeemer.

The second is repentance; which signifies nothing more nor less than the putting away of sins, with humility and weakness before God—feeling sorry for our sins and a determination to forsake them.

The third is baptism, by immersion in water, in the name of the Lord for REMISSION OF SINS.

The fourth is the laying on of hands, in the name of Jesus, for the baptism of the Holy Ghost. All who do these things in a proper manner, and under proper authority, are saints; and if they endure to the end, they will be saved in the kingdom of God.

Q.—Are there any conditions in this system which the sinner can not immediately fulfill, as soon as he understands them?

A.—The sinner can believe that Jesus is the Christ on good testimony. He can turn from his sins and put them away. He can go forth and be immersed in water, in the name of the Lord.

God will not believe for us; he will not repent for us; he will not be baptized for us; but these things are for us to do; and if we do them, then God has promised to forgive us our sins, and to baptize us with the Holy Ghost; then, certainly, we should be the children of God, in the enjoyment of religion.

Q.—Is it of any use for men to pray to the Lord to convert them, and give them religion, while they neglect to obey the Gospel?

A.—No. In *omnia* they call him Lord, Lord, and do not perform the things which he has commanded them. In *omnia* they worship him, teaching for doctrines the COMMANDMENTS OF MEN. The Lord is praying us to be converted, and we will not, while at the same time we are praying him to convert us.

Q.—But must not the Lord perform some special work, on his part, more than he has done, in order to convert our souls, and make us Christians?

A.—No. The Lord has died for us; he has risen again for us; he has sent his word to us, with servants to administer it; and now he requires us to obey it, and then he has promised to forgive our sins, and to grant us the gift of the Holy Ghost.

Q.—But what? Can every sinner come immediately forward and obey the Gospel when it is preached, and thus become a child of God?

A.—Yes.

Q.—What! all the sinners in Manchester?

A.—Yes; and all the sinners in England; nay, in all the world. The very moment they obey the Gospel, they are free from sin, and are made partakers of the Holy Ghost. If this is not the case, then the word of God is of no effect, and the Gospel never saved a man since the world began, nor ever will; for if God has sent a message or Gospel into the world which is insufficient to save sinners, and is under the necessity of saving them some other way, independent of that Gospel, then surely he has sent it in vain. But, on the other hand, if he has sent a Gospel which would save one man by obeying its precepts, then surely it would be the power of God unto salvation to all who would believe and obey it.

Q.—If these things are so, what would a minister of the Gospel say if he were to be present at some of the religious excitements which are got up in modern times, and were to see persons bowed down at the penitent forms, trying to "get religion" in that way?

A.—He would say, as Ananias said to Saul of Tarsus, "Why tarryest thou? Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord."

Q.—But what would he say if they should refuse to comply with the requisition, and should continue praying?

A.—He would say, "Why do you call Lord, Lord, and do not perform the things he has said?" "In vain you worship him, teaching for doctrines the commandments of men."

Q.—But would they not "get religion in that way"?

A.—No. They might pray as long and as loud as the four hundred prophets of Baal did, and with as little effect.

Q.—But did not the Apostle say to the jailor and his household, that they should be saved if they would believe on the Lord Jesus Christ, without obeying the Gospel?

A.—No. He spake unto them the word of the Lord.

Q.—What word of the Lord did he speak unto them?

A.—The word of repentance and baptism for remission of sins; as is evident from the fact of their attending to baptism the same hour.

Q.—What would have been the situation of the jailor and his household if they had believed on the Lord Jesus Christ, and had not obeyed the Gospel?

A.—They would have been under much more condemnation than they were before.

Q.—But was not Saul of Tarsus, while on his way to Damascus, converted and made a Christian by a special work of God?

A.—No. He was only convinced or convicted that Jesus was the Christ; but his being a saint (or Christian) depended on his going to Damascus, and obeying the Gospel by baptism.

Q.—What would have been his situation if he had continued to believe in Christ, and had not gone to Damascus and obeyed the Gospel?

A.—He would never have "got religion" to this day, but would have been worse than he was before.

Q.—Did not the Apostle say to the people in Acts, that if they would confess with their mouth the Lord Jesus Christ, and would believe in their hearts that God had raised him from the dead, they should be saved?

A.—Yes; but he was writing to the church of God, whose members had already obeyed the Gospel, and had been planted together in the likeness of his death; being buried with him by baptism, and having risen again to newness of life, he was encouraging them to continue in the belief and confession of his name.

Q.—But did not the Apostle thank God that he had not baptized many of the Corinthians?

A.—Yes; but the reason was, lest they should say he had baptized in his own name.

Q.—But did he not say that he was not sent to baptize, but to preach the Gospel?

A.—Yes; but others were sent to water those whom he planted. He, as a wise master builder, laid the foundation by preaching the word, and others attended to the other part of the work, and thus builded thereon.

Q.—Did not Cornelius and his friends receive the Holy Ghost before they were baptized?

A.—Yes; but it was to convince the Jews that they (the Gentiles) had part in the Gospel, as well as the Israelites.

Q.—Would Cornelius and his friends have been saved, after all they had received, if they had refused baptism?

A.—No; for Peter was sent to tell them words whereby they should be saved, and part of these words were, that they should be baptized; and if they had refused to comply with this message, they would have been worse than those who had never known the way of truth.

Q.—Was not the thief on the cross saved without baptism?

A.—If he was, it was because he had no opportunity to obey; and, therefore, was not saved through a Gospel ministration, but was included in the same mercy as the heathens, who have never had the offer of the Gospel, and, therefore, are under no condemnation for not obeying it.

Q.—Would the thief on the cross have been saved if he had lived to hear the Gospel, and had opportunity to obey it, and refused?

A.—No; the Gospel condemns all who do not obey it. It is a savor of life unto life, or of death unto death, to all who are privileged to hear it.

Q.—Is there, then, no other Gospel but faith in Jesus Christ, repentance toward God, and immersion in water, in the name of the Lord, for remission of sins, with the laying on of hands, in the name of Jesus, for the baptism of the Holy Ghost?

A.—No. The people who are without this order of things are strangers to the Gospel, notwithstanding all the morality, sincerity, and piety they may possess.

Q.—What are all the professed ministers of the Gospel, who have not obeyed and taught that particular form of doctrine without the Gospel, the same as the heathens—and all their hearers, too?

A.—Yes; unless we make this difference, that, having the Bible and some idea of Jesus Christ, they have been benefited in a moral point of view, although they have not understood the Gospel.

Q.—Are all the ministers and professors of religion, in this age of the world, under obligation to obey that Gospel, in order to be saved in the kingdom of God?

A.—Yes. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." How, then, can he be saved in it?

Q.—What has Christ said of those who would come into the sheep-fold by climbing up some other way besides the door?

A.—He has pronounced them thieves and robbers.

Q.—At Christ's second coming, what will become of all those ministers and professors and others who do not obey this Gospel?

A.—"He will come in flaming fire, taking vengeance on all those who know not God, and obey not the Gospel."

Q.—How comes it that the Christian world (so called) have been so long without the Gospel in its fullness?

A.—In fulfillment of the word of prophecy, spoken by the prophet Daniel and by the revelator John, "They have made war with the saints, and overcome them;" and in fulfillment of Paul to Timothy, "They have hearkened to certain teachers, having itching ears; and these have turned their ears from the truth, and they are turned unto fables, and they will not endure sound doctrine."

Q.—How came the Latter-day Saints to understand this Gospel, and to be instruments in restoring it among mankind ?

A.—Not for any worth or wisdom that was in them more than others ; but because the time had come for this Gospel of the kingdom to be again restored to the inhabitants of the earth, and to be preached to all nations preparatory to the second coming of Messiah. Therefore the Lord sent forth an holy angel to commit the authority of this ministry again unto man, and this in fulfillment of the promises recorded by the ancient prophets and apostles.

Q.—Is it not uncharitable to consider the Christian world all wrong, except such as obey the fullness of the Gospel ; and still more so to tell them of it ?

A.—No. The man who tells his generation the truth, according to the “law and the testimony,” is more charitable to them than ten thousand men who cry, Peace and safety, and prophecy smooth things, when sudden destruction is near at hand.

Q.—But what will become of all the people who have lived and died since the Gospel was perverted, and before it was restored again ?

A.—They will be judged according to their works, and according to the light which they enjoyed in their day ; and, no doubt, many of them will rise up in judgment against this generation, and condemn it ; for, had they enjoyed the privileges which we enjoy, they would, no doubt, have gladly embraced the truth in all its fullness. They desired to see the latter-day glory, but died without the sight.

From the Millennium Star, September, 1840.

CAN I NOT BE SAVED WITHOUT BAPTISM ?

QUESTION—Can you be saved with baptism ?

ANSWER—Yes, I may be saved if I am baptized ; for Jesus Christ has said that he that believeth and is baptized shall be saved.

Q.—But can you not be saved without believing ?

A.—“Without faith it is impossible to please him ;” therefore, if I do not please him, how can I expect to be saved by him ?

Q.—True ! but suppose it were possible for you to exercise faith in Jesus, and yet neglect to do the things which he and his apostles commanded, would he be pleased with that neglect any more than with a want of faith ?

A.—The commandments of Christ are a law to his children ; and if I break his commandments, I break the law of God, and that would be sin ; for “sin is the transgression of the law ;” and sin is the thing which God hates.

Q.—And is it reasonable to expect that you can be saved by displeasing God ?

A.—I discover the force of your question, but I am determined to have the truth ; and I know that Jesus says, “He that believeth and is baptized shall be saved ;” but does the Scripture anywhere say that he that is not baptized shall be lost ?

Q.—Has God more than one method of saving sinners ?

A.—I think not ; for that would imply that he was changeable, and had respect to persons, if he would save one on one condition, and another on other terms.

Q.—And did not Christ say to Nicodemus, that except a man be born of water, he can not enter into the kingdom of God ?

A.—Yes ; but did he not mean spirit when he said water ?

Q.—Do you believe that the Bible is true ?

A.—Most assuredly I do.

Q.—Then how can you suppose he meant spirit when he said water ; for he said “of water and of the spirit,” putting the water first and the spirit after ; for if he meant spirit when he said water, he should have said of water and of water, which would make the Bible to tell a falsehood as it now stands ; and you say you believe the Bible is true ?

A.—Yes, I do; and I perceive that there would be an inconsistency in the phrase *spirit and spirit*, although I had always supposed that the *water* meant *spirit* in this place.

Q.—Do you not remember that Jesus was baptized of John in Jordan, in a river of water, and that to fulfill *all righteousness*, as Christ himself said?

A.—Yes.

Q.—And that Peter, who held the keys of the kingdom of heaven, commanded those who inquired, on the day of Pentecost, what they should do to be saved, to be baptized, every one of them, for the *remission* of their sins?

A.—O, yes!

Q.—And that Paul, who had a share in the same ministry, required the people to be buried with him (Christ) by baptism, for the answer of a good conscience, as Peter says; and what would be more likely to produce a good or peaceful conscience than obedience to the requirements of the Saviour?

A.—True, we read thus; but I had supposed that baptism was done way now, and that sprinkling answered the same purpose.

Q.—If, in the days of the apostles, God required men to be *buried* in or *born* of the water, and now will save them without that inconvenience, or by *sprinkling* simply, must he not have changed; and is he not a respecter of persons?

A.—To be honest, it does appear so; and I never can believe that God will change the plan of salvation, or respect any man's person; but how is it that Jesus said, "These signs shall follow them that believe: they shall speak with new tongues; cast out devils; heal the sick; take up serpents," etc.; and we see none of these things in these days?

Q.—I hope you do not doubt the declaration of Christ; do you?

A.—Certainly not. I believe those signs did follow the apostles, just as the Scriptures state; but we see none of these things now.

Q.—Can it be possible that Christ designed the promise of these signs for his apostles, when he said "*them that believe*," addressing himself to his disciples, concerning those who should believe on their testimony, and be baptized by them? Or was the promise to be confined to *that people* only, or *that age*, when Peter said, concerning this matter, "This 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?"

A.—No, it can not.

Q.—Then, if you do not doubt the testimony of Jesus and his apostles, must you not conclude that these signs have ceased to follow the children of men, because faith has ceased from among men?

A.—These are new ideas to me; I will think of them more; but am I to believe that if men would exercise faith, and attend unto the ordinances of the gospel, as in days of old, these signs would be made visible again on the earth, or would follow the believer as in days of old?

Q.—Will not the same cause produce the same effects in all ages?

A.—Without doubt it will.

Q.—Why then should not these signs follow those who believe, have faith in God, and keep his commandments, just as they did in the days of Christ?

A.—What! and receive the Holy Ghost, too, by the laying on of hands?

Q.—If God has not changed, nor the ordinances of his house, nor the plan of salvation, how can you hope to receive the Holy Ghost in any other way than they did in those days, when, "on whomsoever they laid their hands, they received the Holy Ghost?"

A.—But why have I not seen and believed these things before?

Q.—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?

A.—I have heard a great many preachers before, but they never taught me such doctrine.

Q.—Do you not remember that Paul said, that "the day of Christ should not come except there came a falling away first," a falling from the truth, and "men should be given unto fables?"

A.—Yes, and I begin to suspect it has been so; but do you really think that sins are forgiven when men are baptized?

Q.—Does not the Scriptures say so? Did not Peter say, Be baptized, every one of you, for the remission of your sins? and did not Ananias say to Saul, Arise and be baptized, and wash away thy sins?

A.—Yes, the Bible says so; but it says also, calling upon the name of the Lord; now I have been upon the penitent form, and called upon the name of the Lord, as Ananias commanded, and my sins are forgiven.

Q.—Can there be a transgression where there is no law? And you say you never had this law before, therefore you could not sin against it; but should you now reject it, how could you get clear of that sin; and where can you find any direction from Scripture to erect penitent forms, or to make use of them?

A.—I see your propositions appear quite Scriptural.

Q.—Inasmuch as you say you see, does not your sin remain?

A.—And may I be baptized for the remission of my sins?

Q.—Do you believe with all your heart; and are you willing to repent of all your sins and forsake them; determined, in the strength of the Lord, to keep his commandments to the end? *Thou mayest.*

From the Millennium Star, January, 1841.

GRAPES FROM THORNS, AND FIGS FROM THISTLES.

“Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt. A tree is known by its fruit.”—JESUS CHRIST.

This rule has often been applied to the moral conduct of individual professors, but we now propose to apply it to religious systems and churches; for if a tree is known by its fruit, churches and systems may also be known by their fruits.

On all sides we turn our eyes, we behold the Christian world divided into sects and parties—all differing from each other, and all professing to be the church of Christ. Hence, the inquiring mind often meets with extreme difficulty in endeavoring to ascertain the right from the wrong.

All the Protestant world agree that the Roman Catholic or Mother Church is so corrupt, and so far apostatised from the truth, that a reformation was not only needed, but absolutely necessary. Many of them even go so far as to say that she is the “mother of harlots;” the woman upon the “scarlet-colored beast;” “anti-Christ;” “the man of sin,” etc. Indeed, her principles are so abominably wicked, and so manifestly corrupt, that the thinking mind is almost forced to the above conclusions.

But still the Roman Catholic religion was the national religion of England for many hundred years. She built the ancient chapels where the Protestants now worship. Under her authority, the country was divided into parishes, bishopricks, etc. All the offices and ordinances were administered by her. She ordained the bishops and clergy, and she christened the entire population, from generation to generation. At length, in the reign of Henry VIII, the authorities of England and most of her population became Protestants; they were excommunicated from the communion of the Mother Church, and withdrew from her fellowship.

At length, after many bloody struggles, the Church of England was established in her present form. But still she professed to retain the priesthood and ordinances which she had received from the Catholic or Mother Church; that is, her bishops and her clergy claimed *no new commission from heaven, and her members were not christened anew.*

Now comes the application of our text. If the Mother Church was a good tree, why should Protestant England leave her communion? If, on the other hand, she was a bad tree, how could her priesthood and ordinances be good?

Question.—From whence did the Protestant Church derive her authority, as to offices, ordinances, and christenings ?

Answer.—From the Catholics.

Q.—Was the Catholic Church a good tree or a bad one ?

A.—She was a *bad one*—so says Protestantism.

Q.—“Do men gather *grapes* from *thorns* or *figs* from *thistles* ?” Can a *bad tree* produce a *good stock* or *branch* ?

A.—“Either make the *tree good* and its *fruit good*, or else make the *tree corrupt* and its *fruit corrupt*; a *tree is known* by its *fruits*.”

Now, according to the plainest rules of logic, if the Catholic Church was *anti-Christian*, then her christening or baptism and her priesthood was not of heaven, but of men. God neither recognized the Catholic Church as *his church*, her ministers as *his ministers*, or her ordinances as *his ordinances*. Then, as a matter of course, the Protestants were without a *Christian ministry*, and without a *Christian baptism*, when they first dissented from the Catholics. Therefore, their only alternative would have been to have received a *new commission* by *revelation from heaven*, and consequently a *new baptism*; that is, all the Protestant people, both clergy and laymen, should have been considered as *unbaptised*, until they were administered to by Protestants, who had been commissioned by *new revelation*.

The fact of her having retained her baptism and her priesthood, which she received while Catholic, establishes the point beyond controversy that she is a *stock* or *branch* of the *old tree*; and by so doing, she virtually acknowledges the *tree* from which she grew to be a *good tree*, or herself a *bad one*.

If, then, the Catholic Church is considered a “*thorn*” or “*thistle*,” the Protestant Church can not be considered a *fig* or *grape*.

These same remarks will, in all their force, apply to Methodism, in all its branches, and to all other systems which have derived their priesthood and ordinances from the Mother Church. If the Catholics are false, then Protestantism has no foundation. Luther derived his authority from the Catholics. Wesley derived his authority and baptism from the established church, and so did his followers.

We might trace this matter from one branch of reformers or dissenters to another, in all their various sects, from the early dawn of the pretended reformation down to the smallest sprig or branch of which the great tree of corrupt Christianity or anti-Christianity is composed; but we forbear. Suffice it to say, that the same rule will apply to all, except such as can absolutely claim *authority by revelation from God*.

But churchmen, Methodists and Protestants, in general, deny, in the plainest terms, the possibility of any revelation later than the Bible.

Hence, if you inquire of them what they have against the principles of the Latter-day Saints, the answer is, “They are deluded, because they admit of *new revelation*.”

Now, the very moment they (the Protestants) take this stand, they deprive themselves of every claim to authority from God, in ministering holy things, unless it is derived from the *mother of abominations*.

“No man taketh this ministry upon himself,” says Paul, “but him who is called of God, *as was Aaron*.” It is plain that Aaron was called by *revelation*. One of the prophets, in reproving the corruptions of the priesthood, says as follows: “The priest’s lips should keep *knowledge*, and receive the *law* at his (God’s) *mouth*.” *Revelation* is inseparably connected with the priesthood, as an unchanging principle, from all eternity to all eternity. Where there is no gift of revelation there can be no priesthood, and where there is no priesthood there can be no ordinances of God, and where there are no ordinances of God there can be no church of God. All doctrine, ordinances, gifts, and blessings pertaining to the church of God, spring from an inspired priesthood, as directly as a stream flows from a fountain, or as fruit is produced from a tree. As well might man attempt to produce apples or figs independent of a tree, as to expect a church of Christ to be in existence without apostles, prophets, etc., to administer the ordinances and blessings thereof.

Since the great apostacy from primitive Christianity, all the reformers of which we have any knowledge have fallen into this one inconsistency—viz.: of patching new cloth on to old garments; and thus the rent has been made worse. For instance, the Protestants have sought a reformation in doctrine without a recommendation and new administration of ordinances. The Wesleyans sought a reformation in practice without a reformation in doctrine. The Irvingites sought to graft the gifts of the spirit on to a corrupt church, without a change of ordinances or priesthood. The Rev. Alexander Campbell has attempted to restore the ordinances without the priesthood, or gifts of the spirit. The Friends or Quakers have considered both priesthood and ordinances of no use, and that the spirit itself is sufficient, etc. Thus all the attempts at reformation have failed to produce the desired effect; ages have rolled away, and the rent is still made worse, or the new wine has burst the old bottles; and thus bottles and wine have been lost or destroyed.

At length the full time had arrived for the great restoration of all things to commence—for the great and last dispensation to be ushered into the world. The Lord uttered his voice from the heavens, an holy angel came forth and restored the priesthood and apostleship, and hence has arisen the Church of the Saints; * new in priesthood, new in ordinances, new in spirit, gifts and blessings. It claims no affinity with the "mother of harlots," or any of her daughters. It denies the ordinances and priesthood which have grown out of her roots. In short, it is a new "tree," new "fruits," new "cloth," and "new garments;" "new wine" and "new bottles;" "new loaves" and a "new lamp;" "a new covenant" and spirit; and may it roll on till we have a new heaven and a new earth, that we may dwell forever in the new Jerusalem, while old things pass away, and all things are made new. Even so. Amen.

From the Millennial Star, April, 1841.

REMARKABLE FULFILLMENT OF AN AWFUL IMPRECATION.

In the month of February or March, 1835, Mr. Francis G. Bishop, a minister in the Church of Jesus Christ of Latter-day Saints, came into the town of Oxford, New Haven county, and State of Connecticut, to preach the gospel. He delivered one discourse in the Methodist Chapel, Zoar Bridge. Mr. Ashabel Mead, a member of the Methodist Episcopal Church, attended Mr. Bishop's meeting, and at the close thereof (having heard some things advanced by Mr. B. contrary and repugnant to his own views) said, to some of his friends, that when Mr. Bishop returned to preach there, two weeks from that day, he (Mr. Mead) would go at the head of a mob to mob Mr. Bishop. He then said that if Mr. Bishop was right in his views and doctrine, he hoped that he should be taken away before the two weeks came around; if he was not, he would surely go at the head of a mob to mob Mr. B. So confident did he seem to be that he was right, and Mr. B. was wrong, that he repeated his request to be taken out of the way if Mr. B. was right. He emphatically requested the whole company to remember what he said. He indulged in abusing and slandering the Latter-day Saints very much. His conduct ill comported with the character of a Christian.

He was taken ill in a day or two, became deranged, and the very day that he proposed to head a mob, he headed a funeral procession, and was carried to his grave, a cold and lifeless corpse.

Having been eye and ear-witnesses to the facts above stated, we cheerfully give our names to the world, in testimony of the same, by the request of Mr. Hyde.

BURE TOMLINSON,
CAROLINE TOMLINSON.

Oxford, New Haven County, Conn., Jan. 20, 1841.

* New to this generation.

From the Millennium Star, June, 1841.

JOHN WESLEY A LATTER-DAY SAINT,

IN REGARD TO THE SPIRITUAL GIFTS AND THE APOSTACY OF THE CHURCH.

Extract from the 94th Sermon of John Wesley, on "The More Excellent Way."

"It does not appear that the extraordinary gifts of the Spirit were common in the church for more than two or three centuries. We seldom hear of them after that fatal period, when the Emperor Constantine called himself a Christian; and from a vain imagination of promoting the Christian religion, heaped riches, power and honor upon the Christians in general. From this time they almost wholly ceased. Very few instances of this kind were found. The cause of this was not, as has vulgarly been supposed, because there was no more occasion for them, because all the world had become Christians. This is a miserable mistake! Not a twentieth part was then nominally Christians. The real cause was because the love of many waxed cold; the Christians had no more of the Spirit of Christ than the other heathens! The Son of Man, when he came to examine his church, could hardly find faith on the earth. This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church, because the Christians were turned heathens again, and had only a dead form left."

(From the Times and Seasons of June 15, 1842.)

GIFT OF THE HOLY GHOST.

[AN EDITORIAL BY THE FIRST JOSEPH.]

Various and conflicting are the opinions of men in regard to the gift of the Holy Ghost. Some people have been in the habit of calling every supernatural manifestation, the effects of the spirit of God; while there are others that think there is no manifestation connected with it at all; and that it is *nothing* but a mere impulse of the mind, or an inward feeling, impression, or secret testimony or evidence which men possess, and that there is no such thing as an outward manifestation. It is not to be wondered at, that men should be ignorant, in a great measure, of the principles of salvation, and more especially of the nature, office, power, influence, gifts and blessings of the Gift of the Holy Ghost; when we consider that the human family have been enveloped in gross darkness and ignorance for many centuries past without revelation, or any just criterion, to arrive at a knowledge of the things of God, which can only be known by the spirit of God. Hence it not unfrequently occurs, that when the elders of this church preach to the inhabitants of the world, that if they obey the gospel they shall receive the gift of the Holy Ghost, that the people expect to see some wonderful manifestation; some great display of power, or some extraordinary miracle performed; and it is often the case that young members in this church, for want of better information, carry along with them their old notions of things, and sometimes fall into egregious errors. We have lately had some information concerning a few members that are in this dilemma, and for their information make a few remarks upon the subject.

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the apostle's days: we believe that it is necessary to make and to organize the priesthood; that no man can be called to fill any office in the ministry without it: we also believe in prophesy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things can not be enjoyed without the gift of the

Holy Ghost; we believe that holy men of old spake as they were moved by the Holy Ghost, and that holy men in these days speak by the same principle; we believe in its being a comforter and a witness-bearer, "that it brings things past to our remembrance, leads us into all truth, and shows us of things to come;" we believe that "no man can know that Jesus is the Christ, but by the Holy Ghost." We believe in it in all its fullness, and power, and greatness, and glory; but while we do this we believe in it rationally, reasonably, consistently, and scripturally, and not according to the wild vagaries, foolish notions and traditions of men. The human family are very apt to run to extremes, especially in religious matters, and hence people in general, either want some miraculous display, or they will not believe in the gift of the Holy Ghost at all. If an elder lays his hands upon a person, it is thought by many that the person must immediately rise and speak in tongues, and prophecy: this idea is gathered from the circumstance of Paul laying his hands upon certain individuals who had been previously (as they stated) baptized unto John's baptism; which when he had done, they "spake with tongues and prophecied." Philip also, when he had preached the gospel to the inhabitants of the city of Samaria, sent for Peter and John, who, when they came laid their hands upon them for the gift of the Holy Ghost; for as yet he was fallen upon none of them; and when Simon Magus saw that through the laying on of the apostle's hands the Holy Ghost was given, he offered them money that he might possess the same power. Acts viii. These passages are considered by many as affording sufficient evidence for some miraculous, visible, manifestation, whenever hands are laid on for the gift of the Holy Ghost.

We believe that the Holy Ghost is imparted by the laying on of hands of those in authority, and that the gift of tongues, and also the gift of prophecy, are gifts of the spirit, and are obtained through that medium; but then to say that men always prophecied and spake in tongues when they had the imposition of hands, would be to state that which is untrue, contrary to the practice of the apostles, and at variance with holy writ: for Paul says, "to one is given the gift of tongues, to another the gift of prophecy, and to another the gift of healing"—and again, "do all prophecy? do all speak with tongues? do all interpret?" evidently showing that all did not possess these several gifts; but that one received one gift and another received another gift—all did not prophecy, all did not speak in tongues, all did not work miracles, but all did receive the gift of the Holy Ghost; sometimes they spake in tongues, and prophecied in the Apostles' days, and sometimes they did not. The same is the case with us also in our administrations, while more frequently there is no manifestation at all that is visible to the surrounding multitude; this will appear plain, when we consult the writings of the apostles, and notice their proceedings in relation to this matter. Paul, in 1 Cor. xii, says, "Now, concerning spiritual gifts, brethren, I would not have you ignorant." It is evident from this that some of them were ignorant in relation to these matters, or they would not need instruction. Again, in the 14th chapter, he says, "Follow after charity and desire spiritual gifts, but rather that ye may prophecy." It is very evident from these scriptures, that many of them had not spiritual gifts, for if they had spiritual gifts, where was the necessity of Paul telling them to follow after them? and it is as evident that they did not all receive those gifts by the imposition of hands, for they as a church had been baptized and confirmed by the laying on of hands—and yet to a church of this kind, under the immediate inspection and superintendance of the apostles, it was necessary for Paul to say "follow after charity and desire spiritual gifts, but rather that ye may prophecy," evidently showing that those gifts were in the church but not enjoyed by all in their outward manifestations.

But supposing the gifts of the spirit were immediately upon the imposition of hands enjoyed by all in all their fullness and power, the skeptic would still be as far from receiving any testimony except upon a mere casualty as before; for all the gifts of the spirit are not visible to the natural vision or understanding of man; indeed very few of them are. We read that "Christ ascended into heaven and gave gifts unto men; and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers," Eph. iv. The church is a compact body composed of different members, and is strictly analogous to the

human system; and Paul after speaking of the different gifts says, "Now ye are the *body* of Christ, and *each one* members in particular; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles; then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" It is evident that they do not; yet are they all members of the one body, all members of the natural body; are not the eye, the ear, the head or the hand—yet the eye can not say to the ear, I have no need of thee; nor the head to the foot, I have no need of thee; they are all so many component parts in the perfect machine—the one body—and if one member suffer, the whole of the members suffer with it; and if one member rejoice, all the rest are honored with it.

These then are all gifts; they come from God; they are of God; they are all the gifts of the Holy Ghost; they are what Christ ascended into heaven to impart; and yet how few of them could be known by the generality of men. Peter and John were apostles, yet the Jewish court scourged them as impostors. Paul was both an apostle and prophet, yet they stoned him, and put him into prison. The people knew nothing about it, although he had in possession the gift of the Holy Ghost. Our Saviour was "anointed with the oil of gladness above his fellows," yet so far from the people knowing him, they said he was Beelzebub, and crucified him as an impostor. Who could point out a pastor, a teacher or an evangelist, by their appearance; yet had they the gift of the Holy Ghost. But to come to the other members of the church and examine the gifts as spoken of by Paul, and we shall find that the world can in general know nothing about them, and that there is but one or two that could be immediately known, if they were all poured out immediately upon the imposition of hands. 1 Cor. xii, says, "There are diversities of gifts yet the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the spirit is given unto *every man* to profit withal. For to one is given, by the spirit, the *word of wisdom*; to another the *word of knowledge*, by the same spirit; to another *faith*, by the same spirit; to another the *gifts of healing*, by the same spirit; to another the *working of miracles*; to another *prophecy*; to another *discerning of spirits*; to another *divers kinds of tongues*; to another the *interpretation of tongues*. But all these worketh that one and the self same spirit, dividing to each man severally as he will."

There are several gifts mentioned here, yet which of them all could be known by an observer, at the imposition of hands? The word of wisdom, and the word of knowledge, are as much gifts as any other; yet if a person possessed both of these gifts, or received them by the imposition of hands, who would know it? Another might receive the gift of faith, and they would be as ignorant of it. Or suppose a man had the gift of healing or power to work miracles, that would not then be known; it would require time and circumstances to call these gifts into operation. Suppose a man had the discerning of spirits, who would be the wiser for it? Or if he had the interpretation of tongues, unless some one spoke in an unknown tongue, he of course would have to be silent; there are only two gifts that could be made visible—the gift of tongues and the gift of prophecy. These are things that are the most talked about, and yet if a person spoke in an unknown tongue, according to Paul's testimony, he would be a "barbarian to those present." They would say that it was gibberish; and if he prophesied, they would call it nonsense. The gift of tongues is the smallest gift perhaps of the whole, and yet it is one that is the most sought after. So that according to the testimony of scripture and the manifestations of the spirit in ancient days, very little could be known about it by the surrounding multitude; except on some extraordinary occasion, as on the day of Pentecost. The greatest, the best, and the most useful gifts would be known nothing about by an observer. It is true that a man might prophecy, which is a great gift; and one that Paul told the people—the church—to seek after and to covet, rather than to speak in tongues; but what does the world know about prophesying? Paul says that it "serveth only to those that believe." But does not the scriptures

say that they spake in tongues and prophesied? Yes, but who is it that writes these scriptures? Not the men of the world or mere casual observers, but the Apostles—men who knew one gift from another, and of course were capable of writing about it; if we had the testimony of the scribes and Pharisees concerning the outpouring of the spirit on the day of Pentecost, they would have told us that it was no gift, but that the people “were drunken with new wine,” and we shall finally have to come to the same conclusion that Paul did, that “no man knows the things of God but by the spirit of God;” for with the great revelations of Paul, when he was caught up into the third heaven and saw things that were not lawful to utter, no man was apprised of it until he mentioned it himself fourteen years after; and when John had the curtains of heaven withdrawn, and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time until the final winding up scene—while he gazed upon the glories of the eternal world, saw an innumerable company of angels and heard the voice of God—it was in the spirit on the Lord’s day; unnoticed and unobserved by the world.

The manifestations of the gift of the Holy Ghost; the ministering of angels; or the development of the power, majesty or glory of God were very seldom manifested publicly, and that generally to the people of God; as to the Israelites, but most generally when angels have come, or God has revealed himself, it has been to individuals in private—in their chamber—in the wilderness or fields, and that generally without noise or tumult. The angel delivered Peter out of prison in the dead of night—came to Paul unobserved by the rest of the crew—appeared to Mary and Elizabeth without the knowledge of others—spoke to John the Baptist while the people around were ignorant of it. When Elisha saw the chariots of Israel and the horsemen thereof, it was unknown to others. When the Lord appeared to Abraham it was at his tent door. When the angels went to Lot no person knew them but himself, which was the case probably with Abraham and his wife. When the Lord appeared to Moses it was in the burning bush, in the tabernacle, or on the mountain top. When Elijah was taken in a chariot of fire, it was unobserved by the world; and when he was in the cleft of a rock there was loud thunder, but the Lord was not in the thunder; there was an earthquake, but the Lord was not in the earthquake; and then there was a *still small voice*, which was the voice of the Lord, saying, what dost thou here, Elijah?

The Lord can not always be known by the thunder of his voice, by the display of his glory, or by the manifestation of his power; and those that are the most anxious to see these things, are the least prepared to meet them; and were the Lord to manifest his power as he did to the children of Israel, such characters would be the first to say “let not the Lord speak any more, lest we his people die!”

We would say to the brethren seek to know God in your closets; call upon him in the fields; follow the directions of the Book of Mormon, and pray over, and for your families, your cattle, your flocks, your herds, your corn, and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in; be virtuous and pure, be men of integrity and truth, keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong, between the things of God and the things of men; and your path will be like that of the just, “which shineth brighter and brighter, unto the perfect day.” Be not so curious about tongues; do not speak in tongues, except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare, and a curse, instead of a blessing. We may at some future time, enter more fully into this subject; but shall let this suffice for the present.—Ed.

For the Herald.

LETTER FROM MINNESOTA.

DEAR BROTHER SHEEN: Since I wrote to you last spring, and during the summer, I held one or two meetings, nearly every Sunday at Wassioja, Concord, Eagle, Valez, and in several other places, and occasionally one to three meetings during the week. The necessary business of the season in obtaining a livelihood, with the thirst for superfluities and luxuries at the exorbitant prices they are now ranging at (such as tea, tobacco, and many other things which might be dispensed with, to the further promotion of health), and the continual strife for the riches that perish, were obstructions in getting frequent audiences during the week, through the summer. O foolish man! who seems to say, "seek first the kingdom or honors of this world and riches thereof, with its pleasures, follies and corruptions, and then if I have time, and am not weary, I will try to wait on the Lord, and ask for his love," as though they quoted Holy Writ. But with all these difficulties to surmount, the Lord has been pleased to bless my labors in giving seals to my hire. I baptized eleven dear souls, and thank God I have had the joy to hear the most of them, by the Holy Spirit, bear witness of the love of God, through a risen Saviour. Many more honest souls have acknowledged the truth of the Latter Day Work.

I organized a Branch of the Church at Wassioja, Dodge county, Wisconsin, with eighteen members, Brother H. W. Pomeroy, presiding Elder, on the 14th of last September; after which I attended the October Conference in Western Iowa. Since that time I have visited several of the Branches in Iowa, where all the saints seem to be encouraged to press on in the work of love by the grace of God. In the Raglin and Nephi Branches, I was permitted to baptize ten more anxious souls, who had been pricked in their hearts, and led to exclaim "men and brethren, what shall we do?"

The last Conference gave renewed energy and zeal to all the saints in all that region to be more determined in exemplifying the meek and humble and lovely examples of that precious Lamb of God who went often into the desert and mountain to pray to him who seeth in secret and rewardeth openly; and O! what turning to the Lord, what work of love I found had been done in all that region, since I left them, only one year since. More than one thousand souls, in that time, in Western Iowa, had humbly flocked to the standard of Prince Emmanuel. To God be the praise, and may blessings be showered upon his saints all the day is my prayer. My Brother Riley accompanied me home to Wassioja, where we arrived the last of November. Since then we have been preaching in Dodge, Goodhue and Olmsted counties to respectable congregations. My brother has also held a few meetings in Mitchel county, Iowa, to interesting audiences. Many, in each place where we have been, acknowledge the truth of the Gospel, and some promise that they will soon obey.

Last Sunday, in our prayer meeting, our hearts were again fired with the love of God, while the spirit of prophecy sealed instruction, and declared that God will protect his own, for the work is true and shall stand. O! pray for us dear saints, wherever you are, whosoever you may be, that we in God's work may ever stand, that the wisdom of God through the gifts may be ours to enjoy. Pray that we may love God, and our fellow-man as ourselves, realizing that if we forgive not men their trespasses, neither will our heavenly Father forgive our trespasses. My daily prayer is, that the love of God, through our Lord and Master, may be with and sustain his people in paths of peace. Amen.

E. C. BRIGGS.

Wassioja, Wisconsin, February 14, 1863.

NEWS FROM ELDERS.—Brother J. M. Wait wrote from Shiocton, Ontonagon county, Wisconsin, January 17, as follows: "I will drop a few lines to you to let you know how I am getting along in this part of the country. I organized a

branch of the church September 16, 1862, with five members, one Seventy, one Elder, and one Clerk. It is called Wolf River Branch. Some more are believing the Gospel in this part of the land. I have preached over one year, and it was given me by the gift of tongues, and the interpretation, that I should not preach here any more unless some more came into the church; that I should go east and preach, and I should baptize some, so I went eighteen miles east, preached four times, baptized four and left them rejoicing in the Gospel, and I have just returned home."

Brother George Braby wrote from Galesburgh, Illinois, February 13, and said, "I have just got back from Buffalo Prairie. I have been in company with Elder James Gillen, and we had a good time. We were there only three weeks, and we baptized five."

Brother Thomas Williamson, President of the Branch at Pittsfield, Illinois, says, "we were organized first by Brother Loren Babbitt, with five members. Some of us had been brought in, in Brigham's time, hence it was necessary that we should be rebaptized and reordained. Brother Lytle labored considerably around here last summer and fall, and with success; and all the brethren regret very much that he had to leave us so soon, for we believe that he was just the man for this county, and if he had stayed with us, we believe that he would have done much good."

Brother C. G. Lanphear wrote to Brother I. L. Rogers, from Iron Hills, Jackson county, Iowa, February 22, as follows: "I take this time to write you a few lines to inform you of our prosperity in our Redeemer's cause. We have it to say that the blessings of God have been with us thus far on our mission. We (Brothers Lanphear and Bartlett), have been in Iowa a little, held twelve or fifteen meetings since, and the way opens good for meetings. Yesterday we rebaptized two of the former members of the church, Brothers Edward Larkey and Richard Doty, and in the evening we organized a Branch of eight members. Brother Otis Shumway was chosen President of the Branch, and Brother Larkey, Priest. Many are believing in this vicinity. We had a good meeting last night when we organized. Sister Shumway spoke in the gift of tongues, and had the interpretation, and the meeting ended with a good feeling to all, and we could say, surely that the Lord was with us."

Brother James Blakeslee wrote from Galien, Michigan, February 23, and said, "I am now here and Brother S. Powers is with me. We have been to Whites-town, Indiana, spent some two weeks, and added three to the church there. We have baptized one here. There has been much sickness in the Branch here and at Whitestown, but all are better now. Sister Trout is dead. She died full in the faith."

President Joseph Smith wrote from Nauvoo, February 16, and said, "yesterday I preached ten miles out in the country, to a full house, and last night and to-night Brother Henry Cuerdon preaches there, and the work rolls on in this region. Many are getting stirred in their hearts."

Brother George Medlock, from Omaha, Nebraska, wrote, "I have organized a Branch, since Conference, of fourteen members. We have had good meetings, and a prospect of baptizing several others; and as soon as the spring opens, we hope we shall do a great work. We feel united in the great work of the last days."

Brother B. V. Springer wrote from Harlam, Shelby county, Iowa, February 20, and says, "the work of the last days is progressing finely in this part of the country. The people are becoming interested, and are inquiring and seeking after truth. Wherever there is preaching by our Elders they pay good attention. They begin to see that the doctrines of men do not compare favorably with the doctrines of Christ. I am preaching regularly in this and the adjoining county. Many are believing, and will doubtless embrace the truth ere long. Brother Leland is also preaching with me."

Brother H. P. Brown, of Friendship, Adams county, Wisconsin, sent a very interesting letter by which we learn that he is extensively engaged in the work of the ministry in that place, and in that region. At one of the meetings he says, "the Spirit was poured out in a blessed effusion. It fairly filled the whole

house. I never witnessed such an outpouring on a Gentile congregation in all my life. It carried convictions to almost every heart, and I do not believe that there was a person in the room who was not convinced that the Book of Mormon was true and the work of God."

TROUBLE IN UTAH—COLLISION BETWEEN THE MILITARY AND CITIZENS IMMINENT.

(*New York Herald Special.*)

SALT LAKE CITY, March 9.—A collision between the military and citizens is imminent. Governor Harding and Associate Justices Waite and Drake, it is understood, have called upon Colonel Conner to arrest Brigham Young and Counsellors Kimball and Wells.

The Judge of the District can serve any civil process, but the citizens are in arms, and determined to prevent the arrest of their leaders by military force. Other Federal officers and new Mormon citizens have telegraphed to General Wright to restrain Conner till an investigation can be had. A colonel of the United States army, who left for Washington this morning, has been arrested by Conner, and brought back. It is presumed his intentions are unfavorable to Conner's military interference.

A HERALD'S STORY CONTRADICTED.

SALT LAKE CITY, March 11.—The following note has just been received: "The dispatch in the *New York Herald* of the 10th, and published in the *California* papers this morning, so far as regards my acts and intentions, is false.

[Signed],

P. EDWARD CONNER,

Colonel 3d Infantry, C. V.

THE CELEBRATED PROPHECY "concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina," was published in *The Pearl of Great Price*, by F. D. RICHARDS, in Liverpool, England, in the year 1851, and reproduced in the *HERALD* in November, 1860. The remarkable fulfillment of the first part of this prophecy has induced us to republish it, and as many are desirous that we should do so, it is here annexed:

A REVELATION AND PROPHECY BY THE PROPHET, SEER, AND REVELATOR, JOSEPH SMITH.—GIVEN DECEMBER 25, 1832.

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until

the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabbaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

THE ANNUAL CONFERENCE of the Church of Jesus Christ of L. D. S. is appointed to be held at Amboy, Lee county, Illinois, commencing April 6, 1863.

MARRIED.—In Harrison county, Iowa, at the house of Martin Potter, September 21, 1862, by Elder Silas W. Condit, Mr. George R. Outhouse to Miss Nancy P. Shaw, of said county.

SEVERE SICKNESS, from which, by the blessing of God, we have nearly recovered, has compelled us to delay the publication of the Herald.

RECEIPTS FOR THE HERALD.—W. Britain, W. D. Gregory, J. Goodale, E. C. Brown, W. Souders, J. Seelye, J. A. Coffin, G. George, W. Davis, E. Hart, E. Painter, S. A. Sayers, T. Revell, W. F. Cook, D. Hitchcock, O. P. Dunham, W. Marsden, J. Miller, C. Mills, P. Larson, J. Gilbert, R. Young, A. Struthers, C. M. Brown, G. Braby, M. Hutchins, A. Page, B. Ames, J. Z. Carter, J. Bassler, J. Daily, T. Allen, one dollar from each; J. Brown, A. Moreton, W. Jarman, H. Bronson, E. Adams, J. Morrel, \$2 from each; T. Williamson, W. Gallup, G. Allen, T. Derby, Mrs. Coalburn, \$1 50 from each; J. Houston, R. C. Moore, P. A. Goddard, Mrs. Macanley, W. Ostrander, fifty cents from each; G. Adams, \$5; J. Waugenman, \$5; E. C. Brown, \$5; O. Jacobs, \$3; J. Hunter, \$1 12.

REMOVAL.—Arrangements have been made for the publication of the HERALD (commencing with the next number), at Plano, Kendall county, Illinois. Remittances for the Herald and Hymn Book should be sent to "The True Latter Day Saints' Herald, Plano, Kendall county, Illinois." Editorial correspondence and remittances for Cruden's Concordance and envelopes should be addressed to "ISAAC SHEEN, Box 215, Cincinnati, Ohio," until further notice.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly by the Church of Jesus Christ of Latter Day Saints, and edited by ISAAC SHEEN.

TERMS:—One Dollar per volume (twelve numbers), *in advance*.

Communications, on doctrine, for the HERALD, *must be sent to President JOSEPH SMITH, Nauvoo, Illinois.*

FOR SALE, and will be sent by mail free of postage:—

The Latter Day Saints Selection of Hymns (sheep).....	50 cents.
The Second Volume of the Herald (bound).....	\$1.40
Cruden's Concordance of the Bible.....	1.45

LETTER ENVELOPES containing this question from Acts 2: 37: "Men and brethren what shall we do?" and Peter's answer, 25 for 18 cents.

THE TRUE LATTER DAY SAINTS' HERALD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59: 19.

No. 10—Vol. 3] **PLANO, ILLS., APRIL, 1863.** [WHOLE No. 34.]

THE LOCATION OF ZION, No 4.

The prophecy concerning Babylon in Isaiah 13c. is evidently to be fulfilled in the last days.

The prophet had been prophesying concerning that day when his people shall "draw water out of the wells of salvation, when his name shall be exalted, when it shall be known in all the earth that "he hath done excellent things," and then he says, "cry out and shout thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee. Then commences "the burden of Babylop, which Isaiah the son of Amoz did see," Isa. 13: 1. "Then notice what he says concerning the lifting up of "a banner upon the high mountain and the gathering of "the kingdoms of nations." They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation to destroy the whole land." 5v. This is not a gathering of all nations, but from *one country*," a far country, from the end of heaven." Evidently this is what Jeremiah prophesied of when the Lord said, "I will raise and cause to come up against Babylon an assembly of great nations from the North country." Jer. 50: 9. That eventful day is fast approaching. Happy will they be who prepare for it so that they may be on the Lord's side. Happy would this nation be if she would not fight against God in that day, but "ask the way to Zion with their faces thitherward." That is the time when there will be "the voice of them that flee and escape out of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple." Jer. 50: 28. After Isaiah foretold the great gathering of the kingdoms of nations from a far country, from the end of heaven, "to destroy the whole land," he said, "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty," 6v. This destruction of Babylon is therefore to be in the day of the Lord." The prophecies abound with descriptions of the great events which will transpire in that day, and they are so peculiar, and so entirely different from the events of any other period of time, that they plainly show that the day of the Lord immediately precedes the end of time. This was what Peter said on the subject: The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10. In the day of the Lord marvelous events will transpire, in "the land of Babylon," in Bozrah, in "the land of Idumea," (Isa. 34.) and in many countries and cities which are called by ancient names of ancient countries and cities, because those of ancient days were *types* of these.

It is furthermore evident that Isaiah in Isa. 13 and 14c. was prophesying of the

desolation of a nation of the last days which he calls Babylon, for he there foretels that in that day ("the day of the Lord") "the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." 13: 10. This agrees with the prophecy of the Savior in Matt. 24: 29, who there describes the same event as one of the signs which will be seen before he comes in the clouds of heaven with power and great glory. In the next place Isaiah foretels that the Lord will punish the world for their evil and cause the arrogance of the proud to cease, make a man more precious than fine gold; even a man than the golden wedge of Ophir. Men have not yet become so scarce and valuable, but the prophecy is now fulfilling.—The next event which is prophesied of by Isaiah is an event which we presume it would be useless to undertake to show that it was not fulfilled in any past age of the world. It is a part of the "strange act" of the Lord in the last days. The Lord there says, "I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up. They shall every man turn to his own people, and flee every one into his own land." 13: 13, 14. This event will not be confined to one nation. The whole earth will be cognizant of it, but we infer that the fleeing of every one to his own land has particular reference to them fleeing from Babylon. It is precisely the same as the prophecy of Jeremiah concerning Babylon in Jer. 50: 16 as follows: "Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land." All these and many other events which are prophesied of by Isaiah in this chapter are spoken of in connection with the predicted destruction of Babylon, and they are emphatically connected by the conjunction "and" in the 19th verse, as follows: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." See also 20-22v. The prophet then shows why this destruction will come upon Babylon. At least he assigns the following reasons for it: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land." 14: 1. Read also to the end of the 5th v. From this part of the prophecy we learn that the time has not fully come when this proverb shall be taken up against the king (chief ruler) of Babylon: "how hath the oppressor ceased, the golden city ceased!" That time will be the time when the Lord will have mercy on Jacob, and choose Israel, and set them in their own land, when the strangers shall be joined with them, when they shall cleave to the house of Jacob, when the people shall take them and bring them to their place, when the house of Israel shall possess them in the land of the Lord for servants and handmaids, when they shall take them captives whose captives they were, when they shall rule over their oppressors, and when the Lord shall give Israel rest from his sorrow, and from his fear, and from the hard bondage wherein he was made to serve. When these future events transpire, Isaiah says that this proverb will be taken up against the king of Babylon, "how hath the oppressor ceased, the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers." Isaiah describes Babylon as "the glory of kingdoms" and as "the golden city." In Rev. 18: 16 it is called "that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls," and John prophesied that the merchants of the earth will stand afar off and weep and wail because "in one hour so great riches is come to nought."

In the prophecy of Isaiah, the Lord furthermore says that he will "cut off from Babylon the name, and remnant and son and nephew, and he says, "I will make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction." 22, 23v. In the conclusion of this prophecy which is called "the burden of Babylon, which Isaiah the son of Amoz did see," he says, "what shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it." Isa. 14: 32. This is therefore the great consolation of the saints that while the plagues of Babylon are being poured out, while the Lord is sweeping it with the besom of destruc-

tion," while he is breaking the Assyrian in his land and upon his mountains treading him under foot (see Isa. 14 : 25,) and while "this is the purpose that is purposed upon all the earth : and this is the hand that is stretched out upon all the nations," (26v,) the time is near at hand when one shall answer the messengers of the nation," that the Lord hath founded Zion, and the poor of his people shall trust in it."

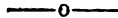
Now let the reader compare the above mentioned prophecies concerning Babylon with the prophecy concerning Bozrah and "the land of Idumea" in Isa. 34c., which will show many coincidences. Compare Isa. 13 : 21 with Isa. 34 : 11-15 and Isa. 14 : 23 with Isa. 34 : 11. In Isa. 34c, the time spoken of, and the purpose of God in pouring out his judgments is shown to be the same. In that time the indignation of the Lord will be upon all nations, and his fury upon all their armics, when all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." 11v- "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. 8v. The prophet saw that there would be "recompenses" in "the day of the Lord" for the children of Zion, that the Lord will recompense them for all their losses, afflictions and persecutions. He saw that there would be a "controversy" in that day concerning Zion which would bring down the vengeance of the Lord, because it would be "the year of recompenses" in which there will be "a great slaughter in the land of Idumea."

"The day of the Lord's vengeance, and the year of recompenses" is spoken of in Isa. 63 : 4, where the Lord says, "the day of vengeance is in my heart and the year of my redeemed is come." The great slaughter is there spoken of and introduced by these questions : "Who is this that cometh from Edom, with dyed garments from Bozrah?—Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?" In "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" the word of the Lord by Zechariah will be fulfilled which says, "deliver thyself, O Zion, that dwellest with the daughter of Babylon." Zech. 2 : 7. When the time has fully come for the exodus and separation of Zion from the daughter of Babylon, Zion will hear "another voice from heaven" saying, "deliver thyself O Zion that dwellest with the daughter of Babylon," "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Thus will the word of the Lord by ancient prophets concerning the deliverance of Zion be fulfilled. Zion will not be ignorant of the precise time for her deliverance. Zachariah in the next place gives the reasons why Zion should deliver herself. The first word in his next remarks shows this fact. He says, "for thus saith the Lord of hosts : After the glory hath he sent me unto the nations which spoiled you : for he that toucheth you, toucheth the apple of his eye." 8v. By this part of the prophecy we learn that Zion would enjoy a "glory" but "after the glory"—after she had been spoiled, the Lord would send one unto the nations which "spoiled" her. Remember that it is "the Lord of hosts" *himself* who says, "after the glory hath he sent me unto the nations which spoiled you. Who is it who has sent the Lord of hosts unto the nations which spoiled you, "O Zion which dwellest with the daughter of Babylon?" Who is it that hath sent him "after the glory" of Zion has been "spoiled?" The day is coming when many who are in ignorance on the subject, will know who has sent him, but this we will say that he is now sent unto the nations—unto the South and the North which spoiled you O Zion, and we have realized emphatically that "he that toucheth you, toucheth the apple of his eye," and that it would have been better for them to have plucked out their own eyes than to have spoiled you. In the next remarks the reason is given why "he that toucheth you toucheth the apple of his eye. The Lord says "for behold I will shake my hand upon them, and they shall be a spoil to their servants ; and ye shall know that the Lord of hosts hath sent me " These are the reasons why the Lord will say, "deliver thyself O Zion, that dwellest with the daughter of Babylon," and the great and glorious result of Zion's deliverance, and of the Lord's vengeance, on the nations which spoiled her, is annexed unto them as follows : "Sing and rejoice, O daughter of Zion ; for lo, I come, and I will dwell in the midst of the saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people ; and I will dwell in the midst of the, and thou

shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." 10-12v. When Zion that dwellest with the daughter of Babylon is delivered, she will sing and rejoice, for the Lord will dwell in the midst of her, The city of Zion will then be built up, for it is in the city of Zion that the Lord will dwell, as Isaiah prophesied saying, "cry out and shout thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Isa. 12: 6.

Now to those who are anxiously enquiring where the saints shall gather to, and when they shall be gathered, we hope that the foregoing remarks will not be in vain, and that they will live daily as strangers and pilgrims on the earth, who look for "a city which hath foundations, whose builder and maker is God." Let us live daily by every word which proceedeth from the mouth of God and keep all his commandments. Let us be prayerful and watchful. Those who so live will have, and retain the Holy Spirit for their guide, and when the command is sent forth from the throne of God, to "deliver thyself O Zion, that dwellest with the daughter of Babylon," they will know that it is a voice from heaven which is speaking unto them.

The day of the Lord's vengeance is the year of recompenses for the controversy of Zion, therefore "the highways lie waste, the way-faring man ceaseth" but "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."



THE APOSTACY OF LATTER DAY SAINTS, No. 1.

The enemies of the Latter Day Saints have one stereotyped argument which is used by them, we suppose, more than any other to make people believe that the Church of Jesus Christ of Latter Day Saints was not organized by the commandment of God. They say that the wickedness of the L. D. Saints proves that their religion is not the religion of Jesus Christ, whereas the wickedness of those who professed to be Latter Day Saints, was contrary to the religion of the Latter Day Saints. It was entirely contrary to the commandments of God which are in the Book of Mormon and in the Book of Doctrine and Covenants. Such wickedness is denounced in a plainer and more emphatic style in those books than it is in the Bible. We have shown in various articles, and in the plainest manner, that polygamy, under all circumstances, is denounced as a heinous crime in those books, that "them of old" who were guilty of it, were guilty of that which was "abominable in the sight of God" that David and Solomon, and the Jaredites and the Nephites were guilty of great wickedness thereby. We have also shown that God commanded the men of his people in the last days to have each only one wife, and that he said, "thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit, and if he repents not, he shall be cast out." Book of Covenants, 13; 7. Why then do our enemies say that polygamy is sanctioned by the religion of the Church of Jesus Christ of L. D. S.? Those who say so, say it through gross ignorance and delusion, or because they delight in wilful misrepresentation of the people of God. These who make this assertion because they are ignorant and deluded in reference to the subject, are believers in one of the greatest delusions of the Church of Brigham Young. He and his colleagues have by vile sophistry and falsehood seduced many who were members of the church of Jesus Christ of L. D. S. into a belief that polygamy is a doctrine of that church. Both of these classes of people are believers in, and converts to, a "strong delusion" of Brigham Young and other apostate leaders. When the enemies of the true saints assert and teach that this is a doctrine of the Church of Latter day Saints, they may rejoice in the fact that they are promulgating one of the most favorite doctrines of Brigham Young, but we have no desire to share in their joy, nor to participate in their coalition with

that false teacher and apostate leader. This and other facts which we intend to exhibit, will show that Brigham and Co. have converted a vast multitude to a belief in this and other strong delusions. These converts are not apostates from the faith only, but they are popular theologians, men made priests, Protestants, Catholics, popular politicians and learned statesman.

Another false doctrine which Brigham teaches, and which these people generally endorse and co-operate with him in the promulgation of, is this: that the church which Brigham presides over is the Church of Jesus Christ of L. D. S. which was organized in 1830. This is another strong delusion for we have shown that his church was organized in opposition to the law of God, and the order of his kingdom. Both the Book of Mormon and the Book of Doctrine and Covenants teach that the Presidency of the Church is a lineal presidency and that the lineal rights of this presidency were established by the law of God from the beginning of time. The presidency of Brigham Young is in opposition to the lineal presidency.

Secret combinations to "gain power and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms," are a part of the schemes by which Brigham's tyrannical government is upheld, and many imagine that this secret wickedness is in conformity to the laws of the Church of Jesus Christ of L. D. S. whereas the Book of Mormon teaches that "whatsoever nation shall uphold such secret combinations to get power and gain, until they shall spread over the nation, behold they shall be destroyed. Whoso buildeth it up, seeketh to overthrow the freedom of all lands, nations and countries: and it bringeth to pass the destruction of all people, for it is built up by the devil, who is the father of all lies." Book of Ether 3c.

There is another popular "strong delusion" which we will now analyze. It is a common remark that if the Latter Day saints had been what they professed to be, there would not have been so much iniquity and such great abominations prevalent among them so soon. There are many who make this assertion who profess to be followers of Christ and believers in the writings of the ancient apostles, yet there are many statements and historical facts concerning the church in that day which show that this argument against the Latter Day Saints is an argument against the saints and apostles of that day and an argument against the Divine calling and mission of Jesus Christ himself, and it is an argument which avowed infidels make use of, against all who profess to believe in Christ. If the speedy introduction and prevalence of iniquity and great abominations among the Latter Day Saints shows that the Church of Jesus Christ of L. D. S. was built on a false foundation, the speedy prevalence of iniquity and great abominations in the church in the ancient apostles' day, proves that it was also built on a false foundation. The argument is equally fallacious in both cases, and those who make use of it against the Latter Day Saints, are presenting an argument to avowed infidels which they can use against Christ, and his apostles, and the church in their day. Paul wrote to the church at Corinth and said "it is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." 1 Cor. 5: 1, 2. So it appears that a heinous crime which was "not so much as named among the Gentiles" was committed in the church at Corinth.—To the same church Paul also said, "ye are yet carnal for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another I am of Apollos; are ye not carnal?" 1 Cor. 3: 3, 4.—Paul also reproved the churches of Galatia because they were "so soon removed" from him that called them into the grace of Christ. He said, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the gospel of Christ." Gal. 1: 6, 7. Again he said, "ye did run well; who did hinder you that you should not obey the truth?" Gal. 5: 7. We perceive therefore that there were churches of the saints in that day who run well for a short time and then they would not obey the truth and turned away from the

gospel of Christ unto a perverted gospel. It was not therefore a new thing under the sun when saints in the last days run well for a short time and then turned away from the truth and from the gospel of Christ.

In the Revelations of John we have a description of the condition of the seven churches of Asia which shows that they had fallen from their first love, and that iniquity and abominations of the same kind which caused the church to be rejected in the last days, were prevalent in those churches when John the apostle and beloved disciple of our Lord was in the isle of Patmos. By him the Lord described the condition of the church of Ephesus as better than some of the seven churches. It could not bear them which are evil it had tried them which say they are apostles and are not, and had found them liars. It had patience, and for the Lord's sake it had labored and had not fainted. It hated the deeds of the Nicolaitanes, "nevertheless (the Lord said) I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2: 4, 5. By the word of the Lord unto this church we may understand that strict and complete obedience to all the commandments of God is required of his saints and that churches are required to perform their duty to God unreservedly, or the Lord will remove them out of their place. The church of Ephesus had performed many good deeds but they had left their first love and therefore had fallen, and they were commanded to repent and do the first works. Having lost the Spirit of God by disobedience, they were commanded to repent and be baptized and receive the Holy Ghost as at the first.—The church in Pergamos held fast the name of the Lord and did not deny the faith even when Antipas a faithful martyr was slain among them, but notwithstanding they were steadfast in the faith in that hour of trial, the same abominations were introduced among them which have caused the love of many to wax cold in our day. Unto the church in Pergamos the Lord said, "but I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold to the doctrine of the Nicolaitanes, which thing I hate." Rev. 2: 14, 15. So we perceive that the apostacy in that day was brought forth by the same abominations which produced it in our day. Adultery and fornication were the foundation of apostacy in that day as they are in our day. The doctrine of Balaam and the doctrine of the Nicolaitanes both cast the garb of sanctity over these horrible crimes, calling evil good and good evil, making those who were led astray by these strong delusions believe that such violations of the law of God are the climax of obedience to his laws. This was the character of ancient apostacy from the faith of the gospel and this was the character of modern apostacy under Brigham Young, J. J. Strang and other apostate leaders. We learn by the above quotation that this accursed doctrine was taught by Balaam, who taught Balak to cast this stumbling-block before the children of Israel. In the first part of the history of Balaam we are informed that Balak, king of Moab sent messengers unto him to persuade him to go with them to curse Israel after the Lord had commanded him not to do so, and that Balak promised to promote Balaam to great honor if he would curse Israel, Balaam was not contented with the command of God who had said unto him, "thou shalt not go with them; thou shalt not curse the people: for they are blessed," (Numb. 22: 12) but he said unto the messengers, "tarry ye also here this night, that I may know what the Lord will say unto me more. And God came unto Balaam at night and said unto him, if the men come to call to thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled BECAUSE HE WENT: and the angel of the Lord stood in the way for an adversary against him." Numb. 22: 20-22. To show what "the doctrine of Balaam" is, we have thus presented the history of the commencement of his transgression, and it appears that he was first enticed from the path of righteousness by the temptations of Balak who promised to promote him to "very great honor." By these promises

Balaam was tempted to ask the Lord *again* if he might go with the princes of Balak, after the Lord had said unto him, "thou shalt not go with them," therefore the Lord's anger was kindled against Balaam and in his anger the Lord told Balaam to go with them. Having thus fallen from his high estate as a prophet of the Lord, he soon descended to greater depths of iniquity, for John says that he "taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication," and Moses said that the daughters of Moab "caused the children of Israel, *through the counsel of Balaam*, to commit trespass against the Lord in the matter of Peor." Numb. 32: 16. This trespass was committed when "Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal peor: and the anger of the Lord was kindled against Israel." Numb. 25: 1-3. We have now shown what "the doctrine of Balaam" is which was introduced into the church of Pergamos and that it is the same abomination which is now, by apostates called "celestial marriage." The religious ceremonies by which the garb of sanctity is, and was cast around this abomination have been different in different ages of the world, but the doctrine is the same now which is taught by apostate leaders as that which was taught in John's day, and as it was taught by Balaam. It is in all cases a vain attempt to sanctify and legalize adultery and fornication.—"The doctrine of the Nicolaitines is also the same system of abomination, although the ceremonies are somewhat different. This doctrine was also held to by some in the church in Pergamos. Concerning the Nicolaitanes, Buck in his Theological Dictionary says that they were "heretics who assumed this name from Nicholas of Antioch; who being a Gentile by birth, first embraced Judaism and then Christianity; when his zeal and devotion recommended him to the church of Jerusalem, by whom he was chosen one of the first deacons. Many of the primitive writers believed that Nicholas was rather the occasion than the author of the infamous practices of those who assumed his name, who were expressly condemned by the Spirit of God himself. Rev. 2: 6. And indeed, their opinions and actions were highly extravagant and criminal. They allowed a community of wives, and made no distinction between ordinary meats and those offered to idols. According to Eusebius, they subsisted but a short time; but Tertullian says, that they only changed their name, and that their heresies passed into the sect of the Cainites."

Ecclesiastical History represents that the sect of Nicolaitanes made great havoc in the Church of Christ by the promulgation of this odious doctrine.

Unto the angel of the church in Thyatira, the Son of God, by his servant John said, "I have a few things against thee because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." Rev. 2: 20. Jezebel was the name of the wife of Ahab king of Israel. It is recorded that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, *whom Jezebel his wife stirred up.*" 1 Kings 21: 25. "Jezebel slew the prophets of the Lord." 1 Kings 18: 13. Elijah said unto Ahab, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and *thou hast followed Balaam.*" 1 Kings 18: 18. As Ahab followed Balaam it is evident that Jezebel, his wife, did also because she stirred him to work wickedness, therefore the character and doctrine of this Jezebel was like that Jezebel who was in the Church of Thyatira, and probably it was for that reason that the last was called by the same name as the first. Unto the angel of the church in Sardis the Lord said, "thou hast a few names *even in Sardis which have not defiled their garments,*" shewing that all except a few, *were defiled*, and the Lord said "thou hast a name that thou livest and art dead." Rev. 3: 1. He furthermore shows that their spiritual condition was bad indeed.

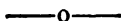
The church in Philadelphia had a little strength and the church in Laodicea was neither cold nor hot and the Lord said unto them "because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Rev. 3: 16, 17. This was the condition of the church while John was yet living, who saw Jesus transfigured, and saw Moses and Elias talking with him. Why then should it be regarded as an unprecedented event for Latter Day Saints to fall away in the same manner and into the same abominations? But there are many saints in our day who have remained steadfast in the faith, who have not held nor practised the doctrine of Balaam and who have not worshipped the gods which apostate leaders have set up, and there are many who did fall away but have repented, and returned to "the old paths."

We fear that there are some (perhaps many) who have fallen away from the faith, who cannot be restored to the fold of Christ, for Paul says, "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame." Heb. 6: 4-6. It is not surprising when those who fall away become more wicked than they were before they obeyed the gospel. The Savior said, "when the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Mat. 12: 43-45. We have often heard people say that they did not believe that Latter Day Saints could fall away, and become as wicked as many have if they had received such evidence and knowledge from God concerning the faith of the church as many have testified of. Such assertions are in opposition to the teachings of Christ and of Paul as the above quotations show. Before the great apostacy of Latter Day Saints commenced it was revealed unto the church through the first Joseph that the most wicked class of mankind are those who have known the power of God and been made partakers thereof, who have denied the Holy Spirit after having received it, who have denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame. It was then revealed that "they are they who are the sons of perdition," and that their punishment in eternity will be much greater than any of the children of men. By this revelation it might have been expected that there would be some of the most enlightened members of the church—some of the leaders and most influential preachers, who would be filled with the Holy Ghost and afterwards would fall away and be "sons of perdition," and "reign with the devil and his angels in eternity." If there had been no falling away of this kind there would have been a good reason to conclude that the revelation was not from God or that such falling away did not come to pass because the testimony of Latter Day Saints concerning their faith, doctrines and knowledge is false. The revelation which we have reference to, was given on Feb. 16, 1832, and it was given in a vision to Joseph Smith and Sidney Rigdon. We will reproduce the following part of it from the B. of C. 92: 4:

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power: they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity. concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the gospel, the glad tidings which the voice out of the heavens bore

record unto us, that he came into the world, even Jesus to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved, whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of his hands, except those sons of perdition, who deny the Son after the Father has revealed him: wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I the Lord show it by vision unto many, but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo! this is the end of the vision of the sufferings of the ungodly!"



MINUTES OF THE ANNUAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS,
HELD AT AMBOY, LEE COUNTY, ILLINOIS, COMMENCING APRIL
6TH. 1863.

April 6th, 10 o'clock, A. M. Conference was organized by the appointment of President Joseph Smith as President of the Conference and Elders Isaac Sheen and J. W. Gillen, Clerks.

After singing and prayer Elders E. C. Briggs and Francis Reynolds confirmed Bro. Isaac Cramer, who was born in Upper Canada in 1832; Bro. Loren W. Babbitt who was born in Mass.; Sept. 18, 1806 and James Hunter, born at Allo, Scotland, March 17, 1816. They were baptized at Amboy, Ill., April 5th, 1863 by Elder Francis Reynolds.

Bros. Charles Williams and Stephen Stone by vote were appointed to preserve order during the Conference.

Bro. A. M. Wilsey was appointed to take charge of the evening meetings.

REPORTS OF BRANCHES.

NAUVOO ILL. by Joseph Smith: 4 members added.

LITTLE RIVER, Decatur Co. Iowa, by George Morey; 18 members, one high priest and one elder.

MISSION, La-Salle Co. Ill. by Yance Jacobs: 3 deaths.

BATAVIA, Kane Co. Ill. by Philo Heward: 19 members, including 2 elders, 1 priest, 1 teacher, 3 disfellowshipped, 1 removed and 2 baptized.

FOX RIVER, Kendall Co. Ill. by I. L. Rogers. 40 members, including 1 bishop, 9 elders, 4 deacons, 1 teacher and 1 priest, Wm. H. Hart, Pres. and Clerk.

BELVIDERE, Monona Co. Iowa: 47 members, 2 priests, 2 teachers, one deacon, 8 elders including the presiding elder, 1 cut off, 2 baptized and 4 children blessed, Jas. C. Crabb, Clerk.

WHITESTOWN, Boon Co. Ind. by Jas. B. Henderson: 25 members, 1 Seventy, 5 elders, 1 priest, 1 teacher, 1 died (Sister Ann Trout.) Wm. H. Cox, Pres. J. B. Henderson, Clerk.

KNOX, Iowa, by Samuel Ferris: 16 members including 1 elder and 2 priests, Samuel Ferris, Clerk.

BURLINGTON, Wis. by Wm. Aldrich: 18 members, 3 high priests who are members of the high council, 1 elder, 1 priest, 1 teacher, 1 deacon, Wm. Aldrich, Pres., I. F. Scott, Clerk.

MARENGO, McHenry Co. Ill. by H. Bartlett: 23 members, 5 elders, 8 added, A. G. Jones, Pres., Horace Bartlett, Clerk.

UNION, Elkhart Co. Ind. by Stephen Bull: 12 members including 2 elders, 1 seventy.

STRING PRAIRIE, Lee Co. Iowa. 64 members, including 3 elders, 1 seventy, 1 priest, 1 teacher, 2 deacons, 1 expelled, 2 added, Thos. Dungan, Pres. Wm. H. Haskins, Clerk.

UNION, at Grafton, Ozaukee Co., Wis.: 36 members, including 1 elder, 1 priest, 1 teacher, Charles W. Kendall, Pres.

PLANO, Kendall Co., Ill.: 8 members, 3 elders, 1 clerk, Jas. Horton, Pres.

GENEVA, Lake Co., Wis.: 14 members, including 2 elders, 3 removed, U. C. H. Nickerson, Pres.: Elijah Marble, Clerk.

AMBOY, Ill., by C. Williams; 2 members added.

BUFFALO PRAIRIE, Mercer Co., Ill.: 24 members, including 1 seventy, 3 elders, 1 priest, Wentworth Holmes, Pres., David Holmes, Clerk.

GALIEN, Berrien Co., Mich.: 45 members, including 4 elders 1 priest, 1 teacher, 4 removed by letter, Cyrus Thurston, Clerk.

ABINGDON, Knox Co., Ill.: by Wm. Moore. No change in the number of members, Wm. A. Moore, Pres., and Edwin Stafford, Clerk.

WOLF RIVER, Ozaukee Co., Wis.: organized by J. M. Wait, with 9 members.

PITTSBURGH AND ALLEGHANY, Pa.: 13 members, 1 high priest, 4 elders, 1 deacon.

PRINCEVILLE, Peoria Co., Ill.: organized by Geo. Rarick, Feb, 1862: 18 members, 4 added since it was organized, 3 elders, 1 teacher, 1 priest, Hiel Bronson, Pres.,

MONTROSE, Iowa, by John Shippy: 21 added, 2 cut off, Alexander Struthers, Pres., and M. W. Reid, Clerk.

SWAN CREEK, Saginaw Co., Mich., by Jas. Blakeslee: 24 members.

NASHVILLE, Lee Co., Iowa, by J. Shippy: one added and one disfellowshipped.

BUTTERNUT GROVE, Jackson Co., Iowa, by C. G. Lanphear: organized with 8 members Feb. 12, 1863, Otis Shumway, Pres.

FREMONT Co., Iowa, by W. W. Blair: 22 members, 1 priest, 2 teachers, Wheeler Baldwin, Pres.

PITTSFIELD, Pike Co., Ill., by L. W. Babbitt: 11 members.

WASSOJA, Minn., by E. C. Briggs: 20 members. It was organized Dec. 14, 1862, by E. C. Briggs, with 18 members, H. W. Pomeroy, Pres., 2 added since by baptism.

MISCELLANEOUS BUSINESS.

Bro. J. W. Briggs reported that he had been endeavoring to get ready to go on his mission to England, Scotland and Wales. He had made all the preparation that he could and he would go yet if this Conference desired him to do so.

Bro. W. W. Blair reported that he was at the disposal of the church, to go where the church may desire that he should go. He hoped that young elders would be sent out with old members. He said that the work is exceedingly prosperous and prejudice is dying away. There is now a different scene in Western Iowa, which has changed the condition of the People.

Elders E. C. Briggs and Francis Reynolds confirmed Catharine M. Cadwell, born in Ohio June 9th 1846 and Mary A. Hager, born in Fayette Co., Pa., Dec. 13, 1820. They were baptized yesterday by Bro. Frank Reynolds.

Adjourned to 1 o'clock, P. M.

1 O'clock, P. M. Conference met and was opened in the usual manner.

Bro. John Landers reported that he had labored some in this region and his labors had done some good.

Bro. Z. H. Gurley reported that he had been laboring for the advancement of this work, that he expects that he shall be able to travel in a few weeks and his heart is engaged in this work.

Bro. J. W. Gillen reported that according to appointment he came to Illinois to preach after the last Conference. He labored in Warren, Mercer and Knox Co., Ill. In coming through Iowa he baptized two, and in Illinois he baptized 15. When he was ordained he was resolved to spend his time in the ministry and he said that he was at the disposal of the Conference.

Bro. A. M. Wilsey reported that he had been laboring in the ministry in this region during the past winter. He had labored some in the north.

Bro. Jas Blakeslee said he had labored in Indiana, Galien and Saginaw Mich., Fox River Branch and Kewanee Ill., that there is a way opened for a great work at Kewanee and that he expects to be in the field as long as he lives. He said that he did not admit as members those who had only been baptized in the different factions which sprung up after the death of the first Joseph.

Bro. J Shippy said that having received at the last Conference an appointment to Eastern Iowa, he continued to preach, and in several places where he had not preached before. The Spirit of the Lord attended his labors, but he could not go to Canada. He was now desirous to fulfil that part of his mission. He and Elder Cuerton and Dungan preached in Keokuk, Iowa, and organized a church with 18 members. The President of the church also preached there in an able manner. On his way here he and Bro. Joseph Smith visited Kewanee and found that the work was prosperous there. They had a good time. Bro. J. Smith bore testimony to the truth of the work, and that God had called him to stand in his father's place.

BUCKHORN BRANCH, Canada, was reported by J. Shippy: 5 added.

Bro. Francis Reynolds reported that the way is open in Northern Iowa, for preaching. In coming here he preached in Iowa. In Davenport he baptized James Blosser who had been a Brighanite. At Cole Valley he baptized Lewis E. Thomas, aged 50.

Bro. E. C. Briggs said, "since I last reported I would say that I went around among the Branches in Western Iowa and found that great progress had been made there. In Raglan Branch, I baptized ten and I believe that more than 1000 members have been added within a year, I was appointed to travel with Bro. Wm. Kelly and Bro. Riley.

A short time since a man in Wassioja Branch, Min., had a vision. He saw the Book of Mormon suspended in the air, then the Bible was united with it, then a little bird flew around these books. Then it turned to another book which was the B. of Cov. This man afterward united with the church, and is now preaching the gospel.

Bro. Joseph Smith said "some say that polygamy will be a doctrine of this church, but I take this opportunity to say that I utterly discard the doctrine in every shape and form, and under any circumstances whatever, and shall never approve of it as I am now constituted.

Whereas some have said that James J. Strang laid his hands on my head and ordained me as his successor while I was on my bed, I say that the statement is not true."

Bro. Nathan Lindsey said that he had been preaching according to the best of his ability.

Bro. Andrew Cairns reported that he went to Woolford Co., Ill., and had preached some in Princeville.

Bro. H. Lytle said that he went to Pike Co., Ill., and organized a branch last September.

Bro. C. G. Lanphear reported that he had labored some in Iowa, and Illinois since the last Conference. He held meetings in Jackson and Jones Co., Iowa. He said that he feels desirous by the help of God to do all he can in the work.

Adjourned to 9 o'clock, A. M. next day. Bro. E. C. Briggs preached in the evening.

April 7th, 9 o'clock, A. M. Met pursuant to adjournment- The emblems of the body and blood of Christ were administered.

Bro. Wm. Anderson made a report of his mission in Hancock Co., Ill.,

Bro. Charles Williams made a report of his labors in the vicinity of Amboy, Ill.

Bro. Henry Cuerton made a report of his mission in Iowa. He had resided in Utah. He said that people had been prevented from leaving Utah.

He preached in the Court house at Newton, Jasper Co., Iowa. From thence he went to Oskaloosa, and preached in a school house. Then he went to String Prairie and saw Bro. J. Shippy. He went to Keokuk. There he met with a man who had been a L. D. Saint in Manchester, but is now a Spiritualist, but he tes-

tified that the gifts of the gospel were among the saints. This man said that he knew a man who spoke in tongues in one of their meetings when there was a Jew present who asked him where he learnt to speak in that tongue. He said that he did not learn it and did not know what tongue it was. The Jew said that it was the best Hebrew that he had heard since he left his father's house.

Bro. Horace Bartlett reported that he had been laboring in this vicinity with good success. He had travelled with Bro. C. G. Lanphear in Iowa. He debated with a Campbellite preacher two evenings, and baptized two there. He was determined to do all that he can to help roll on this work.

Bro. Charles Jones said that he had preached in Windsor, Dane Co., Wis. He administered to the child of a man who was not a saint, and the child was healed instantly.

Bro. Briggs Alden said that he had an interest in this work. He said that he saw in Nauvoo, in 1844, that polygamy would destroy the church. He had felt the effects of this doctrine.

Bro. George Morey said that there had been two added to the Branch to which he belonged. He was desirous to do all he could for the building up of the church.

By the advice of Pres. J. Smith, the following resolution was proposed for adoption:

Resolved, That the members and ministry avoid alluding to, or discussing the subject of polygamy when it is not imperatively necessary.

Bro. J. W. Briggs said as it has been already stated that we have disclaimed the doctrine of polygamy from the beginning, there is no necessity for disclaiming it all the time, unless when accused of it. He moved an amendment to the resolution that the motto of the Herald be changed.

Pres. J. Smith said, "whenever it is necessary that we should meet it the resolution permits us to do so, but the object is to prevent bringing it up in our prayer meetings, and in all our meetings as the tendency of its discussion is to drive the Spirit of the Lord from us."

W. W. Blair said, I think that the motto should be stricken out of the paper, and that it should represent the object of the periodical. If there is any thing that is lovely—if there is any thing that is virtuous, think of these things and I believe that the time has come that we should think of something better than to talk of the abominations which have brought reproach upon the church, and I suggest that the motto should be "truth and righteousness." The amendment of Bro. J. W. Briggs was adopted and also the resolution.

Adjourned to 1 o'clock, P. M.

1 O'clock, P. M.—Conference opened in the usual manner.

Bro. Ransom Partridge reported.

Bro. John Shippey presented a charge against James Jorganson for teaching false doctrine, when it was

Resolved, that the subject be postponed until the June Special Conference in Iowa, and that he be cited to attend.

Resolved, That the 7th resolution in the "Word of Consolation" be re-affirmed which says:

"7th. *Resolved*, That in the opinion of this Conference, there is no Stake to which the Saints on this Continent, are commanded to gather at the present time: but, that the Saints on all other lands, are commanded to gather to this land, preparatory to the re-establishment of the Church in Zion: when the scattered Saints on this land, will also be commanded to gather and return to Zion: and to their inheritances in fulfilment of the promises of God. And, it is the duty of the Saints, to turn their hearts and their faces towards Zion, and supplicate the Lord God for such deliverance."

LAKE BRANCH, Berrien Co., Mich. was reported; 15 members, 1 Seventy, 1 priest, 1 teacher.

Resolved, That E. C. Briggs and C. G. McIntosh prosecute a mission to Utah, Nevada Territory and California.

Bro. J. W. Gillen read from the B. of Cov. Sec. 110.

Resolved, That Bros. Joseph Smith, J. W. Briggs and W. W. Blair, be appointed a committee to prepare a preface to Sec. 110 of the Book of Doctrine and Covenants, to make known our political faith.

Bro. Charles Jones was appointed to attend to the ordinance of Baptism.

Adjourned to 9 o'clock, A. M. next day.

After the adjournment Elder Charles Jones baptized Theodore J. Patrick, Louis Bridgman, Thos. Mechen, Elijah Banta, Thos. Martin, Rufus J. Benjamin, Ellen Burghardt, Amanda E. Patrick and Eliza A. Burghardt. They were confirmed at the evening prayer meeting by Elder A. M. Wilsey and George Blakeslee. Bro. Simpson M. Trout was ordained an elder by Elders A. M. Wilsey and Geo. Blakeslee.

April 8th, 9 A. M. Conference was opened by singing and praying.

Resolved, That Elder W. W. Blair be assigned to a mission to preside over the churches in Western Iowa, Nebraska and Minnesota.

Resolved, That Elder James Blakeslee preside over Eastern Illinois, Indiana and Ohio.

Resolved, That Elder Z. H. Gurley preside over Northern Illinois and Wisconsin.

Resolved, That Elder J. W. Briggs preside over the British Isles.

Resolved, That Pres. Joseph Smith preside over Eastern Iowa, Southern Illinois and Missouri.

Resolved, That Bro. J. W. Briggs, in the prosecution of the English mission, be empowered and directed to print and reprint such matter for circulation as he in his discretion may deem best for the advancement of the work.

Resolved, That Elder Jeremiah Jeremiah be associated with Elder J. W. Briggs in the mission in the British Isles.

Resolved, That Bro. J. W. Briggs be supplied with funds from the treasury of the church to publish whatever he may deem advisable for the prosecution of his mission in the British Isles.

Resolved, That the minutes of all the preceding Conferences which were not received by subsequent Conferences be received as they were published in the Herald.

Resolved, That a special Conference of the church be held in String Prairie Branch, Lec Co., Iowa, on the third Saturday of June 1863.

Resolved, That a special Conference of the church be held in North Star Branch, Pottowatomie Co., Iowa, on the first Saturday in June, 1863.

Resolved, That a special Conference of the church be held in the Fox River Branch, near Sandwich Illinois, on the last Saturday of August 1863.

Resolved, That the next Semi-Annual Conference of the Church be held in the North Star Branch, Pottowatomie Co., Iowa, commencing Oct. 6, 1863.

Resolved, That Bro. S. Powers be appointed to preside over Eastern Wisconsin if he cannot fulfil his mission to England, but if he can prosecute that mission, this Conference requests him to do so.

Bro. J. W. Briggs made some remarks concerning a revelation which was given in March, 1863 for the appointment of Bro. Wm Marks as counsellor to the President of the Church.

Elder W. W. Blair said that, at the June Conference in 1859, it was prophesied that Bro. Wm. Marks would be a counsellor to the President of the church.

Bro. W. W. Blair read the revelation which was referred to by Bro. J. W. Briggs.

Resolved, That Bro. Wm. Marks, be ordained a counsellor to the President of the church.

He was then ordained to that office by Bros. Joseph Smith, J. W. Briggs and E. C. Briggs.

Resolved, That Brother Joseph Smith be sustained as the President of the church.

Resolved, That Bro. Wm. Marks be sustained as a counsellor to the President of the church.

Resolved, That Bro. J. W. Briggs be sustained as President of the quorum of the Twelve.

By separate votes concerning the following members of the Quorum of the Twelve it was *resolved*, that they be sustained as members of that Quorum: Z. H. Gurley, Jas. Blakeslee, Samuel Powers, John Shippy, Reuben Newkirk, Wm. W. Blair and Edmund C. Briggs.

Resolved, That George White of the Quorum of the Twelve be notified in the Herald to report himself to the next Semi-Annual Conference.

Bro. Joseph Smith and Wm. Marks blest the following members of the Quorum of the Twelve and confirmed their apostleship: Jason W. Briggs, Zenos H. Gurley, James Blakeslee, John Shippy, Wm. W. Blair, Reuben Newkirk, and Edmund C. Briggs.

Resolved, That Bro. Israel L. Rogers be sustained as the Bishop of the church. President Joseph Smith and Wm. Marks blest him and confirmed him as the Bishop of the Church.

Adjourned to 1 o'clock, P. M.

1 O'clock, P. M. After Conference was opened the following children were blessed by Elders James Blakeslee and E. C. Briggs: Mary A. Patrick and Cora Patrick, daughters of Theodora and Martha Patrick; Susannah Williams daughter of Charles and Susan Williams; Lizzie and Frank, daughter and son of Stephen and Abbie Stone; Agnes Almira and Harriet Julia, daughters of John and Salome Cairnes.

Resolved, That Lorin W. Babbitt, Francis Reynolds, E. M. Wildermuth, James W. Gillen, C. H. Jones, A. B. Alderman, D. L. T. Bronson, Isaac A. Bogue, Nathan Lindsey, Henry Cuerden, Stephen Bull, Andrew Cairnes, Ransom R. Partridge, James B. Henderson, Jeremiah Jeremiah, Hugh Lytle, Stephen J. Stone, and James Burgess be ordained elders of the Quorum of Seventy.

Resolved, That all those who have been ordained, receive licenses.

Resolved, That the Conference authorize the Clerk to obtain blanks and fill up licenses for ordained members.

President Joseph Smith read from the Book of Doctrine and Covenants. Sec. 109, par. 4, the following remarks on marriage.

"All legal contracts of marriage made before a person is baptized into this church should be held sacred and fulfilled, Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband; neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. 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."

Resolved, That Bro. M. J. Maudsley and Bro. Alexander H. Smith, son of the martyred Prophet Joseph, be ordained elders.

Resolved, that Sec. 110, of the B. of C. on Government with a preface prepared by the Committee be published as the political sentiments of this Conference.

Resolved, That Bro. Isaac Sheen be sustained as the President of the High Priests Quorum.

Resolved, That Bro. Archibald M. Wilsey be sustained as the President of the Quorum of Seventy.

Resolved, That the members of the High Council be sustained.

Resolved, That the members of the Quorum of Seventy be sustained.

Resolved, That the members of the Quorum of Elders be sustained.

Adjourned to 6 o'clock, P. M.

6 O'clock, P. M.—Conference called to order by the President, prayer by Bro. Z. H. Gurley.

Resolved, That Silas H. Briggs be received as a member of this church on his original baptism and ordination as an elder.

Resolved, That all the elders of this church, who have not been appointed on missions, are requested and directed by this Conference to labor to the extent of their ability and opportunities.

Resolved, That Aurelia Keuyon be received as a member of this church on her original baptism.

Elders H. Cuerdon and James Burgess confirmed C. P. Cole, born April 4th, (See last page.)

For the Herald.

A WORD OF ADVICE

TO THOSE THAT LOOK FOR ME TO BE THE PROPHET.

Little Herald stop a moment
 Ere you journey on your way ;
 I have something of importance,
 That I wish that you would say,
 Unto those who not contented,
 With the leader God hath sent,
 Still declare that I shall lead them,
 Though I gave them no consent.

Go and tell them I am loyal,
 To the counsels of the Lord ;
 Tell them I have no desire,
 To dispute His mighty word.
Joseph is the Chosen Prophet ;
 Well ordained in God's clear sight,
 Should he loose it by transgression,
Alexander has the right.

Joseph, Alexander, David,
 Three remaining pillars still ;
 Like the three remaining columns,
 Of the Temple on the hill.
 Joseph's star is full and shining ;
 Alexander's more than mine ;
 Mine is just below the mountain ;
 Bide its time and it will shine.

Shame then ! work no more with Satan,
 Tempt me not to leave this band,
 For as long as we're united,
 We in faith and strength may stand.
 Go to Strang, and go to Brigham,
 No false prophet make of me ;
 In the name of Jesus, Satan !
 Get the gone. It shall not be.

Little Herald, go and tell them,
 To cast out this Devil dark,
 Then come follow after Joseph,
 And to truth and reason hark.
 Bid them quit their evil dreaming,
 Thus to mar my joy and peace,
 And destroy me and my brother ;
 Bid these loud ones hold their peace.

Then thou Herald, come and tell me
 What the poor deceived ones say ;
 Tell me if they are not willing,
 To help Zion on her way,
 And not strive to clog her rudder,
 Cut her ropes, or strain her mast,
 But " aboard and help cast anchor,"
 That she may outride the blast.

DAVID HYRUM SMITH.

1832, at Darien Georgia; John M. Cairns, Sept. 25, 1836, in Canada West. They were previously baptized, this day, by Bro. Henry Cuerdon.

Pres. Joseph Smith and Elder Jason W. Briggs preached to the Conference. Adjourned,

JOSEPH SMITH, *President.*

ISAAC SHEEN, }
J. W. GILLEN, }

—O—

DELINQUENT SUBSCRIBERS are AGAIN earnestly, requested to pay what they owe for the Herald, and pay in advance. All the Saints should perform their duty, and assist in the promulgation of the fulness of the gospel according to the *ability which God has given them.*

BRO. E. C. BRIGGS requests that those who subscribed for the *Israelite Indeed* by him will not bring reproach upon themselves and the cause of Zion by neglecting to pay for it. To all the saints who have subscribed for it, or for the Herald, we say, as Paul said, "owe no man any thing." Rom. 13: 8.

BRO. GEORGE THORP, of Alton, Ill., was baptized near Amboy, Ill., on the 9th inst., by Elder L. W. Babbitt and confirmed and ordained an elder on that day by Elders Reuben Newkirk and Stephen J. Stone.

BRO. WM. D. MORTON, has removed from Burlington, Iowa, and is now the printer of the Herald.

BRO. E. H. WEBB, of Sacramento, California is the agent for the Herald for California and Nevada, and he is authorized to receive subscriptions and mail the Herald to subscribers every month, when he shall receive them by Express. By this arrangement we believe that subscribers will receive the Herald regularly.

ERRATA.—In the last No., page 169 par. 4, read "meekness" instead of "weakness."

On page 181, par. 2, read "Minnesota" instead of Wisconsin.

A Special Conference of the Branches of the Church in Indiana is appointed to be held at Whitestown, Boone Co., Indiana, commencing on the last Saturday of July 1863.

WANTED.—Volume 5 of the Times and Seasons and Vol. 15 and 16 of the Millennial Star in exchange for any of the publications which we have for sale.

REMOVAL FROM CINCINNATI.—"Isaac Sheen, Plano, Kendall Co., Ill., is our post office address.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly at Plano, Kendall Co., Ill., by the church of Jesus Christ of Latter Day Saints and edited by ISAAC SHEEN.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

“When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” Isaiah 59: 19.

No. 11—VOL. 3.] **PLANO, ILLS., MAY, 1863.** [WHOLE No. 35:

THE DECLARATION OF LOYALTY

To the Government of the United States, by the Church of Jesus-Christ of Latter-Day-Saints.

The Annual Conference, of April 6th., 1863, at its recent session at Amboy, Ill., directed that the article on “governments and laws in general” which are in Doc. and Cov. Sec. 110, be published in the Herald that all may know the ground that the Saints of God occupy with regard to civil rulers and civil laws. It furthermore appointed Joseph Smith, Jason W. Briggs and W. W. Blair, a committee, to write a brief preface to said article. We therefore submit the following:—

It must be evident to the Saints that the time has come when the wrath of God is beginning to be poured out upon the enemies of God and his people, agreeable to the word of promise, and that the most striking and prominent event in bringing it about was the rebellion first of South Carolina, then of all the Southern States, who have been, and are now warring against the Northern States. When it is admitted, and indeed declared, that South Carolina and the Southern States are in *rebellion*, it is easy for us to tell where our government is. It is that authority to which they will not submit, and which they are resisting by force of arms. Without legal and rightful authority properly vested, there could be no such thing as rebellion, for rebellion is resistance to rightful authority. Now rebellion we are told is as the sin of witchcraft and witchcraft was anciently a crime, punishable with death. Rebellion is no less obnoxious now, than then. The evils resulting from it are as great now as then, and it should find as little favor and sympathy with the people of God now, as it has in any past time. The fact is, God has always called his people to peace—to be obedient to kings, governors and rulers in general, except when they dictate in matters of religion—in matters pertaining to the salvation of the Soul. It is therefore the duty of all Saints to set a bright and worthy example in this respect to the erring, and disobedient family of man.

Jesus, our blessed Master paid tribute to Cæsar, and he was far greater than Cæsar, yet he recognized and respected the civil power of him, who had by force of arms, put an iron yoke of bondage upon the once favored but now disobedient people of Israel. He said “render unto Cæsar the things that are Cæsars, and unto God the things that are God’s. Following Christ does not lead us into contact with civil rulers, but to honor them, and respect them as ministers of God who are set for the protection and well-being of the innocent, and for the punishment of the guilty.

It is our duty to pray for all, in authority that we may lead a peaceful and quiet life. Are they weak and imbecile? Are they wicked and disobedient? Then they need our prayers so much more. If we desire peace, let us be peaceful. If we desire good government, let us be obedient, with hearty good will; not only for wrath but for conscience sake.

JOSEPH SMITH,
JASON W. BRIGGS, } *Committee,*
WM. W. BLAIR,

From the Book of Doctrine and Covenants, Sec. 110.

OF GOVERNMENTS AND LAWS IN GENERAL.

That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present at the close of this volume our opinion concerning the same.

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.

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.

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.

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.

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 judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

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.

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, and such religious opinions do not justify sedition nor conspiracy.

We believe that the commission of crime should be punished according to the nature of the offence; that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their crimi-

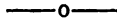
nality, and their tendency to evil among men, by the laws of that government in which the offence is committed; and for the public peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment.

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.

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 dealing 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 to put them in jeopardy 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.

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 exigency, where immediate appeal cannot be made to the laws, and relief afforded.

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.



THE APOSTACY OF LATTER-DAY-SAINTS, No. 2.

The great apostacy of Latter-Day-Saints does not show that the faith from which they apostatized was a false faith but, contrariwise, it exhibits unmistakable evidence that it was the faith of the gospel of Jesus Christ. If this apostacy had not come to pass, many prophecies of ancient apostles and prophets would have been unfulfilled, and the nonfulfilment of them would have demonstrated that they were false prophecies, but this apostacy has come to pass, precisely as these inspired men foretold. The apostle Paul prophesied of this apostacy and of the men who have been, and are, the leaders in it. He also prophesied concerning the *chief leader*, and described him as "that man of sin," "the son of perdition" and "that wicked." We know that many assert that this individual is the Pope of Rome. Some imagine that every Pope fulfils this prophecy, and some imagine that it was fulfilled by the first, but we intend to show that none of the Popes of Rome have been guilty of this great iniquity. In 2 Thes. 2: 1-3. Paul wrote:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition.

By this prophecy we learn that "the day of the Lord" was not "at hand" when he wrote this epistle, and as the day of the Lord is, represented in many prophecies to be that age of the world in which Christ will come, so the falling away and the revealing of the man of sin are some of the "first" great events of that day. What did Paul have reference to when he prophesied of a falling away? It could

not be a falling away from Protestantism, for it has made great progress and been widely extended since its development and establishment by Luther, Calvin and other originators of it. Paul evidently prophesied of a falling away from the gospel and Church of Christ, for he was then cautioning the saints against being shaken in mind or being troubled. He exhorted them not to fall away from their steadfastness in the faith by erroneous ideas that the day of the Lord was then at hand, and then he foretold that there would be a falling away in the day of the Lord. The falling away and the revealing of the man of sin are spoken of as connected events, and we are thereby led to infer that the man of sin would be one of the chief, and the greatest of the agents of Satan in bringing forth this falling away. His titles also indicate this fact for as he is pre-eminently called "that man of sin," the apostle must have foreseen that he would be a great teacher of unrighteousness, and that as "the son of perdition" his character and acts would be similar to the character and acts of Judas Iscariot who was also called by that name. See John 17: 12, where we read that Jesus said unto his Father in heaven, "those that thou gavest me I have kept, and none of them is lost, but the son of perdition" Jesus also said he was "a devil." He said unto his disciples, "have I not chosen you twelve, and one of you is a devil? He spake of Judas Iscariot." John 6. 70, 71. We perceive therefore that there was *one man* in that dispensation who was called "the son of perdition," even as Paul foretold that in the last days there would be *one* whom he calls by the same name. As the first was a *traitor* to the Lord Jesus, we must infer that the last is also, but we are not limited to inference; we have the sure word of prophecy (transmitted to us from the apostle Paul,) concerning his work of iniquity, and the plain, and literal fulfilment of it, which has transpired in our day which shows that the son of perdition of the last days is a traitor. Paul prophesied of him, in the next verse of his prophecy as he, "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." As this work of iniquity was to be performed in "the temple of God," no Pope of Rome could have performed it, for none of them have lived in any age when there was a temple of God at Jerusalem or in any part of the world, except in this age when one was built in Kirtland, Ohio, and another at Nauvoo, Illinois. It has therefore been in one of these temples where the son of perdition has exalted himself above all that is called God, and there is no evidence that it was in the former, but there is much evidence that it was in the latter. This evidence is in the *uniform* testimony of many witnesses, who received what was impiously called "the endowments," in that temple. Some of these witnesses afterwards opposed the Latter-Day-Work, and others believed that the church would be re-established. These witnesses are scattered abroad in the world and are generally strangers to each other, which precludes the possibility that they have combined together to testify falsely. About 14 years ago we published an appeal to those who were witnesses to the abominations which were practiced in that temple and who were sworn to keep secret all those performances. We represented that an oath administered for the purpose of building up and extending such an horrible system of iniquity should be disregarded. Should a man commit murder because he has sworn that he will?

By the administration of secret oaths, a secret combination was organized in that temple which was abominable in the sight of God. Those who have divulged those abominations, have exposed a secret snare, a trap which ensnared many unsuspecting precious souls—a precipice down which many were precipitated, and plunged into heart-rending misery—"a strong delusion," by which many were enticed from "the old paths" of righteousness, into the paths of the ungodly and the rebellious—a strong delusion which destroyed the peace and happiness of many families, and hastened many to an untimely end—a strong delusion which caused many to believe a lie and be damned, because they believed not the truth, but had pleasure in unrighteousness. Those who divulged the secret abominations of the son of perdition in the temple of God, did thereby, save many (we have no doubt) from his snares and tyranny, and from unspeakable sorrow, horrible wickedness, premature death, and damnation hereafter. If a larger number, who were witnesses of these secret abominations, had divulged them, many more we believe

might have been saved. This is the covenant with death, and the agreement with hell which Isaiah prophesied of, and they who have made this covenant, and have not repented, should remember that the prophet said, "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," Isa. 28 : 18. This is a solemn warning to all who have made this covenant, and have *not* repented, and this is another reason why all who have made this covenant, and *have* repented, should divulge the abominable character of it, that others may no longer make lies their refuge and under falsehood hide themselves, that when "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place," and the overflowing scourge shall pass through, they may not be trodden down by it.

Among those who divulged these secret abominations about 14 years ago, we would make mention of Samuel Heath. He had recently been President of the Brighamite Church in Cincinnati but he renounced Brighamism and renewed his profession of love for the pure principles and doctrines of the true Church of Latter-Day-Saints. His testimony, coincided with many others, and it was in substance as follows: In the temple there was a representation of the Garden of Eden. Brigham personated Jehovah and pretended to perform the work of creation according to the history of it in Genesis 1c., and that Brigham "as God," spoke the same words which God spoke when the work of creation was performed and also the words which God spoke when Adam and Eve transgressed in the Garden of Eden. His testimony agreed with the testimony which has been published and *sworn to* by Mr. Van Dusen and wife. The pamphlet which they published, and which contains their testimony is, (we suppose) yet in our possession, but as it is not now at hand, we will reproduce part of the evidence of Wm. Hall who published a pamphlet on the same subject in Cincinnati in 1852. His testimony is substantially the same as Mr. and Mrs. Van Dusen's. Mr. Hall says:

"While in our under-garments, we passed into a room, which was empty of furniture, and here the attempt was made blasphemous, by pretending to perform again the *work* of Creation. It was done in the following manner: A voice was heard, from behind the canvass: Let us make three great lights. The response was: 'It is done, *Jehovah*.' A window was thrown open, and God saw the light that it was good, &c. In like manner the whole work of creation was pretended to be performed, as laid down in the Scriptures, till it comes to the last created—which was man. The voice then said: "Let us make man in our own image," &c. The answer was: It is done Jehovah. And God blessed them and said: 'Be ye fruitful and multiply,' &c. The next thing to be done was to form man from the dust of the ground. A man by the name of Levi Hancock, delegated with the power of Young, made a few passes, somewhat like Mesmerism, above another man, and breathed in his face; and the man was seen to be animated. We now had our white robes put on, notwithstanding, in this piece of blasphemous mockery, we still were regarded as naked.

The Garden of Eden was the name of the next room into which we were advanced. The individual who attempted to *personate Jehovah*, now pretended to cause a deep sleep to fall on one of the company present. He seemed to be in a deep sleep. Then the woman came in. A rib was pretended to be taken from his side, and the flesh closed up. According to the words 'let us make an helpmeet for him,' the rib was presented to him in the shape of a handsome young woman. * * * * In the midst of this harmony the serpent came in. This part was *characteristically* represented by the celebrated Porter Rockwell. * * * * He came into the Garden, representing Satan in the form of a man, not as a serpent. A large number of artificial fruit trees were placed around the room, with artificial fruit thereon. He conducted her around them, offering this fruit and that, which she at first refused, telling him that God had said, if she ate of the fruit thereof she should die."

Mr. Hall then describes more particularly the pretended temptations and transgression of the woman and afterwards of the man. He then says, that the man and woman, "then heard the voice of some one personating the Lord, and went and hid themselves under a tree. A voice now called to Adam; and one in the

company representing him, answered: I heard thy voice in the Garden, and I was afraid, because I was naked, and hid myself."

At the time that Samuel Heath divulged the secret abominations before mentioned, Robert Culbertson was then residing in Covington, Ky., and his confession was the same. By them we learnt that the proceedings were not *precisely* the same at all times. One of these men said that Orson Hyde represented the serpent when he was there, and the other said that when he was there, W. W. Phelps represented him, but they both confirmed our representation that Brigham did there and then "exalt himself above all that is called God," and that he as God, sat in the temple of God, personating God. Paul's prophecy concerning the man of sin, the son of perdition, was fulfilled in the most literal manner, as we have shown, but to further elucidate the subject we will examine the remainder of the prophecy. He gives an additional description of the son of perdition. He says: (6-12v.)

"And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness."

We perceive that Paul had made known unto the Thessalonian saints what would withhold that the son of perdition might be revealed in his time. He made known unto them what would withhold him until "his time," but in this prophecy he did not say what it would be. He shows, however that some person would hinder him from being revealed before *his time*. He said, "the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The word "let" was commonly used for "hinder" when the New Testament was translated and this is a definition of the word in Webster's dictionary now. We perceive therefore that a certain person was to hinder, until he was taken out of the way. It might not be satisfactory to many if we should undertake to show who this person is, neither do we perceive that it is expedient that we should show who it was that hindered him, although we have an opinion concerning it. We perceive that when this hinderance would be removed, the son of perdition would be revealed. Paul said, "then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." This shows that he would be revealed in that age of the world when the Lord shall come. He could not be destroyed "with the brightness of his coming" if he should not be living at that time. The "brightness" of the rising sun may be compared to the brightness of the coming of the Lord. The brightness of the rising sun begins to be seen before the sun is visible. The brightness of the coming of the Lord will, in like manner, immediately precede his coming. Isaiah prophesied of the brightness of rising Zion, and this is the brightness which will precede the coming of the Lord. Isaiah said to Zion "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. * * * The Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa., 60: 1-3. This is the effect which will be produced by the brightness of the coming of the Lord, upon his saints, before he comes. The glory of the Lord will *rise* upon Zion. The brightness of his coming will then and there be manifested, and by it Zion will be established and the people of God saved, but by the same cause, and therefore at the same time, the son of perdition will be destroyed. Paul said that the Lord shall consume him with the spirit of his mouth. Isaiah said, "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." In connection therewith Isaiah said, "with righteousness shall he judge the poor, and reprove with equity for the neck of the earth." Paul shows that the son of perdition would be a teacher of

unrighteousness "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth but had pleasure in unrighteousness." 9-12v. The character of this great deceiver, and the character of those who have been deceived by his "deceivableness of unrighteousness," are both described precisely as they have been manifested in the great apostasy of Latter-Day-Saints. Those who have been so deceived, were deceived because they received not the love of the truth, but had pleasure in unrighteousness. They loved not the law of God which had been revealed in the Book of Mormon and in the revelations to the Church of Latter-Day-Saints, in which polygamy and all unrighteousness is prohibited; for this cause God sent them "strong delusion, that they should believe a lie." There is therefore only a small portion of this prophecy to be fulfilled. The major part of it has already been fulfilled. The destruction of the son of perdition, and the damnation of all who believe not the truth, but believe in this strong delusion, are the events which are yet to transpire.

A REVELATION.

Given March, 1863.

TO THE ELDERS OF MY CHURCH.

Hearken unto me, O ye Elders of my Church. Lo I have seen your efforts in my cause and they are pleasing unto me. I declare unto you, it is my will that you ordain and set apart my servant William Marks, to be a counselor unto my servant Joseph, even the President of my Church, that the first presidency of my Church may be more perfectly filled.

And moreover it is expedient in me that my elders in going to declare my gospel to the nations, shall observe the pattern which I have given. Two by two let them be sent, that they may be a help and a support to each other in their ministry.

Press onward ye elders and people of my Church, even my little flock, and as I have spoken to you in times past, so will I again speak to you as my friends, inasmuch as you speak in my name; and lo! I am Alpha and Omega, and will be with you unto the end. Amen.

From the Millennial Star, Vol. 16, page 131.

A VISION CONCERNING BRO. WM. MARKS.

An extract from a letter which the first Joseph sent from Far West, to the Presidency of the Church of Jesus Christ of Latter Day Saints, in Kirtland, Ohio.

I would just say to Brother Marks, that I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place even the Angel of the Lord put forth his hand unto Brother Marks, and said unto him, "thou art my son, come," and immediately he was caught up in the chariot and rode away triumphantly out of their midst, and again the Lord said, "I will raise thee up for a blessing unto many people."

Now the particulars of this whole matter cannot be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.

From the Millennial Star, Vol. 16, page 117.

HISTORY OF JOSEPH SMITH.

QUESTIONS ON SCRIPTURE.

Who is the stem of Jesse spoken of in Isaiah 11: 1-5?

Verily thus saith the Lord, it is Christ.

What is the rod spoken of in Isaiah 11: 1, that should come of the stem of Jesse?

Behold, thus saith the Lord, it is a servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph on whom there is laid much power.

What is the root of Jesse spoken of in the 10th v. of the 11th c.?

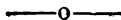
Behold thus saith the Lord, it is a descendant of Jesse as well as of Joseph unto whom rightly belong the priesthood and the keys of the kingdom for an ensign and for the gathering of my people in the last days.

QUESTIONS BY ELIAS HIGBY, PAGE 118.

What is meant by the command in Isa. 52: 1, which saith "put on thy strength, O Zion," and what people had Isaiah reference to?

He had reference to those whom God shall call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel, and to put on her strength, is to put on the authority of the priesthood which she (Zion,) has a right to by lineage also to return to that power which she had lost.

What are we to understand by Zion loosing herself from the Bands of her neck, 2nd verse? We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen, which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the 6th, 7, and 8v. The bands of her neck are the curses of God upon her or the remnant of Israel in their scattered condition among the Gentiles.



For the Herald.

LETTER FROM NEBRASKA.

EDITOR L.-D.-S. HERALD.—I started to the Conference at Gallands Grove, but on the way accidentally received an injury so severe, that I returned home. I saw many persons, however, who are rejoicing in the faith of the gospel of Jesus Christ with full confidence in the prophet that God has raised up, for the signs do follow. "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life." Many are turned from the truth unto fables, and some have united their destiny with those whom they formerly regarded as fanatical enthusiasts; and oft did sing, "A church without a prophet, is not the church for me." The day by day counsellors, "have taken away the key of knowledge," and have deprived the heritage of free agency; imposing their counsels instead of the commandments of God. Thus, as it is written, "My people perish for want of understanding," but all men have not faith, and indeed many there be who have not even moral honesty. The pure in heart, however, will obtain the blessings; and being united to the great Head of the Church and kingdom through the means that God has appointed, will sing a new song of deliverance, even praises forevermore. In view of securing this salvation, I propose to offer a few thoughts for the consideration of all concerned. The primitive church was by violence disorganized. Sects and parties were multiplied; each wresting the scriptures and mystifying the word of God. Thus matters stood when God called his servant Joseph Smith, Jr. to organize the church of Jesus Christ upon the earth again, which, through great tribulation, and much persecution he accomplished accord-

ing to the commandments, on the 6th day of April, A. D. 1830. This eternal truth he bore testimony of to this generation, which he afterward sealed with his blood. Taken to his rest his works do follow after, and by the will of God, he now stands head, and representative of the innumerable host, the kindred of the earth the branches of Joseph that run over the wall, the portion above his brethren, bestowed by Israel his father—the ten thousand of Ephraim, and the thousands of Manassah, with their fellows, who are now identified with the Gentiles. For the transgression of Reuben, the first born of Israel, his birthright was given to the sons of Joseph, of whom Ephraim is the first born, and they must be gathered out. Though “darkness covers the earth, and gross darkness the minds of the people,” so that seeing they perceive not, and hearing they do not understand. Yet of a truth a prophet of God now stands among them, “whoso despiseth the word shall be destroyed.”—Solomon.

“The words that I speak unto you they are Spirit, and they are life. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. Why call ye me Lord, Lord, and do not the things which I say? Not every one that calleth unto me Lord, Lord, that shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” Jesus Christ. The church of Christ is one, built upon “this rock.” The various churches of men, are built upon their respective disciplines and man-made forms of godliness, though they claim Moses and the prophets, with Jesus and his Apostles; though by acts they dishonor them. God will not be thus mocked. He has determined a consumption upon the earth, and will cut his work short in righteousness, the truth of which must begin to appear to every rational mind. “Hear O Israel the Lord our God is one God.”—“I promise and I fulfil saith the Lord.” All men will be judged according to their works; therefore, “whatsoever a man soweth, the same shall he also reap.” The Lord made a breach upon Israel, because they sought him not after the due order. “The gifts and calling of God are without repentance.” Paul. “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” Amos. This generation will have his word through Joseph and his seed. “As I said unto Abraham concerning the kindreds of the earth, even so I say to my servant Joseph, in thee and in thy seed, shall the kindred of the earth be blessed.” D. C. “This priesthood was confirmed to be handed down from father to son; and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made.” D. C. The promises were made to, and priesthood confirmed upon the head of Joseph the Martyr, and for this purpose expressed, he was chosen and anointed, that “his blessing shall also, be put upon the head of his posterity after him,” D. C. A polluted filthy branch, cannot bring forth fruit meet for the Master’s use. “Figs are not gathered of thistles, nor grapes of thorns;” but, “that which is rejected is near unto cursing whose end is to be burned.” New wine is not put into old bottles, nor a new cloth to an old garment. “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh and put Him to an open shame.” Paul. “A bitter fountain cannot send forth pure water,” nor can the stream rise above its fountain. When the fountain is pure, the stream issuing is also pure, and health springs up. Israel well understood that the sceptre was not to depart from Judah, but regardless of the promise, ten tribes separated from him, which revolt was to them disastrous. A like promise has been made to Joseph in the last days,—“I have called you to preside over Zion in mine own due time, therefore let them cease wearying me concerning this matter.” D. C. “Exalt not yourselves, rebel not against my servant Joseph, verily I say unto you I am with him, my hand shall be over him, and the keys which I have given unto him, and to youward shall not be taken from him until I come,” D. C. When the prophet and patriarch were removed beyond the veil, the holy priesthood remained.

“I will raise up unto myself a pure people who will serve me in righteousness.” —“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 come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion;” D. C. “I will raise up unto my people, a man, who shall lead them (to Zion) like as Moses led the children of Israel.” D. C. That prophet is now raised up, and stands in his place of appointment, and all who will, may come, and enter into the fold through the door. Those who stand unconnected with the house of Joseph, still sing, but not as in days yore, “A church without a prophet, is the church for me.” Joseph in Egypt, saw our day, and by faith predicted, that in the last days the Lord would raise up a prophet of his seed like unto Moses. B. M. “The husbandman waits patiently for the early and the latter rain,” and with joy, he beholds each descend. Aaron and Hur supported the hands of Moses, and the result of their faith and works was a signal victory gained. Do thou likewise; not only to say but to do according to that which is written. When every man stands firm in his own office, and labors diligently in his own calling; soon will the harp, that have long hung upon the willows, echo harmonious sounds. Light and knowledge will increase, peace will be multiplied, and the visions of heaven will return. Man will assimilate the perfections of his Creator, and Zion will spread herself abroad in beauty, majesty and glory upon the mountains of Israel. There will each one meet a brother and a friend, while of the nations he that will not take up his sword against his neighbor, must needs flee to Zion for safety. Thus will the stone cut out of the mountain without hands, continue to roll until it fills the whole earth, and the kingdoms of this world become the kingdoms of our God and of his Christ. A. YOUNG.

NEBRASKA CITY, N. T. November 1862.



From the L.-D.-S. Messenger and Advocate, May, 1836.

THE SAINTS OF THE LAST DAYS.

Nothing can be more pleasing and delightful than to contemplate the situation of the Latter-Day-Saints; placed as it were on an eminence and bringing within the compass of their observation, all the kingdoms of the world, not only those which now are, but those which are past as well as those to come; favored with the light of heaven by which they can contemplate the history of the world in its true light, understanding the situation of all who have preceded them: the light in which the great Jehovah viewed them, and their relation to the salvation of Jesus Christ.

Having before them the history of nearly six thousand years, where is written the names, the mighty works, and great faith of the former-day-saints, their God-like nobility of soul, their splendid achievement among the nations in their day and generation, their undaunted courage in the cause of truth, their holy boldness in defence of their masters honor; their toils, their perils, their sacrifices, their indefatigable zeal, their firmness, and their stedfastness in the truth, not regarding their life unto death, their abiding testimony by which they condemned the generation which then lived, and will be had amongst men until time is no more: their great faith by which they ascended into the heights, and descended into the depths, and searched out all things, yea, even the deep things of God, seeing the end from the beginning, and the beginning from the end.

Being diligent and faithful, while the world was stumbling in darkness and the nations were strangers to the knowledge of God, and knew not him who created them nor him who saved them; they in the midst of darkness burst forth into light, and among those who sat in the valley and shadow of death they caused light to spring up; their voices were heard among nations afar off, and their power was felt in the islands of the sea. The messengers of heaven watched them by the way and rejoiced over them in righteousness.

Wide is the field of contemplation which opens to the view of the saints of the latter-days, while they read the history and meditate upon the events peculiar to the saints, as set forth in the account which we have of those of former days; not

only the knowledge they had of the things which then existed; but also of the things which should take place until time should end. It might be said of them in truth, that in them there was light and no darkness at all; for their knowledge extended down the stream of time until they beheld the winding-up scene of this world, and reached forth into eternity to gaze upon things eternal, immortal and invisible.

Truly their religion was a religion of intelligence, and their minds in consequence of their religion was richly laden with wisdom from on high. When we contemplate the height of their devotion, the depth of their humility, the extent of their knowledge, the greatness of their sufferings, the fervor of their zeal, the boldness of their enterprises, the dexterity of their stratagems, the splendor of their works, the grandeur of their conceptions, the richness of their communications, the purity of their affections, the holiness of their desires, the brilliance of their course, the nobleness of their minds, the benevolence of their hearts, the sincerity of their intentions, the correctness of their motives, the power of their faith, and their incessant communion with the heavens and the heavenly hosts, being full of the Holy Spirit, and abounding in love and good works, while visions, dreams, revelations and prophesyings enlarged their minds and prepared them for the society of the blessed.

In meditating upon these things the mind of the latter-day saint struggles with the powers of darkness like Jacob with the angel, until he prevails, bursts the veil which conceals futurity from his view, and launches forth into the light of heaven to contemplate the scenes of unborn time, and to mingle his lays with the heavenly hosts and shout hosanna in the midst of the throng which surrounds the throne of God.

Again, the mind of the latter-day-saint rolls over the face of the prophetic vision which inspired the hearts of the prophets, and caused them to sing their sweetest notes, gathers up the history of all generations, by which he can compare the present with the past, and the past with the future, and bring the two ends of men's earthly existence together. Inspired by the same Spirit which inspired the prophets, he can behold glories lying over the face of revelation that the eye of an uninspired man never saw nor can see. By this Spirit he discovers the iniquities, and apostacy of his own days, his mind being strengthened by the Spirit of inspiration so as to enable him to understand the religion of Jesus Christ and believe it, he looks over the world with feelings peculiar to the saints, and through the light of revelation gazes upon the follies and wickedness of this generation: his ears are saluted with the Lo! heres, and the Lo! theres, attended with ceremonies and forms not only without power, but without the belief in it, so that indeed he sees a form of Godliness, while those who have the form, deny the power thereof.—What a great contrast he beholds between the new testament church and the churches of modern times. He views the former with its apostles, its prophets, its evangelists, its pastors and teachers, all of them men inspired of God, men full of the Holy Spirit and wisdom, as well as its gifts, its power of healing, its miracles, tongues, its interpreters of tongues, with the power of getting revelations, the ministering of angels, the power of God which attended it;—the latter without apostles, or prophets, or evangelists, or inspiration, or gifts, or healings, or miracles, or tongues, or interpreters of tongues;—and yet the religious world will contend that they are both the same church, equally partakers of eternal life and the blessings of the Most High.

Such is the great contrast between the saints of the last days, and those who are strangers both to God and his ways,—one sees, understands, and rejoices in the glory and order of the new testament church, while the other tries to evade the force of the plainest facts set forth in it, defaces the glory of the church of Christ, neither understanding its nature, nor its beauty, nor yet comprehending its glory; but contents himself with a form of godliness, denying the power thereof.

In reviewing the history of his own times, as written by the prophets, the saint of the latter days sees fulfilling on the heads of this generation all that God has spoken by the mouth of the holy prophets, while they are insensible of it; and, in consequence of their great apostacy, he beholds the day of the Lord so coming upon them as a thief in the night, and sudden destruction coming upon them, and

they know it not, because they know not God. He sees them eating and drinking, marrying and giving in marriage, crying, all is well in Zion—fear not, all things are continuing as they were since the creation of the world—truly he sees that the generation among whom he lives are just such a people as there were in the days of Noah; while he beholds the heavens and the earth big with events of an awful character, every nation preparing itself for the day of battle and the sacrifice of the great God.

He often fancies to himself that he is like one of the ancient prophets, who incessantly lifted his voice to backsliding Israel, warning them of the judgments of Almighty God which were coming upon them, but they would not hear; he saw them haste to destruction, and no power could prevent it. So the saint of the latter days sees this generation hastening to destruction, "while their judgment of a long time sleepeth not, and their damnation slumbereth not;" but their eyes are closed in sleep, and their eyelids in slumber, and they see not, neither do they know. Therefore he does know that all that God has spoken by the mouth of the holy prophets concerning them will be fulfilled; for the day of the Lord will most assuredly overtake them as a thief in the night; and at the time when they are crying peace and safety, sudden destruction will come upon them, and they shall not escape.

Whose feelings can be like the latter-day-saints'? I answer None; because there are no persons who do know the situation of this generation except those who are inspired of God to understand it; neither can any of them understand the signs of the times: there may be signs in the sun, in the moon, and in the stars, perplexity of nations, men's hearts failing them for fear, looking after those things which are coming upon the earth, while the uninspired, in the midst of these things understand them not, neither do they know them, but, like the ox, fattened for the slaughter, they haste to destruction and know it not, neither will they know till they lift up their eyes in hell, being in torment; for, in the midst of the calamities which will come upon them, they will curse their King and their God and die. And yet, with all their abomination, they have a form of godliness, but it is only a form, for they deny and will deny the power thereof, in consequence of which they will go down to hell, and their eyes will be shut until they are opened in torment.

"How marvellous," cries the saint of God, "it is, that men have a bible, and read it, and preach about it day after day and night after night, and yet not believe one item of it, reject the entire religion thereof, and go down to hell holding the light of God in their hands,—run from neighborhood to neighborhood, preach proclaim, admonish, and warn, make proselytes in hundreds and thousands, and, when they have made them, only make their damnation more certain than it was before." Such is the light in which the latter-day-saint beholds all the works of the men of this generation, knowing by the Spirit of inspiration that their religion is nothing more than a cunningly devised fable, a device of Satan to hold the world more firm in his chains, until he drags them down to perdition, and through this means obtains to himself a rich harvest of souls, who shall suffer the vengeance of eternal fire.

But there is something in the midst of this scene of darkness which cheers the heart of the saints exceedingly, it is that the truth has once more made its appearance, and light has begun to shine in darkness, and the Spirit of inspiration returning to the earth, the voice of the prophets is heard again in the land, and communion is again opened with the heavens, and babes begin to understand that which is hid from the eyes of the wise and the prudent, and the weak things of the earth begin to confound the mighty, and the foolish things of the earth put to shame those who are wise, and men are beginning again to follow after God, and multitudes are finding him in the everlasting joy and gratitude of their hearts, and God is again saying to men, Build me places as I shall direct you, where I can manifest myself to you, and send my angels to minister to you as in days of old. Judges are returning as at the first, and counsellors as at the beginning; and the saints may well look for the time when the "wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose."

From the Times and Seasons Sept. 1, 1842.

BAPTISM.

AN EDITORIAL OF JOSEPH THE MARTYR.

Upon looking over the sacred pages of the bible; searching into the prophets and sayings of the apostles, we find no subject so nearly connected with salvation, as that of *Baptism*. In the first place, however, let us understand that the word *baptize* is derived from the Greek verb *baptizo*, and means to immerse or overwhelm, and that sprinkle is from the Greek verb *rantiso*, and means to scatter on by particles; then we can treat the subject as one inseparably connected with our eternal welfare; and always bear in mind that it is one of the only methods by which we can obtain a remission of sins in this world, and be prepared to enter into the joys of our Lord in the world to come.

As it is well known that various opinions govern a large portion of the sectarian world as to this important ordinance of the gospel, it may not be amiss to introduce the commissions and commands of Jesus himself on the subject. He said to the twelve, or rather eleven at the time: *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: Thus it is recorded by Matthew.* In Mark we have these important words: *Go ye into all the world, and preach the gospel to every creature.* He that believeth and is *baptized* shall be saved, and he that believeth not shall be *damm'd*. And to show how the believers are to be known from the *unbelievers*, he continues and says: *And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues: they shall take up serpents: and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick and they shall recover.* And in Luke we find the finishing clause like this,—that it was necessary that Christ should die and rise the third day—that remission of sins should be preached in his name among all nations, beginning at Jerusalem. *And ye are witnesses of these things.* We will now examine the witnesses. As it will be recollected, they were to wait at Jerusalem till they were endowed with power from on high and then go and teach all nations whatsoever the Lord had commanded them. As Peter held the keys of the kingdom, we will examine him first.

Now on the day of Pentecost, when there was a marvellous display of the gifts, according to the promise in Mark, many were pricked in the heart, and said unto Peter, and to the rest of the Apostles, men and brethren what shall we do? Peter said unto them: Repent, and be *baptized* every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, &c. Here one of the witnesses says in so many words, repent and be *baptized*. And we are of the opinion that Peter having been taught by the Lord, and commissioned by the Lord, and endowed by the Lord, would be about as correct a counsellor, or ambassador as we or they could enquire of to know the *right way* to enter into the kingdom.

Again, Luke in his record of the acts of the Apostles, says: And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, We have not as much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

From the above witnesses we are informed that *baptism* was the essential point on which they could receive the gift of the Holy Ghost. It seems from the reasoning above that some sectarian *Jew* had been baptizing *like* John, but had forgotten to inform them that there was one to follow by the name of Jesus Christ,

to baptize with fire and the Holy Ghost: which showed these converts that their first baptism was *illegal*, and when they heard this they were gladly baptized, and after hands were laid on them, they received the gifts, according to promise, and spake with *tongues and propheties*. We do not calculate in this short dissertation, to bring in the immense reasoning and quotations that might be adduced to show that the ancients who were actually the fathers of the church in the different ages, when the church flourished on the earth, according to the pattern of having apostles and prophets, &c. for the work of the ministry and the perfecting of the saints—were initiated into the kingdom by baptism, for it is self evident in the scripture—God changes not. The Apostle says the gospel is the power of God unto salvation unto them that believe; and also informs us that life and immortality were brought to light through the gospel; that the scripture, as Paul said to the Galatians, forseeing that God would justify the heathen through faith, preached before the *gospel* unto Abraham: saying, In thee shall all nations be blessed.

Now taking it for granted that the scriptures say what they mean, and mean what they say, we have sufficient grounds to go on and prove from the Bible that the gospel has always been the same; the ordinances to fulfil its requirements, the same: and the officers to officiate, the same; and the *signs* and *fruits* resulting from the promises, the same: therefore, as Noah was a *preacher* of righteousness he must have been *baptized* and ordained to the priesthood by the laying on of the hands, &c. For no man taketh this honor upon himself except he be called of God as was Aaron, and Aaron was baptized in the cloud and in the sea, together with all Israel, as is related by the Apostle in Corinthians. This position or fact, is witnessed in this manner: the covenant of circumcision made with Abraham, and practised steadily up to the departing of Israel out of Egypt, was abandoned in the wilderness, forty years, and renewed by Joshua after he passed over Jordan, and encamped at Gilgal, where he made sharp knives and circumcised the whole male portion of the church.

Circumcision was merely a sign of the priesthood, given to Abraham: according to the words of Jesus to Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. This strong and positive answer of Jesus, as to water baptism, settles the question: If God is the same yesterday, to day, and forever; it is no wonder he is so positive in the great declaration: He that believes and is *baptized* shall be *saved*, and he that believes not shall be damned. There was no other name given under heaven, nor no other ordinance admitted, whereby men could be saved. No wonder the apostle said being "*buried* with him by *baptism*," ye shall rise from the dead! No wonder Paul had to arise and be baptized and wash away his sins: No wonder the angel told good old Cornelius that he must send for Peter to learn how to be saved: Peter could baptize, and angels could not, so long as there were legal officers in the flesh holding the keys of the kingdom, or the authority of the priesthood. There is one evidence still further on this point, and that is that Jesus himself when he appeared to Paul on his way to Damascus, did not inform him how he could be saved. He had set in the church firstly apostles, and secondly prophets, for the work of the ministry, perfecting of the saints, &c.; and as the grand rule of heaven was that nothing should ever be done on earth without revealing the secret to his servants the prophets, agreeably to Amos 3: 7, so Paul could not learn so much from the Lord relative to his duty in the common salvation of man, as he could from one of Christ's ambassadors called with the same heavenly calling of the Lord, and endowed with the same power from on high, so that what they loosed on earth, should be loosed in heaven; and what they bound on earth should be bound in heaven: He, the Lord being a priest forever, after the order of Melchizedec, and the anointed Son of God, from before

the foundation of the world, and they the begotten sons of Jesus through the gospel, to teach all nations: *and lo I am with you alway to the end of the world*, that is, by the other comforter which the world cannot receive, for ye are the witnesses, having the testimony of Jesus which is the Spirit of prophecy.

From what has already been introduced as testimony to prove that no man can be saved without baptism, it will be seen and acknowledged that if there was sin among men, repentance was as necessary at one time or age of the world as another, and that other foundation can no man lay than that is laid, which is Jesus Christ. If, then Abel was a righteous man he had to become so by keeping the commandments. If Enoch was righteous enough to come into the presence of God, and walk with him, he must have become so by keeping his commandments, and so of every righteous person, whether it was Noah, a preacher of righteousness; Abraham, the father of the faithful; Jacob, the prevailer with God; Moses, the man who wrote of Christ, and brought forth the law by commandment, as a school master to bring men to Christ, or whether it was Jesus Christ himself, who had no need of repentance, having done no sin; according to his solemn declaration to John: *now let me be baptized*, for no man can enter the kingdom without obeying this ordinance; **FOR THUS IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS.** Surely then, if it become John and Jesus Christ, the Saviour, to fulfil *all righteousness to be baptized*—so surely, then, it will become every other person that seeks the kingdom of heaven to go and do likewise; for he is the door, and if any person climbs up any other way, the same is a thief and a robber.

In the former ages of the world, before the Saviour came in the flesh, "the saints" were baptized in the name of Jesus Christ to come, because there never was any other name whereby men could be saved; and after he came in the flesh and was crucified, then the saints were baptized in the name of Jesus Christ, crucified, risen from the dead and ascended into heaven, that they might be buried in baptism like him, and be raised in glory like him, that as there was but *one* Lord, *one* faith, *one* baptism, and *one* God and Father of us all, even so there was but *one* door to the mansions of bliss. *Amen.*

—O—

For the Herald.

TO THE THREE MISSIONARIES.

Chosen Messengers of glory,
O'er the ocean swiftly go,
And to England tell the story,
Of the light and truth you know.

Go and preach to them repentance;
Point them to the narrow way,
For the gifts, and for the blessings,
Teach the meek in faith to pray.

Go and tell them of baptism;
We must all be born again;
Warn them of the bitter scourges,
Coming ere the King shall reign.

Tell them of the resurrections,
Tell them of our Sovior's reign,
When Jerusalem, and Zion,
Shall renew their strength again.

Some may heed, and some will scorn it;
It will matter naught to you:
Mighty is the name you go in,
And the tale you tell is true.

Go in faith and God will bless you,
 Jesus will your guardian be:
 Go ye messengers of glory,
 O'er the dark blue rolling sea.

DAVID HYRUM SMITH.

—o—

SCATTERED SAINTS who are living where there is no branch of the Church and no probability of one being organized, would generally enjoy greater happiness, more spiritual blessings and more of the Spirit of God if they would emigrate to some locality where there is a Branch of the church. Those who have families would thereby often be unspeakably blessed in seeing them brought under holy influences and in seeing them obey the Gospel of Christ.

RECEIPTS FOR THE HERALD.—S. W. Conditt, W. Marsden, E. Lewis, J. Gallo-way, D. B. Harrington, J. Brusman, W. Marks, W. Bragg, A. Hayer, G. Thorp, J. L. Adams, \$2 from each; B. Purcell, A. Kuykendall, A. Hawley, C. Williams-son, H. Holcomb, I. Hetherington, J. G. Bentley, A. Ballantyne, J. Johnson, C. G. Mc'Intosh, D. Roberts, B. Harding, J. Putney, W. Williams, M. Didra, A. Chapin, A. Higby, D. McCoy, H. M. Blythe, L. P. Russell, L. Cook, J. Delap, G. Morey, D. Morey, C. Morey, H. Wyatt, T. Hougus, W. J. Lewis, R. J. Benjamin, J. B. Henderson, J. Landers, A. Cairns, S. Maudsley, U. C. H. Nickerson, J. A., H., E. F. Hyde, R. Pack, E. R. Feavel, W. F. Randall, N. Castleman, J. T. Barret, A. G. Jones, R. Holbrook, H. Bartlett, Wm. Owens, M. Stewart, N. Bates, R., Hendricks, L. Hawley, S. Bailey, G. Bailey, O. Bailey, P. Stilwell, F. M. Keller, W. Berry, I. Bailey, L. J. Minton, J. Hemmingway, N. Foster, J. Byrum, J. Thorn, ton, E. Robinson, W. Hart, R. Partridge, A. G. Jones, \$1 from each; G. Hatt, I. Hetherington, G. F. Waterman, E. Wells, J. Brockway, H. Lytle, G. Pramer, E- Wilson, J. L. Bovlaw, 50 cts. from each; T. Martin, \$3.80; J. Askin, \$3; J. Jeremiah, \$1.35; S. Richardson, \$1.50; F. Grady, \$1 10; P. Howard, \$3.80; W. H. H. Brown, \$5; James Vernon, \$1; M. McGuire, \$1; W. O. Clark, 50 cts.

MARRIED.—In Omaha, Nebraska, March 22, 1863, by Elder George Hatt, Mr. JOHN LAUSSAN, to Miss SUSANNA SALIHOLM.

In Plano, Ill., by Elder John Gaylord, Mr. EDWARD CASSELMAN, of Fox town-ship, Kendall C., Ill., to Mrs. MARGARET ORR, of Aurora, Ill.,

REMOVAL FROM CINCINNATI.—"Isaac Sheen, Plano, Kendall Co., Ill., is our post office address.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly at Plano, Kendall Co., Ill., by the church of Jesus Christ of Latter Day Saints and edited by ISAAC SHEEN.

TERMS:—One dollar per annum (twelve numbers) *in advance*.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59: 19.

No. 12—Vol. 3.] PLANO, ILLS., JUNE, 1863. [WHOLE No. 36.

For the Herald.

A LETTER TO AN EPISCOPAL CLERGYMAN FROM HIS BROTHER.

DEAR BRO. M. L. FORBES:—I received your letter of the 15th ult., and I feel a-desire to show (if possible,) what erroneous and delusive ideas you entertain concerning the gospel of Christ and the consistent believers in that gospel whom you call "Mormonites." Now a rose is just as sweet by any other name as it is by the name of rose, and it matters not by what name the world calls the Latter-Day-Saints, for so did the unbelieving world misname the Former-day-Saints, because they chose to obey God rather than man. Jesus said: "blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of *evil* against you falsely, for my sake. Rejoice, and be exceeding glad, for so persecuted they the prophets which were before you." See Matthew 5 ch. 10-12v. "Woe unto you, when all men shall speak well of you, for so did their fathers to the false prophets." Here is one peculiarity then which belongs to the saints of God in all ages, that men will thus revile, persecute, and speak all manner of evil against them *falsely*. This is the way that the Scribes, Pharisees and hypocrites persecuted and slandered the holy Jesus and his disciples, and yet they were full of religion, insomuch that they compassed sea and land to make proselytes, and when they had made them, they made them ten-fold more the children of hell than they were before. They garnished the sepulchres of the righteous and built the tombs of the prophets, and said: "if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." The fact is, that in all ages the position of the enemies of God's people from the days of Cain, down to the present day was, and is, much the same. They were ever ready, as they are now, to justify themselves in killing prophets and saints, and speaking falsely against their characters. Never does such harmony reign in Satan's kingdom as when a general union of professors and non-professors is made to invent schemes, plans and slanders, whereby they may destroy the people of God. Whilst such people cry delusion, delusion, it is themselves that are deluded. It is they that have embraced "an absurd, inconsistent, and bare faced forgery" of Satan, because they have "abandoned the word of God as recorded in the Bible." It is well known that the Latter-Day-Saints have not abandoned the word of God as recorded in the Old and New Testament which is called the Bible, neither do they believe in twisting the sense thereof from its true meaning, but that it means what it says, and says what it means, for Peter says, "no scripture is of any private interpretation, but holy men of God spake as they were moved upon by the Holy Ghost." If there is any system of imposture connected with religion, it is that system in our land

which has raised the hue and cry of delusion, imposture, until the result has been that the spirit of murder, arson, and robbery has triumphed over the saints.—Who has done this? They that preach for hire and divine for money, by their slanders imposed upon ignorant dupes from the pulpit. They have been assisted with brotherly kindness, by thieves, murderers, drunkards, disappointed politicians, apostates and devils, even all the legions of fallen angels. This is the great combination, that has waged this unholy war against a people whose greatest crime has been a closer adherence to those sacred truths which are contained in the Bible. They have been thus persecuted, because they believed in the same spiritual gifts, and the same order in the church of God as is taught in the Bible. Their enemies have many of them professed a wonderful love for the Bible, and at the same time have trampled under their feet all of the most important principles of truth connected with the gospel of Christ, which are contained in the Bible.

“Holy Bible book divine,
Precious treasure thou art mine,
Mine to teach me whence I came,
Mine to teach me what I am.”

The enemies of the church in the days of Christ professed to have an overflowing love for the sacred writings of the ancient prophets, but they could not bear the idea of any prophets or any prophesying in their day. They wanted no more revelations. They loved to receive revelations from the heavens so much, that they wanted to receive no more of them. They loved God so much, that they did not want to hear his voice. The testimony of God the Father from the heavens saying, “This is my beloved Son hear ye him,” was insufficient to reclaim them from the error of their ways. In all ages multitudes were willing to acknowledge the former prophets to be divinely inspired, but were not willing to receive those which were sent unto them, although the testimony of the former prophets conclusively proved that the last were sent of God. I have referred to the conduct of these revilers and persecutors of the righteous in ancient times, to show you that you occupy the same ground of delusion, imposition and ignorance as they did. You talk about returning to the church of God, but I would inform you that what you call the church of God is *not* the church of God, for the church of God has apostles and prophets in it in all ages. Certain signs were to follow them that believe. Now if those signs do not follow those that belong to the popular churches of the present day, it is because those churches are not the church of Christ. The Saviour said these signs shall follow them that believe, but he did not say these signs shall follow them who do not believe. But what is it to believe? Did the enemies of the church in the days of Christ believe the records of the former prophets? They professed to do so. They interpreted the prophecies to suit their own creeds instead of making their creeds subservient to the *plain literal* language of the prophecies. By this “private interpretation” of prophecy any system of imposture, although it may be “as unreasonable and absurd as Mahomedanism,” may be advocated. This is the plan of the enemies of the Church of Christ also in our day. They organize churches to suit their own creeds, without any authority or revelation from God to guide them. The literal interpretation of scripture, they discard, and substitute their own private interpretation instead thereof, like the Scribes and Pharisees of old. Their guilt in so doing is more enormous than theirs, because we have the testimony of the apostles in the New Testament which shows in numerous instances that many prophecies of the ancient prophets were then receiving a *literal* fulfillment, and makes the literal interpretation of scripture the standing rule of interpretation. After you have done all this you dont stop there. Every one that embraces your subverted systems of faith and practice, you call believers in Christ. In so doing you slander the Son of God himself, for he never taught such doctrines.—But this is not all. After you have falsely assumed the name of believers in Christ, and finding that those signs which Jesus said *shall* follow them that believe, do *not* follow you, you then declare that they are no longer needed. You might as well say that salvation is no longer needed, or that damnation will *no*

longer follow them that believe *not*. O consistency where art thou fled! You would even "make void the word of God by your traditions," and at the same time profess to believe in the word of God as recorded in the Bible. These signs do not follow you, because you only believe a part of the gospel plan as recorded in the Bible. You do not believe that the signs follow them that believe, therefore you do not believe, and how shall they follow you, when you do not believe. It is true that "other foundation can no man lay than that which is laid, which is Jesus Christ." How is it then that you reject "this one foundation of which the apostle speaks" and go "astray into the adoption of a new system, gotten up by one of the worst of men," namely, King Henry the 8th, "and imposed on the ignorant and credulous as a religion." As to Joseph Smith it would be folly in the extreme to answer the ten thousand silly, ignorant and lying tales that are afloat concerning him, and which those who have had better opportunities to know than you have, would without hesitation declare to be such. There is one thing concerning such slanders which coincides with the testimony which was brought against Jesus, namely, the testimony does not agree. Joseph used to say that if he had performed all those things which are laid to his charge, he would have had to have lived as long as Methuselah did, to have had time to have performed them.

It is strange that you should have read the Book of Mormon so attentively and not know that the name of it is not "the Mormon Bible." There is a prophecy in the Book of Mormon that when it should come forth, in the last days, the ungodly would say a bible, a bible. The ungodly have fulfilled this prophecy.—The saints have always called it the Book of Mormon. I am entirely at a loss to conceive of any doctrine taught in the Book of Mormon which is contrary to the Bible. On the contrary, it is a powerful advocate for the truth of the Bible. To show which I could quote from its pages in numerous instances. I will merely refer to the 33rd page, 3rd edition. It there says, "that the records of the prophets and of the twelve apostles of the Lamb are true. And the angel spake unto me, saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, (the Bible,) which are of the twelve apostles of the Lamb." You say "it appears to me that in one hour I could convince you perfectly that it is a tissue of falsehood from the beginning to the end of it." You must certainly see by this time that in thus denouncing the Book of Mormon as "a tissue of falsehood from the beginning to the end of it," you have denounced the Bible "as a tissue of falsehood." In denouncing the Book of Mormon in this manner, you denounce the whole plan of salvation, even the following sentence as a tissue of falsehood: "that the Lamb of God is the Son of the eternal Father, and the Savior of the world; and that all men must come unto him or they cannot be saved." I think you must see that your denunciation of this book is unjust, and that in denouncing it, you have unintentionally, denounced the gospel of Christ and the whole plan of salvation, as a tissue of falsehood. It is folly for any man to attempt to show his love for the Bible by denouncing the Book of Mormon, as false, for the last, as it says, "shall establish the truth of the first." He that condemneth one, condemneth the other. If you loved all the glorious truths contained in the Bible, you would love the Book of Mormon too. I have heard a great many foolish ideas advanced against the Book of Mormon, emanating from the recesses of ignorance, slander, and vilification, but a sensible, logical or learned argument against it, I have not heard or seen. If any man wants to expose his ignorance of truth, he may easily do it by opposing that book. As to your idea that the Latter-Day-Saints are the ignorant and credulous part of mankind, you are certainly very much mistaken. On the contrary they are generally the opposite class. That portion of them who in consequence of the training of learned ignorance, and priestly influence, had been accustomed to swallow down whatever religious food was placed before them, have generally become able to confound the wisdom of the D. D's. by contrasting the word of God as contained in the Bible with the creeds and dogmas of the sectarian world. But if you think that you can show me my error so easily, "in one hour," I wish you would come and try it.

You remark truly that, "in order to salvation we are taught to believe in the

Lord Jesus Christ, repent of our sins, and to be baptized for their remission."—So far you have described the plan of salvation correctly, and in the order of the gospel. But as I have already shown, to believe in Christ, is a principle far more extensive in its operation upon the mind, than sectarians have any idea of. It includes a belief in the power of the gospel—a belief that the signs shall follow them that believe. In order that baptism may be legal, it is necessary that those who baptize should receive authority from God to perform that ordinance. That authority was taken away in consequence of apostacy at the close of the former apostolic age, until it was restored again in this age of the world. It is preposterous to suppose that this authority could be handed down by ordination from age to age in such an anti-christian church as the Popish Church. The position of the founders of the Episcopal Church on this subject was more ungrounded than the Popish Church, namely: that although the church of Rome was an anti-christian church and had been so for centuries previous, yet that the priesthood which these founders of Episcopacy had held in that church, gave them authority to establish a church of another stamp. If the fountain was so corrupt the stream must be so too. If the Romish Church held the authority of the priesthood, by the authority of the priesthood she had power to initiate members into the true church, and to expel all dissenting priests and lay members, according to the Saviour's words, to Peter, "Whatsoever ye shall bind on earth shall be bound in heaven, whatsoever ye shall loose on earth, shall be loosed in heaven." But the truth of the whole matter is, that both the Catholic and the Protestant priests of every name must renounce their claims to the priesthood. In short they must believe in the gospel which cometh "not in word only but in power," Secondly, they must repent of their sins. Thirdly, they must be baptized in the name of Jesus, for the remission of their sins, by those who hold legal authority. Fourthly, they must receive the laying on of hands that they may receive the Holy Ghost. This is the way into the church and kingdom of God. This is the gospel that Paul preached. Therefore permit me to invite you to an obedience to the gospel, for he that climbeth up any other way, will be counted as a thief and a robber.

I have taken some pains to show you the platform of truth that I stand upon, and hope you will receive my remarks with the same spirit of kindness that I feel towards you.

Yours in brotherly love,

JOHN F. FORBES.

Covington, Ky., April 14th, 1849.

For the Herald.

ON SINGING WITH THE SPIRIT AND THE UNDERSTANDING.

The subject I now propose to lay before the readers of the Herald is, the Propriety of cultivating our talent (of) for singing. We are commanded to sing with the Spirit, and with the understanding also.

To sing with the Spirit, requires that our thoughts should be occupied in a proper contemplation of the majesty, munificence, and wisdom of the Lord, as well as to be prompted to his praise by the indwelling presence of His Holy Spirit.

To sing with the understanding also; signifies, that we are to be conversant with the attributes of Jehovah; His mercy, His love, charity and exceeding goodness to man; His greatness, the intensity of His power, the fearful terribleness of His anger, when the flood-gates of his indignation are opened, by the continued wickedness and folly of man, as well as the loving kindness exhibited by Him in the creation, in the remission of the curse, the propitiation for the sin of man and the exaltation of man if he will but turn unto Him.

These considerations and much more is signified by the command, to sing with the understanding.

Now, I would ask the reader, if he should hear a sermon preached by one who was attempting to teach the principles of the Gospel in its fulness, and that sermon

had neither beginning, middle, nor end, that was connected with the subject being illustrated, if he would not say that the preacher taught without understanding, or that he taught neither with the Spirit, nor with the understanding?

We all recognize this to be a fact; that all truth is harmonious in and of itself. Here then we have a rule by which we can test the matter which I am considering. I advance this assertion; Whatever is inharmonious of itself, or in its tendency subversive of harmony, is not calculated to please God. Thus the force of the injunction, to sing with the Spirit and with the understanding also.

It is often said that the religious world, (aside from the L.-D.-S.) are worshipping God, in Spirit, but not in truth, for that they have not yet arrived at a knowledge of the truth as it is in Christ Jesus.

Now shall it be said of us that although we sing praises to God, we do *not* sing with the Spirit and with the understanding also.

Again, we sometimes compare man to the servants to whom certain talents were committed, and for the use of which they were severally rewarded or punished. Then what are the talents committed unto us as men and women of this dispensation. If the talents referred to in the parable consisted of money, its counterpart must have like significance, as to its value or preciousness, and as it was a parable, and talents of money were symbolical of virtues, or attributes, gifts, or powers, it behooves us to look within ourselves and see if we are not in possession of some one, two, or more talents, for the use or abuse of which we will be condemned, or rewarded.

The ability to preach the Gospel is a gift, a talent of the highest order and is to be answered for in a manner commensurate with the degree of talent conferred, so with all the other gifts of the great God. Here then it appears is a fact so pregnant with good, or evil to man that it becomes of the greatest importance to search well for the talent entrusted to us that we may make it yield to the pleasure and glory of Him by whom the gift was conferred.

This brings me to the direct consideration of the talent I wish to treat upon.

We find, by looking at the various creations of God, that there is in each and every one (except man,) a full and complete adaptability for the express purpose of its creation, my reason for excepting man, is, that he was endowed with a certain freedom of moral action withheld from every other of God's creatures.

There is an ability given to many of God's creatures to utter a continuation of sounds, melodious in themselves and altogether productive of harmony. We are all moved by the sweet melody of the Lark and the Thrush, or listen greedily to the more varied song of the Canary. We recognize the goodness of God and are moved to thank Him for the soft spot in our hearts that is attuned to their harmonies. We see and acknowledge the adaptability of the various sounds we hear in the works of God. The awe inspiring thunder speaks of the grandeur of God. We hear Him speak in the rustling mighty wind, we hear His voice in the roaring of the cataract, and recognize Him whispering in the gentle breeze, and in the pearly brook. I would ask now, if the human voice is not a gift or talent from God. If it is, is it not incumbent upon man to cultivate this, as well as any other of God's gifts? Now if God in all his creations has retained a complete fitness and harmony, he has by that alone declared it to be our duty to attune ourselves to harmony in order that we too may be classed among the harmonious works of God. But we have his command given in many ways in his revealed will to so improve upon our talent as to make ourselves fit for his Spirit. This we can not do in the completeness of the command with its glorious result, unless we cultivate the music there is in us, in order that we may duly appreciate the harmony there is existing in all of God's creatures. We read that David was a sweet singer in Israel, we also read that instruments of music were used by God's people to praise Him, that they sang together songs of sweetness unto the Most High.

That music has great power to subdue the gross affections of man and to stir up those gentle sympathies of his nature which are by us believed to be some of the attributes of Jehovah none will deny, for the history of the music of the world is full of it. Read how that when one of the kings of Israel was oppressed with care, or wished to draw his mind from the troubles of his office of king, he caused a holy minstrel to come before him and sooth him with the melodious harmony

of his harp. We find that in nearly all ages singing girls and those whose profession it was to produce harmonious and melodious sounds, either from instruments of music, or by the means of the voice, have been in request among the refined classes of society; and that the wandering minstrels of the chivalrous ages possessed in their harps, or other musical instruments, their unassuming garb and pleasant songs, a sure passport among the hamlets of the peasantry, the palaces of the rich, and to the embattled Castles where the warlike lords held their armed estates, and that whether in the porter's lodge, the banquet hall, the peasants cot, or by the way side, he held the sway over the feelings of his fellow man, and could rouse him to war, or soften his heart to the gentle sway of all his better feelings. If so potent is, and has been, the spell upon the mind of men exercised by music, how valuable an auxiliary to the worship of God, would be the voices of his worshippers if attuned to blend in harmonious unison, thus calling forth the better thoughts and feelings of our nature.

NAUVOO, ILL., Feb. 17, 1863.

J. S.

For the Herald.

THE TRUE USE AND DESIGN OF THE ORDENANCES OF THE LORD'S HOUSE.

[Continued from page 167.]

BRO. SHERR:—I have often been accosted (and sometimes by professed preachers of the gospel) with questions like the following: "What do you, Mormons, preach so much about water baptism for? You seem to make a god of it." No, I answer, we make no god of it. If we preach much about it, it is out of a necessity because you preach too little about it; or if you preach at all about it, you do it to change its mode, pervert its use, or to diminish its importance and to make it a non-essential. We preach about it to show its proper place and importance in the kingdom of God. We preach about it to restore it to its proper and original order among the commandments and ordinances of the gospel, and that it may be the means of bringing forth its original results and blessings; to bring back the ancient or primitive order of the gospel that has been perverted by Anti-Christ; who, as foretold by Isaiah, has transgressed the laws, changed the ordinances and broken the everlasting covenant. We wish you to understand that Joseph Smith came as a restorer; that he came in the spirit and power of Elias. He came to cause truth to spring up out of the earth, and set Israel in the way of Christ's steps, (see Psalms 85,) and because of these perversions, which were first made by the rise of the Papal Beast, which have become traditions strongly fixed in the minds of the religious world; and because mankind are more inclined to cling fast to the traditions of men than to the simple truths of the gospel, and more ready to hear and believe "enticing words of man's wisdom," than the plain word and commandments of God; therefore this work of restoration becomes a hard and laborious one. It requires more labor to convince a man of his errors and make him renounce them, than to preach to him the truth. Dr. Clark says, "there are three little words that it is hard for men to say, viz: I AM WRONG." But the idea that baptism is a non-essential is certainly a strange one, for this "enlightened age." It was an ordinance which was conspicuously placed among the ordinances of the Lord's house, which in the primitive age of the church was connected with faith and repentance, and a means of obtaining forgiveness or remission of sins, and an important part of the law of adoption and initiation into the church, "Except a man is born (baptized) of the water and of the Spirit he cannot enter into the kingdom of God," John 3; 5. What a commandment so direct as baptism is, and so universally practiced, called a non-essential? (Mark 16, 15-16, Matthew 28; 19, Acts 2; 38, also Acts 10; 47; 48.) It was a ceremony to show forth the Lord's death, burial, and resurrection, (see Romans 6; 2,) to wash away sins, (see Acts 22; 16,) and a saying

ordinance, see 1 Peter 3; 21. What, such an ordinance as this a non-essential? Tell it not in Christian lands. Publish it not in a land of Bibles lest the infidels rejoice, lest the scorner of revealed religion triumph.

Indeed I did not suppose that the God of Israel dealt in non-essentials, that the Mighty God of Jacob gave commandments that were as mere idle words, that it was optional with man whether to obey or disobey, as I have heard some teach, that as taught by some it is a mere formal ceremony, not attended with any peculiar blessings, or followed, if disobeyed, by any evil consequences; and that it may be, if used at all, suited to our traditional notions or individual convenience. Again, I am often asked, is baptism a saving ordinance? To this question I answer, yes. All the ordinances of the Gospel are saving. *Not that baptism alone will save.* Let this be fully understood, and let all saints who are asked the above question be particular to explain this point, for some have supposed, or at least charged us with believing that if we are only baptized we are sure to be saved. Does not Paul say that the gospel is the power of God unto salvation, and is not baptism a part of the gospel? If then it is not necessary to salvation, why was it not left out? I say again, God does not deal in *idle words.* He said to Moses after he had given him the very minute pattern of the Tabernacle, see that you make all things according to the pattern. Paul, reasoning upon this subject, shows that if there is an importance in making all things according to the pattern under the law, there is much more under the gospel. The gospel being ordained in the counsels of Heaven, is it man's prerogative to discuss whether this, or that ordinance, or commandment is necessary to salvation, or call some of them non-essentials? Neither has man a right, without incurring God's displeasure, to change God's direct order of things to suit his convenience, or his wrongly biased mind. But some, perhaps, are ready to ask, does not Peter say that it is the answer of a *good conscience*? Yes, and I thank God that he did say so, and in particular that he put in the word *good*, for it appears that there may be *evil consciences.* Paul says to his brethren, "having your hearts sprinkled from an *evil conscience*, and your *bodies washed with pure water.*" What is conscience, but the effect of surrounding influences? We have Methodist consciences, Presbyterian consciences, Baptist consciences, Spiritualistic consciences, Infidel consciences and Bible consciences. Now it is evident that all these cannot be *good consciences.* The training or the education often makes a man's conscience, especially in matters of religion or politics. It is true that there is, or seems to be, a natural instinct of right and wrong implanted in every man's breast, but what is right and wrong on many subjects is the work of education. If a man is trained up a Catholic he is almost sure to be a Catholic; if a Methodist, so he believes. And now we say that a *good conscience*, or the mode or use of baptism must agree with the plain words of holy writ, and with the primitive mode, or else it is not a *good one.* John Wesley admits that immersion was the primitive mode. Dr. Adam Clark admits the same, but thinks that in this cold climate it is rather dangerous. (I think he cannot be a cold water Doctor.) He says also that it was well enough in that unenlightened age in which the Savior lived, but in this enlightened age it is rather a vulgar practice, especially for females. This is indeed a strange argument in favor of changing God's institutions. I wonder where the line would come between latitudes, where it would be dangerous and where it would not. The river Jordan, where John baptized his Lord, is in or about latitude 32. This line runs through some part of these *once* United States, so I suppose that the people there, and all south until they come to latitude 32 south, (if they are *not enlightened*) may follow their Savior down into the watery grave. Truly ought we not to feel very thankful to the Doctor for these wise instructions? For certainly danger and vulgarities are awful things. But I wonder if the Lord Jesus, who was the *light of the world*, was not enlightened, or the Apostles, who had been personally taught by him about three years, or Mary, the mother of Christ, who was brought up in the Temple, or Mary who chose that *good part* that shall never be taken from her, or Paul, who received his light *directly* from Heaven, and who ascended to the third heaven, or the churches of Greece, the most enlightened people of the world. Not only has John Wesley and Dr. Clark admitted that immersion was the primitive mode, but nearly all of

the church historians. Indeed, they find no account of any other mode being practiced until about the beginning of the third century. This was about the time that Anti-Christ began to show himself. We find that about this time some wealthy families adopted sprinkling as a mode, it being more convenient for people that wear gay clothing, and as the priesthood of that age had become very corrupt, as all church historians admit, except the Catholics. They, of course, (as I fear some do now) preached and explained the scriptures to suit the minds of the rich, being greedy (as Paul said some were in his day) of filthy lucre, and by their sophistical reasoning they made many believe that a change of the ordinance would answer just as well. So it is in these days, Anti-Christ is not dead yet, but is yet at work trying to make void the word of God. But we must notice a few portions of scripture on the mode. First Romans 6; 3. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death (that is to represent his death) therefore we are buried with him by baptism into death, that like as he was raised up by the glory of the Father, even so we also should walk in newness of life." There is another testimony of a similar nature. Here we see there is a reason given why they were buried with him by baptism, that it might remind them as often as it was performed, of the death, burial and resurrection of Christ. These being doctrines on which the whole hope of the church rested; and will any candid person pretend that sprinkling in any degree or shape whatever, represents a burial? It would be an attempt too base, and too barefaced for the hypocrite himself to undertake. Then if the mode is changed, one important design of the ordinance is lost. Hence, so far it becomes a non-essential. Paul has in the verses following used another figure to show what the mode was: "For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection."—There is another figure which clearly shows that immersion was the Apostolic mode. If a man should go into the field, and drop his corn, and only sprinkle a few particles of earth on it, and say that he had planted it, or that he had buried it, he would be considered insane; so we say that any person after the plain instructions that God has given on the mode of baptism, who will use sprinkling and call it baptism, we think they must have strangely misunderstood the scriptures, or have been over persuaded by some who for some reason or other, handle the word of God deceitfully. There is several cases where it is said that they *went down into the water, and came up out of the water*. See the case of Philip and the Eunuch, Acts 8. also Mark 1st; 10, 11, "And Jesus came and was baptized of John in Jordan, and straightway coming up out of the water he saw the heavens opened," &c. "When John was preaching and baptizing in the wilderness there went out to him all the land of Judea, and were baptized of him in the river Jordan." Is there any in this "enlightened age," that can be made to believe that they went down into the water, or were baptized in a river by sprinkling? If there are, they are too ignorant, or too easily led by false teachers to be fitted for the kingdom of Heaven. Why do not people in these days, when they sprinkle, resort to a river and walk down into it? But perhaps some are ready to ask, must we who are the princes of the earth, or the nobility of the land—must we who are able to wear gay clothing or costly apparel, who are learned in all the fine arts and languages of the nations, must we submit to the humbling ordeal of passing through that old fashioned ordinance of baptism by immersion? This question we will answer in the Savior's words, which words were directed to one of the rulers of the age in which he lived: "Except a man is born of water (baptized) and of the Spirit he cannot enter into the kingdom of God." It is allowed in all writings that I have seen, that the word born here means baptism, and certainly no one will pretend that sprinkling represents in any shape, a birth. The fact is, and it should be understood by all classes of men, that the gospel is a *leveler*, and baptism is that part of it which is peculiarly calculated to carry out this principle. God, in giving his commands to the children of men, is no respecter of persons. He regards not either rank or race, or state or condition, among the human family. The king on his throne and the beggar like unto Lazarus is all alike to him, as far as the demands of the gospel are concerned. They must all come to a level or not be saved. Except ye be converted (chang-

ed) and become as a little child, innocent, humble, willing to be taught, ready to obey without asking why or wherefore, ye shall in *no case* enter into the kingdom of God. It was under these views that Christ said, how hardly shall the rich man enter into the kingdom of heaven.
J. G.

For the Herald.

LETTER FROM BRO. JOHN SHIPPY.

BRO. SWEET.—I left Amboy in company with brother Gillen, for Kewanee, and arrived here on the evening of the 9th. The day following we visited several of the old Brighamites, and appointed a meeting in the evening. I spoke to them on the right of Presidency, and showed them the manner of Joseph's ordination. All of them paid good attention while I was speaking. After meeting some expressed their satisfaction, others seemed desirous of caviling. We appointed another meeting for Sunday at 10 o'clock. On Sunday brother Gillen preached and I followed, after which two arose for baptism; after the close of the meeting brother Gillen administered the ordinance, and during confirmation the Spirit of the Lord attended us in mighty power, manifesting itself in the gifts and blessings of the Gospel. I preached again in the evening, and made an appointment for the following evening. Brother Gillen preached on the setting up of the Kingdom, and I followed, after which two more arose for baptism. The next day we visited some more of the old members, and preached again in the evening, and on the following evening brother Gillen baptized five more. The next evening we met for the purpose of taking into consideration the expediency of organizing a Branch. The organization was postponed until Sunday, thinking that there might be some more that would unite with the church before that time. Sunday morning brother Gillen baptized another, which makes ten in all. We met on Sunday, April 19th, at 11 o'clock, opened by prayer. We ordained brother John D. Jones to the office of Elder, and brother Wm. Grice to the Priest's office. Brother Jones was chosen President of the Branch, and brother Grice as Priest of the Branch, and also to act as teacher for the time being: brother Isaac Fletcher, Clerk. The Branch is called the Kewanee Branch. On Sunday, April 12th, after the confirmation of those who were baptized that day, a beautiful but *singular sign* was seen by many of the citizens of Kewanee and the Saints, it was a bright light resembling a meteor appearing south of us, about where the sun would appear to be at noon in summer, and it traveled Eastward until it disappeared, the sun was shining bright at the same time and was about three hours high; the body of the light appeared to me to be about four by eight feet, egg shaped.

I remain as ever your brother,

JOHN SHIPPY,

Montrose, Iowa, April 22d, 1863.

THE WARNINGS OF GOD.

TO ZION AND HER ENEMIES.

That the saints may be more fully acquainted with the history of God's dealings towards them that they may learn experience by the things which they have suffered, that they may have a more extensive knowledge that *the sole cause* of all the persecutions and chastisements of the saints, in the last days, was their disobedience to, and slothfulness in keeping the commandments of God, we will reproduce many of the warnings of God to the saints, and show how and when those warnings became fulfilled prophecies by the chastisements which the Lord poured out upon them in Zion, and in other parts of the world. We will also show that the judgments of God have fallen upon the enemies of Zion precisely as He forewarned them in connection with the warnings which he gave unto his saints from

time to time. When many of these warnings were given, the moral character of the members of the Church of Jesus-Christ of L.-D.-S. was (we believe) generally as good, and perhaps better, than the general character of other religious societies, but God required much more from his church, because unto them he had given greater blessings, and "unto whomsoever much is given, of him shall be much required." Luke 12: 48. Therefore because the saints did not comply with the strict requirements of the Lord, and because there were many among them who professed to be saints who did not keep all the commandments of God, they were visited with sore chastisements and afflictions.

The Lord often warned the saints of the last days of the afflictions and tribulation which should come upon them if they would not diligently, faithfully and unreservedly keep all His commandments and live by every word which should proceed from his mouth. He did also in connection therewith often reveal His decrees concerning the terrible judgments, which should be poured out upon their enemies, and all these warnings have been so much disregarded by professing saints, and by the enemies of the saints, that these afflictions, tribulations, and judgments have come upon both parties precisely as the Lord forewarned them. The word of the Lord, on this subject is fulfilling with a terrible fulfilment, and by this fulfilment the saints should realize, that "it is a fearful thing to fall into the hands of the living God," (Heb. 10: 31.) and that the revelations which he gave unto His church, through His servant Joseph cannot be disregarded or treated lightly with impunity. Their enemies and all who have rejected, and refused to obey the fulness of the gospel should now pause in their mad career and realize the important fact that they are in rebellion against the Lord God of Israel, whose hand is now stretched out against them to cut them off by his fierce judgments if they will not repent and obey the gospel as it has been revealed in the last days.

We will now reproduce some of the warnings and admonitions of the Lord which were given unto the church, and for the benefit of all those who are desirous to keep all the commandments of God.

Before the end of the first year after the church was organized, in Jan. 1831, the following warning was given: "Again I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. I tell you these things because of your prayers; wherefore treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness, in a manner which shall speak in your ears with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear." B. of C. 12: 6. By treasuring up wisdom, the saints might have been delivered from the devices of "the enemy in the secret chambers." By seeking the Lord to know his will concerning them, by making his law their study and delight and by keeping all his commandments they would have treasured up wisdom. By so doing the Lord would have continued to impart more wisdom unto them from time to time. Daniel said "he giveth wisdom unto the wise, and knowledge to them that know understanding." Dan. 2: 21. Because many of the members of the church did not treasure up wisdom in their bosoms, the wickedness of men revealed the plots of the enemy, and war in this land, and against the saints in the land of Zion, and finally against the enemies of the saints, was the result. When this revelation was given, the Lord had not revealed, where Zion would be located. Neither the prophet Joseph nor the saints could have anticipated, at that time, the scenes of war, affliction and tribulations which they afterwards passed through in Missouri, except so far as the Lord might have revealed it unto some. It appears that some of the members of the church were guilty before God at that time for in the 3rd par. of that revelation the Lord said, "verily, I say unto you, ye are clean, but not all" and in the next par. he said, "now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not; but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief; for verily some of you are guilty before me, but I will be merciful unto your weakness. Therefore be ye strong from henceforth." This was therefore the condition of the church at that time. In the following month the Lord again

gave another warning to the church. He said, "behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received. Purge ye out the iniquity which is among you; sanctify yourselves before me, and if ye desire the glories of the kingdom, appoint ye my servant Joseph Smith, jun., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever thing he needeth to accomplish the work, wherewith I have commanded him; and if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me." B. of C. 14: 8.

It is here shown that the kingdom, which is the church, would be taken away if the elders did not perform their duties and act in all holiness before the Lord, therefore they were commanded to purge out the iniquity which was then among them. It is evident that the elders did not act in all holiness before the Lord, for instead of glory being added to the kingdom which they had received, persecutions, tribulations and severe chastisements were added, and the kingdom which they had received finally was taken away.

About six months from the date of this revelation the Lord again warned the church that they should repent of their sins, otherwise they should be cut off. He said, "let all men beware how they take my name in their lips; for, behold, verily I say, that many there be who are under this condemnation, who use the name of the Lord, and use it in vain, having not authority. Wherefore let the church repent of their sins, and I, the Lord, will own them, otherwise they shall be cut off." B. of C. 20: 15. Here is one sin spoken of which many were guilty of, and this warning of the Lord to his saints concerning that sin should be diligently regarded by all who are members of the church at the present time. They should remember that the name of the Lord can not be used in vain, without the severe punishment of the Lord being connected with this sacrilegious use of his name. As the Lord says in connection with this quotation, they should "remember that that which cometh from above is sacred, and must be spoken with care, and by constraint of the Spirit, and in this there is no condemnation, and ye receive the Spirit through prayer; wherefore, without this there remaineth condemnation." Instead of repenting of their sins as they were commanded in this revelation, many remained in their sins and previous to the death of the Prophet Joseph, iniquity abounded in the church much more than it did when this revelation was given, therefore the church was cut off, otherwise this revelation would have been false. Thirteen months after this revelation was given, the Lord warned the children of Zion that "a scourge and a judgment" would be poured upon them if they did not repent. He said "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, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay." B. of C. 4: 8.

It appears that the children of Zion did not repent and do according to that which is written in the Book of Mormon and the former commandments, for in the latter part of the next year (1833) their enemies droye them from their inheritances in Zion, therefore the children of the kingdom were not permitted to pollute his holy land. This warning soon became a fulfilled prophecy and a demonstrated fact.

In less than four months after this revelation was given, Joseph the Martyr sent the following letter to Zion, which we re-produce from his "History," in the Times and Seasons of Dec. 1st, 1844:

"KIRTLAND, January 11, 1833.

"BROTHER WILLIAM W. PHELPS:

"I send you the olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us; for though our brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant, yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established his name in Kirtland for the salvation of the nations; for the Lord will have a place from whence His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek another people; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath "the inhabitants of Zion shall not enter into my rest."

"The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you. You will see that the Lord commanded us, in Kirtland, to build a house of God, and establish a school for the Prophets: this is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey; as on conditions of our obedience he has promised us great things; yea, even a visit from the heavens to honor us with His own presence. We greatly fear before the Lord lest we should fail of this great honor, which our Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in His presence. Our hearts are greatly grieved at the spirit which is breathed both in your letter and that of brother G*****; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God.—Remember God sees the secret springs of human action, and knows the hearts of all living.

"Brother, suffer us to speak plainly, for God has respect to the feelings of His Saints, and He will not suffer them to be tantalized with impunity. Tell brother G***** that low insinuations God hates; but he rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion is, if the fountain of our tears is not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

"P. S.—I am not in the habit of crying peace, when there is no peace, and, knowing the threatened judgments of God, I say, woe unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not expect that you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

"It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will shew itself in speaking and in writing, as well as in all our other conduct. It is also needless to make great pretensions when the heart is not right; the Lord will expose it to the view of His faithful Saints. We wish you to render the *Star* as interesting as possible, by setting forth the rise, progress, and faith of the Church, as well as the doctrine; for if you do not render it more interesting than at present, it will fall, and the Church suffer a great loss thereby.

"JOSEPH SMITH, Jun."

The following letter was also sent to Zion, which we reproduce from the *History of Joseph Smith*:

"KIRTLAND MILLS, Geauga Co., Ohio, January 14, 1833.

"From a Conference of Twelve High Priests, to the Bishop, his Council, and the inhabitants of Zion.

"Orson Hyde, and Hyrum Smith being appointed by the said Conference to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, 'But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you.'

"Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprized of these things by the united voice of a Conference of those High Priests that were present at the time this commandment was given.

"We therefore, Orson and Hyrum, the committee appointed by said Conference to write this epistle, having received the prayers of said Conference, that we might be enabled to write the mind and will of God upon this subject, now take up our pen to address you in the name of the Conference, relying upon the arm of the great head of the Church.

"In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say, but to do them, and to bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for 'shall the children of the kingdom pollute my holy land? I say unto you, nay!'

"The answers received from those letters, which have been sent to you upon this subject, have failed to bring to us that satisfactory confession and acknowledgment, which the Spirit of our Master requires. We, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

"At the time Joseph, Sidney, and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing brother Joseph in rather an indirect way of seeking after monarchical power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this Church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their Prophets, and accusing them of seeking after kingly power, &c., and see what befel them, and take warning before it is too late.

"Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretensions to holiness were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, 'Thou art the man.' We are aware that Brother G. is doing much, and has a multitude of business on hand; but let him purge out all the old leaven, and do his business in the Spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not provide for His Saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace."

To be Continued.

*For the Herald.***THE HERALD'S RESPONSE TO DAVID H. SMITH.**

Brother David, I have told them,
 All you wished that I should say.
 Some received the news with gladness,
 Saying "it is clear as day,"
 Into the church they now are coming,
 Brighamites and Strangites too,
 Saying, that they will help Zion,
 For to bear her colors through.

Gifts and blessings are descending,
 Hosoms filled with joy and peace;
 From the hands of cruel tyrants,
 They have found a sweet release;
 Testimonies they are bearing,
 Joseph is the chosen Seer,
 Legal heir to Zion's Martyr,
 Blessed be his memory dear.

Others still are yet contending,
 Saying that it is not true;
 But I bore my testimony,
 As it came to me from you.
 So, I told them you were loyal,
 In the path the righteous trod,
 And that you had no desire,
 To dispute the word of God.

So adieu, dear Brother David,
 In the way of truth remain;
 If you've something more to mention,
 I'll go out next month again,
 And will tell the poor deluded,
 Any thing you'll say unfold,
 That through love we may restore them,
 Back into our Father's fold.

Give them Lord, thy Holy Spirit,
 Give them light that they may see;
 That they may come to thy kingdom,
 And in faith with us agree,
 Keep the little stone still rolling,
 That it may increase in size;
 In the name of Christ we ask it,
 That thy people may be wise.

Then the poor deceived of Israel,
 Will rejoice in Zion's cause;
 All in peace and love cemented;
 Subject to Jehovah's laws.
 Unto Zion's law we'll gather,
 When our prophet calls us home;
 Never more amid the mountains,
 With false prophets shall we roam.
 JOHN D. JONES.

*For the Herald.***LET US PRAY.**

Let us pray for one another,
 For the day is fading fast,
 And the night is growing darker,
 While the scourge goes flaming past,
 We can see it in the darkness,
 Closing round our narrow way,
 And the snares are growing thicker;
 For each other let us pray.

We are walking down times vista;
 We are very near the end,
 Let us pray that God the Father,
 May His guiding Spirit send,
 Now "the foe becomes more daring,"
 Knowing well the latter day;
 'Tis the strength of his despairing,
 For each other let us pray.

Pray in faith, and pray unceasing,
 To the God we love and trust,
 For our prayers are much availing,
 If we walk upright and just.
 Be not weary of exhorting,
 Heed the lesson of each day,
 And that we may be unwavering,
 For each other let us pray.

It is waning on to midnight,
 Then we'll hear the watchman say,
 "See! the Son of God is coming,
 Go and meet him on the way,"
 That our lamps may then be burning,
 Bright enough to guide our way,
 And that we may share His glory,
 For each other let us pray.

DAVID HYRUM SMITH.

NEWS FROM ELDERS.

Bro. James Blakeslee communicated, from Kirtland, Ohio, May 4th, as follows: "We (he and Bro. J. W. Briggs) have baptized five persons here, four old, and one new member, and ordained one Elder, Bro. James Twist. Bro. J. W. Briggs has gone (to New York, to embark for England.) I expect to go to Whitestown, Ind., the present week."

Bro. W. W. Blair wrote from Council Bluff City, Iowa, May 9th, as follows: "I baptized twenty-two, at Little River Branch, Decatur Co., Iowa; from the 26th to the 29th of April, and eight at Manti, in the Fremont County Branch, on the 6th inst., and left them all rejoicing in the power and goodness of God. Many more were almost persuaded. We have a flattering prospect before us for advancing the work here."

Bro. J. Jeremiah was in Cincinnati, April 22nd, *en route* for New York, to embark with Bro. J. W. Briggs for England. We hope and suppose that he is now in Wales and attending to the duties of his mission in that country, and that Bro. J. W. Briggs is with Bro. Charles Derry in England. Bro. Derry wrote from West Bromwich, Staffordshire, England, April 10th, and said that he was sick and had not been able to fulfil several appointments for preaching which he had made. The saints are requested to pray for his restoration to health.

Bro. W. Aldrich wrote from Derby, Orleans Co., Vermont, May 14th as follows: "Brother Samuel Powers is here with me. We staid a few days in Upper Canada, with his connection, and preached several times. We then came to Couttacoek, Canada East. There we found a niece of mine, that the doctors had given up to die with the heart disease. We talked with her and she received the word. We administered to her and she was healed and baptized. We staid there one week and preached about six times and visited from house to house. Many seemed to believe and to be almost ready to obey, but thought they wanted a little more time to consider, so we were obliged to leave them. We arrived here last evening, at the house of my brother-in-law, D. M. Montgomery. We shall go from here to New Hampshire, my native State."

Bro. E. O. Briggs, left this vicinity on the 21st ult., to fulfil his mission to Utah, Nevada and California. He expects that three or four elders will accompany him and co-operate with him in his mission.

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✉ Elders Jason W. Briggs and Charles Derry may be addressed, (post paid,) at Richard Stokes', Parker's building, Trinity Road, West Bromwich, Staffordshire, England.

SPECIAL CONFERENCES of the Church have been appointed to be held, commencing as follows: In North Star Branch, Pottowatomie Co., Iowa, on Saturday, June 6th, 1863.

In String Prairie Branch, Lee Co., Iowa, on Saturday, June 20th, 1863.

A Special Conference of the Branches of the Church in Indiana is appointed to be held at Whitestown, Boone Co., Indiana, commencing on the last Saturday of July 1863.

OMISSION.—At the last Semi Annual Conference it was Resolved, That Elder John Shippy preside over the mission in Canada.

REMOVAL FROM CINCINNATI.—"Isaac Sheen, Plano, Kendall Co., Ill.," is our post office address.

NOTICE.—Persons writing to us, whether for publication in the Herald, or to subscribe for it, or on any other business should be particular to write plain and write names distinctly.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly at Plano, Kendall Co., Ill., by the church of Jesus Christ of Latter-Day-Saints and edited by ISAAC SHEEN.

TERMS:—One dollar per annum (twelve numbers) *in advance*.

COMMUNICATIONS, on doctrine, for the HERALD *must* be sent to President JOSEPH SMITH, Nauvoo, Hancock Co., Illinois.

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The Second Volume of the Herald (bound in (Muslin,)	\$1.40
Book of Mormon, (bound in Calf,)	1.20
“ “ “ (Muslin,)	1.00
Cruden's Concordance of the Bible.	1.80

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SUPPLEMENT
TO
THE TRUE
LATTER-DAY-SAINTS' HERALD.

JUNE, 1863.

No. 12—Vol. 3.] **PLANO, ILLS., JUNE, 1863.** [WHOLE No. 36.

From the Herald, Vol. I, No. 5.

FIRST ADDRESS OF PRES. JOSEPH SMITH.

Son of Joseph the Martyr, delivered at the Annual Conference of the Church of Jesus Christ of Latter-Day-Saints, at Amboy, Ill., April 6, 1860.

“I would say to you, brethren, (as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon,) I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

God works by means best known to himself, and I feel that for some time past He has been pointing out a work for me to do.

For two or three years past deputations have been waiting on me urging me to assume the responsibilities of the leadership of the Church, but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit.

I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me—motives of various kinds, at the foundation of all which is selfishness, should I come forth to stand in the place where my father stood.

I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my Heavenly Father.

I have endeavored as far as possible, to keep myself unbiassed. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact, am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

There is one principle taught by the leaders of any faction of this people that I hold in utter abhorrence. That is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by Divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so does the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am to associate with, at least those of them with whom I have conversed. I am not very conversant with those books, [pointing to a volume before him,] not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people, was so repulsive to me, that it seemed as if the thing could never be possible.

The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject for fear they might entice me into wrong doing. It is my determination to do right and let Heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

It has been said that a Mormon elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a depth of feeling and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.

I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, accordingly as circumstances differ.

Should you take me as a leader, I propose that all should be dealt by in mercy, open as to Gentile or Jew, but I ask not to be received except as by the ordinances of the church.

Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage, yet I know that if I attempt to lead as a prophet by these considerations, and not by a call from Heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say that

among the people where I live I have as many good and true friends as I could desire among those of any society.

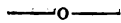
The people of Hancock Co., have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offence, but also to smother my own feelings, if I had any. I hold no enmity to any man living who has fought this doctrine, nor do I know any who hold enmity towards me. I hope there are none.

In conclusion, I will come to you if you will receive me, give my ability, and the influence my name may bring, together with what little power I possess, and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

I have my short-comings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation, for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

A gentleman from Utah informs me that a majority of Brigham Young's people were restive—not satisfied with their condition—but dared say nothing. That those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of matters.

I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.”



From the Herald, Vol 1, No. 7.

A CARD FROM BRO. JOSEPH SMITH,

SON OF JOSEPH THE MARTYR.

In taking the lead of the Mormon Church I am running counter to the opinions of many people; but believing that “there is a destiny which shapes our ends,” I am contented to let those who are astonished and opposed to such a measure, stand the test of time, and an opportunity for reflection, satisfied that investigation will result in my favor.

To those familiar with the books upon which our faith is founded, the Bible being the ground-work, I have no apologies to offer, and to those not familiar with them, and to those who do not believe them, none is due.

I know that many stories are now being circulated in reference to what will be the result of the step I have taken. I know that many believe that I will emigrate to Salt Lake. To those who know me, it is needless for me to say, that I am not going to do any such thing while the doctrine of polygamy and disobedience to the

laws are countenanced there; to those who do not know me personally, and to whom my principles are unknown, I must say, withhold your censure until such time as I shall, by some flagrant act of disobedience to the law of the land, or some striking breach of morality, deserve the just indignation of society; when I do either one or the other, I am ready for the opening of the vial of wrath of outraged society, and shall cheerfully receive the condemnation I shall merit.

Numbers of the readers of the *Democratic Press** know me personally, and have been warm friends to me; they know my sentiments in regard to those obnoxious features in Utah Mormonism, and I trust in their knowledge of me as a pledge to them of what my future actions shall be.

Religious toleration is one of the principles of our government, and so long as any denomination shall keep within the pale of the law, so long is it entitled to the consideration and protection of the government, but when those bounds are exceeded, the claim is forfeited, and society ought to ignore it, and the law proclaim against it.

A man is known by his acts; I have been judged heretofore by mine, and am willing still to be so judged, asking all to do so fairly and impartially, laying their prejudices aside, relying not upon rumor for their knowledge, but investigating for themselves.

I leave the result in the hands of Him who "doeth all things well" hoping no man will judge me without knowledge.

JOSEPH SMTH.

—o—

From the Herald, Vol. 1, page 254.

AN ADDRESS TO THE SAINTS,

FROM BRO. JOSEPH SMITH, SON OF THE FIRST JOSEPH.

Brother Isaac Sheen:

Permit me, through the columns of the *Herald*, to address a few lines to the scattered saints.

The question is often asked, "where is the gathering place for the saints?" seeming to imply the positive necessity for such a place. That such a place *was* necessary no one doubts; but when, for various reasons not necessary now to mention, the people were scattered, successively, from Kirtland, from Jackson county, Missouri, and lastly from Nauvoo, there seemed to come a time when there was a necessity for a division—for a sifting of the elements of discord, that the inharmonious and incongruous might be separated from the better and purer parts of the whole. What the result has been, most of those who know the history of this people are able to see; yet to many it is still dark.

*The DEMOCRATIC PRESS, was the name of the Nauvoo newspaper, in which the "Card" was first published.

There are many obstacles to be met with by us, and which are to be overcome, not the least of which is the prejudice of those, who, most unfortunately for us, judge of us from very bad specimens of men, who either were, and are, or claim to be of the so-called Mormon faith. Another difficulty, and one of considerable importance, is the gathering together hastily in so large a body, that being incapable of harmonizing and assimilating one with the other, so as to form a complete whole, it totters, and falls of its own concentrated weight.

I shall not at this time, enumerate, or notice any more of the (to me) apparent difficulties than the two I have just spoken of, but if I can help to set these before some of those into whose hands this little volume may come, then am I amply repaid; and if not, then the good God, who sees the motives of all men, will receive the will for the deed, and pardon my short coming.

I make no apology for my manner, neither for the crudeness of my material, nor for the indifferent way it is put together; but give it to the inspection of all, feeling sure, that He who ruleth all things to his glory will guide and direct this to its desired end.

When I assumed the position I now occupy, I covenanted that I would never willingly nor willfully do anything to injure the cause of the true Latter-Day-Saints, or make their condition worse than it was when I found them, and I mean by God's help to keep that covenant.

Now, knowing many of the rocks on which the church was split, is it not my duty to keep clear of them, each and every one of them? There is but one answer: most certainly it is. By keeping the church separated for the present (how long, God alone knows) I know that some of the rocks will be missed, and many difficulties overcome, that we, as a body, existing at any one designated place could never meet. How I obtained this knowledge is not my province, at this time, to say. I know the anxiety that is felt by all to be gathering home to Zion, I see the increasing desire to secure happiness, but things seen by prophetic eye seem near at hand when years may intervene before they are brought to pass.

Men may differ in their views, a thing to-day may seem as to-morrow, and weeks, nay months may pass away and still it is in the morrow. Speculative theories, may be urged as truth; yet no change is made in God's plan of salvation, and he disposes of events, and of men and their destinies, despite their theories and their views.

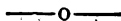
To those who are disposed to cavil at things they may not understand, in regard to the gathering of the saints, I would recommend a careful reading of the seventh paragraph of section one hundred and two, Book of Doctrine and Covenants: "And let all my people who dwell in the regions round about, be very faithful and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of

faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people. And behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, execute judgment and justice for us according to law, and redress us of our wrongs." I would also refer them to the sixty-third section, paragraph four: "And now, if your joy," etc. * * * "Contend against no church, save it be the church of the devil," etc., and to the latter half of paragraph six, section seventy-two. If after a careful reading, and a prayerful asking, they can not understand how we are to overcome a great deal of prejudice of the world, and that we are better situated to advance our cause, as we now are, than if gathered into one city, or place, then I am most willing to be told the reason why. I could carry this subject further, but wisdom dictates that I ought not to take up so much space in our journal at one time, and so I must conclude my letter by stating, that to me there is no command to gather this people together at any given locality, and if I did so, in the absence of such command, I would be guilty of an act of injustice to them, and might possibly injure them and others. I must say, however, in justice to them, and to myself, that all who are seeking after truth, and are determined to forsake wickedness and corruption, will quickly get themselves away from places where crime, wickedness, and abominations are sanctioned, or justified; and will quietly settle themselves in some region of country where truth is acknowledged, where they can serve God, be good to their fellow-men, live uprightly and honestly before God, and in the sight of men, quitting their evil ways, and cleaving unto righteousness; holding in honor the laws of the land, and living in obedience and amenable to them. Our land is wide, and full of pleasant places, wanting good men for citizens. Our religion, if good at all, is good for one, ten, twenty, an hundred, or an hundred thousand; here, there and every where. Doing good, and not evil, is its true intent, and preached by example as well as precept, it must be lived to, if we mean to reap its reward. I will follow this subject further at some future time, until then, may God bless and keep his people, is the prayer of

JOSEPH SMITH,

Pres. C. of J. C. of L.-D.-S.

NAUVOO, ILL., Nov. 7th, 1860.



From the Voice of Warning.

DOCTRINE OF CHRIST.

THE DOCTRINE OF MEN.

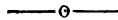
<p>"Covet to prophecy, and forbidd not to speak with tongues." 1 Cor. 14: 39.</p>	<p>Do not prophecy, and it is a delusion to speak in tongues.</p>
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From the Herald Vol. 2, No. 1.

EXTRACT OF A LETTER

From Bro. Joseph Smith, the President of the Reorganized Church. In a letter of Jan. 31, 1861, he says :

“In the day of trouble and wars the saints must stand in holy places, and a safe interpretation of this would be that every man and woman, who is a Latter-Day-Saint, must stand in a holy place, having his or her own individual lamp trimmed and burning. When the call to Zion shall come, who shall be ready? Until we are gathered in and round about Zion, we shall be remembered by the Lord if we stand in the integrity and strength of the practice of the gospel as we profess to understand it, then we shall truly stand in holy places and shall be taken care of by the Lord. General news is to me fraught with omens of import for our general welfare. I see in the signs of the times many things will tend toward the advancement of our cause, as contemplating the final result.”



From the Herald Vol 2, No. 6.

THE FIRST GENERAL EPISTLE OF THE PRESIDENT

Of the reorganized Church of Jesus-Christ of Latter-Day-Saints, to all the Scattered Saints.

In view of the many reports now in circulation, and to show to all the scattered Latter-Day-Saints, that I am a true son of a true father, I, Joseph Smith, President of the Church of Jesus-Christ of Latter-Day-Saints, this my first general Epistle to the members of said church scattered in all the land, send greeting.

In the days of trouble, when darkness fell over all the church, in consequence of the death of the President and Patriarch, many sought, out of the chaos of confusion that ensued, to erect fabrics of spiritual and temporal power, relying on the shrewd acumen of men skillful to deceive, aided by the fears of a desolate people, a flock without a shepherd, and the sure assistance of the prince and power of evil, who, delighted at the fall of just men, took advantage of the breach, fired their minds with visions of power, and opportunity to work out the convenient measures of their own sordid passions.

In almost every one of these fragmentary dispensations, the commencement was marked by an attempt to steer for a time by the old landmarks, yet each failed in each attempt; for, finding that the “law and the testimony” came in conflict with their projects of power and convenient sin, they cast them aside as garments for the church in its infancy, and claimed other laws, more suited to their ends than those pure principles of the Gospel upon which the church was founded.

Almost every one of them, too, knowing the true order of the law, claimed respectability, sanction, guardianship, regency, or a holding of the rule subject to, and looking for, a coming forth of one of the true descent, to take a place in authority. Claims were made, in almost every instance, that sooner or later, one of Joseph's sons would come forth and unite his destiny with that particular faction.

Some acted, as they declared, with my knowledge and sanction; some took upon themselves, by right, a guardianship over my spiritual welfare, and dared to say with my approval; and still another, more bold but scarcely less honest, claimed to receive letters from me, saying that my mother's influence kept me from their midst—that I was with them in faith, &c.

Now, be it known, that up to the spring of 1860, no faction of the church, no claimant to the honors of leadership, no party or sect ever received endorsement, sanction or authority from me. I never selected a spiritual guardian, or appointed an agent, nor recognized any regency or guardianship whatever; and that, at that time, I only acted as I was impelled; that I acted by dictation, and that of no man; that I have kept my own counsel, although my opinions, when asked for, in regard to various doctrines extant, under the guise of so-called Mormonism, have been known by friend or foe, who chose to ask.

I have deeply settled views of policy connected with the church, that, in the present unconnected state of the church at large, must needs remain with me, for having thus far taken the guidance of the Spirit, as the man of my counsel, I shall still endeavor to do so.

There having been endeavors made, and reports circulated, with a view to prejudice the minds of Saints as yet unconnected with the church as now organized, to the effect that I had not come out and taken a stand in connection therewith; now, be it also known, that on the 6th day of April, A. D. 1860, I was duly received by the church, in conference assembled, at Amboy, in Lee county, in the State of Illinois, as President and Prophet, and successor of my father, in strict pursuance of my right, as the son of my father, Joseph Smith, Jr., and in due accordance with the voice of the Spirit, as has been partly shown, and as shall, at some more fitting time, be made public by me.

I did not take that step without a due knowledge of what I was doing, not without a perception of all the difficulties of the position; but with a firm reliance on the sustaining power of Almighty God, whose arm is mighty to save, and who will not break a bruised reed, I assumed the position.

Since then the leaven has begun to work, and with the good has come the evil. Designing men have told all manner of stories, charging inaction, want of sincerity, lies, subterfuge, speculation, &c., and fearful saints who have ere now listened to siren songs of deceitful spirits, dulcet notes of mysterious power and might, supernatural agency and subtle grace, taught wisdom by their

own varying race, careful lest another will o'-the-wisp of aspiring ambition should charm their ears, and lead captive their hearts and better judgments, and lure them once more to hope—to hope, to be again cast down, have believed and echoed them. It is better so, and I feel thankful that it is so. Men who hastily reach forth their hands, and take hold upon an earthly reed, must needs be tumbled in the ditch, till they learn to examine for themselves, and when they trust in man, to be sure that the man in whom they trust is worthy.

Now I have not a word to say in advocacy of my right, or my calling. I ask none to believe upon my say so; let each and all examine carefully and without prejudice, asking his God for wisdom to judge aright, and as I have said, so say I now, I have no fears as to the result.

I would not that men should hastily run without tidings, nor do I ask that any should place the stake of their salvation upon an earthly arm. “Cursed is he that putteth his trust in man, and maketh flesh his arm.” I ask and desire that all may place their stake of salvation upon the author and finisher of our faith—upon the promises and principles of the Gospel, pure as preached from the Savior’s lips, for in him was no guile, and in his teachings there was no deceit.

In the name of the God of Abraham, of Isaac and of Jacob, I now call upon all the scattered saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience—to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death—unto their true and delightful allegiance to the principles of the gospel of peace—to the paths of wisdom—to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

And in the name of the Lord of Hosts, I call upon all the inhabitants of the earth to repent, believe and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God’s wrath shall smoke through the land; when men shall know that there is a God in

Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, "Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion." Amen and amen.

JOSEPH SMITH, PRESIDENT.

Of C. of J. C. of L.-D.-S.

NAUVOO, Ill, July 19th; 1861.

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For the Herald.

ON SINGING WITH THE SPIRIT AND THE UNDERSTANDING. No. 2.

Having premised that all the other creations of God, in their true circumstances are harmonious, I conclude that man's true circumstances should give the same result. Now according to the gospel standard the more pleasing to God we are in our worship, the nearer we approach to him, and the more we are blessed.

I therefore assume that we ought to attain to greater harmony in our worship, and in order to do this it is very necessary that our voices as well as our minds be assimilated by exercise together. None will dispute me when I say, that the more sedulously we strive to perfect ourselves in any gift or talent, the greater ease we have in the exercise of that gift.

Now if the frequent exercise of any talent gives power, why can we not attain to power in our singing praises as in our preaching or exhorting, for it must have occurred to the reader ere this, that I was driving at the apparent want of harmony there is existing in our churches in regard to congregational singing. I now, therefore, in view of what I have written, recommend to the scattered branches that they gather themselves together from time to time, and strive to improve themselves in this particular, and if there be any among them who understand the rules of music, let those take the lead and instruct the rest, so that all may sing in harmony, and thus claim the full meaning of singing with the Spirit and the understanding also.

I may be censured by some on the sight of this article as having a desire to disturb, or depart from old precedents; but just weigh for a moment the following facts as all know them to exist. Many times, congregations meet together, a minister arises and gives out a hymn, and the chances are, that unless he is himself a good singer, the hymn is not sung; or again, if sung, it is half murdered by those engaged in it not singing together. Voices naturally good, but of various tones, do not assimilate and blend in harmony, and the effect of it is to make cold and formal a sea-

son of waiting before the Lord, that ought to have been fraught with love, joy, hope and a feasting in the presence of the Lord of Hosts, who from his throne looks down on a scene of discord and inharmony.

Now this we all have witnessed as we have met from time to time, and how truly can we witness that where the voices of the congregation have swelled up in harmony as the voice of one man, how our hearts have swelled with happiness and gratitude to our God for the gospel light of these last days. Then let us take heed to improve these talents to the glorifying of Him who gave us voices to praise Him. Form choirs to take the lead, and then let us join in singing as we join in the prayers of those who lead us in prayer meetings, and if you doubt the truth of our following these directions in the Branch where this article is penned, come to Nauvoo and hear, or ask of those who have visited us, and be convinced. May God grant us faith to try to attain to all harmony is the prayer of one of Zion's co-workers. J. S.

MUSIC OF CREATION.

We love the music of the breeze,
In sighing whispers through the trees,
We love sweet music in our youth,
But over all we love the truth.

It matters little how,
It matters little where,
We love the music of the truth,
the earth, the sea, the air.

We love the music of the sea,
Where all the rolling billows be,
In singing anthems round each Isle,
The shrill winds whistling sweet the while.

It matters little how, &c.

The thunder rolling round the sphere,

Altho' it fills our hearts with fear,
Is but the voice of earth on high,
In purling anthems through the sky.
It matters little how, &c.

In music all the planets roll,
As each one turns upon its pole;
How glorious is harmony,
And all the gospel truths agree.
It matters little how, &c.

Then let us all with cheerful hearts,
In life's great song perform our parts,
And move with easy harmony
Along the staves that guide our way.
It matters little how, &c.

DAVID HYRUM SMITH.

“COME OVER AND HELP US.”

There is on the part of the Committee having charge of the Herald, a desire to make an improvement in the 4th volume, both in its mechanical appearance and its contents.

There is a general feeling that it has been steadily improving in spirit for the past year, but that it has not yet reached the standard required in such a paper. The Committee are fully aware of this, and are solicitous that all just reasons for complaint may be obviated, and the paper assume such shape as will not only reflect credit upon the Committee, but also meet the wants of its subscribers. To do this it is necessary that the Committee

use every means in their individual power; and not only this, but it is the duty of *all* its readers and subscribers to sustain the Committee by every means in their power.

Now money may supply the manual labor needed upon a paper of this nature, but money never did, and never will, supply the brain material for it, and without it, it cannot live; hence we argue, that those who would see a bright, cheerful, sunlight giving monthly paper, or periodical of the nature required by this Latter-Day-Work, are lamentably wrong when they do not help supply the apparent deficiency.

Requests have been made from time to time, through the columns of the Herald, of those who could write to give the paper the benefit of their talents, in order that that sameness of matter and manner, irksome to many, might be avoided, but the Committee regret to say, that these requests have met with few replies. Contributors should recollect that when they are writing for publication, they are placing their thoughts upon record where in after times they themselves may be benefitted thereby, in observing and comparing the changes wrought in the world around them and in them by the lapse of years; and they should write succinctly and clearly, leaving nothing ambiguous, or of doubtful construction lest they might be misconstrued and consequently embarrassed by their own efforts. Now the Committee request that all who feel that there is a want of brain food in the contents of the Herald, should write and give the required aliment; and help to raise the paper to the required standard.

Now write, one and all, and keep doing so, that out of the multitude of counsel there may come safety, and consider, that if of ten articles written, one is accepted and published, you will but have tithed your brain, and that of that tithing you receive a proportionate benefit with each reader of the paper, for our thoughts coming together, excite thoughts, and produce scintillations, and galaxies, and constellations, and corruscations, and all the other high nouns by which bright thoughts are designated. Do not feel hurt, or offended, if one, or a half dozen articles are omitted and only one accepted, but persevere and help the Committee. We ask it for the benefit of all.

JOSEPH SMITH, *One of the Committees.*

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For the Herald.

CLEANLINESS.

DEAR BRO. SHEEN:—I feel a desire to say a few words through your valuable periodical. The subject that presents itself to my mind is this: Rev. 19th; 7: 8. "Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, *clean*, and white; for the

fine linen is the righteousness of Saints." From the reading of the above we would readily conclude, that there will be a time when the Saints of the Most High God, will be dressed in shining apparel, *clean* and white. Then as cleanliness was taught and practised by the former saints, let it be observed as words fitly spoken to the Latter-Day-Saints, keeping in remembrance that the fruits of righteousness is cleanliness, and that nothing filthy can enter the Kingdom of God, and that the gospel of the Son of God contains the rules and regulations of the supper of the great bridegroom. Let me call your attention to a temporal marriage, observe the conditions in which people present themselves on such occasions, their neatness and form of cleanliness, each one endeavoring to appear in the best possible style. Then observe the anxiety of individuals to appear right at a temporal wedding. What should our walk and daily appearance be, in making preparations for the marriage of the Lamb?

May we not harbor the thought, then, that it is necessary that our persons, and clothes, should be kept in a saintly style; remembering that the Spirit of God dwelleth not in unholy temples? Considering the matter as did Paul, teaching the young women to be sober, to love their husbands, to love their children, to be *discreet, chaste*, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, having our lamps trimmed and burning, and oil in our vessels, waiting for the bridegroom; for we know neither the day nor the hour when the Son of man cometh; remembering if we are not prepared, having on the wedding garment, we cannot partake of the supper. And for example of the sincerity of the word of God, read Mat. 22; 11, 12, 13: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, friend, how camest thou in hither not having on a wedding garment? And he was speechless. Then said the king to the servants, bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth." The word to us is watch and be ready. May God help each and every one to be ready. Yours in the new and everlasting covenant.

WM. ANDERSON.

NASHVILLE, Iowa, May 26th, 1863.

THE WARNINGS OF GOD. NO. 2.

"KIRTLAND MILLS, Geauga Co., Ohio, January 14, 1833.

"From a Conference of Twelve High Priests, to the Bishop, his Council, and the inhabitants of Zion.

"Brother Phelps' letter is also received of December 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef, and pota-

toes, eat them in singleness of heart, and boast not yourselves in these things: Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a Spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure Spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent, and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren, that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul Spirit. We now say to Zion, this once, in the name of the Lord, Repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of Him whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us, to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that He will spare you, and turn away His anger from you.

* * * * *

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that He may testify to his Father and our Father; to His God and our God, that we are clean from the blood of this generation; and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with feelings of inexpressible anxiety for your welfare, we say again, Repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the Bishop read this to the Elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon, and obey it; read the commandments that are printed, and obey them; yea, humble yourselves under the mighty hand of God, that peradventure He may turn away His anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brothou Joseph's letter which you may not understand; that is this, 'If the people of Zion do not repent, the Lord will seek another place, and another people.' Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before, so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the Conference sanctions Brother Joseph's letter.

Brethren, the Conference meets again this evening to hear this letter read, and if it meets their minds, we have all agreed to kneel down before the Lord, and cry unto him with all our hearts, that this epistle, and Brother Joseph's, and the revelations also, may have their desired effect, and accomplish the thing whereunto they are sent, and that they may stimulate you to cleanse Zion, that she mourn not. Therefore when you get this, know ye that a Conference of twelve High Priests have cried unto the Lord for you, and are still crying, saying, Spare thy people, O Lord, and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandment.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had

done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion, as long as we can shed the sympathetic tear, or feel any Spirit to supplicate a throne of grace in her behalf.

The school of the Prophets will commence, if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to His holy name for what He is doing. We are your unworthy brethren in the Lord, and may the Lord help us all to do His will, that we may at last be saved in His kingdom.

ORSON HYDE,
HYRUM SMITH."

—o—

Communicated.

LETTER FROM BRO. CHARLES DERRY.

BRO. SHEEN:—I have re-baptized one good intelligent man, (an Elder in the days of Joseph) and re-ordained him. He is bound to some extent, but he will make a useful man. Three men and three women have given in their names, the men would have been baptized last night, but it was stormy. Others are very favorable. My meetings are but poorly attended, but I intend to preach outside now as the weather is suitable, but the atmosphere is very heavy and oppressive to me. However, I shall have two old Elders to assist me, and with God's help we will try to remove that mountain of filth that has been accumulating in the way of the truth, during twenty years past. I believe it can be done as the Lord lives, and I know you will all pray that this may be accomplished. Why should not mountains be removed to-day as well as anciently, especially since they are so rotten.

I have written various letters to different parts of the country, setting forth the truth. Some have done good that I know of, and the remainder will do so I have no doubt. I deal in love with the wanderers, but I deal plainly, and truth will triumph. I shall continue to set forth the truth by writing letters to those I cannot get to, until Brother Jason comes, when I learn that he will have means to publish such matter as will conduce to the spread of the work. I shall be glad to see him.

My health is tolerable, only a cough and cold interferes with my preaching considerably. Our friends the Brighamites are very quiet, and their members "obey counsel" well, for they dare not come to hear lest they should be convinced that they are really wrong.

The country is in a very bad state, labor is very scarce, and want and woe have entered thousands of homes that were happy homes before the outbreak of the American war. Here may be seen wealth and splendor in all their magnificence, and poverty and destitution in all their wretchedness, side by side. Here these two extremes meet. The wealthy make the laws to suit themselves, and oppress the poor, and should the poor break over the bounds set for them by the rich, that law with all its force falls upon their heads, as the slave driver's lash falls upon the degraded black skin. They must writhe under it and bear it, but thank God for His promises, for He has decreed to break the oppressors yoke. With respect to Europe, all is confusion and terror. Their pretended sympathy for the oppressed Pole, all evaporates at the sight of the Russian Bear, and because of the mutual fears entertained of each other. They see themselves on a dreadful precipice, and know they must ere long take the fatal leap, and their knees trem-

ble with fear, so it is hard to tell which would afflict them most, the dread suspense, while contemplating their awful fate, or that fate itself. Preparations are being made on every hand to meet that "dreadful what's to come" that will shake the whole world from centre to circumference. At the same time they are vainly trying to avoid it, but "when God works who shall hinder." Happy are they who put their trust in Him, for "their redemption draweth nigh."

CHARLES DERRY.

WEST BROMWICH, Staffordshire, England, May 12th, 1863.

HYMNS AND SONGS FOR AN APPENDIX.

It having been decided to add an appendix to our hymn book, comprising a selection of good hymns and spiritual songs; we request that all having private hymns and good spiritual songs, either selected or original, will send them to us, and by so doing they will confer a favor upon us personally, and likewise upon themselves and the church at large.

We have asked this before, and a very few complied, but very many neglected it, and we now hear some complaints and inquiries in relation to the paucity of our selection.

We also hear of some hymns and songs that are thought to be very good, and wishes are expressed that we might have them to use, and the opportunity is now offered. Send them to President Joseph Smith, at Nauvoo, Hancock Co., Ill., that we may have an addition to our selection.

By order of Publishing Committee.

ISRAEL L. ROGERS,
JOSEPH SMITH.

THE TESTIMONY.

We as the living witnesses
Declare the word to you,
And bear our testimony
That what we teach is true;
Beware how you receive it,
Do not yourselves deceive,
For God himself revealed it;
We know what we believe.

It was brought forth by Joseph,
The Prophet, and the Seer,
Whose blood has sealed his witness,
Praise to his memory dear.

His oldest son has ta'en his place
To lead his people through;
We bear our testimony
That he's a Prophet too.

The Lord has truly blessed us,
In this the Latter-Day;
In Spirit He doth answer us
When we do humbly pray.
We have the gift of unknown tongues
The gift of healing too,
And this is testimony
That what we teach is true.

DAVID HYRUM SMITH.

There will be a Special Conference of the Fox River Branch, near Sandwich, De Kalb Co., Ill., on Saturday, August 29th, 1863.

THE TRUE LATTER DAY SAINTS' HERALD is published monthly at Plano, Kendall Co., Ill., by the church of Jesus Christ of Latter-Day-Saints and edited by ISAAC SHEEN.

TERMS:—One dollar per annum (twelve numbers) *in advance*.

COMMUNICATIONS, on doctrine, for the HERALD *must* be sent to President JOSEPH SMITH, Nauvoo, Hancock Co., Illinois.

LATTER-DAY-SAINTS' HERALD.

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD SET IN PICTURES OF SILVER."
PROVERBS 25: 11.

"ADMIT THE EVIL ONE AT THE KEY-HOLE, AND HE WILL SOON OPEN THE DOORS
AND WINDOWS TO ALL HIS IMPS."—SAINGS OF DAVID.

No 1.—VOL. 4.] **PLANO, ILLS., JULY, 1863.** [WHOLE No. 87.

THE WARNINGS OF GOD, NO. 3.

TO THE SAINTS AND HER ENEMIES.

Besides the solemn warnings which were given in these letters, another was given in the next month, (March 8, 1833,) in a revelation as follows: "Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless I am not well pleased with many things, and I am not well pleased with my servant William E. McLellin, neither with my servant Sidney Gilbert; and the Bishop also, and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me: for she shall not be removed out of her place, I, the Lord, have spoken it." B. of C. 85: 8.

It appears that the children of Zion had begun to repent, but with some, the Lord was not well pleased, and others had many things to repent of, therefore the Lord decreed that he would contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before Him, and in the following month there began to be indications of the near fulfillment of this prophecy. In the *History of Joseph Smith*, in the *Millennial Star*, Vol. 14, page 422, he said, "in the month of April the first regular mob rushed together, in Independence, (Zion) to consult upon a plan, for the removal, or immediate destruction, of the church in Jackson county. The number of the mob was about three hundred. A few of the first Elders met in secret, and prayed to Him who said to the wind, 'be still,' to frustrate them in their wicked design. They, therefore, after spending the day in a fruitless endeavor, to write upon a general scheme for 'moving

the Mormons out of their diggings,' (as they asserted,) and becoming a little the worse for liquor broke up in a regular Missouri 'row,' showing a determined resolution that every man would 'carry his own head.'

In July following the mob again gathered against the saints and committed great depredations upon them. The printing office of the *Evening and Morning Star* was demolished, the press broken, and much property destroyed. They also maltreated some of the saints, and continued to maltreat and persecute the saints until they drove them from Jackson county, in November following. In the following month the Prophet Joseph wrote the following excellent letter, which was published in his "History," in the *Times and Seasons*, Vol. 6, page 928:

"KIRTLAND MILLS, Ohio, Dec. 10, 1833:
E. Partridge, W. W. Phelps, J. Whitmer, A. S. Gilbert, J. Corryll, I. Morley, and all the Saints whom it may concern.

BELOVED BRETHREN:—This morning's mail brought Bishop Partridge's, and Elders Corryll's and Phelps' letters, all mailed at Liberty, Nov. 19th, which gave us the melancholy intelligence of your flight from the land of your inheritance, having been driven before the face of your enemies in that place.

From previous letters we learn that a number of our brethren had been slain, but we could not learn from those referred to above, as there had been but one, and that was Brother Barber, and Brother Dibble was wounded in the bowels. We are thankful to learn that no more have been slain, and our daily prayers are that the Lord will not suffer His saints, who have gone up to His land to keep His commandments, to stain His holy mountain with their blood. I cannot learn from any communication

by the Spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after much tribulation cometh the blessing. By this, and also others, and also one received of late, I know that Zion, in the own due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of the Lord is, Be still, and know that I am God! All those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again. Now, there are two things of which I am ignorant; and the Lord will not shew them unto me, perhaps for a wise purpose in Himself—I mean in some respects—and they are these: why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this great affliction is: and again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly manifest, in consequence of those who have incurred the displeasure of the Almighty.

When I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur, and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: "If thy right eye offend thee, pluck it out, and cast it from thee; or if thy right arm offend thee, cut it off, and cast it from thee." Now the fact is, if any of the members of our body are disordered, the rest of our body will be affected with them, and then all is brought into bondage together; and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours, sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt of the purity of your motives, are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword, &c.:

I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant, that notwithstanding your great afflictions and sufferings, there may not anything separate us from the love of Christ.

Brethren, when we learn your sufferings, it awakens every sympathy of our hearts; it weighs us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings; and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings; and I myself should have been with you, had not God prevented it in the order of His providence, that the yoke of affliction might be less grievous upon you, God having forewarned me, concerning these things, for your sakes; and also, Elder Cowdery could not have lightened your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore God hath dealt mercifully with us.

O brethren, let us be thankful that it is as well with us as it is, and we are yet alive, that peradventure, God hath laid up in store, great good for us in this generation, and may grant that we may yet glorify His name.

I feel thankful that there have no more denied the faith; I pray God in the name of Jesus that you all may be kept in the faith unto the end. Let your sufferings be what they may, it is better in the eyes of God that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your monies; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job, in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and seek every lawful means to seek redress of your enemies, &c. &c.; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fails you, appeal unto the executive; and when the executive fails you, appeal unto the President; and when the President fails you, and all laws fail you, and the humanity of the people fails you, and all things else fail you, but God alone, and you continue to weary Him with your importunings, as the poor woman did the unjust judge, He will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night.

Behold, He will not fail you! He will

come with ten thousand of His saints, and all His adversaries shall be destroyed with the breath of His lips! All those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps: and when they shall return and say unto the saints, give us of your lands, behold, there will be no room found for them. As respects giving deeds, I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

I would suggest some ideas to Elder Phelps, not knowing that they will be of any real benefit, but suggest them for consideration. I would be glad if he were here, but dare not advise, were it possible for him to come, not knowing what shall befall us, as we are under very heavy and serious threatenings from a great many people in this place.

But, perhaps, the people in Liberty may feel willing, God having power to soften the hearts of all men, to have a press established there; and if not, in some other place; any place where it can be the most convenient, and it is possible to get to it; God will be willing to have it in any place where it can be established in safety. We must be wise as serpents and harmless as doves. Again, I desire that Elder Phelps would collect all the information, and give us a true history of the beginning and rise of Zion, her calamities, &c.

Now hear the prayer of your unworthy brother in the new and everlasting covenant:—O my God! thou who hast called and chosen a few, through thy weak instrument, by commandment, and sent them to Missouri, a place which thou didst call Zion, and commanded thy servants to consecrate it unto thyself for a place of refuge and safety for the gathering of thy saints, to be built up a holy city unto thyself; and as thou hast said that no other place should be appointed like unto this, therefore, I ask thee, in the name of Jesus Christ, to return thy people unto their houses and their inheritances, to enjoy the fruit of their labors; that all the waste places may be built up; that all the enemies of thy people, who will not repent and turn unto thee, be destroyed from off the face of the land; and let a house be built and established unto thy name; and let all the losses that thy people have sustained, be rewarded unto them, even more than four fold, that the borders of Zion be enlarged forever; and let her

be established no more to be thrown down; and let all thy saints, when they are scattered like sheep, and are persecuted, flee unto Zion, and be established in the midst of her; and let her be organized according to thy law; and let this prayer ever be recorded before thy face. Give thy Holy Spirit unto my brethren, unto whom I write; send thy angels to guard them, and deliver them from all evil; and when they turn their faces towards Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance; and may they depart from all their iniquities. Provide food for them as thou dost for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before thy face. Amen.

Finally, brethren, the grace of our Lord Jesus Christ be with you all until His coming and kingdom. Amen.

JOSEPH SMITH, jun."

Having reviewed many of the warnings of God unto His saints in the last days, and described some of the terrible chastisements which followed a disregard of these warnings by many of the members of the church, we have thereby shown that the saints must now AND HENCEFORTH be more diligent in keeping all the commandments of God, lest there be a renewal of the sore chastisements of the Almighty upon those saints who are now enjoying a large share of the blessings of civil and religious liberty. We have shown that the Lord continued to warn His saints from time to time, that they should be diligent in keeping His commandments, or they would be chastised with severe chastisements, and we have shown that these warnings were not idle words, but that they were the "sure word of prophecy whereunto ye do well that ye take heed," and that these chastisements did come upon them precisely as they were forewarned, and in a very short space of time after they were given, and that the first Joseph accounted for this "on this wise, that the saying of the Savior had not been strictly observed: 'If thy right eye offend thee, pluck it out, and cast it from thee.' Now the fact is, if any of the members of our body are disordered, the rest of our body will be affected with them, and then all is brought into bondage together." We have also lived to be witnesses of the commencement and terrible progress of the fulfillment of many prophecies, concerning the enemies of Zion, which were given in connection with the warnings of God to

Zion. The saints appealed for redress to the "Judge," in the region of Zion; to the "Executive" of Missouri, and the "President" of the United States, but they have failed them, and all laws have failed them, and "the humanity of the people" has failed them, and all things else have failed them but God alone, but He has not failed them, and the words of the Prophet Joseph have not failed, for he said, "He (God) will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night." A few days subsequent to the date of the foregoing letter, a revelation was given which reveals clearly the cause of the great affliction and persecution with which Zion had been visited, and in it the Lord said that He would let fall the sword of His indignation in behalf of His people, and that He would come forth out of His hiding place and in His fury vex the nation. For the benefit of those who have not this precious revelation we quote from it as follows:

"Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; yet I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son; for all those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jarings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion toward them: I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is

full. And in that day all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered shall be gathered; and all they who have mourned shall be comforted; and all they who have given their lives for my name shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God. 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 come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion; and all these things that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed; neither shall there be any 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 I have other places which I will appoint unto them, and they shall be called stakes, for the curtains, or the strength of Zion.

* * * * *

When men are called unto mine everlasting gospel and covenant, with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men; they are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold, it is thenceforth good for nothing, only to be cast out, and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted." B. of C. 98: 1-5.

Another revelation was given in February, 1834, of the same tenor as the foregoing, and in it the Lord made known unto his saints how they might prevail against their enemies, and that was simply by hearkening to observe all the words which the Lord their God should speak unto them. See B. of C. 101: 2, where the Lord said: "But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the

world are subdued under my feet, and the earth is given unto the saints, to possess it for ever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men."

By these instructions we may learn how the saints may prevail against their enemies, and why they did not prevail after this revelation was given, and why their enemies prevailed against them, and why they became "as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men." In this revelation (par. 4.) the Lord said, "if they pollute their inheritances they shall be thrown down," therefore they continued to be thrown down, and were driven from their inheritances speedily, and repeatedly, and now how will Zion be redeemed? Isaiah says, "Zion shall be redeemed with judgment and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 1: 27, 28. The redemption of Zion *with judgment* has commenced and is progressing with a terrible effect upon the enemies of Zion. This is the first part in the work of preparation for the redemption of Zion. The second part is the redemption of her converts with righteousness. "The willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for, verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out." B. of C. 21: 7. Obedience is the price of the redemption of Zion. Disobedience has disinherited the rebellious who were not of the blood of Ephraim, and they have been "sent away," according to the word of the Lord.

We will call your attention to another revelation which shows that Zion will be redeemed when the saints learn to be obedient to the things which God requires at their hands. This revelation was given on Fishing River, Mo., June 22, 1834, and from it we quote the following:

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but behold, they have not learned to be

obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them; and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."

Seeing then that it is an immutable decree of Jehovah that the saints must be obedient to the things which He requires at their hands before Zion will be redeemed, and as they "must needs be chastened until they learn obedience," what manner of persons ought we to be, in all holy conversation and godliness? Shall we procrastinate the redemption of Zion by disobedience? Let every saint diligently keep all the commandments, and Zion will soon be redeemed. Let every saint remember that hitherto the innocent have suffered with the guilty, therefore we should beware lest by our transgressions we bring affliction and persecution upon the innocent and condemnation upon ourselves.

For the Herald.

A FEW THOUGHTS ON IMPORTANT TRUTHS.

BRO. SHEEN:—All men, upon mature reflection, must come to the conclusion that so many religious sects as there are in the world, cannot all be right. Notwithstanding, they all profess to believe in the doctrine contained in the same book, viz: the Bible. They must come to the conclusion that they are systems which are more or less the works of men.

The people think that the Latter-Day-Saints are as liable to be mistaken with regard to the truth as any other society, or all the rest, yet they will acknowledge we have many new things, and that we have the scriptures on our side. They cannot say anything against the doctrine, but they say "there is so much said against the sect, and they are so unpopular, that we cannot accept them as the people of God. There are so many of them that have turned aside from the holy commandments delivered unto them, that have put away a good conscience and made shipwreck of faith, that they cannot be what they pretend to be."

We will tell them how we have obtained this superior knowledge, that the coming forth of the Book of Mormon is the foundation of the work, that it has been the

means in the hands of God, accompanied by the Spirit, of bringing back the ancient order or fullness of the Gospel as it was preached in the Apostolic days; yet they will not believe, although a man declare it unto them. How true that in every dispensation of God to man, there must be something for man to stumble over. Christ was a stumbling block to the Jews. Joseph Smith and the Book of Mormon are a stumbling block to the gentiles. In every dispensation there were some that believed, while the majority believed not; those that believed received power to become the sons of God, and obtained great treasures of wisdom and knowledge, while those that believed not, remained in darkness, and lost that little light which they had received, hence the Savior said, "for judgment I am come into this world, that they which see not might see, and that they which see might be made blind." Jesus Christ is the true light that lighteth every man that cometh into the world and known unto God are all his works from the beginning of the creation, and when He is about to introduce a new dispensation to fulfil the words spoken by the mouths of His holy prophets; there is always something to come in contact with the prejudices of the people; hence, we see that the Lord does not choose to please the natural man or carnal mind, but to cross them in their pride, to bring them down from their self-esteem and exalted condition, in deep humility before Him, that they may know where their strength is, that they may lean upon the strong arm of Jehovah, and obtain blessings from His liberal hand.

A. M. W.

THE APOSTACY OF LATTER-DAY-SAINTS. No. 3.

Jude wrote concerning an apostacy from the faith. He describes precisely the character of apostates in our day. From some of his preliminary remarks, we might conclude that he was describing the character of apostates in that day, but even these preliminary remarks are applicable also to the apostates of our day, but in his final remarks concerning them, he prophesied that there will be such apostates on the earth in that day when the Lord will come with ten thousand of his saints. Apostates (foolishly and presumptuously) excuse themselves in their iniquity by the supposition that Jude was only describing the sins of apostates in that day, and yet they are guilty of all the sins which he warned the saints against. These wicked apostates, never-

theless, profess to be saints. Are they saints? Has the unchangeable God changed? Has He abrogated his holy law? Is it not as essential now, that we should contend earnestly for the faith which was once delivered to the saints"? In his epistle, Jude said (3, 4v.) "Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." In our day we often hear and read of people who claim that they earnestly contend for the faith which was once delivered to the saints, and yet they have turned the grace of God into lasciviousness. Jude, "brother of James" exhorted the saints to contend earnestly for the faith, that they might not, like others, turn the grace of God into lasciviousness. He contrasted these acts, but "ungodly men" deceive themselves with the idea that these acts are in harmony. The grace of God is manifested in the gospel, but those who turn the grace of God into lasciviousness foolishly suppose that the gospel of Christ is a license for their acts. We have heretofore conclusively shown that polygamy is lasciviousness, and especially as it is practiced by Brighamites, therefore we shall not present any additional evidence on this branch of the subject at this time, but we would advise all who desire information, to read the evidence which we have published. We have also shown that these "ungodly men" have been guilty of "denying the only Lord God, and our Lord Jesus Christ." See the Herald for Nov. 1860, page 259, 260, where there is a quotation from a sermon of Brigham Young, which was published in his "Journal of Discourses," and in the *Millennial Star*, Vol. 15, page 769, in these words: "Adam is our Father and our God, and the only God with whom we have to do." This is evidently denying "the only Lord God," and it is denying our Lord Jesus Christ, for Jesus said, "I and the Father are one," and Moroni, in the Book of Mormon, says, that God "had sworn in His wrath unto the brother of Jared, that whoso should possess this land of promise, from that time henceforth and forever, should serve Him the true and only God, or they should be swept off

when the fullness of His wrath should come upon them," and he also shows who "the true and only God" is. He says, "behold this is a choice land, and whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." B. of Ether, 1c.

We also showed in the same No. of the Herald (p. 249, 250.) by a quotation from a sermon of B. Young which was published in his "Journal of Discourses," Vol. 4, p. 53, 54, that he had "counted the blood of the covenant as an unholy thing" and that he proposed to shed the blood of certain men whose sins (he said) were so great that the blood of Christ can not atone for them, but that such wicked men can make atonement for their own sins by having their blood shed by "their brethren." He said: "I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further: I have had men come to me and offer their lives to atone for their sins. It is true that the blood of the Son of God was shed for sins, through the fall of those committed by men, yet men can commit sins which it can never remit. These facts show that Brigham has been guilty of "denying the only Lord God and our Lord Jesus Christ," and those who believe in all his heresies have been guilty of the same wickedness. After Jude had described the wickedness of ungodly men who crept in unawares, he cautioned the saints by three examples of the judgments of God. First he put them in remembrance that the Lord destroyed "them that believed not" after he "saved the people out of the land of Egypt." Secondly, that "the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

Thirdly, that "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." These examples are given to show forth the judgments and destruction which will come upon those who turn the grace of God into lasciviousness and deny the only Lord God,

and our Lord Jesus Christ.

In his following remarks, Jude gives a more particular description of the character of these ungodly people in connection with the destruction which awaits them. He says, "Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. * * * * These speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." These remarks show forth the extreme wickedness of these people, and that they will be destroyed as Korah, Dathan and Abiram were when "the earth opened her mouth, and swallowed them up." Num. 16: 32. We do not infer that they will perish *precisely* as they did, but by the sudden display of God's indignation in his own appointed way. In connection with another description of the desperate wickedness of these people, Jude says that "Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. *These* are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage, 14-16v. It was therefore "of these" that Enoch prophesied that the Lord will come to execute judgment upon all. *These* are therefore ungodly sinners whom Jude and Enoch knew that they would be on the earth in the last days, and that the Lord will execute judgment upon them when he comes with ten thousand of his saints.

For the Herald.

AN EXPOSITION OF ISAIAH 25: 7. No. 1.

"And He (the Lord) will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Isaiah 25: 7.

In order to arrive at safe conclusions with regard to prophecy, it is absolutely necessary to ascertain to what period of the world's history it relates, and to what peculiar events it is connected, and to whom

it is addressed. It is very evident to me, (and I think that I can show good reasons for my opinion) that this prophecy relates to the very last days of the present age. The preceding chapter, (to which it is evidently connected) speaks of a great day of burning, also of a time when "the earth shall reel to and fro like a drunkard, (the effect of the great and last earthquake) and shall be removed like a cottage; for the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." The last verse speaks of the effect of the earthquake, and that he shall shake, not only the earth, but the heavens also, and the planetary system will be thrown into disorder, and when the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before His ancients gloriously. The first verse of the 25th chapter seems to be the beginning of ascriptions of praise for the wonderful things that God had done. The verse that immediately follows our text, evidently refers to the first resurrection, and even speaks of things that will not take place until the Millennium begins, the time when God shall wipe away tears from off all faces, and the rebuke of His people He will take away from off all the earth. The next verse seems to speak of a time when the Lord, the Messiah of Israel, has already come. We will quote it: "And it shall be said in that day, (the day in which the things spoken of before shall transpire,) Lo, this is our God; we have waited for Him, He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." It is a fact which is well known that the Jews have waited for their Messiah these 1800 years, amidst the most bitter persecutions and the continual taunts and reproaches of the gentile world, because they still looked for a Messiah to come. But if there is any point of doctrine which is plainly and positively set forth in the word of God, it is this: that Jesus of Nazareth did not at his first coming fulfil the scriptures on which the Jews found their hope of a Messiah to come, neither did Christ or the Apostles teach such a doctrine. We see then that the things spoken of in our text are intimately connected with the second coming of the Lord Jesus Christ, and the end of what Christ calls, (in His parable of the wheat and the tares of this world,) or what some late expounders of prophecy call, the end of the age. There is another point that is necessary to be understood, in order to fully understand this subject, and that is that the restoration of Israel to the lands that God gave to their fathers, and to all the great blessings which were prom-

ised them in connection therewith, is intimately connected with the second coming of the Lord. To prove this, we will first quote Acts 3: 19. "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; (or when the Lord shall be present) and he shall send Jesus Christ, who before was preached unto you: whom the heavens must receive (or retain) until the times of the restitution (or restoration) of ALL things which God hath spoken by the mouth of ALL His holy prophets since the world began." By this declaration of Peter to his brethren, the Jews, we discover that he connects the restoration of all things which is spoken of by all the prophets, with the second coming of the Lord, and it is a fact which should be understood, that nearly all, if not quite all, of the prophecies on the restoration, relate to the final gathering of Israel, and events which are closely connected therewith. The doctrine, therefore, that these prophecies are fulfilling and are to be fulfilled by the dispensation of the Gospel among the gentiles, in a spiritualizing sense, is here by Peter directly made void, or, I might say, false. Peter, who had been instructed by his Lord in the mysteries of the kingdom, did not so understand it. He refers the fulfillment to the time when his Lord shall come again, as he promised him that he would. He knew very well that there must be another dispensation, a dispensation of the fullness of times, to raise up and restore the tribes of Israel and that God had promised to set His hand again the second time to do this great work.

We will now bring a testimony from Joel, to show that the gathering of Israel is closely connected with the coming of the Lord. Joel 3: 1. "For behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations," &c. If the reader will turn to this chapter, and read it, he will find, particularly by the 13, 14 and 15th verses, that the whole chapter relates to the great day of the Lord, which expression always refers to his second coming and to the harvest, which Christ says, is the end of the world, and to the treading of the winepress of the wrath of God. See Isaiah 63, and Rev. 14. We will quote one more on this point. Zech. 14. "Behold, the day of the Lord cometh, (second coming) and thy spoil (Jerusalem) shall be divided in the midst of thee; for I will gather all nations against Jerusalem to battle. * * * * Then shall the Lord go forth, and fight against those nations, as

when He fought in the day of battle. 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. * * * And the Lord my God shall come and all the saints with thee." Joel tells us that at the time when the Lord shall bring again the captivity of Judah and Jerusalem, He will gather all nations against them, and Zechariah says that this gathering of the nations will be in the day of the Lord, and that at that time the Lord will come. These ideas are fully set forth by nearly all the prophets, in a great variety of language and additional items. There is a great abundance of testimony which will show that the second advent of Christ is directly connected with the literal gathering of Israel for the last time. Having thus ascertained to what period of the world's history our subject relates, and to what great events it is connected, we shall proceed now to give our opinion concerning the things which are spoken of in the text. We will quote it again. "And He (the Lord) will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." The expression "the face of the covering" and the word "veil," without doubt, are synonymous in their meaning, and prefigure a darkness of the minds of all people. This is the same darkness which is spoken of by the same prophet in his 60th chapter. The prophet, addressing himself to Zion, says, "arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the people." This chapter gives a very minute description of the gathering of Israel and the building up of Zion, and runs the subject into the Millennium state, so we see it agrees with the text as to the time and events, with what we have said about the passage under consideration. The 60th chapter, as we have said, describes a city and speaks of the materials of which it is to be built; "the Fir tree, the Pine tree, and the Box tree together, to beautify the place of my sanctuary, and to make the place of my feet glorious." And yet some of our wise divines say that it is a figurative description of the gentile church. There is one evidence of gross darkness. We would very courteously ask the learned clergy who are of this opinion if this is a figurative description of a church, what do these three kinds of timber represent, or what part of the church "the rams of Nebaioth" prefigure, or "the flocks of Kedar," &c., &c. But as we know

that there is to be a real city built up in the last days, in which people shall dwell, we will not trouble the clergy with any more questions, but bring forward the proof. Isaiah 30: 19. "The people shall dwell in Zion at Jerusalem: thou shalt weep no more." The time here alluded to agrees with the time which we have ascertained, that our text refers to. For God's people do not now dwell in Zion at Jerusalem, neither have they ceased to weep. The context of our subject says, that God will wipe away tears from all faces, which agrees with the promise that they shall weep no more. In Isaiah 60: 14, it is said, "they shall call thee the City of the Lord, the Zion of the Holy One of Israel." But perhaps some are ready to inquire in what particulars does this darkness consist, what are the items? One of the particular items is the well known fact that the religious world is split up or divided and subdivided into an almost innumerable number of sects and parties; holding doctrines and having creeds, platforms and articles of faith, distinctly contradictory to each other, and often causing much bitter strife, envy and hatred, and sometimes murder, and each one claiming to be the true church, and many will contend that the whole constitutes the true church. This is one of the items, or signs of darkness. The religious world has, until very lately, and some do now, believe that there will be a time before the coming of the Lord, that all the world will become converts to christianity; and that the reign of peace so much spoken of by the prophets, will be brought about in this manner. This is another item. A third is, that thirty or forty years ago, all the religious world thought and believed, (a few individuals excepted) that Israel will never be literally restored to their own lands, that is, the land of Judaea; that the cities of Judah and Jerusalem which were destroyed by the Romans, will never be rebuilt, that the gentile yoke under which they have served these 1800 years will never be taken off, and that there was nothing promised to the Jews, but to acknowledge Jesus of Nazareth, and be gathered into the gentile churches. The fourth evidence of the veil being on the minds of the religious world, is, their idea of heaven being in an unknown region, an imaginary heaven, somewhere as a certain poet has said:

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints secure abide."

It is a heaven undescribed by scripture, and for which no scripture can be brought to sustain. These are some of the import-

ant items, or evidences of darkness, that rest upon the gentile world, although the light that has already dawned upon the world has, in part, dispelled this darkness, and has lifted the veil from many honest minds.

We shall first notice the first of these four general items: that such a multiplicity of churches, so much antagonistical to one another, is the true church of God. The Bible abounds with teachings and exhortations that the church of God should be one. Christ, in His last prayer for His disciples, prayed that not only they, but all that should believe on Him through their word that they also should be one even as He, (that is in like manner) as He and the Father are one. I have heard many of the religious world, and even some who are of the clergy, contend that God designed that there should be more denominations than one, and I have tried to show them the inconsistency of such a position, but to no purpose. The veil was on their minds, and having eyes they saw not, and ears, but they heard not; plain scripture proof was no evidence to them. The fact is, that man wants and always seeks for an excuse for every thing that he does, and for every condition that he finds himself in. Adam found that he had broken God's law and he laid the blame on the woman; the woman in her turn laid the blame on the serpent, so he had to bear it, and in consequence of it, he had to crawl on the ground and feed on the dust of the earth, all his lifetime. Adam and Eve, notwithstanding they had tried to excuse themselves, had to bear the punishment due to the law. The religious world find themselves in this strange dilemma. Numbering, as it is allowed by good judges, as many at least as the number of the beast, (666) and still they are continually dividing. So the leaders must, of necessity, (and it would not be like human nature if they did not) make some excuse. Some take the position; that men are naturally so constituted that they cannot all believe alike. Let us see how this agrees with scripture. Did Christ pray for an impossibility? We find that the ancient church, after 3,000 had been added on the day of Pentecost, and after the Lord had added to them daily, and they had become very numerous, we read that the multitude of them that believed were of *one heart and one mind*. Paul, in writing to the Ephesians, exhorted them "to keep the unity of the Spirit in the bonds of peace." He said, "there is *one* body, (or church) and *one* Spirit, even as ye are called in *one* hope of your calling; *one* law, *one* faith, *one* baptism, *one* God and Father of all." Eph. 4:

4, 6. This ought to teach us that if we believe in *one* God and *one* only, so we should believe in *one* body or church, and *one* only, *one* faith, and *one* only,

Bro. W. W. BLAIR says, in reference to his communication on polygamy that he has endeavored to keep on ground, which for the most part, has not been canvassed by others, and has used as evidence *against* polygamy, many scriptures which are used by its warmest advocates for it. His apology for writing on it now, is, that the elders are now going where the subject will have to be met and refuted, and he thought that he could aid them some through the Herald.

For the Herald.

WHO ARE THE SEED OF THE LORD.

"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people, otherwise they shall hearken unto these things."

The above words are so often quoted in justification of polygamy, by those who teach and practice that abomination, that it appears proper something should be said with regard to their true meaning and application.

Does the passage imply that God will ever "raise up seed" unto Himself in a different manner from that marked out by command and precedent, for nearly 6,000 years past? We think not.

The scriptures all teach that God is unchangeable in His character, purposes and designs; therefore, whatever means God designed in the beginning by which to "raise up seed" unto himself, will continue to be the *only* means by which that end can be attained. But before we proceed further in the investigation, let us learn who the "seed" of the Lord are. Are they who are born of flesh and blood only, the "seed" of God? Certainly not. In order to enter into the family of the faithful, and be accounted as "the seed," man must be "born again." He must be made "fellow heir, and of the household of faith" by "the washing of regeneration, and the renewing of the Holy Ghost;" and until man is "begotten through the word" and "born of water and of the Spirit," he is not the seed of the Lord.

Paul says, (Rom. 9: 8.) "They which are the children of the *flesh*, these are not the children of God." Jesus says, (Matt. 13: 38.) "The good seed (the seed of the Lord) are the children of the kingdom." To this agrees the words of Abinadi. See

Book of Mormon, Mosiah ch. 8th, par. 6th. The Prophet here speaks of the ministry of our Savior, His sufferings and death, and says, "when His soul has been made an offering for sin, He shall see His seed. * * And who shall be His seed? Behold I say unto you, that whosoever has heard the words of the prophets, yea, all the holy prophets who have prophesied concerning the coming of the Lord; I say unto you, that all these who have hearkened unto their words, and believed that the Lord would redeem His people, and have looked forward to that day for a remission of their sins, I say unto you that these are His seed, or they are the heirs of the kingdom of God; for these are they whose sins He has borne; these are they for whom He has died, to redeem them from their transgressions; and now are they not His seed? Yea, are not the prophets every one that has opened his mouth to prophesy, I mean the holy prophets ever since the world began? I say unto you that they are His seed." Here we see the character of the Lord's seed, and who they are; that they are they who keep the commandments of God, believing on His name. Jesus, when He was crucified, went to Paradise, (the place of rest for the spirits of the righteous until they are resurrected,) and there He met with and saw His seed,—the spirits of just men and women, who had died heirs of the kingdom. From what has been said, we must see the necessity of following the line of distinction drawn by the word of God, between the "seed of the Lord" and the seed of man, or between the children of God and the children of men. The first are made what they are by faith on God, and obedience to His commandments. The latter are of the flesh, and are born of flesh and blood. The Lord said to the brother of Jared, (B. of M., Ether 10. p. 2.) "And there (in America) will I bless thee, and thy seed, and raise up unto me of thy seed." Here is a plain distinction between the brother of Jared's seed, and the seed of the Lord; for the Lord declares "I will raise up unto me of thy seed," that is, the Lord would take children of the brother of Jared, and make them the "children of God," by their obedience to His holy laws.

The object of God in bringing Lehi and those associated with him to the land of America, was, that he might raise up unto himself a pure and holy people. He says, (B. of Jacob ch. 2, par. 6.) "Thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch, from the fruit of the

loins of Joseph." Who constituted this "righteous branch?" Certainly not they who sinned against God, and though they all were reckoned the seed of Lehi, none were found the seed of God but the faithful and obedient.

But did not God command Lehi, "that his sons should take daughters to wife, that they might raise up seed unto the Lord in the land of promise?" Yes, He did. But did all the descendants of Lehi become children of the kingdom? Did all the seed of Lehi become the "seed of the Lord?" No, they did not. And why? Because they did not love God and keep His commandments, but turned to pride, oppression, priestcraft, and that "grosser crime," polygamy. And what has marriage to do with regard to raising up seed unto the Lord? It is the means which God has provided by which to fill the earth with the measure of man, according to his creation before the world was made. See D. & C. sec. 65, par. 3. The seed of man being thus provided, it then remains for them to become the seed of God, by obedience to His commandments. God has established an unchangeable means by which the sons and daughters of Adam may become the sons and daughters of the Almighty. He has also established one, and only one means, by which sons and daughters may be raised up unto men. The first are raised up through the gospel covenant, the latter through the covenant of marriage. And all those begotten not by virtue of these covenants, are bastards, and not sons.

The Lord says, (Doc. & Cov. sec. 65, par. 3.) "Marriage is ordained of God unto man, wherefore it is lawful that he should have one wife, and they twain shall be one flesh." Agreeably to this appointment we see that God in the morning of creation, made one woman for one man, and He tells us in Malachi 2. 15, why He did so, "that He might seek a Godly seed." Here the object for which the Lord made one wife for one husband is so emphatically stated, that none but the wilful need misunderstand. It appears from the context that Israel was in the practice of polygamy, and the Lord reproved them sharply for it, and dwelt upon it at length, to impress them with the enormity of the crime. He says "And this have ye done again, covering the altar of the Lord with tears, with weeping and with crying out, inasmuch that He (the Lord) regardeth not the offering any more, or receiveth it with good will at your hand, 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 compan-

ion, and the wife of thy covenant, and did not he make *one* (wife) yet had he the residue of the Spirit, (and could have made seven, or more if it had been wisdom, and would tend to produce a righteous seed) and wherefore *one*? (Hear it O ye Polygamists!) *That He might seek a Godly seed.* Mal. 2: 13-15. If there was ever a man on this wide earth, who could have raised up, by polygamy, a righteous seed, "a Godly seed," it certainly was Adam. But God, who knoweth all things, foresaw that *one* wife, and *one* wife *only*, would tend to this desired end. If there was ever a time when polygamy could be justified, it was when Adam alone held sole rule and dominion in the earth, when the earth was to be filled with the measure of man, but God was not pleased with it, therefore He gave but "*one* wife."

When God destroyed the earth with the flood, He saved "Two and two of all flesh. * * * and they that went in, went in *male and female* of all flesh." Here we see in this great temporal salvation, that the Lord adheres to the original order of creation, "*male and female.*" What an unanswerable argument this affords against polygamy. It is one that all the force of man's reasonings together, with the practices of some who were the servants of God, cannot destroy. It was the Lord's doings, and not man's, and reflects His mind and will, His designs and purposes, with regard to the relationship of male to female. Our Savior says, touching this matter, (Matt. 19: 4, 5.) "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* (not more) shall be one flesh?" And in view of this being the only lawful manner to raise up seed, Jacob gave the word of the Lord to the Nephites, (Book of Jacob ch. 2, par. 6.) saying, "Hear me and hearken unto 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;" and it appears that this command was given to Lehi and his associates in the beginning, for the 9th par. reads thus: "for they (the Lamanites) have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife, and concubines they should have none." Thus we see that the marriage relation as it was given in the days of Adam and Noah, and declared by Malachi and our Savior, were reaffirmed by commandments of God to Lehi and Jacob, on this continent. Nor is this all, for when the Lord began to open the dispensation of

the fulness of times through Joseph Smith, He revealed His will clearly and pointedly upon this matter, as already quoted from section 65 D. & C., and again, in sec. 13, par. 7, "thou shalt love thy wife with all thy heart and cleave unto her and *none else;*" and yet, after all these teachings, how much like sinful, rebellious Israel, many of the professed Saints have been "covering the altar of the Lord with tears, with weeping and with crying out?" How well it may be said of them, as Jacob said of the polygamous Nephites, "ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them, and the sobbings of their hearts ascend up to God against you." I am aware that many seek to establish the lawfulness of a plurality of wives by quoting the teachings of Moses, endeavoring to show that God, in that day, through Moses, taught the "raising up *seed*" unto the Lord, by that means. We would remind such characters that this is not the Mosaic dispensation, neither are we living under that covenant of which Moses was the mediator. That was "a covenant of curse." Perfection could not come by it, it "gendered to bondage," (see Gal. 4: 24.) and we would be equally justified in quoting Moses in regard to retaliation, "an eye for an eye and a tooth for a tooth," or in regard to putting away a wife for other causes than adultery, all of which is interdicted under the gospel covenant, as in regard to any of his writings that can be construed as teaching polygamy. The apostle in Gal. 4: 22, 31, introduces Sarah and Hagar as types of the two covenants, and through these we learn the character of the covenant wife and her children, and also that of the polygamous wife and her children. He says:

"For it is written, that Abraham had two sons, the one by a bondmaid, (not wife indeed) the other by a free woman. But he who was of the bondwoman, was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are (represent) the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar, (Hagar) * * * and answereth to Jerusalem which now is, and is in bondage with her children. * * * But as then, he that was born after the flesh, (Ishmael) persecuted him, (Isaac) that was born after the Spirit, even so it is now, nevertheless, what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we (the saints) are not children of the bond-

woman, but of the free."

What a woful comment is this on polygamy! How pointedly this shows God's disapprobation of it. How sad the condition of the polygamist wife! How terrible the fate of her children! Reader, are you a polygamist? Turn to Genesis and read the character of Sarah and Hagar; of Ishmael and Isaac. Sarah was the covenant wife of Abraham; she gave him Hagar to wife, but God was evidently displeased, for He did not recognize Ishmael as Abraham's son, and bless him as such, for He says in Gen. 22: 3, "take now thy son, thine only son Isaac." Yet Ishmael was alive, and the first born to Abraham, but by a bondwoman, and was therefore not a son legally, but a bastard. Paul, in Heb. 11: 17, confirms us in this conclusion. He says, "And he that had received the promises, offered up his only begotten son." What was the character of this child of polygamy? He was a persecutor; "and Sarah saw the son of Hagar, the Egyptian, which she had borne unto Abraham, mocking." Gen. 21: 9. "And he will be a wild man, his hand will be against every man, and every man's hand against him." Gen. 16: 12. The treachery, thievishness and murderous spirit of his descendants, fully attest the truth of this prediction; and does any one desire a similar history for themselves and posterity? Polygamy, if persisted in, will obtain it for them. Does any one still say that God recognized Hagar as Abraham's wife, and Ishmael as his son? Let them turn and read Gen. 16: 5-19. Here Sarah still claims her as "my maid;" and Abraham says to Sarah, "because thy maid is in thy hand, do to her as it pleaseth thee." Do any of the women of this age and day desire a similar situation, and similar treatment? Do they want to be reduced to that state of abject servitude, of iron bondage, that the covenant wife, their "mistress," can treat them as they will, and the husband, and indeed the angel of God, as in the case of Sarah and Hagar, endorse the act? And when they attempt to flee away as Hagar did, have the angel of God meet them in the way and command them to "return to thy mistress and submit thyself under her hands?" God forbid that such should be the case, but that they aspire to, and contend for their God-given right,—to be the "one" and "only one wife, of one husband. By the brief review given of Abraham and his house, we find that God raised up Isaac, and not Ishmael, to be his "seed." The case of Jacob and his house is frequently alluded to, to prove that the Lord sanctioned polygamy. Let me ask who receiv-

ed the manifold greater blessings under the hand of the old patriarch; was it his eldest issue? No, verily. The apparent reason for Joseph receiving the greatest blessing was, because Reuben and Simeon defiled their fathers' bed; but another, the greatest and real reason was, that Joseph was the eldest son of the covenant wife. Rachel, whom he met at the well and "kissed," was his lawful wife. Here was made, unwritten, and perhaps unuttered, a covenant between two loving hearts; unwitnessed, did I say, and unsealed? Nay; the angels of God saw and rejoiced, and Him that searcheth the hearts, said: "write, they shall be one flesh;" and the wicked connivance of Laban, in surreptitiously placing Leah in the nuptial bed, could not impair its force, nor thwart its objects, neither rob Joseph and Benjamin, the legitimate fruits of it, of their God-ordained rights. Therefore, whilst the Lord gave the land of Canaan to the 12 patriarchs, He gave Joseph *all the world*, besides saying, "unto the utmost bounds of the everlasting hills, they, ("the blessings of thy father,") shall be on the head of Joseph," &c. Hence it is, that Joseph's posterity in the latter days will hold, and exercise, the superior and ruling power of priesthood, as promised by dream to him. Gen. 37: 9, 10; and then by prophecy, Gen. 49: 24; Deut. 33: 17, Ps. 80: 1, 2, Jer. 31: 9, also D. & C. sec. 108, par. 6. Thus, we see, that God does respect the issue of the lawful, covenant wife, and bestows on them His especial favor, whilst the issue of the polygamous wife or wives, are not heirs of the same or similar blessings. His first and greatest blessings are always found, belonging of right to that "seed" raised up according to His original and preordained plan. Having shown who the "seed of the Lord" are, and the line of distinction between them and the seed of man, also the God-given plan for raising up each, in the days of Adam, Noah, Abraham, Jacob, Levi and the Nephites, as well as in the present dispensation, and having satisfied most, if not all my readers, that God's plans and purposes are unchangeable, as they relate to past ages, at least, it remains for us to ask, will the Lord ever give a law to raise up the seed of man or "seed unto the Lord" that will conflict with, abrogate, or change, that already given? We answer, no. For the God says, "I change not." "I, the Lord, do not vary from that which I have said." "Jesus Christ, the same yesterday, to-day and forever." "Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore I speak the

same words (relative to the same thing) unto one nation like unto another, * * and I do this that I may prove unto many that I am the same (unchangeable God) yesterday, to-day and forever." 2nd Nephi, 12c. 7p. What was his testimony, as exemplified, relative to marriage relations in the days of Adam and Noah? One wife, and *only one*, for one husband. What was it as declared to Israel by Malachi? One wife, and only one for one husband. What to the Jews through Jesus? "they *twain* shall be *one flesh*." What to the nations of the Nephites and Lamanites? "thou shalt have save it be *one wife*, and concubines none." What to this nation and all others to which the gospel is sent? "Thou shalt love thy wife with all thy heart, and cleave unto her and *none else*." What an array of testimony! How pointed! How complete! How perfectly it agrees! How unvarying in every age, in every nation and clime! What a sure foundation is here laid for our present and *future* faith with regard to this important matter. God help His people to hear and heed. Can polygamy then become a lawful practice among the saints? No, for God teaches all nations the same things with regard to the family relations. He has taught in all times past that having more than one wife was wrong, therefore, He will teach all nations in the future that it is wrong.

Well, what does the Lord mean when He says, "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things?" The Lord simply means, that He will command His people with regard to the matter, as He had already commanded them and their fathers; and in case the command was not reiterated, or given again, they (His people *future* as well as present,) should hearken unto the teachings and commands already given through Jacob; but it does not intimate in the least that He will give a conflicting or contrary command.

And what about the seven women taking hold of one man, as it is mentioned in Isa. 4: 1? Dear reader, have you examined the character of those women as it is delineated in the preceding chapter, 16-26 verses? Read carefully and ponder. How much righteousness, honor, glory and salvation, could seven such characters bring to a man of God, and how desirable, think you, would they be to him? Oh shame, where is thy blush! to intimate that men of God would have such filthy, bald-headed, proud, scabby-headed, loathsome beings?

But the Latter-Day-Saints who advocate polygamy, say it is a means of salvation;

and that the more wives and children, the more honor, glory, power and dominion. Some, having, because of their numerous posterity, a far greater kingdom, and as before remarked, greater glory, honor, power and dominion. Let us enquire. Is there to be a diversity in the celestial or terrestrial kingdoms? Will one have greater power, more honor, brighter glory and larger dominion, than another? We answer, no. Paul says, "ye are all one in Christ Jesus." Jesus taught, saying, (Luke 20: 36,) "they are equal unto the angels, and are the children of God, being the children of the resurrection." If they are *all* equal unto the angels, then they must be equal unto, or with each other. The revelations of Jesus in D. & C. 7: 38, says, "and the saints shall be (at the second coming of Christ) filled with His glory, and receive their inheritance, and be made *equal* with Him." If the saints are made *equal* with Christ, then there can be no inequality among themselves. Again, sec. 92, par. 5, "wherefore, as it is written, they are Gods, even the sons of God; wherefore *all* things are theirs, whether life or death, or things present, or things to come." Par. 7; "they who dwell in His presence, are the church of the first born, and they see as they are seen, and know as they are known, having received of His fulness and of His grace, and He makes them *EQUAL* in *power* and in *might*, and in *dominion*, and the glory of the celestial is *one* even as the glory of the Son is *one*." Where then is there a difference in the celestial kingdom? There is none, and they who serve for a kingdom where there is inequality with regard to dominion, power, glory, &c., are evidently serving for the terrestrial kingdom, for the word of God says, (par. 7,) "for as one star differs from another star in glory, even so differs one from another in glory in the terrestrial world." Therefore, if polygamists have glory in proportion to their wives and posterity; it is plain to see to what world and glory they will go, viz: to the terrestrial, and "these all are they who will not be gathered with the saints, to be caught up unto the church of the first born, and received into the cloud. These are they who are liars and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. These are they who suffer the wrath of God on the earth. These are they who suffer the vengeance of eternal fire. These are they who are cast down to hell, and suffer the wrath of Almighty God until the fulness of times, * * and they shall be *servants* (not sons) of the Most High, but where God and Christ dwell they cannot come; worlds without end."

Wherefore repent, repent and turn away from all your wickedness and abominations, all you who have been defiled with this "grosser crime," and all you who are defiled with sin, and let the life of Jesus Christ be daily manifest in all your ways, is the exhortation of your servant, for Christ's sake.

W. W. B.

FIRST NUMBER OF VOLUME FOUR.

With this number commences the Fourth Volume of the Herald. We view with satisfaction the present position of the Church as compared with its condition when this little organ came into being. We mark the struggles for life, and the various degrees of prosperity, and adversity through which this exponent of our faith has passed in the short period of its existence, and in all its fortunes we can see the hand of the Lord.

We feel grateful to Him for the cordial support that has been given us by all the enquiring saints everywhere, and particularly to those who have dealt with liberal hands in the material substance necessary for carrying out the voice of the Church.

We now have a Press and fixtures established, have called to our assistance willing hearts and hands to carry on the work of publication, for the purpose of advancing the work of the last days more rapidly, in disseminating truth and light through the medium of the Church Organ, and feel assured that we shall be sustained in our labor of love, by the friends and partakers of the cause, if we do from time to time make our wants known. Feeling that there is a necessity for a more frequent publication of the Herald, it has been decided by the committee to issue it Semi-Monthly thereby publishing two volumes within the year instead of one. We are aware that this will increase the year's subscription to twice what it now is, still we ask our readers to consider that more than double the reading matter now had, will be given in exchange for this increase in price; we would still further ask our Patrons to consider, that up to this date, numbers of the Herald have been sent to various parts of the country, to reach the scattered saints, for which there is no return, and that we must still continue to send them to every point accessible to them but closed to our elders, and that for these we must make provision.

The committee also wish it to be understood that as servants of the church, they

are amenable to the body, and are desirous of doing all in their reach, of a legitimate character, to enhance the value of that entrusted to their charge, and increase its usefulness, in order to be held blameless when called upon for an account of their stewardship; they, therefore, deem it their duty to inform the patrons of the Herald of the contemplated change in its issue; of the increased burden upon them for subscription, of the additional task imposed upon the committee, as well as the increased value and usefulness of the paper. The employees who do the labor must live, and although willing to work for less than they could obtain for the same labor out of the church, we feel it our duty to see that the lessened remuneration is promptly paid that they and theirs may not suffer deprivation.

Our object is to make each department entrusted to us a self paying and self supporting institution; this has not yet been attained, but we trust that with a little augmentation of the original fund paid in, and the prompt payment of subscriptions, will soon enable us to say, it is accomplished, and the necessity for additional aid obviated. The object of this article is therefore, to ask of friends and patrons one more effort in our support, in the prompt payment of past dues and renewal of subscriptions, obtaining subscribers, &c. In this connection we would like to say to all whom it may concern, that we do not arrogate to ourselves any credit for past success; but by God, through our Lord Jesus Christ, have our efforts been blessed, and unto Him be all glory and praise forever, and ever.

ISRAEL L. ROGERS,
JOSEPH SMITH,
For Committee of Publication.

OBITUARY.

Fell asleep, in the arms of her Redeemer on Jan. 23rd, 1863, at Whitestown, Boone Co., Ind., Sister Ann Trout, wife of Bro. John J. Trout, aged 57 years and 11 months. She was born in the District of Columbia, emigrated westward with her parents, who finally settled in Clinton Co., Ohio, where she was married to the brother who survives her, by whom she raised a family of ten children, all except two she lived to see obey the gospel, and take upon them the name of Christ, evincing to the world according to her worthy example, a desire to follow Him through evil as well as good report. She laid hold of the hope set before her in the Gospel. She was baptized and

confirmed a member in the Church of Jesus Christ of Latter-Day Saints, August 9th, 1843, by Elder Alva L. Tibbits. She and her husband united with the reorganization of the Latter-Day-Saints Feb. 4th, 1861, and continued to live a christian life, making everybody happy around her, and when her hour of departure came, she could have said with the apostle of old, "I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness" in heaven

The writer was with her during her short illness, and she seemed calm and resigned to the will of her Heavenly Father. We felt constrained whilst seated beside her bed in her last moments, to lift our heart in prayer to God, that the sad bereavement might be sanctified to the everlasting welfare and salvation of, her surviving children.

J. B. HENDERSON,
Whitestown, Ind., April 29th, 1863.

RECEIPTS FOR THE HERALD.—D. S. Seavey, S. Rogers, E. Larkey, J. Hendrickson, J. Horton, H. Hayer, W. Long, each \$2; J. Brown, E. Steele, J. Thomas, J. Birchell, C. Jensen, C. Willings, Mrs. Putschin, W. Stephenson, E. Raymond, J. X. Davis, J. Lloyd, P. Russel, J. D. Jones, W. Grice, I. Fletcher, J. Boswell, E. Banta, P. Burgess, N. Tibbits, T. Cutler, J. Scanlan, W. Redfield, J. Gold, A. Gold, D. Powell, E. Robinson, A. W. Moffit, P. Corless, G. Corless, I. Freeman, W. Beard, U. Eggleston, S. Pease, C. Thurston, D. U. Spinning, G. Mefford, W. T. Kyte, T. Harris, E. C. Brand, W. L. Gotts, L. V. Buren, C. Randall, M. A. Pruden, J. Wilder, G. Watson, J. M. Wait, O. Hayer, H. H. Johnson, L. Lewis, O. K. Lewis, A. Oleson, H. Parker, S. Laurence, J. Prosser, W. Harson, N. Taylor, T. E. Jenkins, H. Thomas, B. Soule, each \$1. N. Green, \$3 A. Klopig, 50 cts., S. Badham, 50 cts., M. W. Reid, \$1.55, S. G. Holman, \$5, J. Thomas, \$2.25, E. C. Hutchins, \$1.10, J. Newberry, \$1.10, D. H. Bays, 50 cts., I. F. Stafford, \$1.10, M. Griffith, \$1.05, W. A. Moore, \$1.50, D. Rogers, \$1.25.

BRO. JAS. W. GILLEN, wrote from Galesburg, Ill., June 9th, and said, "We held a two days' meeting near this place on the 6th and 7th inst., and we had a good time, and quite a large attendance, although the weather was rather cold. At prayer meeting the gifts and blessings were manifested. Bros. Reynolds and Burgess are with me."

Bro Elders JASON W. BRIGGS and CHARLES DERRY, may be addressed, (POST PAID,) at Richard Stokes' building, Trinity Road, West Bromwich, Staffordshire, England.

THE REPUBLICATION of several articles which were in the Supplement to the last number, was made for a special purpose, and for the benefit of many who had not seen them before.

A Special Conference of the Church of Jesus Christ of Latter-Day-Saints, has been appointed to be held in Fox River Branch, near Sandwich, De Kalb Co., Illinois, on Saturday, August 29, 1863.

A Special Conference of the Branches of the Church in Indiana, is appointed to be held at Whitestown, Boone Co., Indiana, commencing on the last Saturday of July 1863.

REMOVAL FROM BURLINGTON, IOWA.—BRO. WILLIAM D. MORTON, is now located at PLANO, Ill., and is engaged in printing the "Herald."

REMOVAL FROM CINCINNATI.—"ISAAC SHEEN, Plano, Kendall Co., Ill.," is our post office address.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ, of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS: One dollar per volume (twelve numbers, *in advance*.)

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD SET IN PICTURES OF SILVER."
PROVERBS 25: 11.

"ADMIT THE EVIL ONE AT THE KEY-HOLE, AND HE WILL SOON OPEN THE DOORS
AND WINDOWS TO ALL HIS IMPS."—SAYINGS OF DAVID.

No. 2—Vol. 4.] **PLANO, ILLS., JULY 15, 1863.** [WHOLE No. 38.

HISTORY OF THE PRIESTHOOD. No. 1.

TRADITIONS AND IDEAS OF THE HEATHEN CONCERNING PRIESTHOOD.

A belief in the necessity of a priesthood appears to have been almost (and perhaps entirely) universal among all nations. When America was discovered, priests were found among the aborigines, (the Lamanites) who were their religious teachers, and had the superintendance of their religious sacrifices and ceremonies. In the islands of the sea which have been discovered in modern times, (as far as our information extends) priests were found, and as the people of this continent and the islands of the sea had been isolated from the world generally, during many centuries, it is evident that their ancestors, in ancient days, believed in a priesthood. The pagan nations of our day have priests officiating among them, who teach different and opposite tenets of religion, and administer ordinances and sacrifices which are connected with the various religions of those nations. Ancient history shows that all (or nearly all) nations had priests connected with their religions. The scriptures show that the heathen nations believed in and had priests among them. By these considerations we infer that there was originally a true priesthood, which was instituted by authority from God, as we also infer that there was a true religion which these priests had counterfeited. They had counterfeit religions and counterfeit priesthoods.

THE DESIGN OF THE PRIESTHOOD.

The holy priesthood is an agency or delegation of authority from God, by which certain men are authorized to act in the name of the Lord in the administration of ordinances and the transaction of business

which belongs to the kingdom of God. The Lord employs righteous men as His agents, and the priesthood is the commission or power given to them; however, the reader is not to understand from these remarks that this priesthood is wholly restricted to this world; but, to the contrary, it is a principle which is congenial with the works of God, and it binds the hosts of heaven together, and it authorizes the angels to act in the name of God throughout the boundless realms of light; and (as we intend to show,) no one has a legal right to administer in the name of the Lord, without this authority.

The sacred writers have ascribed to this priesthood two departments, or general heads, one was denominated the "Melchizedek," and the other the "Aaronic" or "Levitical" priesthood. The latter seems only to have been an appendage to the former, as we intend to show in its proper place. Having given our views with regard to the import and object of the priesthood, we will investigate the history of it, from the days of Adam to the present time, for the purpose of showing what the characteristics of the holy priesthood are, that it is now on the earth, that by it the church of Jesus Christ of L.-D.-S. has been organized, that by it God has ordained that the fulness of the gospel shall be preached unto all nations, and the ordinances thereof shall be administered for the salvation and deliverance of all the honest in heart among men, from the universal and speedy destruction of all the ungodly.

MAN'S CONDITION IN THE GARDEN OF EDEN.

"In the beginning God created the heaven and the earth," and all things upon it. "And God saw every thing that He had made, and behold it was very good." Gen. 1c. Thus we are taught, that as the earth

rolled from the hands of its Maker, every thing was pure. Nothing disturbed the harmony of all the Lord's holy mountain; all the beasts of the forest were docile and harmless. But the most noble of all His works, was the formation of man in His own image and likeness, whom He located in the beautiful Garden of Eden, and gave him authority and power to have dominion over all things upon the earth. See Gen. 1: 26. Thus, Adam was the authorized Governor over all the works of God upon this planet, which then formed a province in the vast kingdom of worlds, or boundless creations of God. In this condition, he was not only a ruler, but he formed a connection between the heavenly intelligencies, and the animate creatures that dwell upon the earth. The earth was, (and as yet) the Lord's, and all things upon it, for He created them. Adam and his companions were located in the capital of it. The earth was the extent of his dominion, yet Adam, the Governor of the earth, and all things upon it, were under the jurisdiction of the Lord. As Adam had authority, under these circumstances, to sway his sceptre over the whole province of the earth, it was only necessary that he should be restricted by certain rules or laws, for the well-being of the whole of the lower creation, therefore the continuation of that system of universal harmony and unalloyed enjoyment, and the welfare of all things upon earth, to a certain extent, depended upon the conduct of man. The relationship that Adam sustained to the Lord, was that of a son, as St. Luke says. See Luke 4: 38. But man only held this blissful station while he acted in obedience to the Supreme Head of all things; and by disobedience the whole scenery was changed, and tinged with a crimsoned *woe, sorrow and perplexity.*

MAN'S CONDITION AFTER HE TRANSGRESSED.

Satan employed the serpent, or disguised himself, and thus bequiled Eve, who took and gave to Adam, and thus they both partook of the fatal fruit, which was peremptorily forbidden. The penalty of the law was inflicted, which was banishment from the beautiful garden of Eden, and from the presence of God, also temporal death. Thus Satan became an invader. He invaded the earth and became "the prince of this world," therefore Jesus said, "now shall the prince of this world be cast out." John 12: 31. At another time He said, "the prince of this world cometh, and hath nothing in me." John 14: 30. When Adam fell, then it was that Satan became the prince of this world. Man lost the

earthly paradise, and his relationship with God was broken; hence, since the fall, all mankind, before they obey the law of redemption, are foreigners, aliens, and strangers to God. Paul reminded the saints at Ephesus that they had been "aliens from the commonwealth of Israel," (Eph. 2: 12,) and he also said, "now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." 19v. This was therefore Adam's condition when he fell, and until a knowledge of the plan of salvation was revealed unto him, he must have been in an awful condition. A veil of obscurity and darkness intervened between him and his God; the angels, who were formerly his companions, did not so frequently visit him; the ground was cursed, and became parched and obdurate, so that it required much manual labor to obtain vegetation sufficient for his sustenance. The beasts of the forest began to tear each other in pieces; the more harmless birds of the woods, hastened to screen themselves from the more ravenous species. Alas! the harmony that previously existed was broken up, and a woeful confusion reigned instead. We may reasonably infer that an horror and awful dread of death pervaded the mind of Adam, and racked his soul with fearful anxiety respecting his future fate. Thus with a prospect of lingering out a wretched existence, in a state of banishment from the presence of God, and with awful feelings, as though they were the horrible forebodings of perpetual despair, he, no doubt, bewailed his condition.

Now under the consideration that these were the circumstances of man at this period, and that Satan had invaded the earth, we ask, what was there to be done? Man had lost this earthly paradise or pleasant estate. The infliction of the penalty of the law which he had broken, rendered him an alien from God, and this curse was to be entailed upon his posterity. Could he, without any authority from God, establish a law, or an order of things, by which he could regain that which he had lost? He could not, and it would not have been consistent with the character and mercy of God, to have forever abandoned him to wretchedness and woe without offering him a privilege to return. Would it be consistent with the rules of propriety for an alien to assume the authority to administer the forms of the law, and thus adopt himself as a citizen of a distant kingdom, or for two foreigners to commission each other to do so? Every intelligent person will respond in the negative. Again we ask, what should be done? We will answer this question by referring

to what has been done.

After the Great God condescended to alleviate the painful condition of man, by promising that He would send His Son, who should be offered as a sacrifice for the original sin, and redeem all mankind from the consequences of the same, He also proffered to him the law of redemption; or in other words the plan of salvation, through obedience to which all the human family can form and sustain an allegiance to God. The scriptures show that this law of redemption is the law of the kingdom of God, and that it is absolutely necessary for all to be obedient to it, that they may become citizens of that kingdom. But the point which is now under consideration is, how could the human family come into possession of this kingdom? They certainly could not usurp it, neither could they form this allegiance with God without a permit from heaven authorizing them so to do. There was no way for God to establish His kingdom among foreigners, unless He appeared in person and did it, or sent an embassy for that purpose. An assumption on the part of the foreigners, would not answer. Therefore, there was no way for mankind to return and form a relationship with God, only by a permit or grant from Him, accompanied with the specified conditions. We have now traced the subject to the place where we can with propriety introduce the holy priesthood.

HOW THE PRIESTHOOD WAS GIVEN TO MAN.

Man could receive information concerning the plan of salvation, but at the same time be destitute of the proper authority whereby they might reap the benefits of it, therefore authority from God for this purpose was absolutely necessary, and this authority is the holy priesthood, and it was given to Adam.

This priesthood, as we have before observed, is the principle that binds the hosts of heaven together, and the commission which is given to angels. Paul says concerning the angels, "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14. They are "sent forth," therefore they hold the priesthood, and the priesthood is the necessary authority in the kingdom of God, and when this priesthood was given, the kingdom was given, for it is the authority by which all the officers are consecrated, or the kingdom organized and the ordinances administered. When we speak of the kingdom of God on earth, we mean to be understood as speaking of it as being synonymous with the church militant. Paul said that the Father "hath delivered

us (the saints) from the power of darkness, into the kingdom of His dear Son." Col. 1: 13. They are translated into the church militant. Now the reader should understand that this kingdom was organized on earth expressly for the benefit of the fallen race of mankind, and all those who are legally adopted into it, and are faithful in the performance of their duty to God during the short period of their existence in time, will receive "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation." 1 Peter 4: 5. By these means, adopted citizens of the kingdom of God, become "heirs of God and joint heirs with Jesus Christ," and they regain all which was lost, and receive an unspeakably greater exaltation, so that their painful course through time, and the serious afflictions that flesh is heir to, in the end will be no detriment to us, but, as Paul says, "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4: 17. The citizens of the kingdom of God are adopted citizens because they "have received the Spirit of adoption, whereby we cry Abba, Father." Rom. 8: 15.

In the preceding verse, Paul says, "as many as are led by the Spirit of God, they are the sons of God." Now it is evident that Adam was not led by the Spirit of God when he transgressed, and therefore he was not at that time a son of God, and he could not be restored to that relationship with God, until he "received the Spirit of adoption," and he could not receive the Spirit of adoption without obeying the laws of adoption into the kingdom of God—without being born of water and of the Spirit, and he could not be born of water and of the Spirit, unless he was baptized in water and with the Holy Ghost, and by the Lord himself or by one having authority from God. It has been revealed that Adam was baptized by the Spirit of the Lord, but this was the commencement of the organization of the kingdom of God. It was incompatible with the Lord's mode of dealing with the human family, to continue to act the part of a priest on earth, to administer the ordinances that appertain to His kingdom, or to station His angels here for that purpose; hence, He elected good men and conferred the priesthood upon them, that they might administer the ordinances and adopt souls into His kingdom. Thus, the Lord deputed righteous men to do His work, in His name. The following declaration of the Apostle, abundantly sustains this idea: "Now then we are ambassadors

for Christ: as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20.

Moses and the prophet Malachi, connect the priesthood and covenant together. In speaking of the priesthood which was conferred upon Aaron and his sons, they call it a "covenant of priesthood," see Num. 25: 18, Mal. 2: 4-7. The priesthood is evidently what Paul alludes to, where he says, "a dispensation of the gospel is committed unto me." 1 Cor. 9: 17. A dispensation and a covenant are inseparably connected. We mean a general dispensation that is given for the purpose of building up the kingdoms. Paul also said, "I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God." Col. 1: 25. There are many who are made ministers by the dispensations of men, and not according to the dispensation of God, which Paul received, and which every priest of the Most High God receives. Now when we consider that God is the same unchangeable being in all ages of the world, and that He has but one mode of saving men, we can readily believe that His kingdom was established on earth in Adam's day, and that the priesthood was given to men in that day, for that purpose.

EVIDENCES THAT THE PRIESTHOOD WAS GIVEN IN ADAM'S DAY.

The first evidence that the priesthood was given to men in that age, which we shall examine, is in the history of the sacrifices which Cain and Abel offered. "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain and to his offering he had not respect." Gen. 4: 3-5.

In this history it is clearly shown that there was a divinely authorized priesthood on the earth in that day. If the Lord had not given a commandment unto Abel that he should bring of "the firstlings of his flock and of the fat thereof," and make an offering thereof unto the Lord, the Lord would not have "had respect unto Abel and his offering." Abel's offering would have been as worthless as Cain's if the Lord had not commanded that an offering of the firstlings of his flock and the fat thereof, should be made unto Him. The Lord would not have had respect unto an offering which He had not commanded to be offered. This fact is set forth in the history of Saul, king of Israel. The Lord said unto him by the

mouth of Samuel, "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. 15: 3. "But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed utterly." 9v. Saul undertook to exonerate himself from blame in so doing, and he said unto Samuel, "the people spared the best of the sheep, and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." 15v. Samuel, in his reply, said, "hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 22, 23v. We perceive therefore that burnt offerings and sacrifices are not acceptable unto the Lord when He does not command them to be offered, therefore the Lord had respect unto Abel's offering, because He had commanded such an offering to be offered. It is a great sin in the sight of God to offer an offering unto Him which He has not commanded. "Nadab and Abihu, the sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not, and there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10: 1, 2. This shows that the Lord had respect unto Abel's offering because he offered that which God had commanded him, and if he did so, he was undoubtedly a priest of the Most High, for it was a great sin for a man who was not a priest to offer sacrifices unto the Lord. Uzziah, king of Judah, transgressed therein, for when he was strong, and his heart lifted up to destruction, he went into the temple of the Lord and burnt incense upon the altar of incense, and Azariah, the priest and four-score priests withstood him, 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." 2 Chron. 26: 18. For this sin, Uzziah was smitten with leprosy, and was a leper until his death.

The kingdom of Israel was taken from Saul because he offered a sacrifice at Gilgal. See 1 Sam. 13: 9-14. Paul said "by

faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. 11 : 4. This shows that Abel was an authorized priest of the Most High, and that by performing his duty to God, as a priest, "he obtained witness that he was righteous." By the performance of his duty as a priest, and as a saint, he received the "gifts" of the gospel. He received the gifts of the Holy Spirit, to that extent that Cain saw that Abel's offering was pleasing to God, and that his offering was offensive to God.

The Lord said unto Moses, "appoint Aaron and his sons and they shall wait on their priest's office, and the stranger that cometh nigh shall be put to death." Num. 3 : 10. We think that we have conclusively shown that Abel could not have offered acceptable offerings of the firstlings of his flock, if he was not a priest. It does not necessarily follow that he was a priest of the order of Aaron. Moses was commanded to set apart Aaron and his sons to minister unto the Lord "in the priest's office." The priest's office did not originate with the appointment of Aaron, as many imagine. The word of the Lord by Moses shows that it was an office which was instituted before. It was not necessary that a new order of priesthood should be instituted when the law was given.

The foregoing sufficiently establishes the fact that the priesthood was given to man soon after he transgressed in the garden of Eden, but it will be remembered that he retained it only by obedience to the commandments of God; for it is His kingdom, and He will not keep in office those who disobey Him; hence, when Cain and others transgressed, He took it from them.

As soon as the priesthood was given, and the kingdom of God established, and men began to increase upon the earth, those who belonged to the kingdom of God, were distinguished from those who rejected it, by the appellation of the "chosen seed" or "elect people of God." We infer that Eve gave birth to children before the priesthood was conferred upon Adam, and that as soon as he received it, he was restored to his allegiance with God, and became the chief officer of the church or kingdom on earth; hence, when Cain was born, she said, "I have gotten a man from the Lord;" (Gen. 4 : 1,) thinking, no doubt, that he would succeed his father in the right of presiding over the church, and that he would be numbered with the "chosen seed," because he was born after they had renewed their relationship with God. Cain, however, murdered his brother Abel, in consequence

of which he was cursed, and excluded from the privileges of the priesthood, therefore Seth received the priesthood, and he became the rightful heir to the priesthood of his father, which Cain had forfeited by transgression. When Cain forfeited this right, Abel became the rightful heir, and when Seth was born, Eve called him by that name, "for God, (said she,) hath appointed me another seed instead of Abel, whom Cain slew." Gen. 4 : 25. In Gen. 5 : 3, it is recorded that "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth." Moses from thence proceeds to describe "the generations of Adam," and he gives the name of the *first-born son* in each succeeding generation to Noah. He makes an exception in the case of Seth, and inserts his name in the record of the generations of the first-born sons. It appears that the principal object which Moses had in view, in his very brief history of the world from the creation down to Abraham, was to give the regular lineal descent and succession of priests or patriarchs, who by virtue of the holy priesthood, reigned as kings and priests, or presided in their day over the church.

THE SONS OF GOD DESCRIBED.

When we consider the frailty of the human mind, and the character of Satan, who invaded the earth, it is no more than reasonable for us to suppose, that at a very early period of time there arose two parties, which indeed was the case. The sons of the "chosen seed," who reaped the benefits of the priesthood, and were made the adopted children of God, were called "the sons of God," and the daughters of the other party were called "the daughters of men." The inspired writer says, "it came to pass when men began to multiply upon the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose." Gen. 6 : 1, 2. This has been a difficult text for the learned to comment upon, and some have indulged themselves in strange flights of imagination, and enthusiastical speculations about the meaning of it, and have supposed that the angels of heaven had some mysterious alliance with the fair sex of that age, which is a great absurdity. All of this is the effect of the ignorance which prevails in our day concerning the holy priesthood. The men of God's people were called "sons of God" in later times, although the term "saints" was frequently used. In the book of Job they are spoken of as follows: "Now there

was a day, when the *sons of God* came to present themselves before the Lord, and Satan came also among them." Job 1: 6. The idea which is here presented is, that the people of God met together to worship God, and Satan intruded himself among them. The Lord, by the prophet Hosea, said that the children of Israel shall be as numerous as the sand of the sea, "and it shall come to pass that in the place where it was said unto them ye are not my people, there it shall be said unto them, ye are the sons of the living God." Hos. 1: 10. The apostles also frequently declared that the saints are sons of God. John said, "as many as receive Him, (Christ) to them gave He power to become the *sons of God*, even to them that believe on His name." John 1: 12. It is therefore those who have received Christ and believe on His name, who have "become" sons of God. They **BECAME sons of God** by so doing. The sons of God in the Antideluvian age, had therefore become sons of God by adoption. They had received Christ and believed on His name. They had been baptized into Christ and had "put on Christ," by the same ordinances which must have been administered unto them by men who had received authority from God, to administer the ordinance of baptism, and the ordinance of the laying on of hands for the gift of the Holy Ghost. This is the way that God bestows the Holy Spirit, and this is the way that men become sons of God. Paul said, "as many as are led by the Spirit of God, they are the *sons of God*." Rom. 8: 14. He also exhorted the saints in Christ Jesus, at Phillippi, "with the bishops and deacons." (Phil. 1: 1,) to be "blameless and harmless, the *sons of God*, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world." Phil. 2: 15.

THE APOSTACY OF THE SONS OF GOD.

The sons of God in the days of Noah were not "blameless." They fell from their exalted position as sons of God by taking wives of the daughters of men, which was contrary to the law of God, as it was in Paul's day, when he said:

"Be ye 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." 2 Cor. 6: 14-18.

It appears that there was a great apostacy from the faith in the days of Noah, and that the sons of God transgressed and apostatized, as many have in our day. In violation of the law of God, "they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man." It appears from these words, and the words of the Lord which follow in that connection, that this transgression was one reason why the Lord brought the flood upon the world.

Enoch was undoubtedly a son of God, for Moses says, "Enoch walked with God; and he was not; for God took him." Paul also says, "by faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased Him." Heb. 11: 5. If all the saints are sons and daughters of God, (and we have shown that they are,) then surely Enoch was a son of God. It would be inconsistent to say that all the saints who have died, were sons of God, if we also say that Enoch was not, although he "walked with God," and "had this testimony that he pleased him," and had that extraordinary degree of *faith* whereby he was translated that he should not see death.

Before we leave the history of the priesthood in that age, we will again introduce as positive evidence, to sustain the idea of the existence of the priesthood on earth, at that time, the following logical conclusions: First, the Lord is the same in all ages of the world, and from and to all eternity. Secondly, His law, or the gospel, is the same invariable rule or plan of salvation; therefore it requires in all ages, the same principle of authority to administer it. Thirdly, by the gospel, life and immortality were brought to light; and we are certain, if the Bible is true, the Antideluvian patriarchs understood these important principles. Fourthly, the precious blessings which Abel, Enoch, Noah and others received, such as communing with God, receiving revelations, and extraordinary faith, are enjoyed by those, who by virtue of the priesthood are adopted into the family of God. Fifthly, there is but one *general* order of priesthood, and that has existed from all eternity; for the idea is held forth by the sacred writers that Christ has been in possession of it from be-

fore the foundation of the world, and as the kingdom of God could not have been organized on the earth without it, therefore as the Lord's people of that age were in possession of the kingdom, and of the above mentioned blessings, it is very evident that the Lord consecrated men to the office of the priesthood soon after the fall.

NOAH A PREACHER OF RIGHTEOUSNESS.

It is recorded in 2 Peter, 2: 5, that Noah was "a preacher of righteousness," and in 1 Peter 3: 20, that "the long-suffering of God waited in the days of Noah while the ark was preparing," but the people in that day were "disobedient." He was not a preacher of the law of Moses, for that law was not given until many generations afterward. He could not be a preacher of righteousness unless he had previously received authority from God to preach. Paul said, "how shall they hear without a preacher, and how shall they preach except they be sent?" Rom. 10: 14, 15. Noah was therefore sent of God, to preach the gospel of Christ, "for (Paul says concerning the gospel) therein is the righteousness of God revealed." Rom. 1: 17. If, therefore, Noah was a preacher of righteousness he was a preacher of the righteousness of God, and a preacher of the gospel of Christ. A preacher of righteousness, is a preacher of the righteousness of God, and a preacher of the gospel of Christ, as we have clearly shown. He did, therefore, teach baptism for the remission of sins, for that is a part of the gospel, and Jesus said to John when He came to him to be baptized, "suffer it to be so now: for thus it becometh us to fulfill all righteousness." Mat. 3: 15. Being sent of God to preach the gospel, Noah was therefore a priest. Preaching the gospel was a part of his duty as a priest, and offering sacrifices to God was another part of his duty. "Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings upon the altar. And the Lord smelled a sweet savor." Gen. 8: 20, 21. In the preservation of Noah from destruction by the flood, the regular succession of presiding high priests was continued after it. In the history from Noah to Abraham there is an exhibition of the frailty of man; for it appears that there was a great falling away, or apostasy from God, and a substitution of an idolatrous, in the place of the true worship. The tower of Babel, also, was built, which was very offensive to God; for which he confounded the language that the human family spoke at that time, and scattered them upon all the face of the earth.

For the Herald.

AN EXPOSITION OF ISAIAH 25: 7. No. 2.

Paul gives us some more instructions on the necessity of a oneness in the church. See 1st Cor. 1: 10. "I beseech you brethren, by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, and that ye be perfectly joined together in one mind, and in one judgment." 1st Cor. 3: 3. "For whereas, there is among you envying and strife, and divisions, are ye not carnal, and walk as men." We are here taught that division makes men carnal, and truly this is reasonable and scriptural, for where there are divisions, there is strife, and hatred, and envy, and where these exist, God's Spirit cannot dwell, and if we have not the Spirit of Christ, we are none of His. But let us look again at the idea that men are naturally constituted so that they cannot believe alike. I have shown that a great multitude did believe alike, and if this multitude could all believe alike, the world can. Should we, therefore, be considered as lacking in charity or true courtesy if we were to suspect that this is a groundless excuse for the situation which they find themselves in? This subject reminds me of a few lines of poetry which I have seen somewhere. I will try to reproduce them:

"How clear is truth; how pure and bright,
How plain the path our Savior trod;
Plain truth reflects those scenes of light,
That mark the footsteps of a God.

Truth is that radiant beam of light,
That issues from God's holy Son;
And being clear, and pure, and bright,
'Tis indivisible and ONE.

Truth being one, it cannot teach
A multiplicity of isms:
'Tis Satan's power has made the breach,
And filled the world with sects and schisms."

The fact is (and I presume that none will deny it) that Satan is the originator and promoter of schisms. He first began this unholy work when he divided heaven. He first taught rebellion against truth and righteousness, and having failed to accomplish what he sought for, he was resolved to try to carry out his designs among the human family. We understand, full well too, that in order to divide he must darken and deceive. When any question is unsolved or is in darkness there is a diversity of opinion, but when light is thrown upon it, all are agreed. We think that we have conclusively proved that this state of things

in the religious world; that so many churches, all having creeds differing from each other, and holding doctrines diametrically opposed to each other, and that this religious jargon, this conglomerated mass of inconsistencies and contradictions, partly made up of gospel and partly of the precepts of men, cannot emanate from the church of God. We think, therefore, and we believe it strongly too, that this state of things shows positively and clearly that a *veil* is spread over the religious world—a darkness truly deplorable and destructive; yea darkness covers the earth, and gross darkness the people. But, thanks be to God, there is a redeeming feature. The dawn of a brighter day has burst upon the world. Light has been revealed from heaven and truth has sprung up out of the earth. See Psalm 85. As it was in the time of Christ's first coming, righteousness or light has gone before Him (Christ) to set us in the way of His steps. It is true that the light shineth in darkness and the darkness comprehendeth it not. But thanks be to high heaven there are those whose eyes have been enlightened. Yes, thank the Lord, there are thousands and tens of thousands, who have been enabled, by the grace of God, to throw off the *veil*, and stand forth redeemed and emancipated from this thralldom of darkness; having obtained through belief and obedience to the true order of the gospel, the *Spirit* that searcheth all things; yea, the deep things of God, that brings all things to their remembrance, guides them into ALL truth, and teaches them things to come; are enabled to see that there is but *one* body, (true church) one Lord, one faith, (true gospel faith) one baptism; and that when the Lord shall come, that He will receive but *one* bride to the marriage supper of the Lamb.

They have also learned by examining the pattern given in the New Testament, that God set in the *true church*, first apostles, secondarily prophets, thirdly teachers; after that gifts of healing, miracles, tongues, and interpretation of tongues, and has set these in it that there should be no schism in the body, (church) that is if any set of men should organize a body, and have not these officers and gifts in it, it would be considered evidence that they were not the *true church*.

These were to be *marks* whereby the *true church* should be known in all ages, God having foreseen that the gospel would be perverted, the ordinances changed, and the *true faith* lost, and they are a test to try all organizations which claim to be the true church. They were also for the work of the ministry, for the confirming of the

saints, and for the edification of the church until we all come in the unity of the faith unto the perfect stature of a man in Christ Jesus. They that erred in Spirit have come to understanding, and they that murmured have learned doctrine. The eyes of the blind have seen out of obscurity and out of darkness, and the poor among men have rejoiced in the Holy One of Israel. But there is still a farther view to be taken on this subject. There is another time and event which will more fully develop this subject, that is this: when the true gospel which was revealed to the world by the ministry of angels, and is now preached by the Latter-Day-Saints, shall go from the Gentiles to the Jews; when there shall come out of Zion the Deliverer, and turn away ungodliness from Jacob, (see Romans 11: 26,) when God shall make a new covenant with the house of Israel, and the house of Judah, (see Jer. 31: 31.) when God shall circumcise Israel in their hearts, (see Deut. 30: 6;) when the hundred and forty and four thousand of all the tribes of Israel shall be sealed with the seal of the living God—the Holy Spirit of promise; (see Rev. 7: 4,) when there shall be a fountain opened for the house of David and to the inhabitants of Jerusalem (to wash in,) for sin and uncleanness, (baptized for the remission of sins;) (Zech. 13: 1,) when the Lord shall be king over all the earth, and every one that is left of all the nations that come against Jerusalem, shall go up to worship the king, the Lord of Hosts, at Jerusalem, and to keep the feast of tabernacles when Zion shall be redeemed with judgments, and her converts with righteousness; then will the *darkness* be more effectually dispelled, then will the *face of the covering* be more fully destroyed, and the *veil* that is spread over all nations be more completely lifted, and the full blaze of the gospel in its fulness and glory burst forth upon an astonished world, who shall awake to the view of the Latter-Day glory which shall then be fully revealed. J. G.

Communicated,

LETTER FROM ELDER J. W. BRIGGS.

Bishop I. L. Rogers,

DEAR BRO:—Agreeable to promise I take the present opportunity to inform you of my whereabouts and the prospects. I went to Bridgeport, New York, where I remained a few days and I found some whom I had baptized thirteen years ago. I preached once publicly and much privately. Leaving there I arrived in New York City, May 1st, and found Bro. Jeremiah, who arrived the day before. W

left next day on the Steamer Edinburgh for Liverpool, the passage was generally conceded to be a good one as far as weather was concerned. Sunday May 10th, I preached on board the ship to passengers and crew, the former going to every part of Europe. That seed will stand a chance of being widely sown, whether it takes root or not. We arrived in Liverpool May 14th, the next day we went to Birmingham, and the morning after came to this place, where we found Bro. Derry, who had been laboring in this place and vicinity. He had baptized one and the next day he baptized three others, and a branch was organized of six members; some uniting without baptism. Well this looks like taking hold of the end of the rod of iron in this land, as in the beginning, in the year 1830. Every obstacle is thrown in our way by those who call themselves Elders of the Church of Christ, but hail from the land set apart for the rebellious, viz: "a dry" and "a salt land," see Jer. 17: 6, and Psalms 68: 6. I doubt not when you hear from us again, this branch will have increased its numbers. We have information verbally and by letter from different parts, all going to show that notwithstanding the vigorous measures taken to stifle all investigation and smother all dissatisfaction, there are those yet in the land, who having been made free by the truth, are not willing to surrender that freedom; hence COUNSEL is not always taken, and so the honest in heart, or, they that have remained and are pure in heart, will escape their snares. We have a pamphlet in press, in part a revision of works published at the beginning of this work in America. It will be out in a few days when we intend to enlarge the field of our labor, extending it to Wales, whither Bro. Jeremiah went, after three days stay in this place. We have a room, and are holding meetings regularly in this place, as Bro. Derry had done sometime before. The work of restoring the Church in this land to its original standing before the Lord, by returning to the law of God, may be slow and laborious, but it will surely be done, and the pure in heart, in this land, will greet the true saints in the land of Zion, and in union will accomplish the great purpose of God in this dispensation. We are not discouraged; we know who holds the reins of this work, and though we realize that the great adversary has mustered all his strength for the overthrow of this kingdom, and this strength power and cunning, is developed

in the great Latter-Day apostacy. We also realize, and let all the saints remember, that the Lord is God, and His wisdom is greater than the cunning of the devil, and then *faint not in the discharge of duty*, though it lead them to 'this land, or to the salt land for the redemption of those who are the victims of false shepherds, who care not for the flock; for the time is at hand when He will feed His famished flock Himself with knowledge and with understanding.

Yours in faith and hope,
J. W. BRIGGS.

WEST BROMWICH, Staffordshire, Eng.,
May, 25th, 1863.

SPECIAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY-SAINTS, HELD IN NORTH STAR BRANCH, POTTOWATOMIE CO., IOWA, COMMENCING JUNE 6, 1863.

June 6th, 10 o'clock, A. M.—Conference was organized by the appointment of Elder W. W. Blair, President, and Elders A. Young and D. P. Hartwell, Clerks.

After singing and prayer, the President stated the object of the meeting, and that when we come together to transact business of so great importance as that which relates to the salvation of man, we should enter upon the work fervently, and with solemnity of heart, seeking for the blessings of God upon our efforts.

REPORTS OF ELDERS.

Elder Henry Cuerdon had been traveling and preaching since last December. He found a wide field of labor and people anxious and attentive to hear. He advised the ministry to not persecute those who differed with them, as it was productive of much evil. He bore testimony to the power of God attending the administrations of the elders in healing the sick, and to the gifts being given to those who believe. He had, by request, administered to the children of those who belonged to other churches, and they were healed.

Bro. J. A. McIntosh, went last fall to Eastern Iowa, and Central Ills. He labored mostly in Lee Co., Iowa, and Hancock County, Ill., He was much blessed in his efforts. The power of God attended the word, as it did under the first Joseph. He never felt better than when he was preaching on this mission. Ten men could not fill the calls he had to preach. He was treated with great kindness by all he met with. His heart was

made glad by the love and unity and Spirit of the Lord which he found among the saints. He would now labor to the best of his ability, wheresoever the conference would direct.

Bro. David M. Gamet reported that he had labored a short time in Fremont Co., Iowa, and some ten miles below Nebraska, City, N. T. He baptized 10 in Fremont Co., in the Plum Hollow branch, and those in Nebraska. The power of God attended his labors. He felt highly encouraged, and would labor what he could for the future. Elder A. Young objected to receiving Elder Gamet's report, on the ground that he (Gamet) had intruded upon his labors in organizing a branch where he had been preaching, and baptizing. Bro. Gamet answered that the last Oct. Conference sent him with others, to labor in that region, and furthermore, that he organized them by their earnest and pressing request. Elder Blair stated that Elder Gamet had the jurisdiction of that part of the vineyard, given him by the General Conference last fall, and that the authority Elder Young had to labor there was given by a letter he wrote him, and the authority thus conferred, did not lessen the power and authority of Elder Gamet, to preside over, and set in order, according to his proper office, all things pertaining to the church in that region.

On motion, Elder Gamet's report was accepted.

Elder Wheeler Baldwin reported that his labors had been mostly confined to the branch at Manti, in Fremont county. He had preached some at Indian Creek, and Farm Creek. He bore a strong testimony to the truth of this organization, and said that he had not enjoyed the Spirit and power of God so much for the past thirty years, as he had since he united with this work last March. The power of God's Holy Spirit was with the people in the branch at Manti, and he looked to see many more unite with them soon.

Elder Silas W. Condit reported that he had devoted what time he could to preaching. He had baptized a goodly number in Little Sioux, Magnolia and Biglor's Grove Branches, and had organized the Bigler's Grove Branch since last October. His determination is to do what he can for the future, to advance the work of the Lord.

Elder George Medlock reports that he has labored what he could in Omaha and Florence, Nebraska. He had baptized

six members, and organized a branch at Omaha City with fourteen members.

Elder W. W. Blair, reports as follows: "Since last October I have baptized a goodly number, whose names will appear in the reports of the branches to which they belong. In March I left Council Bluff City for Amboy, Ill., to attend the April Conference, and went preaching by the way. At Manti, Fremont county, I preached a few times; baptized some who had formerly been Methodists, some Campbellites, some Presbyterians, and some old Latter-Day-Saints; and organized them, with (I think) three who had previously been baptized by Bro. Joseph, into a branch, numbering in all twenty-two, Wheeler Baldwin, President, S. S. Wilcox, Clerk. The dear Lord blessed my labors mightily, in word and deed. Here I was called upon to administer to the sick. An English sister, Harriet Weach, not yet in fellowship with us, had been prostrated for over a year. Medical treatment failed to relieve her. Assisted by Bro's. Geo. Redfield and S. S. Wilcox, I anointed her with oil, laid hands upon her and prayed, according to the ordinance of the Lord's house, and (God be praised) she was healed, and I had the pleasure of baptizing her four days after. Sister Wilcox was also, by the prayer of faith, relieved of a heart disease from which she had suffered for many years.

From Manti, I went to Little River Branch, Decatur Co. Here I preached a few times, baptized one, and seven more gave their names to unite with us. I preached twice in the String Prairie Branch, Lee Co., Iowa. The Lord loves the people there. They have a very interesting branch, and many of the Gentiles were almost persuaded to come forward. I stopped two or three days at Nauvoo, with the saints, after which I went on to Conference. After Conference I went to the Fox River Branch. I preached once and baptized two. I then visited the Mission Branch, La Salle Co. Here are some faithful and good saints. God bless them and increase their joy, is my earnest prayer. In returning home to western Iowa, I stopped at Little River Branch and baptized twenty-two, after preaching a few times, and left them rejoicing in the loving kindness of the Lord. Leaving there I came on to Manti, and found that thirteen had been baptized since I left there, some weeks before. I preached a few times and baptized eight, which increased their number to over

forty. Taking leave of them I reached home May 12, after an absence of nearly three months. I have to thank and praise the Lord for His goodness to me, in giving me ability to labor in His cause and gather souls unto Jesus Christ, His Son. Since I returned home I find Satan has sought to divide and distract the saints. It has occurred by misunderstanding with regard to the authority of presiding elders, and again with regard to the mysterious teachings of some of the elders, who, not satisfied with confining themselves to first principles and things easily understood, introduce "unlearned questions," questions concerning which but little or nothing is revealed, and hence arises darkness, division and contention. But thank the Lord, the light begins to shine again, and the darkness of many is being turned into noon-day, and we have a fine prospect before us of doing much this summer to build up the church. I almost forgot to mention a testimony given me by brother and sister Reals, of Manti, relative to Brother Joseph. Here it is as they gave it to me: 'On the 12th of last March, during a visit of Joseph Smith and family in June 1839, at Mr. Anson Matthews', near Table Grove, McDonough Co., Ills. we heard him (Joseph) say that he sometimes thought his enemies would kill him, 'and if they do, (said he) *this boy*, (putting his hand on young Joseph's head,) will finish the work in *my place*.' There has been some new branches organized in this region that will not be reported at this Conference."

REPORTS OF CHURCHES,

UNION GROVE, 37, members, including 3 Seventies, 7 Elders, 1 Teacher, 4 added since last report, one died. Thos. Sellers, Pres., B. L. Leland, Clerk.

UNION BRANCH, 17 members, 4 Elders, 1 Priest, 2 children blessed, two baptized since last report, J. M. Putney Pres. Erasmus Campbell, Clerk.

RAGLAN, 81 members, 3 Elders, 2 Teachers, 3 removed, 17 added since last report. C. Streeter, Pres., Donald Maule, Clerk.

PLUM HOLLOW, 19 members, 1 High Priest, 2 Elders, 1 Teacher, John Leaka, Pres., Elijah Gaylord, Clerk.

GALLAND'S GROVE, 124 members, 4 High Priests, 4 Seventies, 8 Elders, 2 Priests, 3 Teachers, 1 Deacon, 6 removed, 2 cut off, one disfellowshipped, 1 Priest ordained, since last report, John B. Hunt, Pres., Oliver E. Holcomb, Clerk.

NORTH STAR, 4 baptized, 4 children

blessed, 1 Teacher ordained, 1 Elder ordained, 1 death, since last report, Sam'l. Waldo, Pres., D. P. Hartwell, Clerk.

LITTLE STOUX, 93 members, 8 Elders, 2 Teachers, 1 Deacon, 16 added since last report, S. W. Condit, Pres., R. M. Fuller, Clerk.

BOOMER, 25 members 2 Seventies, 6 Elders, 1 Priest, 1 Deacon, 2 removed, 1 received by vote, 5 baptized. J. W. Roberts, Pres., Geo. Wright, Clerk.

OMAHA, N. T. 16, members, 1 Elder, 1 Priest, 1 Teacher, 1 Deacon, Geo. Hett, Pres., Jas. Gilbert, Clerk.

MAGNOLIA, 8 members, 2 Elders, 1 Teacher, Stephen Mahony, Pres., Isaac V. Hetherington, Clerk.

GLENWOOD, 18 members, 4 Elders, 1 Priest, Henry Kisbee, Pres., R. A. Gunsally, Clerk.

FRYMONT Co., 46 members, 1 High Priest, 3 Seventies, 5 Elders, 1 Teacher, 4 removed, Wheeler Baldwin, Pres., S. S. Wilcox, Clerk.

WHEELER'S GROVE, 24 members, 1 High Priest, 3 Elders, 1 Priest, 2 Teachers. John Smith, Pres., E. W. Knapp, Clerk.

SUNDAY 7th, was devoted to preaching by Elders Wm. Kelly, D. M. Gamet, E. C. Briggs and A. G. Jackson. The Congregation was large and orderly.

MONDAY 8th, rainy and very windy. After prayer and singing, wind subsided, the rain ceased and Conference proceeded to business.

Elder A. Young, reported that he had baptized 16 in all, in Nebraska, and ordained 4 Elders, one Priest and 1 Teacher.

On motion, *Resolved*, that Elder A. Young, travel and preach in Nebraska, as his circumstances will permit.

The following missions were appointed:

Wm. Kelly and Riley W. Briggs, to labor together in Minnesota.

J. A. McIntosh, John Swain, Lehi Ellison, Spencer Smith and A. Kuykendall, in Shelby, Audubon, Guthrie and Dallas counties, Iowa.

S. W. Condit and A. G. Jackson with W. W. Blair.

Wheeler Baldwin, George Redfield, S. S. Wilcox and Wm. Redfield, in Mills, Fremont, Page and Taylor counties, Iowa.

George Hett, George Medlock and Colby Downs in Nebraska.

B. F. Leland, B. V. Springer and B. S. Parker in Harrison and Cass counties, Iowa.

W. A. Litz, with A. Young, in Nebraska. Thos. Dobson, in his own vicinity.

Resolved, That W. W. Woods' labors be accepted in his late mission.

Resolved, That all the high priests, seventies and elders, who have no special missions given them, should labor in their own respective vicinities as they can.

COUNCIL BLUFFS BRANCH, reports 30 members, 7 received by letter, 3 baptized since last report. John Clark, Pres., Benjamin Allen Clerk.

The following persons were baptized by Elder Wm. Kelly: Stephen Smith, Edward W. Knapp, James Otto, Edmund F. Hyde, Philo E. Knapp, confirmed by E. C. Briggs and W. Baldwin, adjourned on 12 P. M.

Rain prevented opening till 2:30, P. M. After singing and prayer, it was decided, that transient High Priests, Seventies and Elders had no right to go into Branches and attempt to set them in order, that that business belonged to those who were set apart and sent by conferences for that purpose. The decision of a High Council in Zion, and a Solemn Assembly in Kirtland, was cited as precedents governing the case. Said decision is found in Times and Seasons, Vol. 5: page 738. The Elders were exhorted to preach the gospel and let mysteries alone. After much exhortation and instructions by Elders Blair, Briggs and Jackson, Conference adjourned.

W. W. BLAIR, PRESIDENT,
D. P. HARTWELL, } Clerks.
A. YOUNG, }

SPECIAL CONFERENCE

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY-SAINTS, HELD AT STRING PRAIRIE, LEE CO., IOWA, COMMENCING JUNE 20, 1863.

June 20th, at 10 o'clock A. M., Conference was organized by the appointment of President Joseph Smith, as President of the Conference. Brother Smith not being present, Bro. J. Shippy was appointed to act as President until Bro. Joseph's arrival, Elder J. W. Gillen, Clerk, Elder Wm. Anderson, Assistant. After singing and prayer we proceeded to hear the

REPORT OF BRANCHES.

String Prairie, Lee Co., Iowa, consists of 64 members, including 1 Seventy, 3 Elders, 1 Priest, 1 Teacher, 2 deacons, 1 added since last report, 1 married and removed since last Conference. Thos. Dunagan, Pres., Wm. Haskins, Clerk.

Little River, Decatur Co., Iowa, 42 members, 1 High Priest, 5 Elders, 1 Priest, 1 Teacher. Geo. Morey, High Priest, Pres. Wm. Aldin, Clerk.

Buffalo Prairie, Rock Island Co., Ill., 29 members, 1 Seventy, 4 Elders, 1 Priest, 5 added since last report. Wentworth Holmes, Pres., John Clinton, Clerk.

Kewanee, Henry Co., Ill. Organized April 19, 1863, by John Shippy and J. W. Gillen, with 8 members, 1 Elder, 1 Priest, 1 Teacher, 1 added since organized. J. D. Jones, Pres.

West Buffalo, Scott Co., Iowa, 13 members, 1 Seventy, 3 Elders, 1 Priest, 1 Teacher, 1 Deacon. Richard Groom, Pres., Milo Pruden, Clerk.

Keokuk, Iowa, 16 members, 1 Elder, 1 Priest, 1 Teacher; branch not fully organized, not having a Presiding Elder at present.

Nauvoo Hancock Co., Ill., 18 members, 3 Elders, 1 Priest, 1 Teacher, 1 Deacon. President Joseph Smith, President, David Smith, Clerk.

Montrose, Lee Co., Iowa, 28 members, 1 Elder, 1 Priest, 1 deacon. Alex. Struthers, Pres., M. W. Reid, Clerk.

Pittsfield, Pike Co., Ill., 11 members, 4 Elders, 1 Priest. Thos. Williamson, Pres. and Clerk.

Henderson Grove, Knox Co., Ill., 34 members, 1 Twelve, 6 Elders, 1 Priest, 1 Teacher. Loren Page, Pres., Geo. Braby, Clerk.

Nashville, Lee Co., Iowa, 9 members, 1 Elder. Wm. Anderson, Pres. and Clerk.

Abingdon, Knox Co., Ill., 8 members, 2 Elders, 1 Teacher. Wm. Moore, President, Edwin Stafford, Clerk.

REPORTS OF MISSIONS.

Bro. John Shippy said: "At the last April Conference I was appointed to preside over Canada and Northern Michigan, with the understanding that I should go on that mission after the close of this Conference, in company with Bro. Gillen. I left Amboy in company with Bro. Gillen, went to Kewanee, found a great many old saints there, principally from England and Wales, some of them were intending to go to Utah. We commenced a series of meetings, baptized eight while there, organized a branch, and the Spirit of the Lord attended us as at the beginning, and we left them rejoicing in the work of the Lord, and others were investigating. I have been preaching at String Prairie, Montrose and Keokuk. While preaching in Keokuk I came in contact with Z. Brooks. I went to hear him preach twice in the Court House, and he came to hear me, and after some conversation with him, he said that he had solicited a discussion with some of the ablest Elders in the church, but had always been refused the privilege. I went to Bro. Charles Iving's, where he was, and stayed with him

all night, and I there told him that I held myself in readiness to meet him at any time in discussion; and I also told him that he must never again say that he could not get the privilege of holding a discussion with the Elders of the reorganization. I then told him that I would go with him to String Prairie, about fifteen miles distant, and I would insure him a large and attentive audience. The reply was that he had not time. I told him I thought that would be the excuse when thoroughly sounded.

I went from there to Pike county, Ill. I preached several times among the Disciples, visited some of the old saints that had grown cold, and they seemed like sheep without a shepherd, but they were very anxious to hear preaching, and they requested me to return after Conference. There is a great demand for preaching where I have been."

Bro. Joseph Smith said: "I was given a district of country to preside over, in addition to that required of me as President of the Church, and I was also requested to labor as much as possible around home. Agreeable to this request, I have preached every Sunday but one since that time. I have labored in company with Bro. Wm. Anderson. I have visited some of the branches, but the near approach of Conference caused me to desist. I have received letters from Michigan desiring information concerning the Church, for as yet they had not heard any thing definite in regard to it, only having heard about us indirectly. They were also anxious to have Elders sent to them. I have received letters from different parts of the country, requesting Elders to be sent to them. From all parts that I have heard, there is a general spirit of inquiry."

Elder Burgess said, "I have had many years experience in what is called Mormonism. Last Spring I left my home in Vermont for the last Spring Conference; from Conference I came to Burlington, Iowa, from thence to Keokuk, where I commenced preaching. Then I visited String Prairie, and also other places, preaching as opportunity offered itself. I have also visited St. Louis and Alton. I found some friends in those places, and many of the old saints who appear to be awakening up from their slumbers. On my return from Alton and St. Louis I met with a few bound for Utah, and their Presiding Elder with them. I got into conversation with him, and asked him why he was going to Utah? He said, 'to escape the trouble that is coming upon the nation.' I asked him if they did not have trouble in Utah as well as in other places? He did not reply to this question.

I had some farther conversation with him in relation to Utah. I introduced Bro. Joseph's General Epistle, and I gave him my testimony that God had called him to take his father's place, as President of the Church of Jesus Christ of Latter-Day-Saints, and calls upon all the scattered saints to return and yield obedience to the gospel of Jesus Christ. I visited Galesburg, and preached in that section of country with good success. Many are enquiring after the truth. Prejudice is giving way on every hand. Many hearts have been made to rejoice through my testimony. There are many calls for preaching. Truly the harvest is great, but the laborers are few. I attended a two days' meeting, in company with Elders Reynolds and Gillen. My desire is to see the work of God roll on, Zion redeemed, and the kingdom of God fully established."

Elder H. Cuerdon said, "the first day of this month, twenty-five years ago, I became obedient to the Gospel, and since that time I have felt to rejoice in the doctrine as preached by the Latter-Day-Saints. At the last General Conference I was instructed to labor under the direction of President Joseph Smith. I visited the Mission branch, and was greatly blessed. From there I went to Burlington; found a few of the brethren, and tried to get them to organize. From there I went to Nauvoo. From there to Keokuk. From there I started west after my family. I went to Farmington. I preached in the afternoon and evening, some of them felt very much pleased, and I think some good may be done in that place. I went from there to Newton, Jasper Co., Iowa; found some of the saints, they were greatly rejoiced at my coming, I preached, and a good feeling was manifest, and some of them seemed to be highly pleased. From there I went to Fort Des Moines; found some there who belonged to the reorganization; preached at this place. Went to Council Bluffs; found Bro. Blair. I had a good time; the saints seemed to feel well wherever I went. Two weeks ago to-day I attended the Conference at Council Bluffs. There was a large attendance; the work seems to be spreading with great rapidity all through the west."

Conference adjourned to 1 o'clock P. M.
AFTERNOON SESSION.—Conference opened in the usual manner. Bro. Reynolds said, "I was appointed at the last Conference to labor under the direction of Bro. Gurley, in company with Bro. J. W. Gillen. Some of the time I have been with him, and part of the time alone. From Conference I went to Kewannee; from there to Galesburg, and from thence to Millersburg.

While in that vicinity I found by enquiring that I could have the privilege of preaching. I left an appointment, and then went and preached at Millersburg. I went back and filled my appointment and preached at that place four times, and I think that good will yet be done in that place, for I believe that my labors were not in vain, but that the Lord in his own good time will bring to light the fruits of the same. My desire is to see the work roll on and prosper."

Elder Gillen, said, "I was appointed to labor in Br. Gurley's District until this Conference. Agreeable to this appointment I accompanied Bro. Shippy to Kewanee. Bro. Shippy has stated the result of our labors at that place, so that it would be superfluous for me to reiterate it. From thence I went to Millersburg or rather to that vicinity and preached there for some time. I baptized one or two and went from there to Galesburg, and labored in company with Br. Reynolds in that section of country, and also in Warren county, with good success. We held a two-days meeting at Cedar Fork, near Galesburg, and had a large and attentive congregation to listen to the truth of the everlasting Gospel, and I feel assured that good will result therefrom, that it will be as bread cast upon the waters that will appear after many days. The following sabbath I preached in that place again to a larger congregation than I had at the two days meeting. They were there from all parts of the surrounding country. After the close of the meeting, I baptized one, Thomas Jefferson Taylor, and rebaptized another. I also preached in Knoxville. I have endeavored to sow the seed broadcast, and in the mean time praying that God would bless the word spoken in weakness, and cause it to redound to his honor and glory, and in his hand I leave the result, knowing that he doeth all things well.

Bro. Loren Page said, "it is but a little over a year since I united with the reorganization, but it is thirty-one years since I first embraced the principles of the gospel of Jesus Christ, and my desire is to see the work of God roll on in mighty power."

Bro. Wm. Anderson said, "I had not a mission given me at the last Conference, but I have been laboring principally in Illinois. I have had good audiences; people seemed anxious to hear. I feel willing to do all that I can for the advancement of the cause.

Pres. J. Smith said that the next thing in order would be the miscellaneous business of this district.

Resolved, That a quorum of Elders be appointed to examine the cases of Thomas Simpson, John Simpson, Yance Jorgenson

and Isaac Butterfield. Elders Frank Reynolds, Jas. Burgess and E. Robinson, were appointed as a Committee to investigate the different cases brought forward. Bro. J. Smith, exhorted the committee and the parties concerned, to exercise charity and love one toward another, and not make a man an offender for a word. Bro. Joseph said, there are a good many of the saints who are scattered, and do not stand connected with any branch who do not have the privilege of associating with the saints. They should have our faith and prayers, and in order that they may gain the confidence of those with whom they associate, they should practice what they believe, and teach. They must not talk of judgment or boast of mighty faith. There is another thing that they should avoid that is mixing in politics to an undue degree, for we are apt to get irritated. This does not preclude us from using our right of elective franchise, but to the contrary, it is our duty to vote for the best men, and the man that does not vote, is just as much to blame for having bad men in office, as those who vote for them. We should use all the means we have in our power to inform ourselves so that we can vote understandingly.

Another thing should be avoided by the Elders, and that is preaching so hard against the various denominations, or otherwise pulling down the doctrine of the various sects instead of building up our own. We should preach the peaceable things of the kingdom. There should be no malice, anger or hatred; all should be kind and affectionate one to another, exercising love and charity to all. There should be no tale bearing and if we are injured, say nothing at the time, but think of it and consider whether it is worthy of our notice, and let us try and forgive them and let us examine ourselves and see if we have done altogether right. Perhaps we also may need forgiveness ourselves, and by doing so we will not be so easily injured, but will be able to go through the world smoothly.

Adjourned until 10 o'clock to-morrow.

June 21, 10 o'clock, A. M. Conference opened as usual. The day was devoted to preaching. Elders H. Cuerton and F. Reynolds occupied the forenoon. They spoke from these words, "For our gospel came not unto you in word only but also in power, and in the Holy-Ghost, and in much assurance as ye know what manner of men we were among you for your ke." They set forth the principles of the Gospel in great clearness and to the edification of all who were present. At the close of the forenoon session, two came forward for baptism. The ordinance was administered by Elder Ship-

py. He baptized John McKenzie, born at Forfar, Scotland, 1818, and Roxanna Ferdig, born in Tioga County, Pa., May 16, 1816. The ordinance of Confirmation was attended to by J. Shippy and Dungan.

Bro. Joseph preached in the afternoon showing the practicability of the gospel of Christ, setting it forth in great clearness proving that the religion of Jesus Christ is a practical religion, and adapted to the wants of practical beings, otherwise it would be of no benefit to the human family, and truly the Lord blessed us while sitting under the droppings of the sanctuary. Saint and sinner were profited by the great truths that were advanced and set forth by the servant of the Lord. Elder Gillen followed showing how the gospel was the power of God unto salvation, and taking up the objection urged against baptism.

June 22, 10 o'clock, A. M. Conference opened as usual, Pres., Smith said that the next thing in order, would be the hearing of the report of the committee of investigation, and the appointment of Elders to labor in this district. He said that there was not Elders sufficient to fill the various calls that were made upon us, for the greater portion of the Elders present, received their missions at the Annual Conference. Among those missions is the Canada mission, and we should take into consideration that the families of those who take that mission should be cared for. Bro. J. W. Gillen was one who was appointed to go. He has no family. Bro. Shippy has, and they should be cared for.

Resolved, That Bro. John Lake be ordained to the office of an Elder. Bro. Shippy said that when we vote for brethren to be ordained, we should uphold them by our faith and prayers. Elders Shippy and Dungan ordained them. Pres., J. Smith, said that we have been informed that the Keokuk branch is destitute of a president, and he suggested the propriety of Elder Lake officiating for the present as president of that Branch. Motion made, seconded and carried to that effect.

The Committee of investigation submitted the following report:

"1st. In the case of Bro. Isaac Butterfield we are unanimously of the opinion that the proceedings had in the Montrose Branch were illegal for the following reasons:

The first step of laboring with an offending Brother was omitted. We know of no law or precedent authorizing the accuser to preside over the meeting in which the case was tried as was done in this case.

The Committee recommended that the case of Yance Jorganson be postponed until the next Semi-Annual Conference.

Bro. John Simpson on the charge of neglect of duty, made the required acknowledgment, and is resolved to discharge his duty. The case was dismissed.

Bro. Thomas Simpson on the charge of neglect of duty and intoxication, said that he knows that the work is true, but has no desire to belong to the Church at present."

Action was taken by the Conference on the different cases, and it was *Resolved*, that the report of the Committee be received.

Resolved, that fellowship be withdrawn from Thomas Simpson. John Simpson confessed his fault, and is willing to live in obedience to the everlasting gospel. *Resolved* that the charge be dismissed.

Resolved, That the case of Yance Jorganson be postponed until the next Semi-Annual Conference.

Conference adjourned until 1 o'clock P. M. Afternoon Session opened by singing, and prayer by Elder J. Shippy. The case of Bro. Butterfield was again taken up and considered. *Resolved*, that the action of the Montrose Branch (or the proceedings had in the Montrose Branch,) in the case of John Shippy against Isaac Butterfield, are illegal. Bro. John Shippy takes an appeal from the decision of this Conference, to the next Annual Conference. Adjourned.

JOSEPH SMITH, *President*.

J. W. GILLEN, } *Clerks.*
WM. ANDERSON, }

[For the Herald.]

ON BAPTISM.

Come ye blessed of the Father,
Who are gathered here to-day,
Cease light-mindedness, and rather
Lift your hearts to God and pray.

On the margin of this water,
Let us join with one accord,
Where each loving son or daughter,
Does commence to serve the Lord.

Buried with a loving Savior,
In the likeness of His death,
They do show by their behavior,
They have witness'd the new birth.

And may God for ever keep them
In the straight and narrow way,
Till the Lord descends from heaven,
On that great and solemn day.

Then if faithful, we shall meet Him,
And with Enoch's Holy band,
We shall have a joyous greeting,
On that blessed promised land.

Glory, glory be to Jesus!
Let us sing in joyful lays,
He has triumph'd to relieve us,
He is worthy of all praise.

NEWS.—Elders E. C. Briggs and A. McCord, (we are informed) started about the 15th ult., to fulfil their appointed mission in Utah, Nevada and California.

Bro. WESLEY B. HORTON wrote from Ulaio, Wis., and said, "I have baptized nine persons since the April Conference."

RECEIPTS FOR THE HERALD.—E. Clothier, G. Shaddiker, F. J. Moor, S. Dike, W. B. Horton, L. D. Nelson, each \$2; D. K. Rogers, W. W. Lanyon, H. Pierce, E. Mitchell, A. Kuykendall, J. A. McIntosh, J. B. Hunt, D. Williams, D. P. Hartwell, J. Jamieson, A. Young, W. J. Cook, J. Mackland, J. A. Forgeus, S. E. F. Kelly, C. Tullar, J. Hall, A. Graybill, J. Billington, R. Price, W. Powell, D. Leaky, J. Leaky, G. Shute, W. Kinney, J. Lockwood, D. McCoy, W. H. Hart, D. Jackson, H. Green, D. Matthews, R. Richards, J. Harris, W. Williams, M. Rosser, W. L. Williams, A. W. Lyman, W. T. Davis, J. Parry, J. Randall, T. Lambert, H. Huffman, L. W. Babbitt, T. Dobson, C. C—t, P. A. Goddard, H. Mickleson, G. Montague, A. Hill, I. Funk, H. G. Hall, L. P. Hewitt, I. Hetherington, J. R. McIntyre, D. Fry, E. Alexander, W. Campbell, M. Hall, H. Kisbee, N. Lidgett, W. A. Litz, Mr. Smith, I. Shupe, W. Anderson, J. Hemmingway, D. Fleming, J. Taylor, P. C. Taggart, M. Sikes, W. Aldrich, I. F. Scott, J. C. Gaylord, A. Hicks, L. Hewitt, C. Smith, C. Davis, F. Leonard, J. Montgomery, O. Hanks, G. Thorp, T. Richardson, J. Donaldson, J. Percival, E. Smout, each \$1; M. Orcret, F. M. Campbell, N. Yocum, J. Horton, W. H. Kelly, each 50 cents; T. Berry, 80 cents; J. Askin, \$1.25; M. Warnock, \$1.25; T. Bickerton, \$2.60; J. Taylor, \$2.10; S. F. Kelly, 75 cents; N. Cotton, \$1.50; C. Streeter, \$1.50; S. Waldo, \$1.25; G. Cook, \$1.50; M. A. Adams, \$19.50; A. Dodds, \$1; J. McKenzie, \$2.

APPOINTMENTS OF MEETINGS.

Bro. W. W. Blair, says, "please announce through the HERALD, that myself and Bro. S. W. Conditt, will hold two-days meetings as follows:

<i>Nephi,</i>	Iowa,	July 18, 19, 1863.
<i>Mud Creek,</i>	"	" 25, 26, "
<i>North Pidgeon,</i>	"	Aug. 1, 2, "
<i>Six mile Grove,</i>	"	" 8, 9, "
<i>Bigler's,</i>	"	" 15, 16, "
<i>Little Sioux,</i>	"	" 22, 23, "
<i>Onawa,</i>	"	" 29, 30, "
<i>Gall Grove,</i>	"	Sept. 5, 6, "
<i>Mason's,</i>	"	" 12, 13, "

A Special Conference of the Branches of the Church in Indiana, is appointed to be held at Whitestown, Boone Co., Indiana, commencing on the last Saturday of July 1863.

A Special Conference of the Church of Jesus Christ of Latter-Day-Saints, has been appointed to be held in Fox River Branch, near Sandwich, De Kalb Co., Illinois, on Saturday, August 29, 1863.

ERRATA.—In the last No., first page, under "Warnings of God," read "To Zion and her enemies," instead of "To the saints," &c.

Elders JARON W. BRIGGS and CHARLES DERRY, may be addressed, (POST PAID,) at Richard Stokes' building, Trinity Road, West Bromwich, Staffordshire, England.

AN ACKNOWLEDGMENT.—In the "History of the Priesthood" we have extracted extensively from Winchester's "History of the Priesthood."

REMOVAL FROM CINCINNATI.—"ISAAC SHEEN, PLANO, Kendall Co., Ill.," is our post office address.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at PLANO, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS: One dollar per volume (twelve numbers, *in advance.*)

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"A WORD FITLY SPOKEN IS LIKE APPLES OF GOLD SET IN PICTURES OF SILVER."
PROVERBS 25: 11.

"ADMIT THE EVIL ONE AT THE KEY-HOLE, AND HE WILL SOON OPEN THE DOORS
AND WINDOWS TO ALL HIS IMPS."—SAYINGS OF DAVID.

No. 8—Vol. 4.] **PLANO, ILLS., AUG. 1, 1863.** [WHOLE No. 39.]

THE LINEAL TRANSMISSION OF THE PRIESTHOOD, FROM THE DAYS OF ADAM, TO THE LAST DAYS.

Lehi and many of his successors taught that they were descendants of Joseph, the son of Jacob, who was sold into Egypt, therefore the lineal priesthood of the descendants of Lehi was the birthright which they inherited from Joseph the son of Jacob. It was the superior blessing which was conferred upon Joseph when Jacob blessed him and said, "the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound 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." Joseph, the son of Jacob, did therefore receive the blessings of his father, and his father's blessings prevailed above the blessings of his progenitors, Abraham and Isaac. Joseph's blessings therefore prevailed above the blessings of Abraham and Isaac. He inherited their blessings, and greater blessings beside, even the blessings of Jacob, which prevailed above the blessings of his progenitors. He did therefore inherit the blessings of Abraham, and Abraham, said "I sought for the blessings of the fathers and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace; and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a high priest holding the right belonging to the fathers, it

was conferred upon me from the fathers; it came down from the fathers from the beginning of time, yea, even from the beginning, or before the foundations of the earth, to the present time, even the right of the first born, on the first man, who is Adam, or first father, through the fathers unto me. I sought for mine appointment unto the priesthood according to the appointment of God unto the fathers concerning the seed." Times and Seasons, March 1, 1842.

Abraham did therefore obtain "the right of the first born" when he "became a rightful heir, a high priest holding the right belonging to the fathers." These were "the blessings of the fathers" and these were the blessings of the priesthood, and the blessings of Abraham, Isaac and Jacob. They were therefore a part of the blessings of Joseph and his seed after him. Unto them the blessings of the priesthood (the right of the first born) were given, and the blessing of a large dominion, even "unto the utmost bound of the everlasting hills." The blessings of Jacob and Joseph prevailed above the blessings of Jacob's progenitors because the land which the Lord promised to give unto Abraham and Isaac, was the land of Canaan *only*, and not a dominion which should extend unto the utmost bound of the everlasting hills. These are therefore the blessings of Joseph and his seed: "The blessings of the fathers," which Abraham "sought for," when he sought for "the right of the first born" and became a rightful heir a high priest holding the right belonging to the fathers. These blessings of Joseph were the same as the blessings of Abraham and the fathers, but in the reception of a larger territorial blessing, his blessings prevailed above

the blessings of his progenitors (Abraham and Isaac) unto the utmost bounds of the everlasting hills. In the transmission of the priesthood by lineal descent on this land for the space of a thousand years, there was a transmission of *the right of the first born* which had been transmitted from the days of Abraham and from the days of Adam.

Did "the right belonging to the fathers" cease when that thousand years were ended, when Moroni hid the sacred things in the earth? Have "the blessings of the fathers" ceased? "Jacob called unto his sons, and said, 'gather yourselves together that I may tell you that which shall befall you *in the last days.*'" "At that time he blessed his son Joseph and said that his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, that "*from thence is the shepherd, the stone of Israel,*" that Joseph should be blest with blessings of heaven above, and then he said, "the blessings of thy father have prevailed above the blessing of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph. "These blessings of Joseph have therefore, been transmitted to the last days, and they were conferred on him whom God had chosen to bring forth the sacred records which were handed down from the days of Lehi, and which were hid in the earth by Moroni. Moroni said concerning those saints who had gone before him, that in the name of the Lord they could remove mountains, and cause the earth to shake, and prisons to tumble to the earth. He said, "even the fiery furnace could not harm them; neither wild beasts, nor poisonous serpents, because of the power of his word. *And behold, their prayers were also in behalf of him that the Lord should suffer to bring these things forth.*" B. of Mormon 4: 1. As these saints had such mighty faith how can their prayers for him who brought these things forth be ineffectual so that "*the right of the first born*" does not belong to his eldest son? It is in fulfillment of the covenant which God made with Joseph, the son of Jacob, that Joseph the Martyr, the Choice Seer, was chosen to bring forth the record of Joseph, the stick of Ephraim. Lehi said, "great were the covenants of the Lord, which He made unto Joseph * * * * He obtained a promise of the Lord that out of the fruit of his loins the Lord God would raise up a righteous branch unto the house of Israel; not the Messiah, but a branch

which was to be broken off; nevertheless, to be remembered in the covenants of the Lord * * * * Joseph truly said, thus saith the Lord unto me: A Choice Seer will I raise up out of the fruit of thy loins. * * * He shall be great like unto Moses. * * * A Seer will I raise up out of the fruit of thy loins; and unto him will I give power to bring forth my word unto the seed of thy loins; and 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. * * * Thus prophesied Joseph saying: Behold that Seer will the Lord bless. * * * His name shall be called after me, and it shall be after the name of his father."

These promises of the Lord to Joseph, the son of Jacob, were truly called by him *great covenants*, for in them is contained a promise of the transmission of the birthright of ancient Joseph, to Joseph, the Choice Seer. By these promises we learn that the word of the Lord unto the seed of ancient Joseph was to be brought forth by one of his lineage, even by Joseph whom his illustrious ancestor described as "a branch which was to be broken off; nevertheless, to be remembered in the covenants of the Lord." This branch *has been* broken off, for he has been slain, and now how is he remembered in the covenants of the Lord? One of the covenants of the Lord, is the covenant of priesthood, "the right of the first born," which includes the right of his *first born*. How can Joseph, the "branch which was to be broken off," "be remembered in the covenants of the Lord," if the right of his first born is not remembered? As that law has now been an unchangeable law from the days of Adam, how can the great Jehovah repeal it now? How could Joseph the Martyr be "a Choice Seer" if the right of the first born "came down from the fathers from the beginning of time" unto all his predecessors, and *not unto him and his first born*? If the right of the first born came down from the fathers, from the beginning of time (and Abraham says that it did) it came down unto Joseph, the Choice Seer and unto his first born. Numerous revelations which were given to the Choice Seer show that the same rights and blessings, which came down from the fathers unto his predecessors, came down unto him, and that they were to be conferred upon his seed. In a revelation which he received, the Lord said, "this anointing have I put upon his (Joseph's) head,

that his blessing shall also 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 the kindred of the earth be blessed." B. of C. 103: 18. It is therefore in Joseph and in his seed that the kindred of the earth will be blessed. It is not surprising that the sectarian world grossly misunderstand the Bible, because they reject the literal standard of interpretation, and interpret it according to their diversified incoherent notions, but it is one of the wonders of the nineteenth century that is exhibited in the creeds of those people who say that they believe in this revelation, and that all revelations are to be understood literally, and yet reject the promise of God that in Joseph and in his seed "shall the kindred of the earth be blessed." As the sectarian world have rejected the claims of a living prophet, and professed to have great veneration for the records of dead prophets, so do the new class of sectarians profess to venerate the claims of Joseph, the Martyr, now he is dead, and yet they reject the claims of the living prophet, unto whom belongs "the right of the first born."

A revelation which was given Dec. 6, 1832, contains the following delineation of the lineal descent of the priesthood: "Thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God, therefore your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouth of all the holy prophets since the world began." B. of C. 6: 3.

By this revelation we learn that the priesthood had continued through the lineage of Joseph and his fathers, for they (Joseph and his fathers) are lawful heirs according to the flesh. Some suppose that these words: "ye are lawful heirs, according to the flesh," mean that Joseph and his fellow-laborers in the ministry were lawful heirs to the priesthood. Some construe the meaning of these words in this way for the purpose of showing, if possible, that Joseph was not a lawful heir, according to the flesh, but if this interpretation is correct, instead of showing that Joseph was *not* a lawful heir, according to the flesh, to the priesthood which he held, it shows that he and

other fellow-laborers *were* lawful heirs. This is more than we undertook to show, and more than we claim is meant by these words, but we shall not multiply words to show that Joseph's fellow-laborers were *not* lawful heirs to the priesthood which they held. Whether they were or not, it is self evident that Joseph was a lawful heir to his priesthood. The last part of the foregoing quotation shows (whether we admit that Joseph *only* is spoken of, or that he and others are spoken of) that Joseph's priesthood hath remained and must needs remain through him and his lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began. As the restoration of all these things has not come to pass, Joseph's priesthood "must needs remain" with his lineage until that event transpires. It is "the right of the first-born." It is his birth-right.

THE LINEAL DESCENT

OF THE PRIESTHOOD AND PATRIARCHAL AUTHORITY AMONG THE NEPHITES.

There are many who say that they believe that the Book of Mormon is a true record, and yet they assert that the Melchizedek priesthood is not a lineal priesthood. This assertion is in opposition to the history of the priesthood, from the beginning to the end of the Book of Mormon. Lehi was the first patriarch and prophet of that branch of the tribe of Joseph who inhabited this land, and before his death he taught his sons, and the sons of Ishmael, that they should hearken unto the voice of Nephi. See 2 Nephi 1c., 2 par. Nephi obtained the birthright because his elder brethren would not keep the commandments of God, therefore the Lord said unto Nephi, "inasmuch as thy brethren shall rebel against thee, they shall be cut off from the presence of the Lord. And inasmuch as thou shalt keep my commandments, thou shalt be made a ruler and a teacher over thy brethren." 1 Nephi 1: 19. This was therefore the authority which was conferred upon Nephi. He succeeded his father as the ruler and teacher, (patriarch and high priest) of the inhabitants of this land. Concerning him, his brother Jacob said, "unto whom ye look as a king or protector, and on whom ye depend for safety." Nephi said, "I, Nephi, did consecrate Jacob and Joseph, that they should be priests and teachers over the land of my people. And it came to pass that we lived after the manner of happiness. And thirty years had passed away from the time we

left Jerusalem." 1 Nephi 4: 6. Jacob and Joseph continued to be fellow-laborers in the ministry with Nephi, as the subsequent history of their ministry shows, and Jacob said, "I, Jacob, and my brother Joseph, had been consecrated priests and teachers of this people by the hand of Nephi. And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence." B. of Jacob, Jarom 1: 4. Twenty-five years after Jacob and Joseph had been consecrated priests and teachers, Nephi conferred the sacred records upon Jacob, and Jacob said, "it came to pass that fifty and five years had passed away from the time that Lehi left Jerusalem; wherefore, Nephi gave me, Jacob, a commandment concerning the small plates, upon which these things are engraven. And he gave me, Jacob, a commandment that I should write upon these plates a few of the things which I considered to be most precious: * * * that I should preserve these plates, and hand them down unto my seed, from generation to generation." Jacob 1: 1. Thus Jacob was the successor of Nephi as a high priest over the church, but Nephi anointed a man of his seed to be a king or ruler in his stead. Jacob said, "now Nephi began to be old, and he saw that he must soon die; wherefore he anointed a man to be a king and ruler over his people. * * * And whoso should reign in his stead were called second Nephi, third Nephi, &c., according to the reigns of the kings." Jacob 1: 2. In Mosiah 11: 10, we read that "the kingdom had been conferred upon none but those who were descendants of Nephi." Thus the authority of Nephi was divided. His authority as patriarch, ruler or king, he gave to one of his seed, and his authority as high priest over the church, he gave to his brother Jacob. The reason for this division of Nephi's authority by Nephi is not given, but there is another instance on record in the Book of Mormon, when the patriarchal authority and the high priesthood over the church were divided, and the reason for the division is there given, and it is in accordance with the fact that both of these departments of authority belong, as a lineal right, to those who hold the birth-right.

We will now show how the high priesthood over the church was handed down by lineage, and how the sacred things were "handed down from one generation to another, or from one prophet to another." 2 Nephi 5: 46.

"I, Jacob, saw that I must soon go down

to my grave; wherefore, I said unto my son Enos, take these plates. And I told him the things which my brother Nephi had commanded me, and he promised obedience unto the commands." B. of Jacob 5: 9.

"I, Jarom, write a few words, according to the commandment of my father Enos, that our genealogy may be kept. And as these plates are small, and as these things are written for the intent of the benefit of our brethren, the Lamanites, wherefore it must needs be that I write a little." B. of Jarom 1: 1. "I (Jarom) deliver these plates into the hands of my son Omni, that they may be kept according to the commandments of my fathers." B. of Jarom 1: 6.

"I, Omni, being commanded by my father, Jarom, that I should write somewhat upon these plates, to preserve our genealogy," &c. B. of Omni 1: 1. "I (Omni) had kept these plates by the commandments of my fathers; and I conferred them upon my son Amaron." 2 par.

"I, Amaron, write the things whatsoever I write, which are few, in the book of my father. * * * I deliver the plates unto my brother Chemish." 3 par.

"I, Chemish, write what few things I write, in the same book with my brother; for behold, I saw the last which he wrote, that he wrote it with his own hand; and he wrote it in the day that he delivered them unto me. And after this manner we keep the records, for it is according to the commandments of our fathers." 4 par.

The successor of Chemish wrote next on the plates, and said, "I, Abinadom, am the son of Chemish," (5 par.) And the successor of Abinadom wrote next, and said, "I am Amaleki, the son of Abinadom." 6 par. "I, Amaleki, was born in the days of Mosiah; and I have lived to see his death; and Benjamin, his son, reigneth in his stead. * * * I began to be old; and, having no seed, and knowing king Benjamin to be a just man before the Lord, wherefore, I shall deliver up these plates unto him." Thus the kingly and patriarchal authority, and the high priesthood over the church, were again held by one man; and as Amaleki conferred his authority upon king Benjamin because he had

no seed, it is clearly shown that the high priesthood over the church is a lineal right. The kingly or patriarchal authority had also been handed down by lineage from the time that Nephi conferred it on one of his seed. King Benjamin conferred all the authority which he held upon his son Mosiah, and the sacred things which king Benjamin intrusted to his son Mosiah are described as follows:

"And it came to pass that after king

Benjamin had made an end of these sayings to his son, that he gave him charge concerning all the affairs of the kingdom. And moreover he also gave him charge concerning the records which were engraven on the plates of brass; and also, the plates of Nephi; and also, the sword of Laban, and the ball or director, which led our fathers through the wilderness, which was prepared by the hand of the Lord." B. of Mosiah 1: 3.

King Benjamin said unto the people of Nephi, "the Lord God doth support me, and hath suffered me, that I should speak unto you, and hath commanded me, that I should declare unto you this day, that my son Mosiah, is a king and ruler over you." 8th par.

"King Mosiah had no one to confer the kingdom upon, for there was not any of his sons who would accept of the kingdom." B. of Mosiah 12: 3. "He (Mosiah) took the plates of brass, and all the things which he had kept, and conferred them upon Alma, who was the son of Alma; yea, all the records, and also the interpreters, and conferred them upon him, and commanded him that he should keep and preserve them, and also keep a record of the people, handing them down from one generation to another, even as they had been handed down from the time that Lehi left Jerusalem. Now when Mosiah had done this, he sent out throughout all the land, among all the people, desiring to know their will concerning who should be their king." B. of Mosiah 13: 1. He said unto the people, "he to whom the kingdom doth *rightly belong*, has declined and will not take upon him the kingdom. And now if there should be another appointed in his stead, behold I fear there would arise contentions among you; and who knoweth but what *my son, to whom the kingdom doth belong*, should turn to be angry, and draw away a part of this people after him. * * * Therefore I will be your king the remainder of my days; nevertheless, let us appoint judges, to judge this people according to our law, and we will newly arrange the affairs of this people, for we will appoint wise men to be judges, that will judge this people according to the commandments of God." 1 par. "Therefore it came to pass that they assembled themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given them; and they were exceedingly rejoiced, because of the liberty which had been granted unto them. * * * Alma was appointed to be *the first chief judge; he being also the high priest*; his father hav-

ing conferred the office upon him, and had given him the charge concerning all the affairs of the church." 3, 4 par. Alma, therefore held the patriarchal authority under the title of "chief judge; he being also the high priest." His father had conferred the office of high priest upon him, and "Mosiah granted unto Alma, (the father of Alma) that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church." B. of Mosiah 11: 12.

"In the commencement of the ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment seat to Nephiah, and confined himself wholly to the high priesthood of the holy order of God. * * * Alma did not grant unto him the office of being high priest over the church, but he retained the office of high priest unto himself; but he delivered the judgment seat unto Nephiah, and this he did, that he himself might go forth among his people, or among the people of Nephi, that he might preach the word of God unto them." B. of Alma 2: 4.

This is the reason why Alma resigned the patriarchal authority, and why he retained the high priesthood. We therefore suppose that the high priesthood was given to Jacob, and the kingly authority to a man of the seed of Nephi, for the same reason.

We will now trace the descent of the patriarchal office or chief judgeship until it was again united with the office of the high priest over the church. "Nephiah, the second chief judge, died, having filled the judgment seat with perfect uprightness before God." B. of Alma 22: 6. "The son of Nephiah was appointed to fill the judgment seat, in the stead of his father; yea, he was appointed chief judge, and governor over the people, with an oath and sacred ordinance to judge righteously. * * * His name was Pahoran." 7 par.

"Pahoran had died," and "there began to be a serious contention concerning who should have the judgment seat among the brethren, who were the sons of Pahoran. Now these are the names who did contend for the judgment seat, who did also cause the people to contend: Pahoran, Paanchi, and Pacumeni. * * * Pahoran was appointed by the voice of the people to be the chief judge and a governor over the people of Nephi." B. of Helaman 1: 1. Paanchi was "condemned unto death," for rising up in rebellion. His party then "sent forth one Kishkumen, * * * and murdered Pahoran as he sat upon the judgment seat. * * * Pacumeni was

appointed according to the voice of the people, to be a chief judge and a governor over the people, to reign in the stead of his brother Pahoran; and it was according to his right." 8 par. "Coriantunr did smite him (Pahoran) against the wall, inasmuch that he died." 5 par.

"Helaman, who was the son of Helaman, was appointed to fill the judgment seat." 5 par. We have now traced the *lineal* transmission of the chief judgeship from the time that it was separated from the high priesthood, until it was again united with it. Helaman held the high priesthood which had been handed down to him, in lineal succession, as we will show, by tracing the transmission of it from generation to generation, from the time that Alma, the high priest, resigned the office of chief judge. Alma said, "And now my son Helaman, I command you that ye take the records which have been entrusted with me; and I also command you that ye keep a record of this people, according as I have done, upon the plates of Nephi, and keep all these things sacred which I have kept, even as I have kept them: for it is for a wise purpose that they are kept, and these plates of brass which contain these engravings, which have the records of the holy scriptures upon them, which have the genealogy of our fathers even from the beginning." B. of Alma 17: 4.

"Thus they (the people) were led away by Amalickiah, to dissensions, notwithstanding the preaching of Helaman and his brethren; yea, notwithstanding their exceeding great care over the church, for they were *high priests over the church*." B. of Alma 21: 6.

"Helaman died, in the thirty and fifth year of the reign of the judges." B. of Alma 29: 20. "And it came to pass in the commencement of the thirty and sixth year of the reign of the judges over the people of Nephi, that Shiblon took possession of those sacred things which had been delivered unto Helaman by Alma; and he was a just man, and he did walk uprightly, * * * and also did *his brother*." 30: 1. "And it came to pass in the thirty and ninth year of the reign of the judges, Shiblon died also, and Coriantunr had gone forth to the land northward, in a ship, to carry forth provisions unto the people who had gone forth into that land; therefore it became expedient for Shiblon to confer those sacred things, before his death, upon the son of Helaman who was called Helaman, being called after the name of his father." B. of Alma 30: 5. We infer from the foregoing that Helaman, the son of Helaman, was too young to succeed his father, as the

high priest over the church *at the time* of his father's death, therefore his father's brother, (Shiblon) held that office more than three years; that young Helaman was then competent, therefore Shiblon before his death conferred the sacred things upon him. Coriantunr was a younger brother of Shiblon, (see B. of Alma 19c.) and as he had gone away out of the land, the sacred things could not be entrusted to him, otherwise, perhaps, young Helaman would have relinquished his right, to his uncle Coriantun.

"In the fifty and third year of the reign of the judges, Helaman died, and his eldest son, Nephi, began to reign in his stead. And it came to pass that he did fill the judgment seat with justice and equity; yea, he did keep the commandments of God, and did walk in the ways of his father." B. of Helaman 2: 7.

The chief judgeship and the high priesthood were again united in the days of Helaman, the father of the above mentioned Nephi, as we have shown, and both these offices were held by Helaman, and after his death by Nephi, until Nephi resigned the office of chief judge, as the following quotation shows: "Nephi had become weary, because of their iniquity; and he yielded up the judgment seat, and took it upon him to preach the word of God all the remainder of his days." 14 par. Jesus said unto the apostles, "whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven," Mat. 18: 18. The Lord also said unto Nephi, "I give unto you power, that whatsoever ye shall loose on earth, shall be loosed in heaven; and thus shall ye have power among this people." B. of Helaman 3: 10. This shows that Nephi held the same keys of authority and power.

"Nephi, the son of Helaman, had departed out of the land of Zarahemla, giving charge unto his son Nephi, who was his eldest son, concerning the plates of brass, and all the records which had been kept, and all those things which had been kept sacred, from the departure of Lehi out of Jerusalem; then he departed out of the land, and whither he went no man knoweth; and his son Nephi did keep the records in his stead." B. of Nephi 1: 1.

"Nephi, he that kept this last record, (and he kept it upon the plates of Nephi) died, and his son Amos kept it in his stead. * * * Amos died also, (and it was an hundred and ninety and four years from the coming of Christ,) and his son Amos kept the record in his stead; and he also kept it upon the plates of Nephi; and it was also written in the Book of Nephi, which is this

book." 6, 7 par.

"And it came to pass that after three hundred and five years had passed away, (and the people did still remain in wickedness,) Amos died, and his brother Ammaron did keep the record in his stead. And it came to pass that when three hundred and twenty years had passed away, Ammaron being constrained by the Holy Ghost, did hide up the records which were sacred." 11 par.

"And now I, Mormon, make a record of the things which I have both seen and heard, and call it the Book of Mormon. And about the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age; and I began to be learned somewhat after the manner of the learning of my people,) and Ammaron said unto me, I perceive that thou art a sober child, and art quick to observe; therefore when ye are about twenty and four years old, I would that ye should remember the things that ye have observed concerning this people; and when ye are of that age, go to the land Antum, unto a hill, which shall be called Shim; and there have I deposited unto the Lord, all the sacred engravings concerning this people. And behold ye shall take the plates of Nephi unto yourself, and the remainder shall ye leave in the place where they are; and ye shall engrave on the plates of Nephi all the things which ye have observed concerning this people. And I, Mormon, being a descendant of Nephi, (and my father's name was Mormon) I remembered the things which Ammaron commanded me." B. of Mormon 1: 1.

In every account of the transmission of the priesthood, it is shown that the recipient of it, was a son, brother or nephew, except in the account of the appointment of king Benjamin by Amaleki and Alma by king Mosiah, and in the foregoing account of the appointment of Mormon by Ammaron. We have shown that Amaleki said that he delivered up the plates to king Benjamin *because he had no seed*, and Mosiah said that "he, (his eldest son) to whom the kingdom doth rightly belong, declined," "neither were any of the sons of Mosiah willing to take upon them the kingdom," therefore he conferred the sacred things upon Alma, and Mosiah reigned as king, until his death, when Alma, the son of Alma, was appointed high priest over the church, and chief judge over the people of Nephi. This particularity in reference to the "right" of the *lawful heir*, shows that that right could not be disregarded in the appointment of Mormon, but that (although it is not shown, whether he was, or

was not, the lawful heir of Ammaron,) his appointment was in conformity to the right of the lawful heir. Mormon said that he was "a descendant of Nephi," and Mosiah said, "the kingdom had been conferred upon none but those who were descendants of Nephi."

"I, Mormon, seeing that the Lamanites were about to overthrow the land, therefore I did go to the hill Shim, and did take up all the records which Ammaron had hid up unto the Lord." B. of Mormon 2: 3. "I (Mormon) made this record out of the plates of Nephi; and hid up in the hill Cumorah, all the records which had been entrusted to me by the hand of the Lord, save it were these few plates which I gave unto my son Moroni." B. of Mormon 3: 2.

"Behold I, Moroni, do finish the record of my father, Mormon. * * * I am the son of Mormon, and my father was a descendant of Nephi; and I am the same who hideth up this record unto the Lord." B. of Mormon 4: 1.

Thus we have shown that the high priests over the church, held their office as a lineal right, from the beginning to the end of the time when that office was held by any man among the Nephites—from the time that Lehi and his people came out of the land of Jerusalem, until the destruction of the Nephite nation in the days of Moroni; for the space of one thousand years.

From the Evening and Morning Star, of February, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 1.

As the world has been greatly excited about the things believed by the church of Christ in these last days, being exceedingly in the dark, owing to many false reports which have been put in circulation by designing men, which have taken the rounds through those papers which delight more in putting falsehoods into circulation than truth, we deem it a privilege to set this matter right, and undeceive that part of community who desire to know the truth on all subjects; believing there are many of this class in this generation. As for that part of community who "love and make lies," we leave them to receive their reward in the place appointed for that purpose, even from the days of old.

Such a document is called for, as the church is increasing daily and great numbers are constantly uniting with it in the different parts of our country, and much excitement prevails; many seeking to know what this strange doctrine is of which they

hear so much; for there is no small stir in the land at this time about this way, even to raising of mobs, of spoiling the goods of the saints as in days of old, whipping some, casting some into prison, and killing others; which things must needs take place, that the church of Christ may be made manifest in the last days, as in days of old, so that all who are disposed to understand, may understand and know for themselves; for such things must needs come, that the testimony of the prophets fail not; and that the Lord may in His own time avenge the blood of his saint upon the earth; for as the church of Christ has always been the same in every age of the world, when there was a church of Christ in existence, and as the adversary of all righteousness has never altered in his feelings towards the saints of God, neither those who are under his influence, we may expect to see as much enmity manifested against the saints of God in one age as in another; and consequently in the last days suffer as in days of old.

Neither need they expect to escape the misrepresentations and calumnies, nor the false accusations which all their brethren have had to suffer who have gone before them. They must expect to have their virtues transformed into vices, their acts of benevolence into schemes of fraud, their voluntary sacrifices for the truth's sake into designing plans to deceive. Should any church in the last days believe and do as the church in Jerusalem in the days of the apostles did, that is, sell all that they had and cast it down at the feet of twelve men, to be disposed of as they might direct, with what ease the religionists of the present day could prove, (in their own estimation) that it was wrong. They would endeavor to show what an endless train of evils would arise from such a course. They would launch forth into futurity and see such unspeakable evils arising therefrom as to render it an act of the greatest imprudence; and still, they would declare that they live under the same gospel, believe in the same order of things as the church of Jerusalem, were directed by the same inspired apostles, were under the influence of the same system of teaching; having the same Lord, the same faith, the same baptism, the same Spirit, the same hope of their calling, and the same God and Father of all, who is above all, and through all, and in them all; and yet the course pursued by one, would be altogether out of place for the other; yes, exceedingly wrong! Still God was no respecter of persons; he required no more of one people than he did of another; "His love, His undefiled was one."

All the religious societies in our country, (or nearly all) will direct us to the Acts of the Apostles, and to the notable day of Pentecost for the time that the gospel was first proclaimed; and to Jerusalem for the first gospel church that was organized. They will show us what was required of men in order that they might become christians. That they must repent and be baptized for the remission of sins, and then receive the gift of the Holy Spirit. But here that matter ends, even with those who are the most tenacious for the scriptures, and for the order of the New Testament, they will follow this church no further. Instead of following them to a full display of their faith in the equal distribution of their goods, they will fly off in a tangent, and endeavor to prove that this was all the church that so disposed of their property. They are very cautious in the mean time, never to notice what Paul said to Titus: "For this cause left I thee in Crete that thou shouldest set in order the things that are wanting, and ordain elders in every city as I had appointed thee." Titus 1: 5.

But it makes no difference whether the churches in Asia Minor, and in the islands of the Mediterranean were in order or not, so that we can but get an argument to hold on to our houses and lands, and still be Jerusalem churches. Now, every man who desires truth without hypocrisy, would pause, and say, if the churches in those parts were not in order until Titus put them in order, before I hastily draw a conclusion I will enquire what that order was in which Titus was to put them; and if on examination they find that there was not a scrape of a pen in all the revelations which are extant, to show what that order was, they would be as ready to conclude that it was the same as it was in Jerusalem, seeing that was done immediately under the notice of the apostles' eyes, and by their own direction. One thing we think on this subject is certain, that is this, if the account of the church at Jerusalem had read thus: "Then they that gladly received the word were baptized; and all that believed were at their own houses, and every man had his own property; neither gave he to any man unless it seemed good unto himself. And they continued eating and drinking such things as they had in their own houses, and such as they chose; neither gave they to any man beyond their own pleasure, each man as formerly laying up for himself an abundance of the things of time." Had the account of the church of Jerusalem read thus, and there could be no more evidence for laying down their property at the apostles' feet than they can get for doing it

from the epistles to the other churches, it would not weigh one feather in their estimation, and the idea that their religion at all effected their property would have been out of the question; but seeing it is the reverse, the arguments are conclusive.

Strange as it may appear, yet it is no less so than true, that even those who profess to be reformers and manifest a great desire to restore the authority of the scriptures, whenever there is anything in the Bible which would put their faith to the test, the plainest things can be reasoned away, and things which are very far from being so plain, both believed and practiced in their stead.

Not long since, we were favored with a discourse upon the Holy Spirit, by the Editor of the Evangelist, a paper published in Carthage, Ohio, which is famous for this kind of teaching. Notwithstanding the Editor is a reformer of modern times, and manifests a great fear that the scripture authority will not be restored, and yet with all his apparent anxiety and his constant rebukes to those who will not return to apostolic order; yet, notwithstanding all this, whenever he touches a subject, the full development of which would show the weakness of his own system, he falls into the same error of those whom he admonishes with so much zeal.

We have a discourse on the Holy Spirit by the prophet Joel, in Joel 2c., which says, "it shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids, in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."

This discourse is quoted by the apostle Peter, and recorded in Acts 2c., and commented on thus: "And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy. And I will show wonders in the heavens above, and signs in the earth beneath, blood, and fire, and vapor of smoke. The sun shall be turned

into darkness and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." In the 33d verse the apostle says concerning this promise of the prophet Joel, speaking of the resurrection of Christ: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." This is the thing which God has promised in the last days; to pour out his Spirit upon all flesh: as much as to say, that when God pours out his Spirit on all flesh, he will pour out the thing which was there seen and heard. And after three thousand were pricked in their hearts and asked what they should do, Peter said, "repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and all that are afar off, even as many as the Lord our God shall call."

I suppose myself to have been one of this congregation, and depending on the apostle for all the information I had on the subject, what would I have expected to receive? The answer is, I would expect to receive a Spirit through or by which I should see visions, dream dreams, and prophesy. Nor could any being expect any thing else from both Joel and Peter's discourse on the Holy Spirit. But from the discourse of the Editor of the Evangelist upon the Holy Spirit, no such expectation could be realized. So different is the discourse of inspired and uninspired men on the subject of religion! Neither would I have expected that congregation *only* to receive the Holy Spirit, but their children; yea, all that were afar off, even as many as the Lord our God should call.

But this reformer, like all others whom he condemns, takes a part of the sayings of Peter and enforces them on the people, saying to them, that they must be baptized for the remission of sins; but no sooner does he touch the promise that follows, than the people are informed, that though they have a right to expect the Holy Spirit will be received, but not to produce the office which Peter said that the promise was made for, on conditions of repentance and baptism in the name of Jesus Christ, was the gift of the Holy Spirit, by which gift they were to dream dreams, see visions, and prophesy; and that in the last days was to be given to all who complied with the conditions, even as many as the Lord our God should call. Still, our reformer, by garbling the scriptures, taking

a saying from one writer and a saying from another, can persuade the people that notwithstanding this promise was given to all, it only meant a few in the earlier years of christianity. So that we can plainly see, that reformers and non-reformers are all of one class.

The reformers of these last days, among those who call themselves reformers, are very near a ridiculous farce, possessing scarcely one feature of primitive christianity, and savoring very much of Paul's apostacy, that is: a form of godliness without the power. This seems to be the common failing of all the sects in christendom, so called. Any thing among those religionists which can be done without an immediate display of divine power is believed; but any thing to accomplish it, is reasoned away. So that a man among them is an atheist; yea a fool, who will pretend to believe the bible when it speaks of any thing to be done which would require the God of heaven to exert his power.

For instance, if I were to profess to believe the sayings of Isaiah in Isa. 11: 15, 16 of his prophecy, which reads thus: "And 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 an 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," I would be considered an atheist of the first magnitude, fit for nothing but to be laughed at. Why? Because this would require the immediate power of God. And say they, all miracles have ceased, and consequently the prophet does not mean what he says.

Jeremiah, while speaking of the gathering of Israel in the last days, says, "Thus saith the Lord, again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, 'praise the Lord of hosts: for his mercy endureth forever:' and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at first, saith the Lord." But should any man profess to believe that the Lord would return them at any time as he did at first, he would be called a mad man, an atheist, if not an im-

poster. Why? Because, if the Lord ever should do so, he would have to give more revelations: for by revelation upon revelation he took them into their land at first; but this religious age says that revelations have ceased, and consequently the prophet does not mean what he says.

Moses informs us how the Lord brought Israel out of Egypt at the first, in Deut. 4: 33, 34, as follows: "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" And should the Lord ever bring Israel again as he did at the first, he would have to do the same things over again. But this cannot be admitted, for this could not be done without both miracles and revelations, therefore the prophet did not mean what he said, if the modern doctrine of self styled reformers is true.

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From the Millennial Star, Sept. 1840.

"GRIEVE NOT THE HOLY SPIRIT."

The beloved disciple has written, that "God is love, and he that dwelleth in love dwelleth in God, and God in him. * * There is no fear in love: perfect love casteth out fear:" and every soul, who is in covenant with God, and keeping His commandments, feels this, and is ready to testify to this truth, that, as the love of God increases, the love of the world, its riches, honors, and pleasures diminish, and its fears also: so that one principle of fear alone remains with the saints when they have arrived at that degree of love which it is their privilege to possess, and that is, the fear of displeasing their heavenly Father, and of grieving His Holy Spirit.

When the Spirit of prophecy, revelation, visions, tongues, interpretation, healing, &c., is made manifest among the brethren, and especially on the first reception of these gifts by an individual, or any particular branch of the church, and the souls of the saints are expanded by the Spirit of these gifts, and their hearts almost ready to burst with gratitude for the blessings they enjoy, and they are anxiously desiring that all should become partakers of the same blessings which they possess, it is very easy for them to give way to their feelings in the extacy of their joy, and attempt to give some sign or token of the power of God to those around them; and they feel that it is

the Spirit of God moving them thus to act, and if they *keep silence*, they *fear they grieve the Spirit*.

When Satan can no longer prevent the saints from coming directly up to the line which God has marked out for them, he is ever ready to step behind, and push them beyond the mark, thus causing them to err in Spirit; and in this situation they are liable to do those things which they themselves know are not according to the oracles of truth. He tries to persuade the honest in heart not to believe the gospel, to refrain from repentance and baptism for the remission of sins, so that they may not receive the Holy Ghost by the laying on of hands, knowing that the office of the Spirit is to expose his subtle devices, and guide those who possess it into all truth; and when he can prevent them no longer from obedience to those requirements of the Most High, he turns into a preacher of righteousness, and tries to persuade them that they cannot do enough for God. If any one has been healed by the power of faith, in the name of Jesus Christ, this counterfeit preacher will try to persuade them to publish it to every one they see, and tell what great things God has wrought; and they set themselves at work to do it with all possible speed for fear they should *grieve the Spirit*, forgetting that when Jesus healed the sick, He told them to *hold their peace* and tell no man.

When the spirit of prophecy rests upon the inexperienced saints, the Adversary would gladly prompt them to cry aloud, and declare all they know, and tell what judgments, &c., are coming on the nations or individuals; and, fearing lest they should *grieve the Spirit*, they cry aloud, and tell of the fire that is going to devour the city, or of a neighbor who is to be murdered, forgetting that the spirits of the prophets must be subject to the prophets,—not understanding that the Spirit which prompted them to prophecy such things was seeking their destruction, by making them answerable to the laws of the land for the burning and the murder of which they had prophesied, when the same shall be fulfilled.

In no one thing, perhaps, are the saints more afraid of *grieving the Spirit* than in keeping silence when the Spirit of *tongues* is upon them, and especially when they have recently received this gift; and, as this gift is now becoming common in the church in England; and, as the saints, many times, are so fearful of grieving the Spirit by refraining from speaking, we would recommend them to give heed to the admonitions written by Paul concerning this matter, so that their understandings

may become enlightened, and thus, acting in wisdom, they may be delivered from this fear. 1 Cor. 14: 14. "If I pray in an unknown tongue, my Spirit prayeth, but my understanding is unfruitful." 19v. "I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." 27v. "If any man speak in an unknown tongue, let one interpret." 28v. "But if there be no interpreter, let him keep silence in the church; and let him speak unto himself, and unto God." 28v. "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" 22v. "Tongues are for a sign, not to them that believe, but to them that believe not." True, but to whom is the sign; to those of their own tongue or nation, or of some other nation? In the 21st v. of the same chapter the law is quoted: "with men of *other tongues* and *other lips* will I speak unto this people," by foreigners or those of other languages; and this is the great and important use of tongues, that the Elders of Israel may preach the gospel to the nations of the earth, so that all men may hear in their own tongue or language of the wonderful works of God, as some few did on the day of Pentecost. But will all believe the sign? Let the Lord answer, for he saith, in the same verse, "for all that, they will not hear me;" and this agrees with what Abraham told the rich man in torment: "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead;" and no one will suppose the speaking in tongues a greater miracle, or more likely to convince the unbeliever, than the resurrection of a dead man.

With these few hints, we counsel the saints to strive earnestly for the best gifts—the gifts of charity, wisdom, and knowledge, and seek to edify and comfort each other in your own tongue generally; and if you speak at all in an unknown tongue, pray for the interpretation thereof, that all things may be done to edification; but never give out appointments for speaking in tongues, for the purpose of calling the people together; neither speak in tongues to an assembly who have come together for the purpose of hearing you thus speak; neither speak to *any one* for a *sign*, on *any occasion*, for this is not pleasing in the sight of heaven. But let the sign remain with those to whom it belongs—to yourselves alone before God, and to the nations of other languages; and by so doing, whatever may be your feelings, *you will not*

quench the Spirit of the Lord, but the spirit of the Devil; and in this we will rejoice, and God will bless you.

From the *L.-D. S.' Messenger and Advocate*, of August, 1835.

PRAYER.

Prayer to the Lord is one of the most pleasing and necessary acts of worship. To enter into the closet and shut the door, and pray to the Father of all good, in secret, and then be rewarded openly, is so joyous, so heavenly, and so saintly, that we can only marvel at the goodness and mercy of HIM who sees, and knows, and was, and is, **ETERNALLY**. Religion is nothing without prayer, worship is nothing without prayer, and man is nothing without prayer. In all ages the saints, that were humble before the Lord, have prayed, openly and in secret. In the Book of Mormon, we learn that Alma taught thus: "Therefore may God grant unto you, my brethren, that ye might begin to exercise your faith unto repentance, that ye begin to call upon His holy name, that He would have mercy upon you; yea, cry unto Him for mercy, for He is mighty to save; yea, humble yourselves, and continue in prayer unto Him; cry unto Him when you are in your fields; yea, over all your flocks; cry unto Him in your houses; yea, over all your household, *both morning, mid-day and evening*; yea, cry unto Him against the power of your enemies; yea, cry unto Him against the devil, which is an enemy to all righteousness." Without quoting farther from this pure example, let us remark, that few men have left a better specimen for the saint to follow, as a sample of daily worship. It is simple; it is easy; it is holy, and it is necessary, in order to be forgiven of our sins; to be justified before the Lord; to be humble; to be virtuous; to be faithful; to be diligent; to be temperate; to be charitable; to be holy, that we may become *pure in heart*. The just shall live by faith, and the prayers of the righteous avail much. "Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber, toward Jerusalem, he kneeled upon his knees **THREE TIMES A DAY**, and prayed and gave thanks before his God, as he did aforetime," (Dan. 6: 10,) and the lions' mouths were shut, so that Daniel received no harm.

Now what saint ever thought of being heard in heaven and answered on earth, unless he prayed in faith? Who expects miracles without the prayer of faith? Who can heal the sick without the prayer of

faith? Who can obtain blessings without asking for them? Yea, did the Lord ever bless unless He was sought unto, in humility, with clean hands, and pure hearts? No; nor will He. He knows what we stand in need of before we ask, and when our humility, our contrition, our works, our hearts, our thoughts, and our faith, come up to God as a sweet savor, He grants our requests, and the angels and all the heavenly hosts rejoice. If we ever come up to the privileges of the ancient saints; or, if we ever find favor with God, so as to walk in the fire without being burned; or stop the mouths of lions; or put the armies of the aliens to flight; or cast out devils, it will be because we pray, in spirit and in truth, acceptably, and our prayers are registered in heaven: then the Lord will be as free to bless, as the saints are humble to pray; and the land will flow with milk and honey; peace will be extended as a river, and no good thing will be withheld.

All disciples are commanded to remember their prayers in the season thereof; and if they do not, they are to be called to an account for their neglect, before the proper authorities of the church. In St. John's gospel we learn, that when the Savior sees His saints again, in that day, He will pray the Father for them, because the Father loves them.

When the love of God fills the heart of a saint, he will pray, and God will hear, and the blessings of heaven will come to him as softly and as sweetly as the zephyrs of even. Where there is humility, and faith, and prayer, the Lord delights to bless. Mark the family where the father prays in public and in private; where the mother prays in public and in private; where the children pray in public and in private; where the words of God are held in sacred reverence; where the sweet incense of all hearts in the house, in prayer and praise, go up to heaven morning, noon and night, and there peace reigns; and there joy reigns; and there contentment reigns; and there Jesus reigns!

How much like heaven it seems to see little children kneeling and praying; yea, how sweet is the sound, and how pure the accents of a babe, calling on the Maker of its frame, for the blessing of health, peace, and protection, before it is old enough to be tempted by Satan? Parents, teach your little ones to pray; that they may remain in the kingdom of the Lord, and grow in grace and glory, till a day of righteousness shall come, when children can be brought up before their parents, and their Savior, without sin unto salvation.

In one of the revelations to the church

of Latter-Day-Saints, is found this important instruction:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the head of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized, and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness, for the idler shall be had in remembrance before the Lord. Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness. They also seek not earnestly the riches of eternity, but their eyes are full of greediness."

This is good instruction, and let us profit by it; let us bring up our children to pray; and praise the Lord. If we set a good example before our children, the world may follow it, for no one is so lost to a sense of glory, and things to come, that he would think that prayer would do any hurt, if he even had no faith in its doing any good, and so the love of prayer might win a soul to God. Says the apostle, "Continue in prayer, and watch in the same with thanksgiving;" yea, brethren, watch and pray always, that ye fall not into temptation. Tongue is unable to express the consolation derived from prayer.

We profess to worship a God that hears and answers prayer. We call upon a God nigh at hand, and not afar off, and how necessary is it, that all should pray in faith, and in Spirit, and in truth? We say in Spirit, as the apostle, because "the Spirit helps our infirmities;" for we know not what we should pray for at all times, but the Spirit makes intercession.

But beware of making long prayers, and of thanking God that you are not like other men, like the pretending Pharisee, lest you offend your benefactor. Remember the humble Publican: "*God be merciful to me a sinner!*" Give the Lord your heart, and he will give you a treasure in heaven, where your heart may be also. P.

TO THE HONORABLE MEN OF THE WORLD.

[From the Evening and Morning Star, published at Independence, (Zion) Mo., August 1832.]

To the honorable searchers for truth, we, in a spirit of candor and meekness, are bound by every tie that makes man the friend of man, by every endowment of Heaven that renders intelligent beings seekers of happiness, to show you the way to salvation. In fact we are not only bound to do thus for those that seek the riches of eternity, but to walk in the tracks of our Savior, we must love our enemies; bless them that despitefully use us, and persecute us, or you and the world may know that we are not the children of God. Therefore, to be obedient to the precepts of our divine Master, we say unto you, search the scriptures—search the revelations which we publish, and ask your heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory, He will answer you by the power of His Holy Spirit; you will then know for yourselves, and not for another; you will not then be dependant on man for the knowledge of God, nor will there be any room for speculation. No; for when men receive their instruction from Him that made them, they know how He will save them. Then again we say search the scriptures: search the prophets, and learn what portion of them belongs to you, and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood: that you cannot found your hopes of salvation upon the obedience of the children of Israel, when journeying in the wilderness; nor can you expect that the blessings which the apostles pronounced upon the churches of Christ eighteen hundred years ago, were intended for you; again, if others blessings are not your blessings, others curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works

Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of every thing, when the earth was washed of its wickedness by the flood; and the Son of God came to redeem it from the fall. But except a man be born again he cannot see the kingdom of God. This eternal truth settles the question of every man's religion. A man may be saved after

the judgment in the Terrestrial kingdom, or in the Celestial kingdom, but he can never see the Celestial kingdom of God, without being born of water and of the Spirit. He may receive a glory like unto the moon, or a star, but he can never come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, search the revelations of God; study the prophecies, and rejoice that God grants unto the world, seers and prophets; they are they who saw the mystery of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to Heaven; they saw the stone cut out of the mountain that filled the whole earth; they saw the Son of God come from the regions of bliss and dwell with men on earth; they saw the Deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when He shewed the transfiguration of the earth on the Mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring up out of the earth, and righteousness look down from heaven in the last days, before the Lord came the second time, to gather His elect; they saw the end of wickedness on earth, and the sabbath of creation crowned with peace; they saw the end of the glorious thousand years, when Satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the heaven and earth flee away to make room for the city of God; when the righteous receive an inheritance in eternity. And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves and know for yourselves. Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you.

—•—
For the Herald.

REPLY TO AN OBJECTION.

BRO. SHEEN:—A brother, (though not of this organization) has taken some exceptions to a few words which I used in my article on "The Use and Design of the Ordinances of the Lord's House." I will send

you his objections in his own words, with a few explanations or remarks. He says: "In the *HERALD*, I find over the signature of J. G., these words, 'except ye be converted, (changed) and become as little children, innocent, harmless, willing to be taught, ready to obey, *without asking why or wherefore*, ye shall in no wise enter the kingdom of God.' The words 'without asking why or wherefore,' is *the only exception* I take to the article." He then makes the following remarks: "Now my acquaintance with little children, convinces me that they are more apt and more given to the habit of asking the *whys* and the *wherefores*, than any other class of persons, in any thing that interests them." He makes some other remarks to establish the position thus taken.

In answering this objection, I will first say that the author either did not understand the proper application or meaning of those words, as they stand connected with the words, "ready to obey," or else he wished to show his tact at criticism, for this is not the first of his attempts at it. My design in using those words, connected with "ready to obey," was to show that a good child of God, or one who wished to become so, would be willing to obey God's commandments without asking the *whys* or the *wherefores*; that as soon as he was satisfied that the commandment was of God, he would not stop to parley, or to ask the question: Is this commandment of any use, is it essential to salvation; cannot I be saved without it? No, you will agree with me, that he or she who comes forth with a broken heart and a contrite spirit, and sincerely desires to be saved from sin, will not question the propriety or expediency of God's laws and ordinances, and the brother knows full well that this is a common and pernicious sin of this (so called) enlightened age. But let us return to the facts concerning little children. The brother knows that a good child, a child properly brought up, is ready to obey his parent's commands without asking why or wherefore. But I acknowledge that in this age of awful degeneracy with regard to family government, children are allowed when the command is given, to stand and parley, and question whether it will not do just as well to do it some other way; hence arises jarrings, family broils, and family ruin; and from that the ruin of the world. The child of God ought to have confidence in his heavenly Father; that He understands His own business, and needs not that man should teach him. The will of God should be his will. It is God's prerogative to command, and it is our duty to obey. So also in good

families, or families properly trained; the will of the parents should be the will of the children, otherwise harmony, order and peace, are strangers to their homes. J. G.

NEWS FROM ELDERS.—Bro. W. W. Blair wrote from Manti, Fremont Co., July 7th, and said, "at Plum Hollow we had a very large and attentive congregation on the 27th and 28th ult. We baptized two. Yesterday we concluded a three days' meeting at this place. We baptized eight, and hope to baptize more before we leave."

Bro. Geo. Morey writes from Nine Eagle, Decatur Co., as follows: "There has been quite a revival here since the Spring Conference. All the old members, belonging to the different factions, have united with the New Organization, by baptism, and several new members. Our branch of the church has now about fifty members, rejoicing in the bond of the new covenant. Our meetings are now well attended, and there appears to be considerable inquiry among the inhabitants after truth, and anxiety to hear for themselves, and there is a fair prospect for a good progress of the work in this part of the country."

LETTER FROM BRO. S. POWERS.

DEAR BRO. SHEEN:—Having returned from a short tour through Canada, Northern Vermont and New Hampshire, I will send you a few lines to let you know of our success.

I left home the last of April, in company with Bro. Wm. Aldrich, stopped a few days in Upper Canada, and visited the New Castle Branch, which has eleven members; I found them firm in the faith. From there we went to Lower Canada, where we stopped one week, held several meetings, baptized one. Several more, I think, are believing, some of which I hope will yet obey the gospel and be saved. From thence we went to Vermont, where we found one more, who, like Moses, chose rather to suffer affliction with the people of God, and be reproached for Christ's sake, than to have the honors of the world, and glide down the popular channel. We held several meetings and had a very good attendance, and I think we left the people with a more favorable opinion of our doctrine than we found them. From there we went to Whitefield, Coos Co., N. H., where we staid till the seventh of June, and held a series of meetings in the Ad-

ventists' meeting house, that they (to all appearance) freely gave us the use of. We had a large and attentive congregation. May the Lord reward them for their liberality, and grant that the word spoken there, may be like bread cast upon the water, that will return after many days. Two, however, of the many who believed, were willing to obey, and are numbered with the few that are chosen out of the world. Here I left Bro. A., and returned by the Grand Trunk R. R. through Canada. I preached several times in (or near) New Castle and Orona and vicinity, and baptized three more; and since then one more has become identified with us, making in all eight souls; but few for the amount of labor; but as we are admonished: "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that."

As ever your Brother,

SAMUEL POWERS.

BELOIT, Rock Co., Wis., July 4, 1863.

A DIALOGUE BETWEEN A CLERGYMAN AND A LATTER-DAY-SAINT.

A young man and his parents were members of the Church of England. The young man obeyed the gospel and his parents sent for the minister to convince him of the delusion which they said that he had embraced. Soon the minister came and the following dialogue ensued:.

MIN.—Well Thomas, come tell me, how came you to leave,
Our holy religion; your parents to grieve,
And join with the Mormons that deluded sect,
That tries by their fraud to deceive God's elect?

THOS.—The reason kind sir, I will tell you quite plain,
Why I joined the dear Saints which gives my friends pain,
I read and I studied, God's holy, blest word,
And I saw that your creed, sir, is not of the Lord.

MIN.—And Tom, will you tell me the thing that you saw,
Which does not, as you say, agree with God's law?
I'm afraid you're deluded, being led by the blind,
By those base hearted wretches, the Mormons, unkind.

THOS.—One thing, sir, I noticed, and heard you to say,

No Apostles or Prophets need we in our day,
So now you should know that the Lord
once hath said,
That without them His church on the
earth can't be led.

MIN.—Oh Tom you're deluded, and that
very bad,
You surely are dreaming or else you
are mad,
To believe in such things, that the scrip-
tures do say,
For they are not needed: they are done
away.

THOS.—Now, as you apostles and proph-
ets deny,
Pray have you these blessings, if not, tell
me why;
To speak in new tongues, and sweet vis-
ions behold,
And dream lovely dreams as the Saints
did of old?

MIN.—Those things Tom were needed,
in ages gone by,
The flock of the Savior to thus purify,
But we have at present a far better plan,
To perfect the spirit or soul of a man.

THOS.—These bold assertions sir, appear
very strange,
And you have God's law, violated and
changed;
You've placed yourself under the Al-
mighty's curse,
By preaching so zealous for the gold in
the purse.

MIN.—No longer will I this vile fanatic
stand,
For he does oppose me on every hand;
He has no disposition on truth for to
dwell,
So now he may go with the Mormons
to hell.

THOS.—Oh please let me tell you before
you depart,
That I've a blest knowledge which glads-
dens my heart,
And gives satisfaction to me in this day:
That God never changeth at all in his way.
I thank the Almighty that dwelleth on
high,
Who did in my trouble unto me draw nigh.
And helped me to conquer and triumph
o'er fraud,
Be the honor, and glory, and praise, to
the Lord!

JOHN D. JONES.

A REVISED EDITION of the VOICE OF
WARNING is in press, and will be out soon.

A Special Conference of the Church of
Jesus Christ of Latter-Day-Saints, has
been appointed to be held in Fox River
Branch, near Sandwich, De Kalb Co.,
Illinois, on Saturday, August 29, 1863.

By Elders JASON W. BRIGGS and
CHARLES DERRY, may be addressed, (POST
PAID,) at Richard Stokes' building, Trin-
ity Road, West Bromwich, Staffordshire,
England.

MARRIED.—On the 17th of May, 1863,
by Elder A. G. JACKSON, MR. PARKER CON-
DIT, to Miss SARAH ANN GAMET, both of
Little Sioux, Harrison Co., Iowa.

RECEIPTS FOR THE HERALD.—W. H.
Hartshorne, E. A. Newberry, D. Perdun,
R. Booth, J. Goodale, \$2 each.

R. C. Moore, O. Bass, S. Corless, C.
Bray, J. Hunter, J. Wilsey, L. Jackson,
J. Keown, W. A. Moffit, G. Morey, D.
Morey, W. Stevens, J. Alston, J. Steph-
enson, W. Stephenson, W. C. Mat-
thews, \$1 each.

M: B. Graybell, \$0.50; L. Page, \$0.50.

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printing the "Herald."

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Kendall Co., Ill., by the Church of Jesus
Christ of Latter-Day-Saints, and edited
by ISAAC SHEEN.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"THUS SAITH THE LORD, 'STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.' BUT THEY SAID, 'WE WILL NOT WALK THEREIN.'"—*Jer. 6 : 16.*

"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."—*Matt. 24 : 14.*

NO. 4—VOL. 4.] PLANO, ILLS., AUG. 15, 1863. [WHOLE NO. 40.

THE KINGDOM OF GOD AMONG THE JEWS AND GENTILES ANCIENTLY.

The kingdom of God was established among the Jews. John the Baptist was sent to prepare the way of the Lord, and he preached saying, "repent ye: for the kingdom of heaven is at hand." Mat. 3: 2. "After that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." Mark 1: 14. Jesus declared that the kingdom of God had then come among the Jews, and the ministrations of Jesus Christ exhibited evidences of this fact. When He cast a devil out of a man who was blind and dumb, the Pharisees said, "this fellow doth not cast out devils, but by Beelzebub the prince of the devils." Mat. 12: 24. Jesus, however, said, "if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." 26-28v. This was therefore one of the fruits of the kingdom of God, and one of the evidences that the kingdom of God came unto the Jews in that day. When the Pharisees demanded of Christ when the kingdom of God should come, "He answered them and said, 'the kingdom of God cometh not with observation: Neither shall they say, lo here! or lo there! for the kingdom of God is within you.'" Luke 17: 20, 21. The kingdom of God did not come with *observation*, because it was not *observable* to the unbelieving world in that day, and even the apostles had a very defective idea concerning it until they received the Holy

Ghost, after Christ's ascension. It was a popular doctrine, in that day, and among the Jews, that the kingdom of God would be established among them, but it did not come in the way and manner which they were looking for it, therefore they did not *observe* it, and they did not suppose that it was already among them when Jesus said, "behold the kingdom is within you." Some suppose that Jesus meant that the kingdom of God was *within* the hearts of those Pharisees whom He was speaking to, that although they were so ignorant concerning the kingdom of God that they asked Jesus when it should come, yet it was then within their hearts, and they did not know it. It was not within *their hearts*, but it was *within the nation* of the Jews. They did not *then* say, "lo here! or lo there!" for they did not believe that the kingdom was within the nation.

Jesus also taught that the kingdom of God should be taken from the Jews and given to a nation bringing forth the fruits thereof. He spoke a parable unto "the chief priests and elders of the people," in which He compared the kingdom of God to a vineyard which a certain householder let out to husbandmen, "and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it, and the husbandmen, took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, they will reverence my son." Mat. 21: 34-37.

By this parable and these remarks of the Savior, we learn that the kingdom of God had been organized in Israel at least

twice before He was "sent unto them," but they beat some of the commissioned officers of the kingdom, and killed some, and stoned others. Last of all, when the Son was sent, they killed him, and seized on His inheritance. The chief priests and elders interpreted this parable against themselves when they said that the lord of the vineyard would destroy those wicked men, and let out His vineyard unto other husbandmen who shall render him the fruits in their seasons, and in accordance with this interpretation the Savior said, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Mat. 21 : 43. This agrees with the words of Jesus which He spoke when He came near Jerusalem and wept over it, and said, "if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." Luke 19 : 41, 42. At the same time He also foretold the *destruction of Jerusalem*.

Paul compared the Jews to branches which were broken off from a *tame* olive tree, and the gentile believers to a *wild* olive tree which was grafted into the tame olive tree, and that through the fall of the Jews, salvation came unto the Gentiles. Paul said, "because of unbelief they (the Jews) were broken off, and thou (the Gentiles) standest by faith. Be not high minded but fear: for if God spared not the natural branches, take heed lest He also spare not thee." Rom. 11 : 20, 21. He also informed them that if they did not continue in the goodness of God, they would be cut off. He also foretold that there would be a great apostasy from the faith after His departure. He said, "I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20 : 29, 30. John's revelation to the seven churches in Asia, shows that grievous wolves had already entered in among the saints when that revelation was given; that only a small portion of the flock was then spared from their grasp, that men had then arisen among the saints who were speaking perverse things, and that they had drawn away many disciples after them, so that only a few remained steadfast in the faith.

Paul also, in his letter to Timothy foretold this apostasy. He said, "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all

long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4 : 2-4. Paul saw, therefore, that the opportunity to preach "sound doctrine" would not continue long, because they would heap to themselves teachers, having itching ears. The apostolic order of the kingdom of God ceased when the apostles were taken away, therefore the church or kingdom of God ceased to be among men when the apostolic order was done away. It would be just as absurd and erroneous to say that there was no further need of elders, presbyters, teachers, bishops and deacons, as to say that apostles were no longer needed. If the church did not need a succession of apostles to fill up the vacancies, after Christ ordained twelve apostles, why did Peter say that there "must one be appointed,"

"that he may take part of this ministry and apostleship from which Judas by transgression fell?" Why was Matthias appointed in his stead, and "numbered with the eleven apostles?" See Acts 1 : 15-26. Some would say that the apostles appointed a man who had accompanied them all the time that the Lord Jesus went in and out among them, but we would ask, how did Paul become an apostle? He did not accompany the Lord Jesus in His ministry in the flesh, yet he was called to be an apostle. He had only seen him in a vision, but he was an apostle. It is therefore evident that it was not essentially necessary that an apostle should be a man who had seen Jesus Christ when He sojourned in the flesh. It is also evident that apostles could and did ordain apostles to supply vacancies which occurred among them.

The following remarks from Winchester's *History of the Priesthood* are worthy of notice:

"Many of the theological writers of modern times, assert that one set of apostles and prophets, was sufficient for the church in all ages; that is, the apostles, prophets, &c., that Christ placed in the church, were all that ever was or is necessary, and that their writings abundantly supply their place; hence, that the writings of Peter, James, John, Paul and others, which compose the New Testament, supercede the necessity of successors to them holding the same office. This is certainly one of the most prepos-

terous ideas ever imbibed by human beings: for instance reader, what would you think of a set of men, if they should contend, that at the commencement of the independence of the United States, we had a number of illustrious statesmen, who held the offices in the various departments of the government; but because we have their writings or productions, which are read with much interest, there is no necessity for successors to them? A strange government indeed, we should have with nothing but a set of old letters and books to administer the laws, and preserve the tranquility of the nation. The matter stands thus, apostles, prophets and other ecclesiastics, were placed in the church for the work of the ministry, or to negotiate with the world in the name of Christ, and adopt souls into His kingdom; but they, and all those who were cotemporary with them, deceased, and another generation came upon the stage of action with equal claims upon the interposition of divine providence in their behalf, and to all the rights and privileges of this kingdom; hence, it was just as necessary that apostles, &c., should be in the church in their day, as in that of those who went before them.

"The idea, that the writings of the apostles supercede the necessity of such ministers in the church at the present day, and that they are all the commission necessary for those who preach the gospel, has thrown the world into confusion, and caused societies to spring up like mushrooms, in all parts of the world, for it at once throws the priesthood out of the question, and lets loose the reins of government, and gives every man, that has the New Testament, license to establish a society. Indeed, if the above notion is correct, then every man that has this book, has a commission to preach the gospel, and build up the kingdom of God, and every society that has it, are in possession of that which is paramount with apostles and prophets.

"Again, there is just as much scripture and reason, for dismissing the offices of the bishop, elder or presbyter, teacher and deacon, as there is for the apostles and prophets; and every intelligent person knows there is none for either." See page 72-74.

Paul said that Christ, "when He ascended up on high, He led captivity captive, and gave gifts unto men. * * * * And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting

of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4: 8, 11-14.

Apostles and prophets are here recorded first, in the list of the officers which Christ gave unto the church, when he ascended up on high. This is consistent with the fact that these were the most important officers, and needed more than all the others, that while all the officers, which are there mentioned, are necessary, they were more necessary. It would be an inconsistent way to give a list of the officers of our government, commencing with the lowest instead of the highest officer, and so it would be, in reference to the officers of the church and kingdom of God. Apostles and prophets were as much needed in every generation after Christ, as they were in that generation, for Paul said that they were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." They were as much needed for these purposes in one age as in another. If the saints are all *perfected*, if "the work of the ministry" was no longer needed, and if there was no further need of "edifying of the body of Christ," then there was no further need of apostles and prophets after Paul and his fellow-laborers in the ministry, finished their work. The purposes for which apostles and prophets were given, cannot be fulfilled if Paul and his cotemporaneous apostolic brethren were the last apostles. Apostles and prophets were given, "TILL WE ALL come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Have we all come in the unity of the faith? Has there not been a multitude of faiths believed in on the earth, at all times, ever since Paul wrote this letter? Have all come in, or attained unto, "the knowledge of the Son of God"? Have all become perfect? Have all come "unto the measure of the stature of the fulness of Christ." These questions are easily answered. How delusive is the idea that apostles and prophets were needed no longer, after Paul's day! How can any church be the Church of

Christ, which teaches that the saints can be perfected, the work of the ministry be performed and the body of Christ sufficiently edified without apostles and prophets? Paul has declared why Christ gave apostles and prophets. As these purposes have not been accomplished can man defeat the purposes of God? Can man devise a plan, or rather a multitude of plans, by which he can obtain these blessings, and yet teach that apostles and prophets are no longer needed?

When the church ceased to have apostles and prophets in it it ceased to be the Church of Christ. It did then reject the order which Christ had established "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It did then forfeit these glorious blessings. It was then rejected and disowned by Jesus, the lawgiver and supreme Head of the true church. She ceased to be the bride, the Lambs wife. She had cast off the wedding garment. She ceased to make ready for the marriage supper of the Lamb. Henceforth she became like "children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive."

When did the church cease to have apostles in it? Ecclesiastical History does not show that there were any apostles in the church after John's mortal career was ended. The Romish Church claims (unjustly) a succession of authority and priesthood from Peter, but it does not claim that there were twelve apostles in the church after Peter's day, or that there was any need of them any longer. The Protestants believe that there were no apostles in the church after the first age of the church. Ecclesiastical History teaches that there were bishops in the church after the apostolic age, but it does not appear that there were any apostles. We have shown plainly that when there ceased to be apostles in the church, it ceased to be the Church of Christ. The church did then transgress the laws, change the ordinance and break the everlasting covenant. See Isa. 24: 5.

THE APOSTACY OF LATTER-DAY-SAINTS. No. 4.

Peter also describes the apostacy of the last days, from "the right way," and his prophecy contains much that is identical with the prophecy of Jude, which shows that both prophecies are descriptive of the apostacy of the last days. The prophecy

of Peter, to which we refer, is in 2 Peter 2c., but the last verse of the preceeding chapter is connected with the subject, because it shows how holy men of God spake, and then he says, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter, 2: 1. Peter here prophesied that there would be false teachers among the saints, for this epistle was addressed to the saints in these words: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us." 1c. 1v. This shows that when Peter said, "there shall be false teachers among you," he was writing to the saints, and therefore the false teachers would be among the saints, and *privily* they would "bring in damnable heresies." The definition of "privily," in Webster's Dictionary, is "secretly, privately," and it is a notorious fact that polygamy and other abominations were brought in *privily*. The first *public* confession that polygamy was a doctrine and practice of the church under Brigham, by any leader of that church, of which we have any knowledge, was published in 1852, in the New York Herald, by Orson Pratt. That communication contained a defence of polygamy. Previously the doctrine was taught secretly and with much caution, and when this secret teaching was exposed, the advocates of polygamy would "make lies their refuge," and deny the fact. Peter says that these false teachers "shall bring in damnable heresies," evidently showing that they would bring in the church these heresies, which agrees with the prediction that the false teachers would be among the saints.

Peter foretold that false teachers would *privily* bring in damnable heresies, and Jude said there "are certain men crept in unawares who were before of old ordained unto this condemnation." Peter foretold that they "shall bring in damnable heresies," and Jude says that they should turn the grace of our God into lasciviousness. Peter prophesied that they would deny the Lord that bought them, and Jude said that they would deny the only Lord God, and our Lord Jesus Christ. In our remarks on Jude's prophecy, we showed by quotations from sermons of Brigham Young, that he has been guilty of this great sin. Peter says that these false teachers shall bring upon themselves swift destruction, and Jude shows that they shall perish in the gain-saying of Core, that unto them is reserved the blackness of darkness forever, and that

Enoch "prophesied of these" when he said, "behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all." The "swift destruction" of the chief false teacher was prophesied of by Paul when he said concerning the Man of sin, the Son of perdition, that the Lord will destroy him with the breath of his lips, and the brightness of his coming.

Peter, in the next verse to that which we have quoted, says, "and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Peter saw that this apostasy from the faith would be very extensive. He saw that "many" would believe in the heresies which false teachers would *privily* bring in the church, and the prophecy that "many shall follow their pernicious ways," is a prophecy which has been fulfilled, as every virtuous person of intelligence will admit. Every believer in "the way of truth" knows that it has been and is evil spoken of extensively, by reason of the pernicious ways of those who "have forsaken the right way."

In the next verse, Peter says, "and through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 3v. Many have learnt by bitter experience and heart-rending sorrow that they "through covetousness" and "feigned words," have been made merchandise of. The written and verbal testimony which has been given to the world, concerning the schemes, by which the backsliding saints have been made merchandise of, by leaders who have forsaken the right way, would fill many large volumes.

As Jude presented three *examples* of the judgments of God, to show how the Lord when he comes, will execute judgment upon these "wandering stars," so Peter gave four examples. He shows that "if God spared not the angels that sinned, but cast them down to hell," "and spared not the old world, but saved Noah," "and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an *ensample* unto those that after should live ungodly, and delivered just Lot," "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities." See 4-10v. Thus it appears that although these people are crying "peace and safety" yet "sudden destruction" will come upon them. Peter

compares them to "natural brute beasts, made to be taken and destroyed," and he says that they "shall utterly perish in their own corruption; and shall receive the reward of unrighteousness as they that count it pleasure to riot in the day time." 12, 13v. Well may the apostle compare them to those who "riot in the day time," for they have been visited with the glorious light of the gospel, and in the midst of it, and after they had been made partakers thereof, they have surpassed the world at large in a public exhibition of sin and rebellion against God.

The remainder of this chapter describes three things: first, the wickedness of these people, 2nd, their departure from the right way, 3rd, their severe punishment.

[For the Herald.]

WHAT IS THE TRUTH?—No. 1.

Our Savior said when interrogated by Pilate concerning his being a king, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18: 37. Pilate asked him another question in the following verse, which according to the present rendering of the translation, makes Pilate out an ignoramus. Now I am of the opinion, that it is not rendered correctly, for two reasons: in the first place, Pilate was placed in the judgment seat of his country, to discriminate betwixt truth and error, and occupying that conspicuous place, he was frequently called upon to decide between truth and error. He knew that truth was simply a matter of fact; things as they really exist, or have existed, or shall exist: therefore would not be likely to ask the question, "what is truth." 2nd, what brought forth this question? Why, our Savior's remarks about *the truth*; hence I am of the opinion, that the definite article put before truth is what brought forth this question. He knew that our Savior had reference to a certain truth. The question then, at the head of this article is what we want to answer, by God's help. Now the Savior of the world would not leave the realms of glory, and be *born* into this world, for the purpose of witnessing to a truth: His coming had reference to the eternal salvation of mankind. There were many truths existed, both before and after He came in the flesh, which would not save the human family. For instance: mankind knew they had a being, and that the Sun rose and set before the Savior came, and likewise after, which were truths, but will the knowledge of these truths alone, save us? I answer, no. Paul says in 1 Tim. 2: 4, "God will

have all men to be saved and come to a knowledge of *the truth*." When are they saved? When they come to a knowledge of the truth. Here then we must go in search of "the truth." Many of the New Testament writers frequently write about "the truth." John in 2 John 1v., wrote as follows: "The Elder unto the elect lady and her children, whom I love in *the truth*, and not I only, but also all they that have known *the truth*." Paul says in 3 Gal. 1v. "O foolish Galatians who hath bewitched you, that ye should not obey the truth," &c. We might go on and make quotations, but do not desire to weary the reader. It is evident, that this term; "the truth," is a contraction of some *law* relating to the salvation of mankind, for remember, to this end was our Savior born. We will go in quest of a few more scriptures, and see if we can find what truth it is, which they have reference to, for, it is highly important that we know, as it relates to our salvation. Paul says in Gal. 2: 5, "To whom we gave place by subjection, no, not for an hour, that the truth of the gospel, might continue with you." In the same chapter, and 14v., he says, "But when I saw that they walked not uprightly, according to the truth of the gospel," &c. Here we find that the sentence carried out, gives a clue to what our Savior and the sacred writers meant, when they spoke about the truth. This must be evident to every reasonable mind, why?—because our Savior was born into the world to accomplish the salvation of man, and Paul says that is accomplished by coming to a knowledge of the truth, and we have found that to be the gospel. Now the question arises: what is the gospel? This may appear to some, to be a very foolish question to ask, and one showing a weakness and imbecility of mind, to ask what it is, when it is preached every Sunday in so many different churches of the day. Now to my mind, the different churches professing to preach the gospel, and all diametrically opposed to each other, in many points of doctrine, shows the necessity of asking the question. Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greek." Rom. 1: 16. The last sentence is what has caused many to stumble and imbibe mistaken notions concerning the antiquity of the gospel; believing that it commenced only with our Savior's appearance upon earth in the flesh; that as "He came to His own (the Jews) and His own received Him not, but as many as received Him, to them gave He power to become the sons of God," &c., and the gospel being taken from the Jews and given to the Gentiles, that Paul as much as said it commenced at that time, and was first preached to the Jews, and rejected by them as a nation, and then given to the Gentiles. Now it is evident that those who take this position have embraced a fallacy, for, if the gospel only commenced at the time our Savior came in the flesh, all who lived and died prior to that time were without a chance to be saved, and our Savior only died for a very small portion of the human family, in comparison with the bulk; but we read that "He tasted death for every man;" that includes all who lived before, as well as after His death and resurrection, and we read likewise in 2 Tim. 1: 10, that Jesus Christ abolished death, and brought life and immortality to light, through the gospel. Then there is no other way that it could be brought to light, (or to the knowledge of the human family) only through the gospel, and who cannot see that if Adam, Abel, Seth, Enoch, Abraham, Noah and the host of ancient worthies gained eternal life or immortality, it must be through obedience to the gospel. But says one, I understand that before Christ came in the flesh, that they were under the Mosaic law, and that Christ came to fulfil that law and commence the gospel. If we trace this law to its origin, we find by reading Paul in Gal., 3c. that he says, "And this I say that the covenant, that was confirmed before of God in Christ, *the law*, which was four hundred and thirty years after, cannot disannul, that it should make the *promise* of none effect." By reading the context we find that this covenant, was confirmed with Abraham, and the law originated 430 years after that; now if it originated 430 years after Abraham's time, he, and all before him, with Isaac and Jacob, could not be saved by *that law*, if salvation could be obtained by the observance of that law; but Paul says in the 21 v., that "if there had been a law which could have given *life*: verily righteousness should have been by the *law*." Here we perceive he implies by this language, that those who lived under the *law* could not obtain righteousness unto life. In the 13 verse he calls the law a curse, and in the 19 v. he says, "the law was added because of transgression, until the seed should come to whom the promise was made." Now the question arises, what was this law added to? To that covenant which was confirmed before of God in Christ, for the law was 430 years after, and we are told it could not disannul, therefore the covenant remained, This covenant was confirmed before of (or by) God in Christ, and the law could not make the promise (or covenant) of none ef-

fect. What were the promises made by God in Christ? In the 16 v., he says, "Now to Abraham and his seed were the promises made. He saith not, 'and to seeds as of many,' but as of one, 'and to thy seed,' which is Christ." In the 13 and 14 vs., he says, "Christ hath redeemed us from the curse of the law, being made a curse for us." Now in the following verse he tells the reason: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Here we perceive, that the same blessing that Abraham had, the Gentiles were to receive through Jesus Christ, and Abraham received it through Jesus Christ as well as the Gentiles, for, "there is no other name given under heaven whereby man can be saved;" hence then Abraham received this Spirit, (or promise) through faith in Christ Jesus, for it was his blessing, and if he had not received it, (the Spirit) he could not have been blessed, and his blessing was to come on the Gentiles, even the Spirit. How did the Gentiles receive this Spirit? The same way that the Jews did on the day of Pentecost, for Paul, the apostle to the Gentiles, put a heavy curse on those who preached any other gospel than they had preached, and he would not be likely to fall a victim to his own anathema, and he says, "Though we, (evidently referring to those who were apostles like unto him) or (even) an angel from heaven, should preach any other gospel than that we have preached unto you, let him be accursed." Gal. 1: 8. How did they receive it on the day of Pentecost? Peter, (bear in mind) was with the rest of the apostles and servants of Christ sent to preach the gospel, and under the influence of this Spirit, was well qualified to tell them how they might receive this name Spirit. He commenced right at the foundation, like "a wise master builder." He commenced to preach Jesus Christ, and Him crucified, rehearsed the sayings of the patriarch David, to prove that He was the Holy One, the very Lord and Christ; which begat faith in them, as is evident from their inquiry, what they must do. Peter seeing that they believed his preaching, and that they were in earnest, told them the next conditions, and said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, (mark the language) for the promise is unto you, and your children, and to all that are afar off; even as many as the Lord our God shall call." Acts 2: 38, 39. Peter knew that the Spirit had been promised, and that through faith in Christ

Jesus, he knew that the Author of salvation, had told them to preach "repentance and remission of sins," (Luke 24: 47,) and he dare not offer the Spirit on any other conditions, as he valued the approbation of his Master. Now did Abraham receive it in any other way instead of this that Peter preached? If he did it would prove God to be a changeable being; for it is self-evident, if He gave one law whereby a person or persons might obtain a blessing, and another law to another person or persons to obtain the same blessings, He would be changeable, and if we could suppose for a moment, that God could change, then farewell to all hope of salvation; why? Because, if it was possible for God to change, we could not place implicit faith in what He said, for we would not know but that the law which He gave at one time for life and salvation, He might repeal at another, and thus destroy all confidence in Him, and instead of saving the human family, it would prove their destruction. But in Malachi 3: 6, the Lord says, "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed;" and James says, (1c. 17v.,) "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Hence we perceive, He being unchangeable, caused the same gospel to be preached to Abraham and those prior to his time, as was preached by the twelve apostles, and servants of Christ, in their day and the same that will have to be preached in our day if we should be saved in the kingdom of God. Paul says in Gal. 3c., that the gospel was preached unto Abraham, and in Heb. 11c., "that without faith it is impossible to please God," and in the preceding verse he says, Enoch "had this testimony that he pleased God;" now if Enoch pleased God he had faith, and if he had faith, the gospel was the power of God unto his salvation, for Paul declares, as before quoted from Romans, 1ch., that "the gospel is the power of God unto salvation to every one that believes," and thus we perceive, that those who lived prior to our Savior's coming in the flesh, had the same gospel to obey for life and salvation that we have.

E. STAFFORD.

ABINGDON, Ill., July 25, 1863.

For the Herald.

ANOTHER "WORD OF PROMISE"

CONCERNING THE "BLESSED HOPE" OF THE CHURCH.

"I will come again, and receive you unto

myself; that where I am, there ye may be also." John 14: 8.

Orphaned pilgrims, dry your tearful eyes! Mourn no more; grieve no more; soon the morning hour will strike, and the sounds of a groaning and burdened creation will be heard no more. Earth's six thousand years of toil and sorrow are waning; the Millennial Sabbath is at hand. Jesus will soon be heard to repeat, concerning all His sleeping saints, what He said of old regarding one of them: "I go to awaken them out of sleep!" Your beloved Lord's first coming was in humiliation and woe. His name was the "Man of Sorrows." But soon He will come "the second time without sin unto salvation," never again to leave His church, but to receive those who followed Him in His cross, to be everlasting partakers with Him in His crown.

Centuries have elapsed since He uttered the promise, and still He lingers; the everlasting hills wear no streak of approaching dawn; we seem to listen in vain for the sound of His chariot wheels. "But the Lord is not slack in His promise;" He gives us this word in addition to many others, as a keepsake—a pledge and guarantee for the certainty of His return. "*I will come again.*"

Orphan'd pilgrims, dry your tears,
Soon the Morning Hour will strike,
And your griefs and all your fears,
Shall be banished from your sight.

Earth's six thousand years of toil,
And sorrows are now waning,
And the Millennial Sabbath Day,
Is fast and swiftly dawning.

Jesus will be heard soon calling,
All His sleeping Saints to rise,
Your beloved Lord is coming,
To reign on earth a thousand years.

He will come, the "Man of Sorrows,"
To wake you all from sleep,
And to take you to His Father,
To live forever at His feet.

No thorny crown will He be wearing,
No new ransom will He make,
No rough Calvary cross then bearing,
No more suffering for man's sake!

Those who bear His cross He promis'd,
Life eternal without end,
When He comes to find His "jewels,"
He gives to them this diadem.

MARIEN B. GRAYBELL.
NAUVOO, Ill., June 29, 1863.

[For the Herald.]

AN EXPOSITION OF ISAIAH 25: 7.
NO. 3.

THE PRE-MILLENNIAL DOCTRINE PROVED TO BE FALSE—THE DESTRUCTION OF THE WICKED PRIOR TO THE MILLENNIUM—A GENERAL DESCRIPTION OF THE JUDGMENTS OF THE LAST DAYS.

BRO. SHEEN:—In my first number, I have described four general items or religious systems, which being false and unscriptural, I have introduced them for the purpose of trying them by the unerring standard, (the word of God) and to show the darkness of the present day. Having discussed the first general item in my last communication, I shall now introduce the second, which is this:

The religious world generally, have taught and believed that the great reign of peace which was so often foretold by the prophets and apostles, will be introduced by the conversion of all nations to christianity before the second coming of the Lord. It is therefore called by Biblical writers, the pre-millennial system. My position is, (and I think that I shall be able to show that it is a scriptural position) that before the Millennium or reign of peace commences, these events will transpire: The Lord Jesus will come again, the wicked will be very numerous, as they were in the days of Noah, and they will be destroyed and not converted. All the saints who have slept in Jesus, will be raised to life immortal at the first resurrection.

My design will be to examine all the important scriptures which describe a reign of peace, and to see which of these two systems they support. The first that I shall introduce, which is often referred to, to prove that all nations will be converted, is found in Psalm 2: 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." From this verse we might suppose, if this was the end of the subject, that the sectarian interpretation of it is correct, but when we introduce the next verse, which interprets the other, we shall find that an entirely different doctrine is there taught. This has been a great fault of Bible commentators: they have taken up isolated texts and made their comments on them, without examining their contexts and other scriptures which explain them, and hence has arisen so many false and erroneous systems. If they had understood that "the Bible is its own interpreter," they would not have thrown so much darkness on the word of God and in the religious world. We will quote to 2^d

verse, which is the next to that which we have quoted. "Thou (the Lord) shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This verse describes the means whereby he is to have the heathen for his inheritance, and the uttermost parts of the earth for his possession, and it shows that Bible societies and missionary efforts will not be the means which God will use, but He will break them with a rod of iron, which figuratively shows the severity of the great judgments which will be poured out upon the wicked in the last days, and more especially at the time of His coming. He will dash them in pieces like a potter's vessel. We will refer the reader to some of these judgments, and will quote some of the prophecies concerning them.

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. 24: 5, 6. This will not be converting the world to christianity. I am aware that some of our wise (in worldly wisdom) commentators have tried to show that this passage and the whole chapter, and many other prophecies, were fulfilled at the destruction of Jerusalem. This misrepresentation shows that the veil is over their minds, and that darkness is on the minds of those who receive their opinions as truth. The word "earth" is inserted in this chapter, fourteen times, and is it reasonable to suppose that the Holy Ghost would use this word when he only meant that *small* portion of it which is in the land of Judea. Thus the scriptures are transformed from being a source of light and knowledge, to be a blind and deceptive guide.

The prophet also says, in this chapter, (19, 20 v.,) "the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." These verses harmonize with very many scriptures which foretell that there will be a great destruction of the wicked when the Son of Man shall come in power and great glory, and that the earth will be revolutionized.

Peter prophesied that there would be scoffers in the last days who would be willingly ignorant of the day of the Lord, and so we find them, and Peter said, "the day of the Lord will come as a thief in the night;

in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up," 2 Peter 3: 10. If the works that are therein shall be burned up, and if the earth is melted, will not the people be burned up and the earth changed? Malachi says, "behold, the day cometh, that shall burn as an oven, and all the proud; yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. I am aware that many say that the prophecies in this chapter also were fulfilled when Jerusalem was destroyed; but let us see if this supposition is correct. Were all the proud and all that do wickedly burnt up when Jerusalem was destroyed? Certainly not. The whole world, except a very few saints, were proud and wicked, and worshippers of idols, and the Jews were not all burnt up root and branch, neither were they all destroyed, for many fled out of the cities, and many thousands were led into captivity. But I will show how much wisdom these wise commentators had, particularly Dr. Clark, in his comments on what follows: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 2, 3. Now it is sure that the prophet, in the pronouns "you" and "ye," describes *one* class of people only—and people who shall be righteous enough to escape the great day of burning. Dr. Clark thinks that those who are described by the "you" and the first "ye," were the christians; that they fulfilled that part of the prophecy by fleeing out of Jerusalem; but that those who are described by the next "ye," were the Roman soldiers, unto whom Titus gave commandment to tread down the wicked Jews. Any person who is the least acquainted with the first rules of English grammar, or even has common sense, can see that Clark, in his application, has disregarded the first principles of grammar, for certainly the pronoun "ye" in both places is connected with the antecedent "you," and has reference to the same class of people. I have known persons who have read this comment of Dr. Clark, and who extol it as an evidence of his great wisdom. This proves the truth of these words of Christ: "if the blind lead the blind, both shall fall into the ditch." Mat. 15: 14. This chapter of Malachi, without any doubt, has

reference to the last end of the world. See the 5th verse, which follows that which I quoted last: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." One thing should be understood, which I will here mention, and it will be a key to unlock many prophecies and show the time of their fulfillment, and that is this: where-soever we find these words: "the day of the Lord," or "the great and notable day of the Lord," or "the great day of God's wrath," that they all and always refer to one and the same time, and that is what Paul refers to where he says, "you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thes. 1: 7, 8. By this text we learn that when Christ comes again, there will be some who will not be converted or obey the gospel at the time of His coming. In His discourse relating to His second coming, He said, "as the days of Noe were, so shall also the coming of the Son of Man be." Mat. 24: 37. In the days of Noah the whole earth was very corrupt, and all except a few were destroyed. He also said, "as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 35. We know that the design of a snare is to catch and destroy.

John, the Revelator, said, "behold, he (Jesus) cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Rev. 1: 7. I might multiply proofs to fill almost a volume to prove that at the coming of Christ, instead of all nations being converted to christianity, they will be in a very wicked and corrupt state, and will be destroyed instead of being converted. These events appear to be very near at hand, and the world is now very wicked and corrupt, therefore, some of the zealous advocates of the pre-millennium system, have abandoned their long cherished hope of a reign of peace being brought about by the conversion of the world. Religiously and politically, Satan has obtained great power over the hearts of men. Iniquity abounds in Church and State, and the latter-day judgments are being poured out upon the nations, and the signs of the times portend, both in the old and new world, that instead of the inhabitants thereof becoming all righteous, they will generally (as David said in Psalm 2) be broken with a rod of iron, (severity) and dashed in pieces like a potter's vessel.

There are some sayings in Daniel which

we will notice, and which some think prove a pre-millennium system. The first which I shall refer to, is a part of Daniel's interpretation of Nebuchadnezzar's dream. He said, "thou sawest till that a stone was cut out without hands, which smote (not rolled upon) the image upon his feet that were of iron and clay, and break them to pieces. (It will not convert them by a gradual process of the gospel.) Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth." Dan. 2: 34, 35. The Church of Rome contended, about the time of their first usurpation of universal power, that the stone which is here spoken of, prefigured the Apostolic Church. They claimed to be the true succession of that church, and that it would roll on until it becomes a great mountain (kingdom) and fills the whole earth; and this is their hope still, notwithstanding the dark prospect and the increasing aversion of mankind to Popery.

The Greek Church also entertains the same idea concerning their church; and the Protestant churches in nearly all their numerous divisions represent that they are the little stone which, they say, will "roll" till they become a great kingdom and fill the whole earth. But the prophet did not say that the stone would "roll," but he said that it "smote the image," and that "it break in pieces the iron, the brass," &c. I think that the hope of the Protestant kingdoms is as groundless as the hopes of the Romish and Greek churches. Indeed many among them have abandoned that false and delusive hope, and begin to look at the subject in a more rational and scriptural light. Daniel's interpretation does not show that there would be a rolling or gradual operation like the effect of the gospel, but the stone will smite and break in pieces, or, as the Psalmist says, "dash in pieces." Daniel shows that the stone which Nebuchadnezzar saw, is the kingdom of God, and that "it shall break in pieces and consume all these kingdoms," which are represented by "the iron, the brass, the clay, the silver and the gold." The fragments of these kingdoms after they are broken in pieces, are to become like the chaff of the summer threshing floors, good for nothing, and to be carried away, that there shall no place be found for them. Is chaff a proper figure for saints, or christians? John the Baptist said that Christ "will thoroughly purge His floor, (the world)

and gather His wheat into the garner, (kingdom) but He will burn up the chaff with unquenchable fire." Mat. 13: 12. Sometimes the wicked are compared to chaff, sometimes to tares, and sometimes to wild grapes. If this stone is the gospel, and if it is to convert all the multitude and make christians of them, how is it that "there shall no place be found for them"? How can there then be a universal reign of peace on the earth? How can the kingdom of God then be set up and extend over the whole surface of the earth?

We will now turn to Dan. 7. c., and see if that shows that the kingdom of God will become universal on the earth by the conversion of the world, previous to the second coming of the Son of man. Dr. Scott, in his comments on Dan. 7: 27, says, "the Most High will set up His universal and everlasting kingdom. All other rulers and governors will serve and obey Him. Can this mean any thing less than a universal prevalence of true religion under the countenance of Christian Princes, even to the end of the world, without any remarkable declension or successful opposition? Has not enough of this remarkable prophecy been fulfilled to warrant our assurance that the remainder will be, too." The above comment of Dr. Scott harmonizes with many other commentators of the nineteenth century.

[From the Evening and Morning Star, of May, 1834.]

THE SAINTS.

It is now more than four years since this church was organized in these last days, and though the conferences have always shown by their minutes, that they took no other name than the name of Christ, the church has, particularly abroad, been called "Mormonite." As the members of this church profess a belief in the truth of the Book of Mormon, the world, either out of contempt and ridicule, or to distinguish us from others, have been very lavish in bestowing the title of "Mormonite." Others may call themselves by their own, or by other names, and have the privilege of wearing them without our changing them or attempting so to do; but WE do not accept the above title, nor shall we wear it as OUR name, though it may be lavished out upon US double to what it has heretofore been. And when that bitterness of feeling, now cherished in the bosoms of those who profess to be the followers of Christ, against the church of the Latter-Day-Saints, shall cease to exist, and when fabrications and despicable reports concerning this society

are no longer considered a virtue, it will take its rank, at least with others, and these stigmas will forever sleep with their inventors.

It is not our intention to go into a lengthy investigation of the name, in this article, nor shall we examine, particularly, the claims of each party to the right of heirship in the house of God. This thing is certain, however, if one is right, all the others are wrong, and if they are all right the Bible is not true; for when the doctrine therein advocated is compared with this confused mass of heathenism, mockery, and idolatry, the resemblance is so foreign, that a candid mind would say at once, that if the same being was author of these, and that book too, he must be possessed of as many different natures as the "hydra" was of heads.

Let the man who never heard that there was a Bible, or a religion professed by men, the merits of which they said would waft them to perfection and glory, examine the contents of that book and note its precepts, and then compare those precepts with the religions of this age, and where would he find that exact uniformity which would be necessary, for him to acknowledge that they were one, and cause the proper conviction that a Superior Being was author of them both, and cause him to embrace it with an unfeigned confidence that it came from his Maker? He might find a list of other names, to be sure, but as he was not taught by tradition that these names, or the wearers of them, professed to be like that people represented in the Bible, he could not think that the one claimed any affinity to the other, without an abundance of labor in manufacturing him over.

Should it be urged, that those professing a belief in the Bible, and not only professing a belief but to be followers of the doctrine contained in the same, were certain that they were right, we would ask for the example in that book which they profess came from God, of these different names, and for samples of the doctrine held forth by them to the world for others to follow, assuring all eternal life who will yield an obedience to the same? If there is a sect now extant, professing to follow the teachings of heaven, and can not, when they present their system to the consideration of the unbeliever, affirm, upon the authority of heaven, that by obeying it he is sure of eternal salvation, what can induce them to hold it out to the inspection of men, and teach it as coming from God? Is the system of man's salvation founded upon an uncertainty; and is it of that curious compound, that there can be a thousand ways

and all mean the same thing, and at last effect the same object? If it is urged that the ancient SAINTS were a different people in worship, had different ordinances, were partakers of other joys and privileges, and all this was necessary for their salvation, might we not with propriety ask, why was all this necessary for them, and is now unnecessary for those whose profession says that they are heirs of the same kingdom, children of the same Parent, and are expecting to be equal sharers with them in those joys which never fade, in that house not made with hands?

If it shall be further urged, that among all these are to be found the children of the Kingdom of God, because each profess to believe the Bible, we again ask for a sample in the sacred record where He ever took from Pharisees, Sadducees, Essenes, Herodians, Samaritans, and of the other different sects, and called them the children of His kingdom? We admit, that from each of these, such as would repent and be baptized, were permitted to enter His kingdom, and were then recognized as His children; but all were one, professors of the same faith, members of the same body, and followers of the same Lord. They had no distinction of sects, this was lost, when they obeyed the commandment, and were admitted into the church. They all followed one form of teaching, and each observed the same ordinances; and if a difference of opinion arose, the matter was decided by revelation. Thus they all walked the same road, were members of the same family, partakers of the same joys, and heirs to the same incorruptible inheritance; in short, they were the church of God, they were His SAINTS.

Had the apostles found the churches which they built up and organized, separating into different parties, some observing one ordinance and neglecting another, another party observing the ordinances which the first neglected, and neglecting the one which another observed, in what manner would the apostles have written to them on the subject? After reproofs and corrections, (for certainly, they would have subjected themselves to rebukes,) if they still continued in that course, what would have been the result? Would the Lord have directed His apostles to write in His name, and acknowledge them as his SAINTS? And if the ancient churches were required to observe the same order, where is the license for such as profess to be like them, to perform only a part of those ordinances, and yet be equal with them in assurances of eternal life? When the fact is admitted that the ancient saints were required to

follow the same ordinances, and that no distinction of names were suffered to exist, may it not be asked, from whence all these different names, if from them all God is to take a certain portion, and will ultimately save that portion in His everlasting kingdom? Why not do away all names except one, if God is to save ALL? Were the ordinances of the gospel given for men to follow, or were they not? If the ancients were commanded to walk by the same rule, and be obedient to the same system, will the Lord make another people equal with them, whose names have been different, their actions different, their ordinances different, their performances different and their whole system of faith and worship as diverse from the former, as the worship of the church at ancient Philadelphia, and the present Hindoos?

If none were entitled to the name of SAINTS, except such as kept all the commandments and observed all the ordinances of heaven, and walked in that perfect manner that ALL their actions corresponded, so that in truth they could be called one family, it is no wonder, that those who have departed from the course which the ancients were required to pursue in order to make their election sure, should now substitute other names, and that their names should be as dissimilar as their forms of worship; for certainly, it would be as inconsistent to suppose, by altering their names without reforming their systems, that that would give them a greater assurance of eternal life, as it would to suppose, that by calling themselves by one, they would yet all unite in ascribing glory to God for the plan of salvation, founded upon that act, when none of them agreed in principle. And since they have departed from the practices of the ancient SAINTS, we do not see why they should be required to call themselves after their names, thinking to be benefitted by it so long as they do not walk as they did. Their systems being of their own forming, we know not why they are not at liberty to name them, and if they choose, call them by their own names, as none of them pretend that God has ever spoken to them, or given them a name of any kind.

From the Times and Seasons of May, 1843.
ANCIENT RECORDS.

Circumstances are daily transpiring which give additional testimony to the authenticity of the Book of Mormon. A few years ago, although supported by indubitable, unimpeachable testimony, it was looked upon in the same light by the world in

general, and by the religious world in particular, as the expedition of Columbus to this continent was by the different courts that he visited, and laid his project before. The literati looked upon his expedition as wild and visionary, they suspected very much the integrity of his pretensions, and looked upon him—to say the least—as a fool, for entertaining such wild and visionary views. The royal courts, aided by geographers, thought it was impossible that another continent should, or could exist; and they were assisted in their views by the learned clergy, who, to put the matter beyond all doubt, stated that it was contrary to scripture; that the apostles preached to all the world, and that as they did not come to America, it was impossible that there should be any such place. Thus at variance with the opinions of the great, in opposition to science and religion, he set sail, and actually came to America; it was no dream, no fiction; but a solid reality; and however unphilosophical, and infidel the notion might be, men had to believe it; and it was soon found out, that it would agree both with religion and philosophy.

So when the Book of Mormon first made its appearance among men, it was looked upon by many as a wild speculation, and that it was dangerous to the interest and happiness of the religious world; but when it was found to teach virtue, honesty, integrity, and pure religion, this objection was laid aside, as being untenable. We were then told that the inhabitants of this continent were, and always had been, a rude barbarous race, uncouth, unlettered, and without civilization. But when they were told of the various relics that have been found indicative of civilization, intelligence and learning; when they were told of the wealth, architecture and splendor of ancient Mexico; when recent developments proved beyond a doubt, that there was ancient ruins in Central America, which, in point of magnificence, beauty, strength and architectural design, would vie with any of the most splendid ruins on the Asiatic continent; when they could trace the fine delineations of the sculptor's chisel, on the beautiful statue, the mysterious hieroglyphic, and the unknown character, they began to believe that a wise, powerful, intelligent and scientific race had inhabited this continent; but still it was improbable, nay, almost impossible, notwithstanding the testimony of history to the contrary, that anything like plates could have been used anciently; particularly among this people. The following letter and certificate, will, perhaps have a

tendency to convince the sceptical, that such things have been used, and that even the obnoxious Book of Mormon, may be true; and as the people in Columbus' day were obliged to believe that there was such a place as America; so will the people in this day be obliged to believe, however reluctantly, that there may have been such plates as those from which the Book of Mormon was translated.

It will be seen by the annexed statement of the *Quincy Whig*, that there are more dreamers and money diggers than Joseph Smith in the world, and the worthy editor is obliged to acknowledge that this circumstance will go a good way to prove the authenticity of the Book of Mormon. He further states that "if Joseph Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man living." We think that he has done that already, in translating and publishing the Book of Mormon, and would advise the gentleman and all interested, to read for themselves, and understand. We have no doubt however, but Mr. Smith will be able to translate them. Mr. Smith has had these plates, what his opinion concerning them is, we have not yet ascertained. The gentleman that owns them has taken them away, or we should have given a *fac similitudo* of the plates and characters in this number. We are informed, however, that he purposes returning with them for translation; if so, we may be able yet to furnish our readers with it.

TO THE EDITOR OF THE "TIMES AND SEASONS":—On the 16th of April last a respectable merchant by the name of Robert Wiley, commenced digging in a large mound near this place; he excavated to the depth of ten feet and came to rock; about that time the rain began to fall, and he abandoned the work. On the 23d he and quite a number of the citizens with myself, repaired to the mound, and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones that appeared as though they had been burned; and near the cephalon a bundle was found that consisted of six plates of brass, of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps, the ring and clasps appeared to be of iron very much oxidated, the plates appeared first to be copper, and had the appearance of being covered with characters. It was agreed by the company that I

should cleanse the plates; accordingly I took them to my house, washed them with soap and water, and a woolen cloth; but finding them not yet cleansed I treated them with diluted sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics, that none as yet have been able to read. Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent paper, for we all feel anxious to know the true meaning of the plates, and publishing the facts, might lead to the true translation. They were found, I judged, more than twelve feet below the surface of the top of the mound.

I am, most respectfully, a citizen of Kinderhook.

W. P. HARRIS, M. D.

The following certificate was forwarded for publication at the same time.

We, the citizens of Kinderhook, whose names are annexed, do certify and declare, that on the 23d of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound, six brass plates, of a bell shape, covered with ancient characters. Said plates were very much oxidated, the bands and rings on said plates moldered into dust on a slight pressure. The above described plates we have handed to Mr. Sharp, for the purpose of taking them to Nauvoo.

ROBERT WILEY,
G. W. F. WARD,
FAYETTE GRUBB,
Geo. DECKENSON,

J. R. SHARP,
W. P. HARRIS,
W. LONGNECKER,
IRA S. CURTIS,


W. FUGATE.

[From the Quincy Whip.]

SINGULAR DISCOVERY—MATERIAL FOR ANOTHER MORMON BOOK.

A Mr. J. Roberts, from Pike county, called upon us last Monday, with a written description of a discovery which was recently made near Kinderhook, in that county. We have not room for his communication at length, and will give so much of a summary of it, as will enable the reader to form a pretty correct opinion of the discovery made.

It appeared that a young man by the name of Wiley, a resident in Kinderhook, dreamed three nights in succession, that in a certain mound in the vicinity, there was treasures concealed. Impressed with the strange occurrence of dreaming the same dream three nights in succession, he came to the conclusion to satisfy his mind by digging into the mound. For fear of being

laughed at, if he made others acquainted with his design, he went by himself, and labored diligently one day in pursuit of the supposed treasure, by sinking a hole in the centre of the mound. Finding it quite laborious, he invited others to assist him. Finally, a company of ten or twelve repaired to the mound, and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone, that had apparently been subjected to the action of fire, they removed the stone, which were small and easy to handle, to the depth of two feet more, when they found six BRASS PLATES, secured and fastened together by two iron wires, but which were so decayed, that they readily crumbled to dust upon being handled. The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but after undergoing a chemical process, the inscriptions were brought out plain and distinct. There were six plates, four inches in length, one inch and three quarters wide at the top, and two inches and three quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each; on one side of the plates are parallel lines running lengthwise. A few of the characters resemble, in their form, the Roman capitals of our alphabet, for instance, the capital B and X appear very distinct. In addition, there are rude representations of three human heads on one of the plates, the largest in the middle; from this head proceed marks or rays, resembling those which usually surround the head of Christ, in the pictorial representations of his person. There is also figures of two trees with branches, one under each of the two small heads, both leaning a little to the right. One of the plates, has on it the figure of a large head by itself, with two  pointing directly to it.

By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics, may be found to unravel the mystery. Some pretend to say, that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favor on the public by removing the mystery which hangs over them. We learn there was a Mormon present when the plates were found who, it is said, leaped for joy at the discovery, and remarked that it would go to prove the authenticity of the Book of Mormon—which it undoubtedly will.

In the place where these plates were deposited, were also found human bones, in the last stage of decomposition; also some

braid, which was at first supposed to be human hair, but on a closer examination proved to be grass; probably used as a covering for the bodies deposited there; this was also in the last stage of decay. There were but few bones found in the mound; and it is believed, that it was but the burial place of a small number, perhaps of a person, or a family of distinction, in ages long gone by, and that these plates contain the history of the times, or of a people, that existed far, far beyond the memory of the present race. But we will not conjecture any thing about this wonderful discovery, as it is one which the plates alone can reveal.

On each side of this mound in which this discovery was made, was a mound, on one of which is a tree growing that measures two feet and a half in diameter, near the ground. Showing the great antiquity of the mounds, and of course, all that is buried within them. These mounds, like others that are found scattered all over the Mississippi valley, are in the form of a sugar loaf.

The plates above alluded to, were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited, and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent, than any man now living.

TERROR OF THE PRIESTS IN THE TEMPLE AT JERUSALEM.

It is mentioned by Josephus that a short time before the destruction of Jerusalem by the Romans, the priests going by night into the inner court of the temple to perform their sacred ministrations at the feast of Pentecost fell quaking, and heard a rushing noise, and after that a sound as of a great multitude, saying, "Let us depart hence."

Long ages ago, ere the Romans' might,
Had broken the city of God,
Ere Judah departing the paths of light,
Polluted her holiest sod;
While yet her proud temple in glory shone,
The fairest one of the fair,
All plated with gold and glittering stone,
While as yet her priesthood was there.

When over Jerusalem hung the night,
While the still world around her slept,
The stars shone forth with solemn light,
While the Pentecost was kept.
As the priests passed down the beautiful
halls,

To the innermost court to go,
A quaking passed over the temple walls,
And trembled them to and fro.

The priests were silent with hushed
breath,

The lamps shone dimly around,
When they heard in the silence, still as
death,

A mournfully rushing sound.
Like the voice of winds in forests old,
When the awful hurricane starts,
And they grasped each other with fingers
cold,

And listen'd with beating hearts.

When a voice swelled out from the temple
core,

And broke on their dreadful suspense,
And down they shrank on the mosaic
floor,

For "Let us (it said) Depart "hence."
And the Spirit went up from the holy fane,
And the priests passed on through the
halls,

But the *Pillar* and *Cloud* never entered
again,

Neath the shade of those beautiful
walls.

For soon the proud Roman came down in
strength,

And destroyed the city of God;
And ages have passed and her children
at length,

Are returning again to her sod.
Then let us praise him who has done this
thing,

And serve him with mind and with
heart,

Lest the Spirit that dwelleth in us like a
spring,

Say mournfully, "Let me depart."

D. H. SMITH.

NEWS FROM ELDERS.—Bros. J. SHIPPY and J. W. GILLEN, arrived here on the 5th inst., and they say "we left Montrose, Iowa, July 30th, and went to Kewanee, Ill., and staid until after the following Sunday. We preached there three times, and found the saints enjoying the gifts, and we found some who had been Brighamites, who had been investigating and had obtained the witness of the work. Some said that they intend to obey, and we baptized one and left them rejoicing. They earnestly requested that if any elders should come along, they should call on them. We are on our way to Canada and intend to pass through Michigan, and visit all the Branches and saints that we can.

Bro. W. W. Blair, in a letter from Council Bluff City, (July 29th) says, "since I wrote from Manti we have baptized twelve persons."

[For the Herald]

AN ANTHEM.

Rejoice ye in the Lord ye righteous,
As it becometh you to do,
And walk each weary day with patience,
His precepts carefully obey,
Then let your smiles be ever bright,
The Lord is God, a mighty King,
And sing sweet psalms unto Jehovah,
And give Him glory in your joy.

He by His mighty faith created
All things that unto us appear,
His Son has given us salvation,
He gave us glory and a hope,
Then Hosannah, Hallelujah,
The Lord is God, a mighty one,
And sing sweet psalms unto Jehovah,
And give Him glory in our joy.

The Lord will have a chosen people,
And so our trials we must bear,
And exercise our faith and charity,
Till we receive our coming joy,
Then let us sing and be content,
The Lord is God our staff and help,
And sing sweet songs unto Jehovah,
And give Him glory in our joy.

Ye waters flowing gently past Nauvoo,
And you, ye trees an anthem wave,
The Lord has in His strength remembered,
The pleasant dwelling place again,
Then Hosanna, Alleluiah,
The Lord is God, the great I AM.

D. H. SMITH.

[For the Herald]

REASON FOR HOPE.

Let us tell of the good we are hoping,
Of the joy our salvation will bring,
Of the glory of Zion with joy let us sing,
For the bright restoration is opening,
Our toils and our trials will cease,
Our days will go by us in peace,
Earth's flowers and fruits will increase,
To the Father and Son, Hallelujah!

A Prophet has come as of olden,
A Moses and Aaron is here,
To guide the Lord's sons while the world is
in fear,

By the arm of Almighty uphelden,
How happy mid them be our rest,
While Joseph and Judah are blest,
And the earth in her beauty is drest,
To the Father and Son: Hallelujah.

Why then need we fear tribulation,

Or shrink at the scorn of the bad,
When we know that our strength in Jeho-
vah is had,

And the brighter will be our salvation,
Our cup will be all the more sweet,
When the bride is adorned complete,
Our Savior in glory to meet,
To the Father and Son: Hallelujah.

Let us thankfully receive his correction,
And ever triumph in the Lord,
For we know that all glory is had by His
word,

His chastenings will tend to perfection,
And when the great world will despair,
Our God will remember our prayer,
And own that His children we are,
To the Father and Son: Hallelujah.

D. H. SMITH.

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A Special Conference of the Church of
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THE TRUE LATTER-DAY-SAINTS HER-
ALD, is published SEMI-MONTHLY, at Plano,
Kendall Co., Ill., by the Church of Jesus
Christ of Latter-Day-Saints, and edited
by ISAAC SHEEN.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"THUS SAITH THE LORD, 'STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.' BUT THEY SAID, 'WE WILL NOT WALK THEREIN.'"—*Jer. 6 : 16.*

"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."—*Matt. 24 : 14.*

No. 5—Vol. 4.] **PLANO, ILLS., SEPT. 1, 1863.** [WHOLE No. 41.]

HISTORY OF THE PRIESTHOOD. No. 2.

ABRAHAM'S DAY.—EVIDENCE THAT HE HELD THE PRIESTHOOD.

Abraham lived in an age when a large portion of the inhabitants of the earth had forsaken the right way, and when great wickedness and idolatry were becoming prevalent among men. A few only strictly adhered to the principles of righteousness. The nations generally appear to have retained a few vestiges of the religion of heaven, as we find recorded in connection with the history of Abraham, and those who were immediately connected with him. The Lord therefore, foreseeing the result of this apostasy, called Abraham and commanded him to leave his native land and go into a land that he would show him, and the Lord led him into the land of Canaan. It seems that the Lord intended thereby that a knowledge of Himself should be retained among men, notwithstanding that men generally had lost that knowledge. therefore the Lord determined to raise up from Abraham a peculiar people, therefore the Lord said unto Abraham, "get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: * * * In thee shall all families of the earth be blessed." Gen. 12: 1-3. After Abraham had entered into the land of Canaan the Lord appeared to him and promised to give unto him and his seed the land of Canaan for an everlasting possession and that his seed should be as the dust of the earth, so that if a man can number the

dust of the earth, then should his seed be numbered. All of these promises were included in the covenant which the Lord made with him. To accomplish his purposes the Lord resolved to raise up a great nation from Abraham and commit to them his oracles and the holy priesthood and make them the recipients of the knowledge of God and stewards over the affairs of His kingdom. Therein is a solution of the scriptural doctrine of *election* and *reprobation*. The prophets, Christ and the apostles, unanimously agree that the Israelite nation, were the chosen or elect people of God; or in other words, they were the chosen seed. Moses said unto Israel, "thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth." Deut. 14: 2. By the same prophet, the Lord said, "ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19: 6. They were therefore elected and chosen of God to hold the priesthood, that all the world might be blessed through their administrations, accordingly Jesus Christ was a descendant of Abraham, after the flesh and so were all the apostles except Judas Iscariot and his father, Simon, and they were *Canaanites*. See Mat. 10: 4, and John 18: 26. In a scriptural sense, the whole Gentile world were reprobated; that is they were not chosen to hold the office of the priesthood, or to be stewards over the affairs of the kingdom; but this reprobation did not prevent their salvation, provided they were adopted into the family of Abraham or kingdom of God. Paul says, "now Abraham believed God and it was accounted to him for righteousness. Know ye therefore that they

which are of faith, the same are the children of Abraham." Gal. 3: 6, 7. Paul also says of this chosen people "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises.", Rom. 9: 4. The adoption alluded to here is explained in the preceding chapter where Paul says, "ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." 8: 15. All the *covenants* that God ever made with any people respecting priesthood and blessings, are embodied in those made with the house of Israel. "The service of God" which Paul refers to appears to be that of the priests, while acting in their official capacity, and not the devotional service required of all mankind: for the former was restricted to the Israelites. Christ said "salvation is of the Jews." John 4: 22.

The Lord commanded Abraham, Isaac and Jacob, and all the house of Israel to circumcise all the males of their families which was to be a sign, or token of their relationship with Israel; and that they might be preserved a separate and distinct people by themselves, and not mix with other nations. The covenants which God made with Abraham concerning the land of Canaan, the large increase of his posterity and circumcision were covenants which were added to the covenant of priesthood, which he had received, the same as those of his fathers who were righteous received before him. In order to have a correct understanding of the priesthood in Abraham's day, it is necessary to have correct information with regard to the purposes of God, in raising up the Israelite nation in the manner in which he did. The first evidence which we shall now introduce to show that the priesthood was conferred upon men in that age is the fact that the gospel was preached in it. Paul said, "and the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, 'in thee shall all nations be blessed.'" Gal. 3: 8. This shows that the gospel was preached to Abraham and it shows that when the Lord said unto him, "in thee shall all nations be blessed," He showed him that they would be blessed by the gospel. The gospel was not only preached to Abraham but he received the gospel and the *blessings* thereof, for as Paul said, "they which are of faith, the

same are the children of Abraham," we understand by these words that "they which are of faith," have the same faith which Abraham had. In the same chapter Paul said, "Christ hath redeemed us from the curse of the law, being made a curse for us: * * * that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." 13, 14. The blessing of the Gentile saints was the blessing of Abraham, and it was the blessing of redemption from "the curse of the law," because "Christ hath redeemed" all who have obeyed the gospel. This was therefore the blessing of Abraham, because he obeyed the gospel, as it is the blessing of all those who obey the gospel and become the children of Abraham by so doing. Paul said, "ye are all one in Christ Jesus, and if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 28, 29. The saints therefore become Christ's by being "one in Christ," and they become one in Christ by putting on Christ, and they put on Christ by being baptized into Christ, and thus they become "the children of God by faith in Christ Jesus," and thus they become "Abraham's seed, and heirs according to the promise." It was according to "the promise" which God made to Abraham, that those who should become Christ's by being one in Christ—by being baptized into Christ, should thereby become Abraham's seed. It is therefore evident that Abraham was baptized into Christ, otherwise those who have become the children of God by so doing, could not also thereby become "Abraham's seed and heirs according to the promise." Our Savior said to the Jews, "your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8: 56. Abraham saw how Christ would become the Savior of the world. He saw and understood the work which Jesus performed, and the atonement which He made, and the gospel which He preached. Abraham "was glad" when he saw Christ's day, because he knew that he and all who would become his seed, by being one in Christ, would be redeemed and resurrected, and reign with Christ on the earth.

Abraham could not receive the blessing which the Lord promised unto him concerning the land of Canaan, if he did not obey the gospel of Christ. When Abraham was dwelling in the land of Canaan, the Lord said unto him, "lift up now thine eyes, and look from the place where thou art, northward, and southward, and east-

ward and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. * * * Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee." Gen. 13: 14, 15, 17. Abraham never had possession of that land, or any part thereof, except a cemetery, in which was the cave of Machpelah, where he buried Sarah, his wife. See Gen. 23: 17-20. This promise is yet unfulfilled, but as it was a promise of the God of truth, it will be fulfilled. Paul said, "by faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. * * * These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11: 8-10, 13. Paul did therefore teach that Abraham will receive the land of Canaan for an inheritance; that it is "the land of promise." *He only "sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."* As these all died in faith, not having received the promises, they will receive them. They "died in faith" that they would receive them. They saw them "afar off." They saw that many generations would pass away between the time of their death and the time when they would receive their inheritance, and that that inheritance would be the land of Canaan, in which they sojourned, as in a strange country. They "were persuaded of, and embraced" the promises which the Lord made unto them concerning the land of Canaan. As Paul said, they "embraced them," we understand that they performed certain duties which made them rightful heirs to that inheritance. If they did not obey the gospel of Christ they cannot receive this inheritance, for those who are resurrected to live on the earth, will be such as had obeyed the gospel of Christ in the days of their sojourn on the earth, and who continued faithful until death. These are they who have "died in faith," as Abraham, Isaac and Jacob did, and they who will die in faith before the time when "the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thes. 4: 16. At that time Abraham, Isaac and Jacob will receive their inheritance, even that land which the Lord promised unto them, but they cannot receive it if they do not belong to that class who are called "the dead in Christ." They belong to the same class as those whom John heard singing a new song before the Lamb, saying, "thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests: and we shall reign on the earth." Rev. 5: 9, 10. These are they who will reign on the earth, even those who have been redeemed by the blood of the Lamb, and as Abraham, Isaac and Jacob will reign on the earth, they were redeemed by the blood of the Lamb. As they were redeemed by this precious blood, they were *saints*—they were *believers* in Christ, for Paul was writing to the *saints* at Ephesus—to those whom God the Father had blessed "with all spiritual blessings in heavenly places in Christ Jesus," who had been predestinated unto the adoption of children by Jesus Christ, when he said, "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." Eph 1: 7-10. Redemption through the blood of Christ is the inheritance of the saints, and unto them the Lord makes known "the mystery of His will," and therefore He made known the mystery of His will unto Abraham, Isaac and Jacob. He showed them how He would gather together in one all things in Christ, both which are in heaven, and which are on earth, in the dispensation of the fulness of times, for they died in faith, not having received the promises, but they saw them afar off. They saw that in them and in their seed, all the kindreds of the earth would be blessed, and that they would return to the land in which they had been strangers and pilgrims, to receive it for an inheritance for them and their seed. They will receive their inheritance when the martyrs of Jesus and all the righteous dead will be resurrected, and when they will live and reign with Christ on the earth. John described this resurrection as follows: "And I saw thrones, and they sat upon

them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 4-6.

At this time Abraham, Isaac and Jacob will receive thier ipheritance, otherwise they will be among the "rest of the dead" who will live not again until the thousand years are finished, but they can not belong to the rest of the dead, for the rest of the dead will live again in the resurrection of the unjust. John said, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about and the beloved city: and fire came down from God out of heaven and devoured them." 7-9. Then John shows that the devil will be cast into the lake of fire and brimstone, where the beast and the false prophet are, to be tormented day and night for ever and ever, and he said, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." 11-13v. It cannot be that Abraham will be cut off from his inheritance until the time of this resurrection of the unjust, therefore he will receive it at the time of the reurrection of the just, when he will live and reign with Christ on the earth a thousand years. He was therefore a disciple of Christ, and died in the faith of the gospel.

"I the Lord, have decreed in mine anger, many destructions upon the waters; yea, and especially upon these (western) waters."

[For the Herald.]

AN EXPOSITION OF ISAIAH 25: 7.
NO. 4.

THE BATTLE OF THE GREAT DAY OF GOD
ALMIGHTY.

In Daniel, 7th chapter, we have a description of a vision of four beasts, which foretell the setting up of four universal kingdoms, viz: Babylon, Media Persia, Greece and Rome. These kingdoms have all come, and all have passed away, except what is prefigured by the ten horns, which represent the kingdoms into which the Roman kingdom was divided. Daniel after having considered the horns, still looked on down the vista of time, as the vision continued to manifest things beyond what he had seen. He saw the ten horns which he said "are ten kings," and "the other which came up and before whom three fell; even of that horn which had eyes, and a mouth that spake very great things." 20v. Daniel said, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." 21, 22v. "I beheld till the thrones were cast down and the Ancient of days did sit." Dan. 7: 9. Now let us see what the prophet means concerning "the thrones." In Jer. 1: 14, 15, we are informed that the Lord said, "out of the north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the (royal) families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem." We ask the Bible reader and the historian, has this prophecy ever been fulfilled? We know that Jerusalem has been besieged since Jeremiah's day, but not by a combination of "all the families of the kingdoms of the north," but when the great army of Gog goes up against the mountains of Israel, and when all nations are gathered against Jerusalem to battle, (see Zech. 14 and Joel 3) then it appears that although Gog, (the Russian Czar) will be the chief leader, yet the kings of the nations who will combine and go up with him, will be there also. These kings will gather a tremendous army to take a spoil. It will consist of Mesheck and Tubal, (Russia) Gomer and all his bands, (Western Europe) Persia, Ethiopia and Libya and many people beside, who will come like a storm and be as a cloud to cover the land. These kings "shall set every one his throne at the entering of the gates of Jerusalem," ready and expecting, no doubt,

that they will enter into the city triumphantly; "but they know not the thoughts of the Lord, neither understand they His counsel."

In the Targum of Ben Uzziel, an ancient Jewish record, the following prophecy is recorded, said to be the prophecy of Eldad and Medad in the time of the sojourn of Israel in the wilderness. "Behold a king shall come up from the land of Magog, in the *last days*, and shall gather the kings and the leaders, (rulers) clothed with all sorts of armor, and all people shall obey them. And they shall wage war against the children of the captivity in the land of Israel, but the hour of lamentation has been long prepared for them, for they shall be slain by the flame of fire that proceedeth from under the throne of glory, and their dead carcasses shall fall on the mountains of Israel, and all the wild beasts of the field and all the fowls of heaven shall come and devour their carcasses, and afterward all the dead of Israel shall be raised to life." This prophecy is referred to in the Book of Numbers 21: 27, 28. It also seems to be alluded to in Ezekiel 3: 17, as follows: "Thus saith the Lord, 'art thou he of whom I have spoken by my servants the prophets in old time.'"

These events are described by the Psalmist where he says, "why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against His anointed." Pa. 2: 1, 2. This Psalm has been supposed, by those who are called wise and learned, to refer to the first coming of Christ, but I think that I shall be able to show, to the satisfaction of all who will candidly look at the subject, that the Psalmist had no reference to that event. In the first place, the heathen did not rage when Christ was crucified. The Jews were the only people of whom we read that raged, and they were not called heathen, even in their most desperate apostacy. There does not appear to have been any heathen engaged in that affair except Pilate and a few soldiers, and he did all he could to save him. But there is a time which is described by the prophets, when the heathen will rage against the Lord and against His anointed. This event is foretold in Rev. 19: 19, in these words: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and his army." It is evident that Christ is here spoken of as "him that sat on the horse," and when the beast and the kings of the earth shall combine to make war against the Lord, there will be much excitement

and rage against Him. This battle is also alluded to in Rev. 16: 13, 14, John says, "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 that great day of God Almighty." Thus we have another proof that there will be a combination of kings in the great northern army, and that the battle of God Almighty will then be fought, and surely there will be a rage about the alleged cause of their combination.

Daniel, in his description of the king of the north and his army, who shall enter into the glorious land and plant the tabernacles of his palace between the seas in the glorious holy mountain, says, "at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, (of course in great rage) with chariots, and with horsemen, and with many ships." Dan. 11: 40. We might quote other scriptures to show that the kings of the earth will be in a great rage when they gather against Israel to take a prey and to take a great spoil. It is also evident that the kings and the rulers will set themselves and take counsel together, in getting up and superintending that great invasion. They have spiritualized the prophecies so much that they will not understand that the prophets have foretold all their doings and their slaughter. The folly of their rage and their counsel against the Lord, will be more fully displayed when an angel shall stand in the sun, and cry with a loud voice, saying to all the fowls that fly in the midst of heaven, "come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 16: 17, 18. Is this the way that the kings and nations of the earth will be converted? The reign of peace will not be in their day, but after the fowls of heaven have eaten their flesh, at the table of the Lord, (Ezek. 39: 20) at "the supper of the great God." They (at least many of the rulers and people of the earth) are expecting a universal reign of peace, but they are blindly preparing for a universal war and rage against the Lord and against His Anointed. They know not that the Lord has determined to destroy them. Zechariah said, "and it shall come to pass that in that day I will

seek to destroy all the nations that come against Jerusalem." Zech. 12: 9. In Zech. 14: 3, the prophet says, "then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle." Isaiah prophesied concerning this marvelous work of the Lord, and he said, "the Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act. Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. 28: 21, 22. Now I will show that this prophecy and the prophecy of Zechariah which I have quoted, describe the same great battle of the last days. Zechariah says that the Lord shall go forth and fight against those nations as when he fought in the day of battle; and Isaiah says, "He shall be wroth as in the valley of Gibeon." Now if we can ascertain how the Lord fought in the valley of Gibeon, we can ascertain how He will fight against "all nations" when He gathers them against Jerusalem to battle. In Josh. 10c., we are informed that the five kings of the Amorites made war against the men of Gibeon, "and the Lord said unto Joshua, 'fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.'" 8v. "And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon," and "the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword." 11v. As the Lord fought in that day so He will fight against Gog and his great army. He says, "I will call for a sword against him throughout all my mountains." Ezek. 38: 21. "I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." 22v. John the Revelator foretold this great hailstorm, and he said, "there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 21.

The Psalmist appears to have foreseen this great battle when he said, "let Israel rejoice in Him that made him: let the children of Zion be joyful in their king. * * * Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high

praises of God be in their mouth and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord." Ps. 149: 2, 5-9.

I will now quote a little more from Psalm 2. "The kings of the earth set themselves and the rulers take counsel together against the Lord, and against His anointed, saying, 'let us break their bands asunder, and cast away their cords from us.'" Perhaps some will be startled when we introduce the idea that all the great nations of Europe, and all the Gentile nations, will be in bondage to Israel, but let us see if we can prove it. "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall rule over their oppressors." Isa. 14: 1, 2. Who have been the oppressors of "the house of Israel"? Surely, all the Gentile nations have. But let us look at another proof on this point. "All they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey." It is well known that all the Gentile nations have been adversaries of Israel for many ages past, and this prophecy shows that the condition of both parties will be reversed.

I will now quote Isaiah 51: 17. "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of His fury; thou hast drunken the dregs of the cup of trembling, and wrung them out." The cup of trembling is foretold and described among the curses which Moses said would come upon Israel if they should not observe to do all the words of the law of God which was given unto them. Moses said unto Israel, "the Lord shall scatter thee among all people. * * * And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." Deut. 28: 64-66. This prophecy has been literally fulfilled. Often have thousands of them been thrown into prisons, and

many have been murdered, and many more expected to share in the same fate. But we will return to the prophecy of Isaiah, which we have been quoting from. "Thus saith thy Lord the Lord, and thy God that pleadeth the cause of His people, 'behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again; but I will put it into the hand of them that afflict thee; which have said to thy soul, 'bow down, that we may go over': and thou hast laid thy body as the ground, and as the street, to them that went over.'" Isa. 51: 22, 23. Now if this "cup of trembling" is to be given to them who have afflicted Israel, they must unavoidably be in captivity, as Israel was when they drank it. This captivity is therefore the *bands and cords* which the Psalmist has reference to. I think I have made it clear that the 2nd Psalm describes the great battle of God Almighty—the battle of the Son of God, the Lord's Anointed, against the kings of the earth and their armies, as it is described in Revelations 19c., for the description of that battle by all the prophets, (Daniel, Ezekiel, Isaiah, Jeremiah, Zechariah, Joel and Zephaniah,) harmonizes with all the words of the Psalmist in that Psalm, whereas, the first coming of Christ and His crucifixion fulfills none of them. Here then is an evidence that the *veil* is on the minds of the people and especially on the minds of the Bible teachers of this boasted age of light.

THE DESTRUCTION OF THE GENTILE KINGDOMS.

We are now prepared to present some ideas concerning the casting down of the thrones of the Gentile kingdoms. We have been particular on the subject because it is an important question, and it involves in it many other points of doctrine which are important. The question is this: when, how and where are these thrones to be cast down? Is it to be accomplished as the religious teachers of this age have taught? Is it to be done by the *rolling* of the little stone, as we often hear? Will it be done by the gradual work of the preaching of the gospel, and the efforts of Missionary, Bible or Tract Societies among the nations, and thereby converting all their kings and all their subjects to christianity before Christ comes again; or will it be done when the great army shall come up against Israel and the Lord's Anointed, and when these kings set their thrones at the entering of the gates of Jerusalem, and when they shall be in the siege, both against Judah and Jerusalem? See Zech. 12: 2. The prophet Isaiah, after he had said, "the people shall dwell in Zion at Jerusalem,"

(Isa. 30: 19,) and after he had described their subsequent blessings, he said, "behold, the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire." 27v. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail-stones." 30v. I will give a few more testimonies about this great hail-storm. The Lord said to Job, "hast thou entered into the treasures of snow, or hast thou seen the treasures of hail which I have reserved against the time of trouble, against the day of battle and war?" Job 38: 22, 23.

In the prophecy concerning the coming up of the king of the north to "plant the tabernacles of his palace between the seas in the glorious holy mountain," Daniel says, "and at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan 12: 1. This is therefore "the time of trouble," and "the day of battle and war" referred to in Job.

I will now quote what John the Revelator wrote concerning this great hail-storm. "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, 'it is done.' And there were voices, and thunders, and lightnings; and there was a great earth-quake, such as was not since men were upon the earth, so mighty an earthquake and so great." Rev. 16: 17, 18. "And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: (some say 22 and some 90 lbs.) and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." 20, 21v. We might reproduce more testimonies concerning this great hail-storm and earthquake, but I think that the foregoing is sufficient. I will quote more concerning the assembling of the kingdoms. "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zeph. 3: 8. This does not coincide with the idea that all the world will be convert-

ed, but that all will be destroyed except the people spoken of in the next verse, and there it is shown that the Millenium will follow this destruction, as follows: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." The remainder of the chapter also shows that the reign of universal peace and righteousness will then be ushered in, when "the remnant of Israel shall not do iniquity," when they shall become "a name and praise among all people of the earth," when the king of Israel, even the Lord shall be in the midst of them, and they shall not see evil any more.

David says, "evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37: 9-11. This shows how the reign or abundance of peace will be introduced, that it will not be by the conversion of the wicked, but by their destruction. The Psalmist also said "the heathen raged, the kingdoms were moved: he uttereth his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Ps. 46: 6-9. This agrees with Isa. 2: 4, as follows: "He shall judge among the nations and rebuke many people: and they shall beat their swords into plowshares, and spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Many more testimonies of the same kind may be found in the Psalms of David.

I have referred the reader to some scriptures which I will now review more particularly. Rev. 19c., gives a description of the great battle between Christ and the armies of heaven with him, and the beast and the kings of the earth. The next chapter gives the most definite description of the reign of peace which can be found in the Bible, therefore the great battle, or the casting down of the thrones and the kingdoms of the nations, and the destruction of the wicked, will precede the Millenium, and the reign of peace is intimately connected with the first resurrection, and the first resurrection will precede the reign of peace.

The first part of Zech. 14c., describes the gathering of all nations against Jerusalem,

the coming of the Lord with all His saints, and His going forth to fight against those nations. The prophet subsequently said, "the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." "9 v. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts and to keep the feast of tabernacles." 16v. This shows that the nations will then be broken down and but few men "left."

We think that we have abundantly proved that the popular idea that all the world will be converted to introduce the reign of peace is wholly unfounded, and contrary to the word of God, and although much zeal and activity, and so much self-denial has been manifested in endeavoring to realize these expectations, but we discover by a close examination of the subject that they have labored under a great mistake. They have been led by a false hope—a hope which can never be realized, because it has no foundation in the word of God; hence we discover that on this very important point of doctrine, which nearly all the religious world has been zealously advocating, not only the lay members, but the clergy, with their learned A. M's and D. D's, have been in darkness, yea, gross darkness. The face of the covering has been over their understanding and the veil has been over their eyes, but when all these things which we have set forth shall have been fulfilled, the darkness will vanish away, the face of the covering will be taken off, the veil will be lifted, and the times of God's favor to the Gentiles will be fulfilled, and "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27. J. G.

For the Herald.

A SPECIAL CONFERENCE.

MINUTES OF A SPECIAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY-SAINTS, HELD AT ELK GROVE, FOR ELK GROVE AND VICINITY, LAFAYETTE CO., WIS., ON SATURDAY AND SUNDAY, JUNE 27 AND 28, 1863.

This Conference was organized under the following circumstances:

A two days' meeting was appointed to be held at the time and place above mentioned, by Elder Z. H. GURLEY, and others, but on meeting on the first day, it was thought to be expedient, as there was no Branch of

the Church there, to organize in a Conference capacity, and accordingly Elder Z. H. GURLEY was chosen President, and Elder NATHAN LINDSEY, Clerk. Organized at one P. M., of Saturday, June 27, 1863.

The reports of Elders was omitted, and the time devoted exclusively to preaching.

Elder Z. H. Gurley then proceeded to speak on the claims of Joseph to the Presidency of the Church. He first showed that there are two Priesthoods, viz: the Melchizedek and the Aaronic; and that the Aaronic is an appendage to the Melchizedek. He then showed that the Aaronic descended from father to son, and in like manner the Presidency of the Melchizedek priesthood thus descended. He then showed that the Presidency of the Melchizedek priesthood was legally conferred upon the first Joseph; and now the question was asked: did he forfeit his claim by transgression? He showed conclusively that he (Joseph) did not. He said that if Joseph had forfeited this claim to the Presidency of the Melchizedek priesthood, that he would have nothing to transmit to his posterity; but according to a revelation given in 1832, he (Joseph) was sealed to eternal life with all his gifts and blessings, not one ever to be taken from him; hence he would have those calculated for the salvation of mankind to transmit, and having shown that his posterity were the only legal heirs to the same, Brigham Young, James J. Strang, Charles B. Thompson, and all others pretending to be Joseph's successors, except his posterity, were not only usurping authority, but were a set of false shepherds, who had all in due time come to nought, except Brigham, and his time is surely drawing near.

He then proceeded to speak at some length on the subject of polygamy, so effectually clearing away the mist from the eyes of some that were present, that they will ever rejoice that the Spirit of God thus directed and assisted him to speak. There were some present in whom the minions of Brigham had got the doctrine of polygamy partly grounded, but, thanks to the Most High, this discourse cleared away the mist, and the light of a better day dawned upon their minds.

After making other miscellaneous remarks in relation to the duty of the saints, Conference adjourned till 9 o'clock A. M., Sunday.

SUNDAY, June 28th, 9 A. M.—Conference was called to order by the President, and was opened by singing, and prayer by Elder Nathan Lindsey.

Elder Z. H. Gurley then spoke on the subject of the dispensation of the fulness of

times, and the literal fulfillment of prophecy, showing that that dispensation had been ushered in, branching off on the first principles of the gospel, occupying all the forenoon. Among other things he asked, how shall we find truth? He argued that the old plan of receiving revelations from God, was the only safe plan, illustrating the diversity of opinions that may be arrived at by any other mode, after the following manner: In New York there lives a noted Baptist minister, in Philadelphia a noted Presbyterian minister, and in Cincinnati a noted Methodist minister. Three persons make their appearance who never before heard of religion. One is sent to the Baptist, another to the Presbyterian, and the third to the Methodist; and he said the result would be, that the one who was sent to the Baptist, would be a Baptist, and the one who was sent to the Methodist a Methodist, and the one to the Presbyterian a Presbyterian.

On the subject of the priesthood, he said: "Priesthood means authority from God, and without this authority or priesthood from God, no person has any right to administer in the ordinances of the House of God." He said that many claimed that the passage in Matthew 16: 16, authorizes them to preach and baptize, &c., but he said as they had renounced the Romish church, as the Romish church could cut them off at pleasure, and by its Bulls of excommunications, had done so, he could see no authority they had at all.

He then spoke at some length on the literal fulfillment of prophecy; after which Conference adjourned till 1 o'clock P. M.

ONE O'CLOCK P. M.—Conference was called to order by the President, and opened by singing, and prayer by the President.

Elder Stephen J. Stone then proceeded with the subject of the Kingdom of God being set up in the last days. He further proceeded to examine the kingdom that the prophet Daniel saw, which was to be set up in the last days. After speaking at some length, he spoke some on the first principles of the gospel, and closed.

Elder Z. H. Gurley then followed Elder Stone, speaking on the subject of the latter day work, and the gathering of the saints to Zion.

Adjourned to the water to attend to, and administer the ordinance of baptism, when the following persons were baptized by Elder Z. H. Gurley, namely: James Christo, Constance Christo, William Gess, Frances Gess, and Sarah Hind.

On motion, Bro. Wm. Gess was ordained to the office of an Elder. The candidates having been confirmed, Conference ad-

journed. Taking all things together, we had a glorious meeting, the Spirit of God being with us in an eminent degree.

Z. H. GURLEY, *President.*
NATHAN LINDSEY, *Clerk.*

[*For the Herald.*]

LETTERS FROM ELDER J. W. BRIGGS.

BRO. JOSEPH:—Accept a few lines in token of remembrance, and to inform you of what we are doing. Bro. Derry is still in Staffordshire, preaching in different parts. The branch there continues to increase in numbers. I left there some six weeks since. I went into Gloucestershire, where I remained ten days, visiting different localities. I organized a branch at Lydney, near the Severn, with ten members, perhaps more now. The Presiding Elder, John H. Morgan, is an old Elder. He is holding meetings in the vicinity with every prospect of building up a large Branch. From there I came to this place, where I found Bro. Jeremiah, and we organized a Branch with about 18 members. Here is a good prospect of gathering in many, but it requires time and much labor, as the Brighamite Elders resort to every means to prevent their members hearing us. We placarded this and the adjoining towns and called a large number together two Sundays, in an open space in the city, inviting them to defend their false doctrines, but they proved their identity with the dumb dogs spoken of by the ancient prophet, though Mr. Cannon and the President of Wales, and the President of the Merthyr Conference, was in the city. We have the "Word of Consolation" revised, translated into Welsh, and now in press, and will be out next week. Bro. Jeremiah is in Monmouthshire, where he has been mostly since I came into Wales. I have visited a number of towns within ten miles of this place, viz: Aberdare, Aberaman, Cymbach, Llirwin, Dowlas, Rhymney and New Tredegar. In all these places there are old saints, not connected with the Brighamites, some have been baptized and others have applied for it. We called a Special Conference, July 19th, at which time eight Elders and two Priests were appointed to labor in these different places, and they are doing so every Sunday: We make it a rule to ordain or re-ordain no one except he promises to go to work by virtue of his office and labor to make others hear, and they all seem willing to do so. A week ago last Sunday we held nine meetings, and we have seven appointed for to-morrow in this vicinity, besides what Bros. Derry and Jeremiah are doing; the last is 25 miles and the former 95 miles

from here. The Brighamites here tithed the saints until some were compelled to seek relief from the Parish, and then, *lo, they tithed that which they received.* The war bears hard upon the workmen in this country. Trade is slack, and wages are low and uncertain.

The Spirit bears witness to the reorganization through the Gifts abundantly in Wales, as well as in America. My best respects to your brothers Alexander and David, and all the saints. May God bless you all. Yours Sincerely, J. W. BRIGGS.

MERTHYR TYDYIL, Glamorganshire, South Wales, Aug. 1, 1863.

I. L. ROGERS, DEAR BROTHER:—The enclosed, addressed to Bro. Joseph, is intended for you and Bro. Sheen; also, in addition, I would say that the prospects are good. Last Sunday a brother from near Swansea, 40 miles distant, having heard of us by the Merthyr papers, came up and was baptized, and returned to baptize ten more who sent him up. Also another from Sweeney, 20 miles the other way, came to inquire, and is coming again, was well pleased with what he learned. The Brighamite elders go from house to house to warn the saints of us; they say that we are Apostates, and cut off from the church, that Joseph never belonged to the church, and is a lawyer, a gambler, and a drunkard: next I expect to hear he is a cannibal. If there were a couple more Elders here I would be glad, but those that take hold are willing, generally, to help what they can, but in this country almost every man of family depends upon his day's work to support his family, and a day out of work curtails their daily bread; times are hard on them now, in some parts there is much suffering for bread, and a great amount of property of all kinds have gone to the pawn shops this season to procure bread. The work is being planted in many localities, distant from each other. I think we are getting the work firmly rooted, if its progress is not so rapid as we could wish; there are open doors for us as fast as we can improve them. We are arranging for a public discussion in Birmingham with a clergyman of that place, and an Ex-Brighamite, jointly, against our doctrines. They have challenged us, and we accept, of course. We are now arranging the question. I want it to cover the whole ground of our faith. I have sent one up for them to consider. J. W. BRIGGS.

When the Spirit of God burns in the hearts of the children of men, truth is made manifest; and none can obtain his Spirit, save through obedience to his will.

For the Herald.
LAYING ON OF HANDS

FOR CONFIRMATION AND THE RECEPTION OF
THE HOLY GHOST.

The laying on of hands for confirmation and the reception of the Holy Ghost has been entirely rejected as useless by the religious world generally, and although the people of God in the days of the Savior's chosen twelve, esteemed this ordinance so indispensably necessary to the reception of the Holy Ghost, yet the pretended teachers of righteousness of the nineteenth century, and for several centuries back, have been, and are now, teaching their hearers that this is all a hoax, and their teachings infer that the apostles must have been mistaken, and that such ordinances, (to say the least) are useless, if not too troublesome; hence the apostles, most certainly, (if these teachings are correct) labored under a species of fanaticism unparalleled by any other religious class of people since the world began. I say this is what their teachings infer. Taking a sectarian view of the matter, it is greatly to be lamented that some of the teachers of the nineteenth century had not lived in those days when fanatics had the audacity to lay on hands for the reception of the Holy Ghost, in order that they could have been checked, and taught that such fanaticism was an abomination in the sight of God. O, ye saints of the Most High, rejoice that you live in a dispensation when the order of those fanatics is restored! Rejoice that you live in a day when you can legally claim the most precious earthly gift that can be bestowed upon man in a mortal state, namely: the gift of the Holy Ghost, and that too in the same manner that the ancient fanatics received it.

I propose in this article, merely to set forth some of the testimony in the case, showing that the Holy Ghost cannot reasonably be expected, much less received, except by the laying on of hands by those having authority for that purpose.

In Acts 19: 1-7, we read as follows:—"And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, 'have ye received the Holy Ghost since ye believed?' And they said unto him, 'we have not so much as heard whether there be any Holy Ghost.' And he said unto them, 'unto what then were ye baptized?' And they said, 'unto John's baptism.' Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him

which should come after him, that is, on Christ Jesus.' When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied. And all the men were about twelve."

From the reading of these verses, one might very reasonably suppose that the primitive disciples all received the ordinance of the laying on of hands before they had any claims to the gift of the Holy Ghost, from the fact that those disciples of John did not receive the Holy Ghost till after they had received the ordinance instituted for that purpose, and from the fact that they were asked if they had received the gift of the Holy Ghost since they had believed. It is manifestly evident that there was such a thing possible as believing without receiving the Holy Ghost, or doubtless Paul never would have propounded the question to those disciples which it seems he did. There is a great contrast between the teachings of that day, and the teachings of this. We are taught by the divinity of the nineteenth century, that if we believe with all our hearts we shall receive the Holy Ghost, but in Paul's day, and doubtless in the days of all the primitive disciples, men were taught to receive the laying on of hands before they had the shadow of a title to the Holy Ghost. Evidently when Paul met those disciples, he took them to be those of the Savior, for he asks them if they had received the Holy Ghost since they had believed, meaning undoubtedly, since they had believed that Jesus was Christ, and had been baptized. What object could Paul have had in asking this question, if the mere act of believing would entitle them to the reception of the Holy Ghost? Now if those disciples whom Paul met, had indeed been the disciples of Jesus, and if they had received the teachings of the nineteenth century, the great apostle of the Gentiles would have been considered very impertinent, and extremely unreasonable, to ask them the question which he did. But as the Bible is now taught, it would be considered impertinent to ask a man if he had been baptized, and it would almost be a downright insult, or at least, a very unreasonable question, to ask a man if he had received the Holy Ghost since he had believed.

The following is incontrovertibly decisive testimony on the subject: "And when Simon saw that through laying on of the apostles' hands, the Holy Ghost was given, he offered them money, saying, 'give me also this power that on whomsoever I lay hands he may receive the Holy Ghost.'" Acts

8: 18, 19. Now what can be more express in language than this? It shows that there was but one way of receiving the Holy Ghost, and if there is any other way now, we must come to the conclusion that God is a changeable being. But there is no revelation, nor word of God, showing that this ordinance was either to be changed or abolished; if there is, I have never been fortunate enough to see it.

I am aware that this will clash with the general teachings of the present day, but it does not clash with the doctrine of the Bible, nor the teachings and practices of the primitive disciples.

And again, Acts 8: 12, 14-17, reads as follows: "But when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. * * * Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

From these cases, I conclude that the case is incontrovertibly plain that the scriptures bear abundant testimony to the truth of the position that the Holy Ghost was not received in the days of Peter and Paul without the laying on of hands.

Some admit that the laying on of hands was necessary to the reception of the Holy Ghost in the days of primitive Christianity, but that none but the Lord's chosen twelve were authorized thus to lay on hands. The testimony against such a perversion of the word of God is too plain to admit of a reasonable doubt, and reason itself forbids such perversion of the holy scriptures. Matt. 28; 19, 20, reads as follows: "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 to the end of the world." Here we find that they were commanded to teach all things whatsoever he had commanded them. Then as a natural consequence, if they had taught any more or less than they were commanded they would have been teaching a false doctrine. Now suppose they had not been commanded to teach nor practice the laying on of hands for the re-

ception of the Holy Ghost, would they not have been teaching by practice, to say the least, that which they had not been commanded to teach? And it would have been very partial in the Savior to empower those apostles alone, to lay on hands for the reception of the Holy Ghost. But we find that such was not the case.

All will concede that Ananias was not an apostle, yet in Acts 9: 17, we read as follows: "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." Now this is positive and undoubted testimony on the subject. Besides this there is collateral testimony in abundance. In Matt. 10: 5-10, we read as follows: "These twelve Jesus sent forth, and commanded them, saying, go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go preach, saying 'the kingdom of heaven is at hand'; heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide

neither gold nor silver, nor brass in your purses, nor scrip for your journey neither two coats, neither shoes, nor yet staves for the workman is worthy of his meat." Now it is evident that those apostles were thus empowered to do the signs and wonders here set forth, and there is another thing just as evident, namely, that they were commanded to give or communicate the same power which they possessed to others. "Freely ye have received, freely give." What had they received? Was it money? Nay, verily! It was the power to do miracles, such as casting out devils, cleansing lepers, &c. Then what were they commanded to freely give? They evidently were commanded to give the same power, for they had nothing else to give, from the fact that they were commanded to take neither purse nor scrip, not even being allowed to take two coats.

Now it will be remembered that this commission was given before the Savior's crucifixion, and that it only extended to the "lost sheep of the House of Israel." They were commanded not to go in the way of the Gentiles, and they were not even allowed to enter into any city of the Samaritans. Now if this commission was thus plain, liberal, and definite, which was to terminate in so short a time, how much more plain, definite, and liberal

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ought the commission to have been which was to be sent to all the world? Now if in the commission to all the world, they were empowered to lay on hands for the reception of the Holy Ghost, how much more liberally commissioned ought they to have been to communicate the same power to others, since the possession of the power was so desirable.

If we take the position that some theological writers and speakers do, namely, that the power of giving the Holy Ghost by the laying on of hands, was expressly delegated to the apostles and to none beside, we must unavoidably come to the conclusion that the Holy Ghost was received by none save those upon whom the apostles laid their hands, and, consequently, many centuries have passed since the Holy Ghost has been received or enjoyed by any one on earth. Then Peter, on the day of Pentecost, must have been mistaken, when he said, "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." This promise extended, (as we see) to the very latest generation. Then why should we argue that none save the apostles of the first century, were empowered to give the Holy Ghost by the laying on of hands, when such an argument, if true, is fraught with such direful consequences?

There is another extreme that many, yea, very many, fall into, namely, that the Holy Ghost was promised without the laying on of hands, from the fact that Peter said, (see Acts 2: 38,) "repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This of itself, would naturally lead us to think that the Holy Ghost would be given to all who would repent and be baptized for the remission of sins. In Mark 16: 16, we read as follows: "He that believeth and is baptized shall be—(not may be) saved." This also of itself, would naturally lead us to think that believing and being baptized is all that is required in this connection. But if I were to say that there were no conditions connected with this promise, every sane man, woman, and child, who has read the Bible, would unite in charging me with false teaching, and perverting the sacred scriptures, from the fact that other parts of scripture set forth the conditions plainly and comprehensibly. But every one, in order to have any claims to the promise at all, must first believe and be baptized. So also we find that the passage in Acts 2: 38 has its conditions, and these conditions must be obeyed, or there will be no fulfillment of the promise.

Now if repenting and being baptized in the name of Jesus was all that was necessary to the reception of the Holy Ghost, there is a great clash in the testimony of the same apostle on this subject, for in Acts 8: 12, 14, 16, 17, we find the following, which I have already quoted once, but since it is peculiarly adapted to the solution of this case, I will take the liberty to quote it again, from the fact that it explains a mystery that is very desirable to be understood. "But when they believed Phillip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. * * * Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Now without disputing the passage in Acts 2: 38, we find that the part of the foregoing quotation enclosed in parenthesis, shows very clearly and unmistakably that all those persons had been baptized in the name of Jesus, yet they did not receive the gift of the Holy Ghost until hands were laid on them for that purpose. Thus, we find that although they had repented, and had been baptized in the name of Jesus, yet they did not receive the gift of the Holy Ghost until the ordinance bestowing this gift was administered, and, kind reader, if those Samaritans had lived from that time to the time you are reading this, (that is from the time they were baptized,) they would never have received the Holy Ghost without the laying on of hands. You, dear reader, can see this truth at a glance, if you will only impartially examine the passages I have quoted. Then as a natural consequence, whenever the ordinance of the laying on of hands ceased, the receiving of the Holy Ghost ceased, and whenever the laying on of hands was resumed by persons having authority, the receiving of the Holy Ghost was resumed.

NATHAN LINDSEY.

For the Herald.

LETTER FROM ELDER CHAS. DERRY

BRO. SHEEN:—We have a Branch of 18 members in this place; I expect to baptize another this week. Elder Briggs went down to Lydney, in Gloucestershire, on the 16th of June; John H. Morgan, a Brighamite Elder, to whom I had written before,

received him kindly, and scattered a notification around among the people, and the result was, about 20 old saints assembled on the next Sabbath and heard him gladly, and he organized a branch of 8 members, Elder Morgan being President; the remainder wanted a little further time to consider. He then went to Bro. Jeremiah, in Pennyfarren, near Merthyr Tydvil, South Wales, and there they organized a branch. Elder Jeremiah informed me that when he preached there the previous Sabbath, two Brighamite Elders from Aberdare waited on him, and told him they were Elders in good standing in the Brighamite church, but that as soon as he could come over to that place, there were a sufficient number desiring to be organized into a branch of the re-organized church, and when Bro. Briggs wrote me on the 27th ult., he told me they were going over to Aberdare, so I suppose by this time there is a branch organized there, which will make five branches in this land, comprising at least fifty members, (I include the Sheffield branch.) I think it likely that the Welsh will receive it sooner than the English. Elder Briggs says the work has commenced there in the same street, and within half a stone's throw of where it commenced in Wales in the days of Joseph; and it is received by the very people that received it then. Elder Jeremiah has been ill, but Bro. Briggs said he was mending at the last accounts. It may be that they have sent you the news more fully than I have now, but lest they should not, I thought I would give you these items. I am doing the best I can but lack a mate. The other sabbath two Brighamite elders named Gregg and Harrison took particular satisfaction in pouring their hot shell, (as they supposed into my ears) but it was very cold and powerless. I never saw a more miserable attempt by two gifted and intelligent men, to patch up a rotten system, verily they made the rent worse; but with all their bravery and bombast they durst not allow me one word in reply. I sat for two hours and took notes, and at the close requested the privilege of replying, but that was no part of their creed, to give a fair show. I challenged them to meet me to discuss the question, but in vain. I wrote them a reply, but have not heard of them since. Yours truly.

CHARLES DERRY.

WEST BROMWICH, Eng., July 7, 1863.

SPECIAL CONFERENCE.

A SPECIAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY-SAINTS, HELD AT FOX RIVER, KENDALL CO., ILL., AUGUST 29-31, 1863.

Conference convened according to previous appointment, and proceeded to organize by nominating Pres. Joseph Smith, as President, and Isaac Sheen and Edwin Stafford, Clerks. The President proceeded to set forth the object of the Conference, and stated that as there was not much business to be done, (it being a *special* Conference) it would be advisable to occupy the time in preaching. He then requested Bro. Shippy to preach, who proceeded to preach on Rev. 11: 15v.

Adjourned to 2 o'clock P. M.

2 o'clock P. M., Conference met. Bro. Edwin Stafford preached on the first principles of the gospel.

Pres. Joseph Smith preached on the same subject, and gave some advice to the saints.

Adjourned to 9 o'clock A. M. next day.

Aug. 30th—10 A. M.—Conference met.

Elder James Blakeslee preached, followed by Pres. Jos. Smith. Adjourned to 1 o'clock P. M.

1 o'clock P. M.—Conference met. Elders J. W. Gillen and John Shippy preached. Adjourned to 10 A. M. next day.

After adjournment Pres. Joseph Smith baptized David Perce, Amazi Harrington, Mary A. Morton, Jane Benton and Angelina Perce. They were confirmed in the evening by J. Smith, Elders Winthrop H. Blair and J. W. Gillen.

Aug. 31—10 A. M.—Conference came to order. Pres. Jos. Smith made some remarks on the "Word of Wisdom."

Resolved, That Elders C. F. Stiles and Frederick Squires perform a mission in Southern Wisconsin.

Resolved, That Elders Stephen Stone and Marion Graybell perform a mission to the north-west part of Illinois.

Resolved, That all the Elders in this district, (comprising Northern Illinois and Southern Wisconsin) are requested to labor in the ministry as much as circumstances will permit. After some instruction from Pres. Jos. Smith, Conference adjourned to 2 o'clock P. M.

2 P. M.—Conference met.

Resolved, That Bro. Amazi Harrington be ordained an Elder. He was ordained by Elders Jas. Blakeslee and A. M. Wilsey.

Mary Squires was baptized at noon this day by Elder John Shippy, and was this afternoon confirmed by C. F. Stiles and Winthrop H. Blair.

Resolved, That Rufus Benjamin be ordained an elder.

He was ordained by Elders J. Shippy and Winthrop H. Blair. Conference adjourned.

There was a large attendance at the Conference. The weather was very cold

on the first day, but afterward it was very pleasant. The Conference was held in a grove. The Spirit was powerfully poured out on speakers and hearers and much good was done. The gifts of the gospel were manifested at the evening prayer meetings.

JOSEPH SMITH, PRESIDENT.

I. SHEEN,
E. STAFFORD, } Clerks.

NEWS FROM ELDERS.

By a letter from a brother in Salt Lake City, dated Aug. 11th, we are informed that Elders E. C. Briggs and Alex. McCord had arrived in that city, and that Bro. Briggs had had an interview with Brigham Young, and that Brigham had given a "flat" denial to a request which Bro. Briggs had made. We suppose that Bro. Briggs requested the PRIVILEGE of preaching the gospel, and that Brigham refused to give them this privilege, but we are informed by the letter that they were encouraged by the prospect before them, and were in good health.

Bro. E. H. Webb, of Sacramento, Cal., writes as follows: "I am happy to learn that the Missionaries are on the way here. May the Lord abundantly prosper them in each location of their intended labors. I believe they will be well received here. Here are hosts of scattered sheep, and all without a shepherd. I have been among them somewhat, but they all seem too timid to venture a step (lest it should be a wrong one) till the Missionaries arrive."

Bros. Hugh Lytle and J. C. Crabb, wrote from Griggsville, Pike Co., Ill., Aug. 17, as follows: "We left the April Conference and went to Jackson Co., Ind. We preached in Jackson, Bartholomew, and Lawrence counties 43 times. We found much prejudice existing in the minds of the people against the L. D. Saints. We succeeded in removing the same to a great extent. Many felt willing to investigate, notwithstanding the opposition set forth by the leaders of those who worship the Beast. A good work might be done there this winter. We arrived in Pike Co., Ill., July 23, and have since baptized 16 and added 20 to the church. There can be a great work done here."

Bro. W. W. Blair writes from Little Sioux, Iowa, Aug. 18th, 1863, as follows:

"Please request, (through the HERALD for September) the Saints generally, to set apart Sunday, Sept. 27th, as a day

of Fasting and Prayer, that the Lord will favor us with pleasant weather at the coming Oct. Conference, at North Star, Iowa, and mightily bless the efforts, and direct the counsels and labors of his servants on that occasion. It is probable from present indications that we shall have a very large attendance, perhaps three thousand or more, and consequently there will be much business to do. We shall have to hold our meeting in Nature's Temple—the spacious firmament above, being our covering. The most of the people who come from a distance, will have to be prepared to "tent out," as but few, comparatively, can be accommodated in the branch. Yesterday we returned from our two days' meeting at Bigler's Grove; ten were added, nine by baptism, and one by vote. Our meetings were large and very orderly. The probability is that 15 or 20 more will come in there in a little while."

Elder Jas. Burgess was ten miles east of Nauvoo, Aug. 25th, and says, "I have been laboring in these parts of late, and with good success. We have baptized ten of late, and expect to baptize more soon. Our meetings are well attended, and a spirit of enquiry is manifest on every hand. People come from a distance to attend our meetings. A week ago last Sabbath I spent a very agreeable time in Nauvoo. There are some good and worthy saints there, who are enjoying the good Spirit of the Gospel."

☞ "The day of the Lord's vengeance—the year of recompences for the controversy of Zion." Isa. 34: 8. All the inhabitants of Jackson, and some other counties in Missouri, have been ordered by Gen. Ewing to leave those counties by the 9th of this month. Thirty years since, (which was in 1833) the Latter-Day-Saints were driven from Jackson county.

NOTICE.—All persons, especially Elders, who can classify scripture references on subjects which are connected with the Latter-Day-Work, are requested to make such classifications and send them to us, for the purpose of facilitating and hastening the publication of a "Concordance of the Holy Scriptures."

☞ A Semi-Annual Conference of the Church of Jesus Christ of Latter-Day-Saints, is appointed to be held in the North Star Branch, near Council Bluff City, Iowa, commencing Oct. 6th, 1863.

THE NEW JERUSALEM.

This groaning earth is too dark and drear,

For the saints eternal home,

But a city from Heaven will soon be here,

We know that the moments are drawing near,

When she in her glory shall come;

Her gates of pearl we soon shall see

And her music we soon shall hear:

Joyous and bright our home will be,

We will walk in the shadow of life's fair tree,

With our Savior forever near.

We will gladly exchange a world like this

Where we poor mortals dwell,

For a peaceful home in that land of bliss

Where all is happiness joy and peace,

And nothing can enter our rest;

There is no more sorrow and no more night,

For the darkness shall pass away,

The crucified Lamb is its glorious light,

The saints will walk in their robes of white,

With their Savior forever near.

O, there the redeemed of earth will meet

Whom death has sundered here,

The prophets and patriarchs there will greet,

And all will worship at Jesus' feet,

No more separation to fear;

Though trials and grief await us here,

The conflict will soon be o'er,

This glorious hope our heart will cheer,

For we know the Savior will soon be here,

And then we shall sorrow no more.

Then let us arise and each prepare,

To meet his coming Lord,

Put on the garments the righteous wear,

And cast on Him our troubles and care,

For He will us help afford.

Yes, let us prepare to dwell with the just,

Who have trod the path before,

And with them enjoy that haven of rest,

And partake with them of the joyous feast,
Where sorrow shall pain no more.

Let us make our faith and works agree,

As saith the apostles' words,

That we of that happy number be,

Who will stand upon the earth and see,

The coming of our Lord.

And when the trump of God shall blow,
And the dead in Christ shall come,

We shall our friends and kindred know,

And Adam our father will be there too,

And we'll dwell in Jerusalem.

Pres. JOSEPH SMITH intends to be at the October Conference.

Subscriptions to the L.-D.-S'. Selection of Hymns, with an Appendix, may be sent to us. We have sold all the Hymn Books we had for sale, but we intend to have another edition with an Appendix, on hand soon, and a revised edition of the Voice of Warning, also. Subscriptions to the Voice of Warning may also be sent to us.

CAUTION.—Do not send for publications which we do not now advertise for sale.

RECEIPTS FOR THE HERALD.—G. W. Bird, M. Cook, J. A. W. Owen, D. M. Gamet, J. Brockway, D. C. Milliken, M. W. Weaver, O. Bailey, A. M. Wilsey, J. Doan, D. Rogers, H. Strong, W. H. Blair, O. Thomason, A. Harrington, each \$2; J. Israel, J. Bailey, H. Vredenburg, B. Purcell, N. Myers, N. H. Ditterline, H. Wildermuth, H. P.—r, W. Aldrich, J. C. Gaylord, H. Bronson, W. A. Moore, Y. Jacobs, J. O. Savage, D. Howard, L. Nash, J. Benton, W. Woodstock, H. Scarcliffe, A. Hazzard, W. H. Cox, A. Hicks, F. D. Young, J. Burgess, each \$1; J. Prosser, M. Duncan, F. W. Grady, D. Perce, each \$1.50; W. Alden, H. J. W—, C. W. Maudsley, L. P. Russell, each \$0.50; A. B. Anderson, \$2.15; G. Ewing, \$2.50.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS: One dollar per volume (twelve numbers, *in advance*.)

COMMUNICATIONS, on doctrine, for the HERALD must be sent to President JOSEPH SMITH Nauvoo, Hancock Co., Illinois.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer.* 6: 16.

“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.”—*Matt.* 24: 14.

No. 6—VOL. 4.] **PLANO, ILL., SEPT. 15, 1863.** [WHOLE NO. 42.

EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON, No. 1.

“THE VISION OF ALL.”

“Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” *Isa.* 29: 14. We propose to make an investigation of the characteristics of this marvelous work, the circumstances which were to be connected with it, and the time when the Lord was to do it.

The characteristics, circumstances and time referred to, are all described in connection with the above text. The word, “therefore,” (which commences the text) indicates that the words which follow contain the reason why the Lord will proceed to do a marvelous work and a wonder, for the definition of the word “therefore” is, “for this reason.” There is an intimate and inseparable connection between this verse and the preceding verses, beginning with the 9th, and the following verses, to the end of the chapter. In vs. 9 and 10, the prophet says, “stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.” When this vision of heaven was unfolded unto the prophet, he appears to have been greatly astonished, and he manifested his astonishment by saying, “stay yourselves, and wonder; cry ye out, and cry.” What was the cause of this astonishment? Would the people of

this age be astonished if they should see that which the prophet saw at that time, by the illumination of the Holy Spirit? Far from it. He saw that an astonishing and peculiar state of things would be on the earth in the last days. He saw a people who would profess to be servants of God, but who would say we have no need of prophets and seers. He saw a people who would say, “we believe in the ancient prophets—we believe that people were saved in ancient times, from destruction, by the word of the Lord through living prophets—we believe that in ancient days people needed living prophets, visions, revelations, the inspiration of the Holy Ghost, the gift of tongues and miracles, but we do not believe that these things are needed now.” He saw a people who would believe that their own wisdom would be all-sufficient without these blessings. He saw the religious world in this age of the world. He saw that they would be drunken but not with wine. He saw that they would stagger, but not with strong drink. He saw that the Lord would pour out upon them the spirit of deep sleep, and close their eyes. He saw that the prophets and seers would be covered, or in other words, he saw that they would not have any prophets and seers. What are we to understand by people being drunken, but not with wine, and staggering, but not with strong drink? We understand that this describes the religious sects of Christendom, who say that there is no need of apostles and prophets, that the work of the ministry can be performed without them, that the perfecting of the saints can be done without them, that the church, the body of Christ can be edified without them, that we can all come in the unity

of the faith without them, and that we have no need of apostles and prophets, and of those "gifts" which Christ gave unto men when He ascended up on high, although Paul said, "He (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4: 11-14. Isaiah saw that the sects of the last days would be destitute of this order; he saw that they would be tossed to and fro like children, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive, therefore he very appropriately said, "they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, 'read this, I pray thee;' and he saith, 'I cannot, for it is sealed.'" Thus it appears that the prophet saw that when these people would be in this benighted condition, "the vision of all" would appear. He saw that the words of a book that is sealed would be delivered by men to one that is learned, saying, "read this, I pray thee," and that the learned man would say, "I cannot, for it is sealed." This event transpired in Feb. 1828, when the first Joseph Smith sent Martin Harris to New York city with some characters, which Joseph had copied from the plates which contained the Book of Mormon, and with the translation thereof. Martin Harris said: "I went to the city of New York and presented the characters which had been translated, with the translation thereof to Professor Anthony, a gentleman celebrated for his literary attainments. Professor Anthony stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and

he said that they were Egyptian, Chaldaic, Assyriac and Arabic, and he said that they were the true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthony called me back, and asked me how the young man found out that there were gold plates in the place where he found them? I answered that an angel of God had revealed it unto him. He then said unto me, 'let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such thing now as ministering of angels, and that if I would bring the plates to him he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitelhel, who sanctioned what Professor Anthony had said respecting both the characters and the translation." See the "History of Joseph Smith," in the *Times and Seasons*; Vol. 3, page 773. Thus was this part of the prophecy of Isaiah, which I have quoted, fulfilled. After the words of the book were delivered to one that was learned, the words of the prophet in the next verse were fulfilled. The prophet there says, "and the book is delivered to him that is not learned, saying, 'read this, I pray thee:;' and he saith, 'I am not learned.'" The words of the book were given to the learned man, but the book itself was given to Joseph, who was the unlearned man, and he said, "I am not learned."

"A MARVELOUS WORK AND A WONDER."

After the prophet had foretold what the unlearned man would say, he then foretold what a marvelous work the Lord would "proceed to do," and first of all he gave the reason why, and the circumstances under which the Lord said that he would proceed to do a marvelous work. Because the learned man could not read the words of the book, and the unlearned man could not read the book without the inspiration of God, therefore the prophet said, in connection therewith, "wherefore the Lord said, 'forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work

among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." 13, 14vs. The character of the people among whom this book has come forth, is here given as the reason why the Lord will proceed to do a marvelous work and a wonder. The character of this people, (which is here described) coincides with the description of them in Isa. 24: 5; where the prophet says, "the earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." The prophecy concerning the character of the people among whom this book, and this marvelous work was to come forth is the character of the people in this age. They teach by "the precept of men," according to the traditions which they have received from their fathers, for their fathers transgressed the laws, changed the ordinance and broke the everlasting covenant, and this generation walk in their footsteps, *therefore* the Lord "will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The last part of this quotation agrees with the words of Paul where he says, "the wisdom of this world is foolishness with God. For it is written He taketh the wise in their own craftiness." 1 Cor. 3: 19. He also said, "hath not God made foolish the wisdom of this world?" 1 Cor. 1: 20. It is therefore among a people who draw near to God with their mouth and honor Him with their lips, but have removed their heart far from Him and whose fear toward Him, is taught by the precept of men, that the Lord will proceed to do a marvelous work and a wonder, and cause the wisdom of their wise men to perish and the understanding of their prudent men to be hid. He commenced to do this marvelous work when He disregarded the wisdom of the wise men of this generation and chose an unlearned youth, and caused him to see "the vision of all"—*the vision* which has an important bearing upon *all* people, and revealed unto him, and gave him power to bring forth the book which was sealed, and inspired him to translate the book, after the wisdom of the wise and learned linguists in New York city had been proved to be inadequate to the task. If these wise men, by their wisdom and

learning had translated the book there would have been no marvelous display of God's power in that part of the work, but this work is *Gods work*, therefore *He* has done the work which is *the commencement* of "a marvelous work and a wonder." If men had commenced this work by their wisdom, it would not have been *the Lord's* marvelous work. It would not have been *the Lord* who proceeded to do a marvelous work and a wonder, neither would the translation of ancient hieroglyphics by a learned man be a marvelous work because many have been translated by learned men.

This marvelous work is prophesied of in Isa. 28c. from the beginning to the end of it. He there foretold that with stammering lips and another tongue the Lord will speak to Israel. (11v.) that he would lay in Zion for a foundation a stone, a tried stone, (16v.) that the Lord will lay judgment to the line and righteousness to the plummet, that the hail shall sweep away the refuge of lies, (17v.) that the overflowing scourge shall pass through. (18v.) He says, "from the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it." 19, 20v. Then the prophet shows why and how these events will transpire. He says, for the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do *His work*, *His strange work*, and bring to pass *His act*, *His strange act*. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth," 21, 22v.

The work of the Lord which the prophet here describes as "His work, His strange work" and "His act, His strange act," is evidently the same work which, in the next chapter, we read that the Lord would proceed to do, and which is there called "a marvelous work and a wonder." In both prophecies the destruction of the wicked from the face of the whole earth is foretold. In the 28c. it is shown that this destruction will be effected by the hail sweeping away the refuge of lies, by the overflowing scourge, by a consumption upon the whole earth and by the Lord rising up as in mount Perazim and by being wroth as in the valley of Gibeon. In Josh. 10c. it is

shown how the Lord was wroth in the valley of Gibeon when He slew the enemies of Israel with a great slaughter, (10v.) when "the Lord cast down great stones from heaven upon them, when "there were more which died with hailstones than they whom the children of Israel slew with the sword, (11v.) when Joshua said, "sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon." 12v. This was the way that the Lord was wroth in the valley of Gibeon, and in this manner the Lord fought in the day of battle, and so He will be wroth, and so He will fight in bringing to pass His work, His strange work. In "the day of the Lord" when the Lord gathers all nations against Jerusalem to battle, "then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." Zech. 14: 3. We have shown that when the Lord fought in the day of battle, when He was wroth in the valley of Gibeon, He cast down great hailstones and the following passages show that the Lord will fight in the same way in the last days: Ezek. 38: 22, Ezek. 38: 11, 13, Isa. 30: 30, Ps. 18: 12, Rev. 16: 21, Rev. 8: 7, Rev. 11: 19, Job. 38: 22. These passages show clearly how the Lord will fight in the last days and that this is a part of "His work, His strange work and that this work is the same work which is called "a marvelous work and a wonder, which the Lord was to proceed to do after the book was delivered to him who was not learned.

We will now quote another prophecy concerning "His work." "Woe unto them that draw iniquity with cords of vanity and sin as it were with a cart rope: that say, 'let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come that we may know it.'" Isa. 5: 18, 19. In this prophecy the "woe" upon transgressors and revilers against the work of the Lord is prophesied of in the same sentence. In Isa. 29: 14, a marvelous work is prophesied of and the "woe unto them that seek deep to hide their counsel from the Lord," in the next verse, and the words spoken by these revilers against the work of the Lord, which is prophesied of in both prophecies, is nearly synonymous. In Isa. 5: 19, they are represented as saying, "let him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come that we may know it. In the other prophecy they are represented

as saying, "who seeth us and who knoweth us? Surely your turning of things upside down shall be esteemed as potter's clay." Isa. 29: 15, 16.

We will now quote another prophecy concerning the marvelous work which the Lord was to proceed to do after the Book of Mormon should come forth, and in this prophecy it is called "His work." "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, 'behold your God!' Behold the Lord God will come with strong hand, and his arm shall rule for him: behold His reward is with Him, and His work before Him." Isa. 40: 9, 10. This prophecy shows that before the Lord God will come with strong hand, He will perform that which is called "His work," and when the Lord is performing His work, Zion and Jerusalem will bring "good tidings." This shows that Zion and Jerusalem will receive revelations. The Book of Mormon contains some of these revelations. What good tidings could Zion and Jerusalem bring, if God should not give revelations to them? He gave good tidings unto Zion when he revealed the Book of Mormon and built up Zion, and He will give good tidings unto Jerusalem when He shall go forth and fight against all nations who shall be gathered against Jerusalem to battle, for Zechariah says, "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." Zech. 14: 4. Then the Jews "shall say unto Him, 'what are these wounds in thine hands?' Then He shall answer, 'those with which I was wounded in the house of my friends!' " Zech. 13: 6. This is therefore "His work" which is prophesied of in Isa. 40: 10. "His reward is with him, and His work before Him." His work was to commence before "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of Jesus Christ." 1 Thes. 2: 7, 8.

We think that we have shown that the work which is called "His work," is the marvelous work which Isaiah prophesied of in Isa. 29c.

Paul prophesied of this work of the Lord when he said, "Esaias also crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he

will finish *the work*, and cut it short in righteousness: because a *short work* will the Lord make upon the earth. And as Esaias said before, 'except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah,' Rom. 9: 27, -29. This is therefore the work which the Lord was to perform, that He might save "a remnant" of Israel. This *remnant* is the seed which will be left after all the world beside shall be destroyed like Sodom and Gomorrah. This prophecy of Paul coincides with our last quotation from Isaiah. Paul shows that a remnant of Israel shall be saved, "for He (the Lord) will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. Isaiah shows in Isa. 40c. that before the Lord comes there shall be good tidings for Jerusalem, and the cities of Judah will be commanded to behold their God. These are some of the evidences concerning the marvelous work which the Lord has commenced to perform that a *remnant* may be saved when "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." Isa. 24: 20.

HISTORY OF THE PRIESTHOOD.

No. 3.

THE PRIESTHOOD OF MELCHIZEDEK.

Further evidence that the gospel was preached to, and obeyed by Abraham, is recorded in Gen. 14: 18, as follows: "Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the Most High God. And He blessed him, and said, 'blessed be Abram of the Most High God, possessor of heaven and earth.'" The administration of bread and wine as a sacrament, is one of the ordinances of the gospel, and it was observed by Christ and His apostles; and no doubt Melchizedek administered them with the same views, and for the same purpose which they did. We infer that Abraham was ordained to the priesthood by Melchizedek when Melchizedek blessed him. The priesthood which Abraham received could not have been of the order of Aaron, for he gave tithes to Melchizedek. See Gen. 14: 20. Paul said, "now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. 7: 4. Priests of the order of Aaron did not *pay* tithes, but they *received* tithes. Abraham was not a priest of that order, but he was a priest, for he offered a ram

for a burnt offering unto the Lord, (see Gen. 22: 13) and the Lord was pleased with Abraham, and at that time the angel of the Lord called unto him out of heaven and announced a great blessing upon him.

Melchizedek was "the priest of the Most High God," (Gen. 14: 18), but not of the order of Aaron, for in Heb. 7c., it is shown that there are two orders of priesthood; one is there called "the order of Melchizedek and the other is called the order of Aaron." See 11v. Melchizedek presided over the priesthood which was called after his name, therefore he was called "the priest of the Most High God." Jesus was a priest of this order, therefore it is written, "the Lord sware and will not repent, 'thou art a priest for ever after the order of Melchizedek:' by so much was Jesus made a surety of a better covenant." Heb. 7: 21, 22. In Heb. 5: 10 we read that Christ was "called of God an high priest after the order of Melchizedek." We learn by these, and other passages, that Christ and Melchizedek held the same order of priesthood. As Christ was, and is a priest after the order of Melchizedek, there were more priests of that order, otherwise that priesthood could not be called an *order* of priesthood. The Melchizedek priesthood is a priesthood of a higher order than the priesthood of the order of Aaron, which is also called "the Levitical priesthood," for in Heb. 7: 11 we read as follows: "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 Melchizedek, and not be called after the order of Aaron?" This passage also shows that Christ and Melchizedek were not the same person, as some suppose, for if that supposition is correct, "another priest" after the order of Melchizedek did not rise when Christ came, but *another priest* did rise then, and that priest was Christ, for he was there showing how Christ was called to the priesthood. He also said, "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 Melchizedek there ariseth *another* priest, who is made not after the law of a carnal commandment, but after the power of an endless life." 13-16. It is here shown that Christ is not Melchizedek, but he was "another priest," "after the similitude of Melchizedek," which coincides with the declaration that Christ was "called of God an high priest after the order of Mel-

chizedek." Christ was made an high priest, "not after the law of a carnal commandment, but after the power of an endless life." This was the difference between the priesthood of the order of Aaron, and the priesthood of the order of Melchizedek; the former is held until death, but the latter is held throughout eternity, because it is after the power of an endless life. These facts are further elucidated, as follows: "They truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood." 23, 24v. Christ's priesthood is after the power of an endless life, because He "hath an unchangeable priesthood." Death did not end His priesthood. It only changed the mode of His ministrations, for He hath an unchangeable priesthood. So also Paul, in the same chapter said, that Melchizedek "abideth a priest continually." Many have supposed that Melchizedek was a peculiar, super-human personage, because they have misunderstood what Paul taught concerning him. In king James' translation, Heb. 7: 2, 3, he is described as follows: "first being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Melchizedek was not without father, without mother, without descent, having neither beginning of days, nor end of life; but the order of priesthood which he held was without any of these characteristics, because it is characterized by principles of authority and power which have existed from all eternity. Melchizedek received a portion of this authority and power. Melchizedek was a man, and in the verse annexed to the last quotation, we read that he was a man as follows: "now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." He had descent, and therefore had a father and mother, for we read that "he (Melchizedek) whose descent is not counted from them, (the sons of Levi) received tithes of Abraham, and blessed him that had the promises." 6v. A perfect copy of Paul's remarks on this subject would probably explain this subject more distinctly, but the two last quotations show that Melchizedek was a man, and that he had descent. Neither Melchizedek nor his priesthood was "made like unto the Son of God," if he did not have a father and mother, for the Son of God had both, and He held His priesthood

in His mortal state, and now holds it in His immortal state, and He is a priest forever after the order of Melchizedek, therefore Melchizedek "abideth a priest continually," because he holds a priesthood which is of that order which is without beginning of days or end of life. This priesthood Melchizedek received through the lineage of his fathers from Adam.

Melchizedek is called "Adonizedek" in the American translation of the Book of Jasher, and in that book is the following record: "Adonizedek, king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech. And Adonizedek blessed Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest before God." 16c. 11, 12v.

Melchizedek, as we have shown, held a kingly priesthood, for it emanated from God, the King of kings and Lord of lords, and by this authority, he reigned as a king over the inhabitants of the city of Salem. This idea is corroborated by Josephus, who says, "the king of Salem met him (Abraham) at a certain place called the *King's dale*, where Melchizedek, king of the city of Salem, received him. That name signifies *the righteous king*; and such he was without doubt, insomuch that on this account he was made the priest of God; however they afterward called Salem *Jerusalem*." Josephus, Book 1st., ch. 10. From the evidence which we have presented, we learn that the Melchizedek priesthood may with propriety be called *the righteous kingly priesthood* or the *kingly priesthood*, adapted to the law of righteousness.

"There are in the church, two priesthoods, namely, the Melchizedek, and the Aaronic, including the Levitical priesthood. Why the first is called the Melchizedek priesthood, is because Melchizedek was such a great high priest. Before his day it was called the *holy priesthood*, after the order of the Son of God; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of His name, they, the church, in ancient days, called that priesthood after Melchizedek, or the Melchizedek priesthood." B. of Cov. 3: 1.

It is evident that the only form of government, by which the people were governed in those days, that was approved of by the Lord, was the patriarchal government. This government was strictly theocratic and ecclesiastical, and by it all the rules and regulations which were necessary for

the establishment of good order and equity were established. The chief ruler was the patriarch or high priest, who reigned as king by virtue of the office of the priesthood which he held. There are reasons for believing, that all those small kingdoms of the land of Canaan, including those governed by the shepherd kings, were *originally* only so many branches of the kingdom of God, and each had a separate organization, yet all probably were accountable to a presiding officer, or quorum of officers appointed by the Lord to preside over the whole kingdom on earth. Melchizedek presided over a church, or branch of the kingdom of God at Salem, and Abraham was a patriarch, for in Heb. 7: 4, we read that "the patriarch Abraham gave the tenth of the spoils" unto Melchizedek. We therefore understand that although Abraham was a patriarch, and as a patriarch governed his own people, yet he was acting under the authority of Melchizedek, "the (presiding high) priest of the Most High God." The superiority of Melchizedek's authority is shown in Heb. 7: 6, 7, as follows: "he (Melchizedek) whose descent is not counted from them, (the sons of Levi) received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better." We understand, therefore, that Abraham's authority as a patriarch was subordinate to, and therefore "less" than the patriarchal authority of Melchizedek.

IN THE DAYS OF JOSEPH, SON OF JACOB

There was a priesthood in Egypt. In reference to Joseph buying the land of Egypt for Pharaoh, Moses says, "only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them." Gen. 47: 22. It is also recorded that Pharaoh gave Joseph "to wife Asenath, the daughter of Poti-pherah, priest of On." Gen. 41: 45. Many suppose that these were idolatrous priests, but if they were, how did it happen that the Egyptians had priests among them, if there had been no *divinely* authorized priests among men neither in that age, nor in any previous age of the world? Did the idea of a *priesthood* originate with idolators, and did the God of heaven *borrow* that idea from them? Most assuredly this idea did not originate with idolators, therefore if the Egyptians had idolatrous priests among them, their priesthood was a counterfeit of a true priesthood, which had been held by men on the earth before an idolatrous priesthood was instituted or thought of.

We do not believe, however, that the priest of On was an idolatrous priest, because Joseph had manifested an untiring zeal in the cause of righteousness, and had suffered much affliction in consequence of his zeal, therefore we do not believe that he married a woman who had been trained to idolatry.

We read that "Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the *elders* of his house, and all the *elders* of the land of Egypt." Gen. 50: 7. We learn by this quotation that there were *elders* in those days, in Egypt. When Paul wrote to the Hebrew saints concerning the great things which were done by the faith of Abel, Enoch, Noah, Abraham, &c., he prefaced his remarks by saying, "by it (faith) the *elders* obtained a good report." Heb. 11: 2. There were therefore, *elders* in the early ages of the world. One class of officers in the kingdom of God are *elders*, and they hold the Melchizedek priesthood. In Acts 15: 4 we read that Paul and Barnabas "were received of the church, and of the apostles and *elders*," and in vs. 22, 23, we read that "the apostles and *elders* with the whole church," sent chosen men of their own company to Antioch, "and they wrote by them after this manner: 'the apostles, and *elders*, and brethren send greeting,'" &c. "The apostles and *elders* came together for to consider" in reference to a controversy concerning circumcision. See 6v. They sent forth "decrees" on the subject, and as Paul and Silas "went through the cities, they delivered the *decrees* for to keep, that were ordained of the apostles and *elders* which were at Jerusalem." Acts 16: 4. Elders were officers who acted with the apostles in the government of the church. They were *ordained* officers, for we read that "the apostles, Barnabas and Paul," *ordained* elders in every church where they preached, (See Acts 14: 23) and Paul commanded Titus to "ordain elders in every city." Titus 1: 5. Apostles were also, frequently, called elders. Peter said, "the elders which are among you I exhort, who am also *an elder*, and a witness of the sufferings of Christ." 1 Peter 5: 1. The Apostle John called himself "the elder" in his second and third epistles. The 2nd epistle he commenced thus: "The elder unto the elect lady and her children." The 8rd epistle he commenced thus: "The elder unto the well beloved Gaius." We suppose that John was, in those days, the highest in authority among the elders, and that James and Peter were dead, and perhaps all the apostles except himself, therefore he called himself emphatically "the elder."

IN THE DAYS OF MOSES

There was a divine appointment and selection of "seventy men of the elders of Israel." "The Lord said unto Moses, 'gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the Spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. * * * And the Lord came down in a cloud and spake unto him, and took of the Spirit that was upon him, and gave it unto the seventy elders: and it came to pass that when the Spirit rested upon them, they prophesied and did not cease." Num. 11: 16, 17, 25. In Luke 10c we are informed that "the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come," (1 v.) and he told them to heal the sick and say unto the people "the kingdom of God is come nigh unto you." 9 v. "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." 17 v. It will be seen by these references that Jesus, by this appointment, restored an order of priesthood which Moses established, by commandment of God, in his day. When the Lord sent Moses to deliver Israel out of Egypt, He told him to "go and gather the elders of Israel, and say unto them, 'the Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me saying, I have surely visited you, and seen that which is done to you in Egypt,'" &c. Ex. 3: 17. By this, and many passages beside, we learn that there were elders of Israel in the days of Moses.

For the Herald.

SONS OF PERDITION.

WHO ARE THE SONS OF PERDITION, AND WILL THEY BE RESURRECTED?

In B. of C. 92: 4, the vision reads as follows: "Thus saith the Lord, 'concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth, and defy my power: they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity: concerning whom I have said there is no forgiveness in this

world nor in the world to come: having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame; these are they who shall go away into the lake of fire and brimstone with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father, before the worlds were made."

In B. of C. 7: 4, we read, "Now, verily, I say unto you that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul."

Reader, here is the query: We are told positively that the sons of perdition are the only ones who shall not be redeemed in the due time of the Lord; and again, that the resurrection is the redemption of the soul. Hence, it would seem to follow as a necessity, that the sons of perdition cannot be resurrected. If this is the case, another difficulty presents itself, viz: an apparent contradiction in the testimony on this subject. For the Lord has said by the mouths of many of his servants, (as I will show hereafter) that both the just and the unjust, shall come forth out of their graves and stand before him in judgment.

We ask then how is it that the sons of perdition can be resurrected and not redeemed? We answer. The redemption spoken of in the vision alludes to their own personal sins, but not to their redemption from the fall of Adam, for they, in common with the residue of Adam's posterity, were redeemed from the fall, which entitles them to a resurrection from the dead. Please read 2 Nephi 6: 9, "He suffereth the pains of all men; yea, the pains of every living creature, both men, women and children, who belong to the family of Adam, and he suffereth this that the resurrection might pass upon all men; that all (not a part) might stand before him at the great and judgment day."

In B. of C. 83: 6, we read: "Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God."

Again, this sin, from which they cannot be redeemed, does not exclude them from

the resurrection. We quote the words of Alma, 8: 9: "Therefore the wicked remain as though there had been no redemption made, except it be the *loosing of the bands of death*; for behold the day cometh that *all* (not a part) shall rise from the dead and stand before God, and be judged according to their works." This is undoubtedly what is meant in the B. of C. 7: 6, where the Lord says, "they who remain shall also be quickened; nevertheless they shall return again to *their own place*, to enjoy that which they were willing to receive."

In B. of C. 10: 7, we read, "Behold, verily I say unto you, before the earth shall pass away, Michael, mine Arch Angel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth, YEA, EVEN ALL, and the righteous shall be gathered on my right hand unto eternal life, and the wicked on my left hand will I be ashamed to own before the Father; wherefore, I will say unto them, depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." I wish the reader to bear in mind, that all but the sons of perdition are to be redeemed in the own due time of the Lord. Hence, it is the sons of perdition, and none else, that come forth as the *wicked dead*, and become partakers of the second death. If further proof is wanting, we refer to B. of C. 10: 12, it reads as follows: "I, the Lord God, appoint unto man the days of his probation, that by his natural death, he might be raised in immortality unto eternal life, even as many as would believe; and they that believe not *unto eternal damnation*, for they cannot be redeemed from their spiritual fall." Here we are told that the wicked will be raised unto eternal damnation, yet they cannot be redeemed from their spiritual fall, because they have committed that sin which cannot be forgiven in this world nor in the world to come. See Matt. 12: 31, 32; Heb. 6: 4-6.

I will make one more quotation from the book of Alma; it stands connected with what I have quoted from the 8th chapter, and then leave the subject for the present. "Now there is a death which is called a temporal death, and the death of Christ shall loose the bands of this temporal death, and *all* shall be raised from this temporal death. The spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time, and we shall be brought to stand before God, knowing even as we now know, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male

and female, *both the wicked and the righteous*, and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil."

ZENOS H. GURLEY.

For the Herald.

LETTER FROM UTAH.

Great Salt Lake City, Aug. 18, 1863.

MR. ISAAC SHEEN,

Dear Brother,—According to promise I will write you a few lines. After leaving Sandwich I visited Brother Joseph Smith in the beloved City, Nauvoo, and while there I had the pleasure of hearing him preach on the subject of the Resurrection of the dead. In the afternoon I had the gratification of meeting with most of the Saints in the City, and my interview with Bro. David H. Smith was interesting, while he bore testimony to the truth of the work in which we are engaged. His whole heart seemed to be lightened up by the Spirit of the Lord while his soul was filled with the love of God. From there I continued my journey to Council Bluffs, where I met brother Blair on the 28th of May with all of the dear Saints who attended the Conference held in that region on the first of June, and on the 15th we started from Omaha Nebraska, for this place in a private conveyance which consisted of a team and wagon. We arrived here on the 7th inst. We had a pleasant trip, though tedious and lonely, over the bleak and dry sandy plains. We came most of the way alone and without fear of danger though reports of danger were all the time brought to us. At Ft. Bridger we were required to take the oath of allegiance to the Government of the United States of America, which we willingly did, and on our arrival here we at once drove up to the so called President Brigham Young's house. His clerks told me he was not at home. We then put up at the Mansion House kept by Mr. Tuft, and his mother a widow, who treated us kindly and on Tuesday 11th inst., we had an interview with B. Young in his own harem. There were 25 or 30 of his associates present and two reporters. I at once introduced the object of our presence, and under whose directions we came, and what we

expected to accomplish by coming, and with all I bore testimony of the sure calling and true standing of President and Prophet Joseph Smith the son of the Martyr. He said that he knew more of that family than they knew of themselves, that Emma is a "wicked, wicked, wicked" woman and always was, that Joseph is acting under the influence of his mother, that she is at the bottom of this work, and our mission here, that the heavens have nothing to do with that family at the present, but they shall be felt after in time, but they are under the influence of the devil now, that all Joseph wants is to associate with the murderers of his father, &c. He said, "I do not want any of your preaching here or your doctrine, and I will immediately write and advertise you and warn the people not to receive you or your doctrine into their houses, and while I have influence over the Bowery you cant hold meetings," and then he threw out some intimidations to us, and gave us to understand we should be watched, that he wanted us to be gentlemen, and other low insinuations. We then told him we had come to do good, and that we were not in the least daunted or fearful, though intimidations had been thrown out at us before, and since we have arrived here, by him and his adherents, &c. We then bid him good day, and since then all manner of stories are afloat against us. Every crime you can think of, we are charged with, and I suppose some of the people believe them, but we console ourselves without noticing them enough to contradict them, with the blessed promises of our dear Savior who said, "blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." We have an appointment for the first meeting in the territory next Sunday, Aug. 23, at the residence of the honorable Judge Waite by his proffered kindness and that of his noble wife who have opened their house to our service whenever we wish to hold meetings.

We find some true friends here, though poverty is seen in their little dwellings wherever they welcome us with hospitality. They detest the evils of this people as much as any can in this world. We have seen many here who feel that they are in bondage, and are mourning for that deliverance that is promised, but we realize the literal fulfillment of the prophecy of Jeremiah 17: 6. "For he shall be like the heath in the desert, and shall not see when good cometh; but shall in-

habit the parched places in the wilderness, in a salt land and not inhabited," and the prophecy of Paul in 2 Tim. 3c., as follows: This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves * * despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God. * * For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth," and when I saw this land which is totally saturated with salt and covered in some places so it can be shoveled up by wagon loads, and the Theatre which is the best building in the city and that built by Brigham Young, and is called church property and the avails of which is to help to build the temple, it was irresistibly forced upon my mind that both Jeremiah and Paul saw and described this people and also that the prophet Joseph described them when he said in B. of C. 21: 7, "and the rebellious shall be cut off out of the land of Zion, and shall be sent away and shall not inherit the land; for verily I say that the rebellious are not of the blood of Ephraim, wherefore they shall be plucked out, * * and liars and hypocrites shall be proved by them (the inhabitants of Zion,) and they who are not apostles and prophets shall be known," and Sec. 103, par. 14, "for instead of blessings, ye by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practice before me saith the Lord." But dear saints, we ask your prayers in our behalf, that we may be bold, and yet humble servants of the Lord, teaching and declaring the word of God in power and demonstration of the Spirit, and also do remember the poor and honest saints in this land who are striving to be delivered from the curse of this land, and people, and though our work here may be laborious and progress slow, yet we feel that the truth will prevail, and we know that the Lord of Hosts is with us, and that to own and bless, and when I think of the missionaries who have gone to Europe to wage a war with sin there, not with carnal weapons, but with spiritual, to the pulling down of strong holds and redemption under God of our brethren from false doctrines and practices, I surely can but rejoice in that God who is love, long suffering and easy

to be entreated by those who keep all his commandments. Dear brethren and sisters in all climes and in every land be firm, be faithful, watchful and prayerful, and know that "the Lord will provide," and He holds the reins in his own hands, and surely you shall see His salvation, which is the redemption of the obedient, who shall eat the good of the land of Zion, "for inasmuch as they bring forth fruit and works meet for my (Christ's) kingdom, they shall dwell thereon." "They shall build, and another shall not inherit it; they shall plant vineyards, and they shall eat the fruit thereof, even so. Amen." B. of C. 98: 13.

May God bless and prosper every means ordained of Him from on high to save mankind from sin, is my continual prayer. We send love to all the saints, and again ask an interest in your prayers.

We remain yours in the everlasting covenant of grace. E. C. BRIGGS.

[For the Herald.]

AN EXPOSITION OF ISAIAH 25: 7.
NO. 5.

THE KINGDOM OF GOD.

There is no portion of sacred writ which has caused so many different opinions and wild speculations as that short expression of our Lord, found in John 18: 36, where He says, "my kingdom is not of this world." The opinions and deductions have been so curious and contradictory that it is evident that all cannot be correct; and we think we shall be able to show that a very large portion of the religious world have been in darkness, yea, gross darkness, with regard to its true meaning.

It has been, and is even now, the opinion of the religious world in general, that these words warranted them to believe that there never would be a real literal or secular, or as some call it, a temporal kingdom of God on earth, and that all that could be expected would be a general prevalence of christianity, to be brought about by the preaching of the gospel to all nations, and through the aid of Missionary and Bible societies, &c., &c. They have supposed that this expression of the Savior entirely and definitely cut off the long cherished hope of Israel, as it was expressed in the question which was asked by Christ's disciples just before His ascension, as follows: "Wilt thou at this time restore the kingdom to Israel?" Acts 1: 4. We will make a few extracts from some of the popular commentaries of the day, to show that our statements are correct. Dr. Scott says, "had he (Christ) desired a kingdom of an earthly nature, he

would of course have armed his followers, and they would have fought for him, but as they did not, it was evident therefore that his kingdom was not of a *secular nature*, but related wholly to spiritual and heavenly things.

I will now introduce Dr. Adam Clark. He says, on this text, "my kingdom is not of this world," "it is purely spiritual and divine. If it had been of a *secular nature*, then my servants would have contended; they would have opposed force to force, as the kingdoms of this world do in their wars." Dr. Clark comments on the question "wilt thou at this time restore the kingdom to Israel," in this manner: "the disciples, in common with the Jews, expected the Messiah's kingdom to be, in part at least, *secular*. I have no doubt that in this opinion they continued, less or more, till the day of Pentecost, when the mighty outpouring of the Holy Spirit taught them the spiritual nature of the kingdom. * * * On this interpretation the disciples may be supposed to have asked, wilt thou at this time destroy the Jewish commonwealth; as he had instructed them that such an event would take place." Dr. C. comments on Matthew 19: 28, which says, "Ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The Dr. says, "It is evident that sitting on thrones and judging the twelve tribes of Israel, means simply nothing more than obtaining eternal salyation." On Matthew 18: 1, which says, "At the same time came the disciples unto Jesus, saying, 'who is greatest in the kingdom of heaven?'" he says, "could these disciples have viewed the kingdom in any other light than that of a temporal one? Hence, they wished to know whom he would make his prime minister," &c. Peter, James and John, he says were surely more spiritual than this, and yet, how soon did even these forget that his kingdom was not of this world. The Dr. says that the disciples supposed that Christ's kingdom of glory would be established on the earth. Dr. Clark on Luke 21: 31, says, "After the destruction of the Jewish government, the doctrine of Christ should be preached everywhere, and everywhere prevail." His comment on the last part of v. 25th, "The sea and the waves roaring," he says it points out the immense Roman armies by which Judea was to be overrun and destroyed.

The following extracts I have taken from the published works of two of the most celebrated and popular commentators of the nineteenth century. And when we

consider that many more, and some of them of more ancient date, have set forth the same ideas and taught the same doctrines, is it a wonder that the world has been doctrinated into a belief that Christ would never have any other kingdom on earth but a spiritual one, or any organization except the church.

In his comments on the question, "wilt thou restore the kingdom to Israel?" Dr. Clark says, "the disciples may be supposed to have asked, wilt thou at this time destroy the Jewish commonwealth." I would like to ask the Dr. what reason any man could have for supposing any such thing. Surely the two events are not much alike. To restore the kingdom to Israel, and to destroy the Jewish commonwealth, would be diametrically opposite acts, one to the other, and the result full as opposite as the event. We will notice another specimen of the Dr.'s sophistry, and the evidence that he is not a safe spiritual guide. He says, "It is evident that sitting on thrones and judging the twelve tribes of Israel, simply means nothing more than obtaining eternal salvation." Indeed, the Dr. has solved a mystery, that no other commentator, with all their combined wisdom, were able to do. They have been put to their wits end, (as the saying is) to know how to reconcile this promise of Christ to his chosen twelve, with the doctrine that Christ was never to have any *secular* kingdom. They could not tell what "thrones" meant in connection with the church government. Some, however, concluded that it had reference to the apostolic office. Let us examine this idea. In order to fully understand it, we will re-quote the text: "Ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, shall sit upon twelve thrones judging the twelve tribes of Israel." Here we discover that the promise refers to a time in the future, and a time when the Son of man shall sit on the throne of his glory. But the twelve already held the apostolic authority, so they have not made it much better. Suppose the Savior had made the promise in the words that Dr. Clark has represented it, as if he had said, "Ye which have followed me * * * shall have eternal salvation." They might with propriety reply "you promise eternal salvation to all true believers, are not we who have left all, and given up all, even our lives for your sake, to have some special reward for our labor?" And again we ask if that was Christ's meaning, why did He not express it in the same words that the Doctor has? Again, the Dr. does not profess to be inspired. He objects to the idea of any Divine inspiration in these days.

And is it reasonable, is it scriptural, is it indeed true that God has caused His word to be written in such a vague or mystic style that he is obliged to depend on uninspired men to tell us what it means, when he has declared that the wisdom of this world is foolishness with God?

Why did Dr. Clark say that these words: "the sea and waves roaring," (Luke 21 : 25,) mean the immense Roman armies which overrun Judea? He had undertaken to apply all that was meant in these three questions: "when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" to the destruction of Jerusalem. He had through his whole book labored hard and used the word of God deceitfully, broken all the plain rules of English grammar to try to make it appear that all the great judgments which God had decreed upon the wicked nations at the time of Christ's coming was to fall upon the Jews; and that all the peculiar blessings which God had promised to Israel, would be enjoyed by the Gentile churches. Hence, Christ's second coming, according to his teaching, came to pass at the destruction of Jerusalem, and that the great day of burning so much spoken of by the prophets and apostles, all referred to that time. I will notice his remarks on these words of Malachi, "the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." He adds these words: "either by famine, pestilence or the sword." Why could not the prophet say, "burnt up by famine, pestilence or sword." We might find in almost every part of Dr. Clark's books curiosities like these which we have noticed. Therefore it is not strange that the religious world is in darkness and that the veil is over their faces, inasmuch as they choose such men as him for their guide, instead of the plain word of God and His Holy Spirit. We see also the truth of the saying that one false step prepares the way for another, and that when a man has assumed one false position, especially on religious matters, it will necessarily lead him into many other errors and false interpretations or misapplications, until he becomes engulfed in endless complications and gross darkness. "If the blind lead the blind, both shall fall into the ditch." The Lord said concerning Israel, "the prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them." They prophesied among the Jews, saying, "sword and famine shall not be in this land." They cried, "peace, peace," when there was no peace. They

told Israel that the judgments which had been prophesied of concerning Israel would not come upon them, and they did so because it pleased the people. So Dr. Clark and his colleagues told the people that there were no judgments to come upon the Gentile nations, and it pleased the people, and they could sell a multitude of such books.

Dr. Clark represents that the disciples of Christ were in error in supposing that Christ's kingdom of glory would be established on the earth. Here then is a question to be solved. Were the disciples correct, or was Dr. Clark? I think that the disciples had the best opportunity to know what Christ had taught concerning it, as they were three years under His special tuition, and especially as He was qualifying them to be teachers of the whole world—to be special witnesses to the world, to make known to all nations the peculiarities of the kingdom of God. I think that as the testimony of all the apostles and prophets, and also Christ himself is, that the kingdom of glory will be on the earth, I shall believe God rather than uninspired men.

I shall first show that there will be a kingdom of glory on earth—a material kingdom. I will give the description of Daniel and others upon it. Daniel says, "the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27. This prophecy shows that this kingdom will be "under the whole heaven." Of course it will be on the earth.

Rev. 5: 9, 10, says, "they (the four beasts and four and twenty elders) sung a new song, saying, 'thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.'"

The kingdoms of this world will then become the kingdoms of our Lord and His Christ. By this quotation I learn that these persons spoken of, will be kings who will reign on the earth. This harmonizes with, and explains the promise of Christ to His disciples or chosen twelve, that they should sit on twelve thrones, judging the twelve tribes of Israel. I will now further notice this question which the chosen twelve asked their Lord immediately before his ascension: "Wilt thou at this time restore the kingdom to Israel?" The clergy of the 19th century often teach that

the disciples were prejudiced by the Jewish faith and hope that the kingdom would at some time be restored to Israel in great power and glory, that although they had been so long taught by Christ, yet they still held to this opinion, but we think that if this opinion was erroneous, that was the proper time to teach them otherwise. Jesus was then going to leave them until He should come in power and great glory. He had commanded them to go into all the world and teach all things that He had taught them, and is it reasonable to suppose that He would leave them in an erroneous belief on such an important subject? Certainly not. He taught them that it was not for them to know the *time* when this event would transpire, but that the Father had put it in His own power. He said not a word, nor gave a hint that the doctrine was not true. He said, "it is not for you to know the *times or the seasons*, which the Father hath put in His own power." Acts 1: 6. It is true that the Jews had strong predilections in favor of their own nation, and it was difficult to make them believe that the Gentiles would have any part in the kingdom of God. Let us see what the law and the testimony is concerning both Israel and the Gentiles. When the infant Jesus was brought into the temple, good old Simeon took Him up in his arms and blessed God and said, "now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of my people Israel." Luke 2: 29-32. This prophecy does not show that the Gentiles will have superior blessings to Israel, for if there is no glory for Israel yet to enjoy, and if the kingdom is not to be restored to the house of Jacob, part of this prophecy will fail, but as the first part has been, and is fulfilling, so will the last part be fulfilled.

When Christ was crucified, Pilate wrote this title and placed it over His head: "Jesus of Nazareth, the King of the Jews." The chief priests said to Pilate "write not, 'the King of the Jews;' but that He said, 'I am King of the Jews.'" Pilate answered, "what I have written, I have written." When Pilate said unto Jesus, "art thou the King of the Jews?" Jesus did not say, "I am not," but He said, "thou sayest it." Jesus did claim to be King of the Jews. He compared himself to a certain nobleman who "went into a far country to receive for himself a kingdom, and to return." Luke 19: 12. "But His citizens hated him, and sent a message after him, saying, 'we will not have this man to reign over

us." 14v. The Jews, as a nation, refused to have Him to reign over them in that day, but He will "return" and be the King of Israel. Jesus taught His disciples to pray, saying, "thy kingdom come. Thy will be done as in heaven, so in earth." The disciples were thus taught that at a future time the kingdom of God would come, and all the religious world of every name and sect, (I suppose) have prayed this prayer ever since, and are still praying it. This prayer shows that there is a kingdom which is yet to come, and that it will be different to the Gentile churches. It is recorded in many places in the scriptures that God had sworn unto David that he should have a son to reign on his throne forever. It is generally conceded that this son is Christ, but many do not believe that He will really and personally reign on David's throne in Jerusalem: They suppose that it is a spiritual reign.

Jeremiah says, "it shall come to pass when ye (Israel) are multiplied and increased in the land, in those days, saith the Lord, they shall say no more, 'the ark of the covenant of the Lord.' * * * At that time they shall call Jerusalem *the throne of the Lord*; and all the nations shall be gathered unto it; to the name of the Lord, to Jerusalem." Jer. 3: 16, 17. In Zech. 14c., we are first informed that the Lord will gather all nations against Jerusalem, and fight against them, and then we read that "the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." 9v. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whose will not come up of all the families of the earth, unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain." 16, 17v. Here then is another testimony that the throne of the Lord, when He shall be King over all the earth, will be at Jerusalem. Of course He will then be the King of the Jews, and will sit on the throne of his father David.

The prophet Zechariah said, "thus saith the Lord; I am returned unto Zion; and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts the holy mountain." Zech. 8: 3. Zephaniah said, "sing, O daughter of Zion: shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He shall cast out thine enemy: (the great army of Gog) the King of Israel, even the Lord,

(Christ, the King of the Jews and all Israel) is in the midst of thee: thou shalt not see evil any more." The last part of this quotation shows conclusively that this prophecy is not yet fulfilled, but when Christ shall come again and cast out of the land of Israel, their last enemy, (the great northern army) He will dwell and reign in Jerusalem, and Jerusalem shall not see evil any more.

Joel says, "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; (the great earthquake) but the Lord shall be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: there shall Jerusalem be holy, and there shall no strangers pass through her any more." Joel 3: 16, 17. The last part of this prophecy shows that it is yet to be fulfilled. In Obadiah 20, 21 vs. the prophet says, "the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath: and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." This shows that "the kingdom shall be the Lord's" when the Lord shall bring again the captivity of Israel, and they possess the land again which God gave to their fathers, even all the land of Canaan.

In Isaiah 24c. the prophet describes the great day of burning as Malachi, Peter and others did, and he there describes the effect of the great earthquake, which John the Revelator particularly described, and Isaiah says, "the earth shall reel and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." 20v. Then he says that the host of the high ones and the kings of the earth "shall be shut up in the prison, and after many days shall they be visited. There the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." 22, 23 vs. This reminds me of these words of Christ: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God, and you thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Luke 13: 28, 29. So we discover that Christ is to reign gloriously,

that He will have a kingdom of glory, not in an imaginary heaven, beyond the skies; not in the ethereal expanse; not as the poet says:

“Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints secure abide,”

but it will be in Mount Zion, and in Jerusalem.
J. G.

For the Herald.

SIGN SEEKERS.

A word from Pike county might not be uninteresting to the readers of your valuable paper. Since the April Conference I have been laboring in Pike and Calhoun counties, to the best of my ability. Bros. Lytle and Crabb visited us here on their return from Indiana, and the result is that 16 have been baptized in the Civer Creek and Pittsfield branches, and several more say that they are convinced of the truth of this work. Our meetings have been well attended, and good order has prevailed; although many call for a sign to make them believe. The Church of God was always known by its form of government and its doctrines; not, as many in the nineteenth century have supposed, by its signs and miracles, for miraculous power was never given to make unbelievers believe, but for the perfecting of the saints, and Christ himself expressly declares that it is a wicked and an adulterous generation that seeketh after a sign, (see Matt. 12: 39) not only so, but Satan, the father of lies, was the inventor of sign seeking, (see Matt. 4: 8-11) and his children have been faithful in following his example. Paul plainly declares that they were given for the benefit of the believer, not the unbeliever. Again, when it was requested that one might be sent from the dead to preach to certain individuals on account of the hardness of their hearts, it was said, “If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” Luke 16: 31. When a man calls for a sign to make him believe, he has then proved himself to be the rankest kind of an infidel, for if he believed the Bible he would want no sign to make him believe the doctrines contained therein. But, says the objector, “we want a sign that we may know whether you are a man of God or not.” If that is the request, you will put your trust in man and make flesh your arm in spite of all I can do. Let me ask a question. Did God say, “he that lacketh knowledge, let him ask of man, and he shall give him a sign,” or rather did he

not say, “If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not?” James 1: 5. This is one of the signs or gifts promised to the believer, and inasmuch as they lack this gift, they can ask of God and He will give it unto them. Beside all this, when a man asks for a sign, and at the same time pretends to believe the Bible, it not only shows that he is a notorious hypocrite, but he places himself in the power of Satan, for Satan has power to work miracles. He did so by the Magicians of Egypt, and the Witch of Endor calling up Samuel, and it is foretold in Rev. 18: 13, 14, that he shall again work miracles in the sight of men, so that my dear reader, if you should ever become so hungry for a sign that you should ask for one and receive it, you may be sure that it comes from the devil, for no man of God ever gave a sign when it was asked of him in order to make an unbeliever believe, it being contrary to the example of the Savior, which all saints should follow. But, says the objector, “did not Moses perform miracles to establish the truth of his mission and make unbelievers believe?” If he did, God was disappointed for once, for it did not make them believe, but it only hardened them the more; whereas, it proved salvation to the believers, for by that power the Red Sea was divided, and their enemies were swallowed up in the waves, so that instead of miracles being a benefit to unbelievers, they were a curse. When the time came for the Son of God to set up His kingdom, He inspired John the Baptist to preach, and Jesus said that a greater prophet was never born of woman, still he did no miracle. See John 10: 41. Now if prophets were to be tested by their miracles we should be obliged to strike John from the list, in direct opposition to the Savior's declaration. When Christ came upon the earth to set up His kingdom, He first chose twelve men, and to them He gave authority to build up His kingdom, and when He sent them into all the world to preach the gospel, He promised that certain signs should follow them that believed on their words, not on their miracles. Now this promise was to those who believed the testimony of the apostles; not to the apostles alone, but to all who believed and obeyed the gospel. In order to put the matter at rest forever, and show that preaching the gospel is the way to make a man believe, I will quote Paul's words on the subject, 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? Rom. 10: 14, 15. Men are required to believe through the instrumentality of preaching, and that such preachers must be called by revelation and inspired by the Holy Ghost to preach the true gospel, and if they preach the true gospel then we may certainly know that they do not come from Satan. For Satan never will be instrumental in saving souls, and therefore will never preach the true gospel, and the only way in which we can find this out, is to go and hear, and judge for ourselves and put no confidence in flying reports. Having described the true church so that a wayfaring man, though a fool need not mistake it, I will give the reader one sign, which always has followed, and always will follow the true church of God, until the Ancient of days shall sit. This is no more nor less than persecution. This sign is peculiar to the church of God; for it never rode on the current of popularity, but was always despised and rejected by most men. Satan's kingdom however is always popular, and the reason why the churches of the present age are so popular, is because they have not sufficient of the Spirit of God in them to make the devil mad. He is no better pleased with truth now than he ever was, and whenever it makes its appearance, he will make as strong exertions to oppose it as ever. One of two things my opponents must do: that is those who deny the apostolic order of things, and say that the gifts and blessings are done away, and are no more necessary. They must either prove that God and His kingdom have changed since the days of Christ, together with all the laws of that kingdom and their effects, and this would prove God and all His prophets liars. This, however, would be no more than they have done already, if their creeds, confessions of faith, &c., be allowed as evidence, or they must prove that cause and effect is all a fiction, and that all logic, all reasoning, is false. After they have done these things they can sit down with their fingers in their mouths, and cry, "O, what wise fools we are."

L. W. BABBITT.

BARRY, Pike Co., Ill., Sept. 1, 1863.

[For the Herald.]

THE ERRORS OF THE WALDENSES.

The Waldenses are often spoken of as having preserved the doctrines of the Church of Christ in purity. That all may judge of

this assertion, I give below three of the articles that I transcribed from "WATSON'S BIBLE DICTIONARY."

Art. 8. The sacraments are signs of the holy things, visible forms of the invisible grace. It is good for the faithful to use those signs, or visible powers, but they are not essential to salvation.

Art. 9. There are no other sacraments but baptism, and the Lord's supper.

Art. 10. On the subject of baptism they held different opinions, as Christians do at the present day." A. YOUNG.

BRO. JAS. BURGESS wrote from Nauvoo, Ill., Sept. 1st, and says, "In regard to the work of the Lord in these parts, things appear encouraging and prosperous. Last Sabbath I organized a branch in this county, in the Township of Rock Creek, to be known as the Rock Creek Branch. It consists of eleven members. Our meetings are largely attended in this vicinity."

RECEIPTS FOR THE HERALD.—W. Britain, \$1; E. Jones, \$1; J. D. Hartley, \$1; B. Fairbanks, \$1; F. M. Campbell, \$1.50; P. Alexander, \$0.50.

A SEMI-ANNUAL CONFERENCE of the Church of Jesus Christ of Latter-Day-Saints, is appointed to be held in the North Star Branch, near Council Bluff City, Iowa, commencing Oct. 6th, 1863.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS: One dollar per volume (twelve numbers, *in advance*.)

COMMUNICATIONS, on doctrine, for the HERALD must be sent to President JOSEPH SMITH Nauvoo, Hancock Co., Illinois.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer.* 6: 16.

“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.”—*Matt.* 24: 14.

No. 7—VOL. 4.] **PLANO, ILL., OCT. 1, 1863.** [WHOLE No. 43.

EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON, No. 2.

THE WOE ON THE ENEMIES OF THE MARVELOUS WORK.

We will now describe some of the marvelous events which Isaiah said would transpire when the Lord would proceed to do a marvelous work and a wonder, and these marvelous events are constituent parts of the Lord's marvelous work, and they are events which are to transpire, (as Isaiah shows) after the coming forth of the book spoken of by him. Annexed to the promise that He would proceed to do a marvelous work and a wonder, and that the wisdom of the wise men should perish, the Lord said, “woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, ‘who seeth us and who knoweth us?’” This is the “woe” which was to come upon those who should oppose this marvelous work, who should take “counsel” together against the Lord, whose works should be in the dark against the Lord, and consequently against His work, and against His people who were to be raised up when the Lord should proceed to do this marvelous work. This “woe” has come upon the enemies of God's people in Missouri, *emphatically*. In their case we have seen a verification of these words of the Savior: “with what measure ye mete, it shall be measured to you again.” This woe has emphatically come upon them. They robbed and drove the saints from their homes and their lands, from time to time, until they drove them from the State of Missouri, except those whom they murdered, whose blood is crying from the ground against their murderers. This event was foretold in the Book of Mormon, and it was there foretold precisely as Isaiah foretold in our last quota-

tion from his prophecy, that there would be people in this age who would seek deep to hide their counsels from the Lord; and their works would be in the dark. The Book of Mormon says, “there shall be many which shall teach after this manner, false, vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord, and their works shall be in the dark; and the blood of saints shall cry from the ground against them.” 2 Nephi, 12: 1. This prophecy explains our last quotation from the prophecy of Isaiah, and it shows how the enemies of God's marvelous work would seek deep to hide their counsels from the Lord, and he shows one of the purposes for which they shall seek deep to hide their counsels from the Lord, and why “their works shall be in the dark,” viz: that they may shed the blood of the saints, and as the blood of saints has been shed by them, we know that this prophecy of Nephi has been fulfilled, and we know what Isaiah meant when he said, woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, ‘who seeth us, and who knoweth us?’” The blood of saints has been shed, and a terrible woe has commenced to fall on them who have shed their blood, and on them who have done to the Latter-Day-Saints as “a certain priest” and “a Levite” did to the man who fell among thieves. The Latter-Day-Saints fell among thieves, who have robbed and driven them from their homes, and killed many, and this nation, like the priest and Levite, has passed by on the other side. It disregarded the cries of the saints when the saints petitioned the Government of the United States to redress their wrongs, and restore them to their rights and lands, and it has continued to do so until this day, therefore

God has come out of his hiding-place to vex the nation with a sore vexation," just as He said that He would by the prophet Joseph Smith, and precisely as Isaiah foretold that there would be a *woe* come upon these workers of iniquity. Annexed to this part of the prophecy of Isaiah, it is declared that these workers of iniquity would say, "surely your turning of things upside down shall be esteemed as the potter's clay." On this remark the Lord says in the Book of Mormon, "but behold, I will shew unto them saith the Lord of hosts, that I know all their works," and then the next remark in the prophecy of Isaiah, which follows the last which we have quoted, is given thus: "For shall the work say of him that made it, 'He made me not?' Or shall the thing framed say of him that framed it, 'He had no understanding?'" Many of the enemies of the saints have been shown that God knows all their works, for the judgments of God have been so severe and so "marvellous" on many of them, that some of them have confessed that God was punishing them for their cruelties towards the saints. In this way the Lord has shown that He knows all their works and in the fierceness of His anger He has poured out, and is yet pouring out His judgments upon them so that "the work," or the believers in the *work* cannot say that the Lord did not make this marvellous work, for He is fulfilling this prophecy in a marvellous manner, because this work is, and was to be "a marvellous work and a wonder."

MARVELLOUS EVENTS WHICH FOLLOW THE COMING FORTH OF THE BOOK OF MORMON.

In the next place, in this prophecy of Isaiah we read as follows: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." 17-19v. These are a few of the events which were to transpire when the Lord should proceed to do a marvellous work and a wonder. Lebanon was to be turned into a fruitful field. It had been deserted and but few inhabitants had lived there since the Jews were dispersed into all nations, until the Book of Mormon came forth. *After that book came forth*, Lebanon begun to be a fruitful field, and great improvements in agriculture have been made on it since that time. Thus the Lord is preparing the way

for the fulfilment of another prophecy of Isaiah, which says, "the glory of Lebanon shall come unto thee, the fir tree, the pine tree and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isa. 60: 13. Since the Book of Mormon came forth, the deaf have heard the words of the book. We are not prepared to say how many cases of this kind there have been, but we will present evidence in reference to one case. In the *Times and Seasons* of March 15, 1841, there is a letter of Charles Thompson, sent from Batavia, N. Y., in which he says, "about two months since I baptized a man by the name of Shamp, and wife, now residing in the village of Batavia, who had a daughter about six years old that was deaf and dumb. Since then through the laying on of hands and the anointing with oil in the name of the Lord, she has been perfectly restored to hearing, and is beginning to talk. This has caused a great excitement." A few months after this event transpired, we were in Batavia and were there informed by some of the saints that this event had transpired.

The meek also have increased their joy in the Lord, and the poor among men have rejoiced in the Holy One of Israel. Already, and from the time that the Book of Mormon came forth, many of the meek of the earth have increased their joy in the Lord. They are often filled with unspeakable joy when they sit down together in heavenly places in Christ Jesus, and receive the baptism of the Holy Ghost, even the gifts of the Holy Spirit. Paul said, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" Gal 5 22, 23.

The blessings prophesied of by Isaiah, which we have just noticed, will be more fully realized when the annexed part of that prophecy is fulfilled, and he there gives the reasons why they will receive the before mentioned blessings as follows:

"For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." 20, 21v. Thus we perceive that the events spoken of in this prophecy were to come to pass in that generation when the terrible one should be brought to nought, and when all the enemies of "the just," and all who "turn aside" the just will be cut off. The Lord has commenced to cut them off. As they *turned aside* and drove the just from their homes into exile,

so have many of these scorners and watchers for iniquity been driven from their homes into exile; and as many of the saints were killed; so have the *enemies* of the saints been killed. This is "the day of the Lord's vengeance, and the year of recompences for the controversy of Zion," which Isaiah prophesied of. See Isa. 34 : 8. The prophecy concerning the terrible one, the scorer; and all that watch for iniquity, and that turn aside the just for a thing of nought, was to be fulfilled "in that day." When the deaf should hear "the words of the book," even that book which was to be delivered to him that was *not* learned, after "the words of the book," (not the book) had been delivered to one who *was* learned. This is the marvelous work which the Lord did then proceed to do, and which he is now doing, and which he will continue to do, *until* all the workers of iniquity are cut off, *until* "evil shall slay the wicked; and they that hate the righteous shall be desolate," (Ps. 34 : 21) *until* it shall be said, "I have seen the wicked in great power, and spreading himself like a green bay-tree; yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." Ps. 37 : 34-36. This marvelous work will continue *until* "the inhabitants of the earth are burned and few men left." Isa. 24 : 6. These events are all connected with the coming forth of the Book of Mormon, and they were to transpire *after* that book should come forth, and beside these events, Isaiah furthermore said, "therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, 'Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.'" 22-24v. We learn by this part of the prophecy that in that day the seed of Jacob will be a righteous people—a people who will sanctify the name of the Lord, and sanctify the Holy one of Jacob. Peter said in 1 Peter 3 : 15, "sanctify the Lord God in your hearts." Now if we can ascertain when the seed of Jacob will *sanctify* the name of the Lord and *sanctify* the Holy One of Jacob, then we can show thereby that in that generation the book spoken of by Isaiah was to come forth, for, remember, that Isaiah shows that all the events spoken of in his prophecy concerning the book which was to come forth, were to transpire in one age of the world—in that day when the deaf were to hear the words of the book. Ezekiel shows when Israel will *sanctify the Lord*, and he shows that they will *sanctify*

the Lord when He gathers them out of the countries wherein they have been scattered, and when He brings them into the land of Israel. Ezek. 20 : 40-42 reads thus: "In mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first fruits of your oblations with all your holy things. I will accept you with your sweet savor, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I *will be sanctified* in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers." By the same prophet, the Lord also said, "I will *sanctify* my great name, which was profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I am the Lord, saith the Lord God, when I shall be *sanctified* in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Ezek. 20 : 23, 24. This will be the time when the children of Jacob will *sanctify* the God of Jacob. This is therefore another event which will transpire in this generation, and then will Israel be gathered out of the countries where they have been scattered, and the Lord will bring them into the land of Israel. These events *also* were to transpire after the coming forth of the book spoken of by Isaiah, for it is *one* connected prophecy—connected by the words, "for," "and," "wherefore," "therefore," "in that day," "that" and "but," one or other of which words commences nearly every verse in the prophecy.

As we have shown that Isaiah foretold that the children of Jacob shall "sanctify the Holy One of Jacob, and shall fear the God of Israel," we will examine the import of the preceding words which we have italicised, and we will ascertain when the children of Jacob "shall fear the God of Israel." Jer. 32 : 37-41 reads as follows:

"Behold, I will gather them (Israel) out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their women after them: and I will make an

everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly." This quotation shows plainly that Israel will "fear the God of Israel" when they are gathered out of all countries into their own land, and as this gathering was to follow the coming forth of the book, so it commenced soon after it came forth. The first edition of the Book of Mormon was printed in 1830. From the time of the dispersion of the Jews into all nations until 1830, every attempt by them to return to their own land was frustrated, and numerous attempts were made; but after the Book of Mormon was published, a permanent gathering commenced and is still progressing.

Mehemet Ali, the Pacha of Egypt, waged war against his master, the Sultan of Turkey, under whose dominion the Holy Land had been for many years; and in this war the Turks, (who had been enemies of the Jews for a long time) were cut off from the Holy Land, and the Pacha of Egypt assumed the government of the land, and restored to the Jews their liberty, and the privilege of rebuilding Jerusalem.

A letter from Jerusalem, written by an Hamburgh correspondent, May 14, 1840, which was republished in the *Times and Seasons*, Dec. 1, 1840, says, "the English Consul endeavors to engage the Jews to cultivate the land of their fathers, under the favor of Mehemet Ali, and considerable quantities of land have been purchased for foreign emigrants. * * * Some rich Jews in London and Italy, intend to establish factories and manufactures in Jerusalem, and some other considerable towns under the protection of England. The English Government has appointed a Vice Consul at Jerusalem for all Palestine."

At this time it is believed that there are 40,000 Jews in Jerusalem. Thus their restoration to that land is progressing, and thus the marvelous work which the Lord was to do after the Book of Mormon came forth is progressing with an unmistakable precision, both at Jerusalem and on this land.

The prophet Isaiah concluded his prophecy on this subject by foretelling that at this time, "they also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." 24 v. Those who had erred in spirit were those who had been drunken, but not with wine. They were those who had been taught the fear of God by the precept of men. Since

the Book of Mormon was brought forth, many who did thus err in spirit have come to understanding. They do not, now, glory in that imaginary wisdom which is taught by the precept of men, but they have done as the Lord commanded by the prophet, in these words: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment and righteousness in the earth." Jer. 9: 23, 24. Those who have come to understanding have been taught by the teachings of the Holy Spirit, which leads into all truth and shows things to come. They have received those blessings which Paul described when he said that he prayed, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you (the saints) the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph. 1: 17, 18. Those who have come to understanding in these days have come to it by receiving the same "Spirit of wisdom and revelation," and by having the eyes of their understanding enlightened by that Spirit. These blessings were to be given unto them who would "come to understanding" after the coming forth of the Book of Mormon, and they have been given unto many, and they will yet be given to many more, for this is the day spoken of by Daniel when "the wise shall understand."

Many who murmured against the teachings of men in our day, and who perceived that there is a great deficiency in their teachings and systems, have learned doctrine. They have learned that the religious world had forsaken the Lord, "the fountain of living waters, and bowed them out cisterns, broken cisterns, that can hold no water." Jer. 2: 14. They have drank of the fountain of the water of life. They have believed on the Lord Jesus Christ, repented of their sins, been baptized for the remission of their sins, and they have received the gift of the Holy Ghost, therefore they have learned doctrine, and are "no more children, tossed to and fro, and carried about with every wind of doctrine," for Jesus said, "if any man will do His (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 17. We have now shown by a large amount of evidence that the Book of Mormon is a revelation from God, that when it came forth, the Lord did

then proceed to do a marvelous work and a wonder, that He has continued to do that work, and is now doing it.

VARIABLENESS OF BRIGHAMISM.

UTAH, AN UNPRODUCTIVE, "UNDESIRABLE," "BARE," "COLD AND DISAGREEABLE" COUNTRY.

On opening the 11th volume of the *Millemial Star*, of Feb. 1, 1849, first and foremost, we saw a hymn, in which "Zion's land," is called "California's land," as follows:

"On Zion's land there will be rest,
For all the Saint's that's here oppress'd,
On Zion's Mount we shall be free,
And there we'll have our jubilee.

To California's land we'll go,
Where, from the mountains, wine doth flow;

A land of peace and liberty,
To California! go with me.

And like the garden of the Lord
Her deserts bloom, and shall afford
Great joy, and gladness, love and peace;
A voice of praise shall never cease.

To California's land we'll go," etc.

This was published Feb. 1st, 1849.

Orson Pratt preached in Salt Lake City, Sept. 16th, 1860, and instead of saying ing, "from the mountains wine doth flow," and of that land, "like the garden of the Lord, her deserts bloom," the *Deseret News* of June 19th, 1861, reports that he said, "I think that there is no people upon the face of the earth need to envy the Latter-Day-Saints, so far as their temporal prospects are concerned; in other respects, they have great cause to envy them. There is not much chance for the L. D. Saints to grow rich in this Territory, I mean according to the meaning of the term in the world. There is and ever will be too much to be done in various kinds of labor, for the building up of the kingdom of God. Your land, of course, yields abundantly where it is well cultivated, but it requires a great deal of toil to accomplish it; about three or four times the labor is required of the farmers and agriculturists, than is required in other countries. Why, it takes a man almost one half of his time to get his fuel from the kanyons, about one quarter to irrigate the soil, and of course the rest is well occupied with the other duties of life. This being the case, then there is not much prospect of soon becoming very rich."

In Brigham Young's *Journal of Discourses*, Vol. 3, p. 210, he is reported to have preached, Feb. 17, 1855, as follows: "I

saw that this people would have to flee into the mountains, and into a climate and country that the Gentiles would not desire. If we are not in such a place, I do not know where we will find one more undesirable than this. Do the saints delight in this locality? No, it is repugnant to their feelings, if they could have their choice. Did I come here by choice, or was it not because I had to come? I like this country, and if it is not bare enough, cold and disagreeable enough, to those who wish to live in ease, we will find another location a little further off. When we came here we were a thousand miles from everybody. Are you afraid of the Gentiles coming here? Should we all move from this city and give the Gentiles liberty to occupy our houses, our farms, &c., in five years you would not find them here; they could not live here, for this is not a place that would suit them. If this is not the place for us to dwell, it is not to be found in Texas, in California, nor in old or New Mexico. Where is it then? That is not for me nor you to inquire about, but it will not be in any of those places."

If the Lord led them into that land when they were a righteous people, then the Lord curseth the land of the righteous, that they may live on a land which is cursed more than any of the lands of the Gentiles, and he leadeth away the righteous into barren and cursed lands, but in the Book of Mormon we are taught an entirely opposite doctrine, for Nephi said that the Lord "leadeth away the righteous into precious lands, and the wicked he destroyeth, and curseth the land unto them for their sakes." 1 Nephi 5: 26.

For the Herald.

THE MOUNTAIN OF THE LORD'S HOUSE.

"O Zion that bringest good tidings, get thee up into the high mountain." Isa. 40: 9. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and exalted above the hills, and all nations shall flow unto it." Isa. 2: 2. "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifeth up an ensign on the mountains, and when he bloweth a

* This is a remarkable and significant question, and a question which many exiled criminals might ask, but perhaps none with more propriety than Brigham. It is a leading question, and it is equivalent to a confession that he did not go there by choice, but that he had to go.

trumpet hear ye." Isa. 18: 3.

That the foregoing quotations are to be easily proved by the prophecies, and passing events; but *where* and *how*, seems to be a matter of some controversy, at least among those who are called Latter-Day-Saints. The matter has been discussed at great length through the press and the pulpit, by the Utah Mormons, and in regard to some vital and striking points, it is evident they have run wide of the mark, and plunged themselves into egregious errors. They hold that these passages must be understood literally, that the "mountains" and "hills" here spoken of are literal masses, or enforcements, of earth and rock, and that the Rocky Mountains are those which are alluded to, and that in the valleys and fastnesses thereof, these and other similar passages are to have their only, full and final fulfillment. All this we deny, and shall endeavor, by the help of the Lord, to refute. We feel that it is highly important that this gross error should be exposed, as thousands have been, and are being victimized, by this cunning device of Satan, which is, indeed, one of the most prominent stepping stones down into the dark, deep, damning slough of Mormon apostacy. The speciousness of the doctrine, and the apparent correctness of the arguments by which they try to sustain it, combine to make it one of the most dangerous heresies of these last days. In order to a right understanding of the subject, let us enquire, what does the term "mountains" or "mountain" signify? We answer, that when they are used metaphorically, or figuratively, they signify kingdoms, nations, people, cities, or congregations. For instance, (see Isa. 41: 15, 16) "Behold I will make thee (Israel) a new sharp threshing instrument, having teeth, thou shalt thresh the mountains, (kingdoms) and beat them small, and shalt make the hills (churches or congregations) as chaff, thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them." The "mountains," "hills" and "threshing instrument" here spoken of, are clearly figurative, and not literal. The general subject, and the terms used, are similar with what we find in Daniel 2: 35, 44, 45. In the 35th v. we find the metaphors, and in the 44 and 45, we learn their meaning. It says, "and the stone that smote the image became a great mountain." What is meant by the stone? "A kingdom which shall never be destroyed." See v. 44. When the "stone" increases, or becomes "a great mountain and fills the whole earth," what is it? It is a *great kingdom*. The "stone"

then, it is easy to see, signified the "kingdom" in its incipient state, or when first "cut out of the mountain (United States) without hands," and the "mountain" which "filled the whole earth," is the kingdom, in its complete development and dominion when Christ comes. So then, in the "vision" of Nebuchadnezzar, the terms "stone" and "mountain" signify a kingdom, so also we hold, that in the "vision of Isaiah," as before quoted, the terms "hills" and "mountains" signify congregations and kingdoms. I am aware that some good Latter-Day-Saints will not approve of applying the prophecies in any other than a literal sense, holding that any other mode would be spiritualizing them. In this they err, nothing is clearer than that the scriptures abound with types, metaphors, symbols, parables, allegories, &c., some of which are explained and others remain to be explained in their proper time. Spiritualizing the scriptures, and expounding or interpreting them, is very different. The first is a great heresy, the latter, an office devolving upon him that ministereth in the word of God. Nephi, in 2 Nephi 11c. says, "Isaiah spake many things which were hard for many of my people to understand." Surely, if they were to be understood *literally*, they would not be hard to understand; why did not Nephi's brethren understand them? Hear him, "for they know not the MANNER of prophesying among the Jews * * * and there is none other people that understood the things which were spoken unto the Jews like unto them, save it be they are taught after the MANNER of the things of the Jews." Jacob, the brother of Nephi adds, (B. of Jacob 3: 5) "behold, the Jews were a stiffnecked people, and they despised the words of plainness, and killed the prophets, and sought for things they could not understand, * * * for God hath taken away his plainness from them and delivered unto them many things which they *can not understand, because they desired it.*" By the foregoing quotations, we learn that the prophecies of Isaiah are hard to understand, that the Jewish prophets had a "manner" of prophesying peculiar to themselves, and that "none other people" understood their prophecies as did the Jews, "save they are taught after the MANNER of the things of the Jews." The *manner* of their prophesying was highly figurative, and there is not, nor never has been, a nation where language so largely abounds with highly wrought figures as the Hebrews. For proof, we have only to read their works, both biblical and profane. When we understand the "manner" of the Jews' prophesying, we will know the mean-

ing of the types, symbols, metaphors, and allegories, as presented by them, and thus we can learn to a goodly degree, by comparing one part of the scriptures with another, and by interpreting one figure, metaphor, symbol or allegory, by the *given* interpretation of the same or like figure, symbol, &c., found in another part of the scripture, as in the case before us.

We will now proceed further with our examination of the terms "mountain" and "hills." In Jer. 17c. the Lord is reproofing Judah for their many sins, and He says of that nation, "O my mountain in the field, I will give thy substance, and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders, and thou even thyself, shalt discontinue from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land which thou knowest not: for ye have kindled a fire in mine anger, which shall burn forever." 34v. It needs no argument to show that the "mountain" here spoken of was none other than the people or kingdom of Judah. "I will cause thee to serve thine enemies in a *land* which thou knowest not," is language that cannot apply to literal mountains, for it implies a removal into a strange *land*, and it can apply *only* to the people or nation. In Jer. 51c. the Lord shows the future overthrow of Babylon, and in v. 25th uses the term "mountain," to denote the kingdom, thus: "behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth, and I will stretch out my hand upon thee and roll the down from the rocks, and will make thee a burnt mountain." How plain it is that the term is here used figuratively? Our limited time, and space in the HERALD, forbids us an extended illustration of the term, therefore we will content ourselves with citing our readers to a few other passages, and comment briefly on them, in order that they may more fully learn "the *manner* of the Jews prophesying." In Jer. 31: 23, Ezek. 17: 22, and Micah. 6: 1, 2, it is clear the term is used figuratively, and represents a kingdom, people or nation. In Isa. 66: 20, Dan. 9: 16, Joel 2: 1, and Zech. 8: 3, it is equally clear that the term is used figuratively, and signifies a *city*. In Isa. 25: 6, 7, 10, and Joel 3: 17, the term evidently means Zion. Isa. 25: 6, 7, 10 reads as follows: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

* * * For in this mountain shall the hand of the Lord rest."

Let us now introduce the revelations of Joseph the martyr and see where Isa. 25c. is fulfilled. If we show where it is fulfilled, then we show *where* the mountain of the Lord's house was to be located in the last days, and where Isa. 2: 2, 18: 3, and 40: 9, are fulfilled, for they all allude to the same event. Let us turn to B. of C. 18: 3, "Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come, and also, that you might be honored of laying the foundation and of bearing record of the land upon which the Zion of God shall stand, and also, that a feast of fat things might be prepared for the poor; yea, a feast of fat things, of wines on the lees well refined, that the earth may know that the mouths of the prophets shall not fail: yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it. And that the testimony (law) might go forth from Zion, yea, from the mouth of the city of the heritage of God." How plainly it is declared that God will fulfil in Zion, in Missouri, as He has begun to fulfil the quoted predictions of Isaiah. How plain that here the "mountain of the Lord's house" was to be established in these last days, and that the predicted going forth of the law from Zion, (Isa. 2: 3,) began to be, and will be finally and fully fulfilled in this place. Here the city of Zion, "the mountain of the Lord's house," was founded and began to be established in August, 1831. Hear the gospel "feast" began to be prepared. From this the Zion of the last days, the "testimony" (law) began to go forth. See B. of C. 18: 15. "For, verily, the sound (of the gospel trumpet) must go forth from this place (Zion, Mo.) into all the world, and unto the uttermost parts of the earth, the gospel must be preached unto every creature, with signs following them that believe." Here the "ensign" to the nations was lifted up as it is declared, (B. of C. 21: 8.) "Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an *ensign* unto the people, and there shall come unto her ("and all nations shall flow unto it." Isa. 2: 2), out of every nation under

heaven, and the day shall come when the nations of the earth shall tremble because of her, and shall fear because of her terrible ones." Here the gospel "trumpet" began to be blown; here "Zion that bringeth good tidings" (the gospel) got up into the high mountain, (United States.) B. of C. 21 : 7, says, "Behold I, the Lord, have made my church in these last days, like unto a judge sitting on an *hill*, or in an *high place*, to judge the nations, for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and *liars* and *hypocrites* shall be *proved* by them, and they who are *not apostles* and *prophets* shall be known," and here in Zion, "the hand of the Lord shall rest." (Isa. 25 : 10,) and until the children of Zion return to Zion, in Mo., we are confident that they will have no considerable rest. That Joseph, the martyred prophet, knew that the mountain of the Lord's house was the city of Zion in Mo., is unmistakably evident from his letter to E. Partridge, W. W. Phelps, and others, written from Kirtland, Dec. 10th, 1833, soon after the mob had driven the saints. He says, of that event, "we are thankful to learn that no more have been slain, and our daily prayers are, that the Lord will not suffer His saints, who have gone up to His land, to keep His commandments, to stain His holy *mountain* with their blood." See *Times & Seasons* v. 6, p. 928. Did not the "choice seer" know the meaning and application of the term when he used it as above? Did he know that Zion "the city of the heritage of God" was "the mountain?" Most assuredly he did, hence he wrote and prophesied concerning it, as we have seen, and inasmuch as his revelations and writings point out Zion in Mo., as the place for the fulfillment of the prophecies that relate to the founding and building up the "mountain of the Lord's house," what authority have men for saying it shall be fulfilled in Utah, or elsewhere? None at all. And thank God the time is at hand when these theories will fall before the power of truth, and leave their authors and propagators to the just condemnation of the wise and the good. In B. of C. 108 : 4, we read as follows: "Let them therefore, who are among the Gentiles, flee unto Zion; and let them who be of Judah, flee unto Jerusalem, unto the *mountains* of the Lord's house." What have we here? Why that Zion and Jerusalem are the "mountains" of the Lord's house. Zion "my holy mountain" and "Jerusalem my holy mountain," are the "mountains" mentioned above. What ground then is there for the claim that the Rocky Mountains are the mountains spoken of? There is none.

Before we dismiss the matter in hand, let us see what the term "hill" signifies when it is used figuratively, "exalt the Lord, our God, and worship at His holy *hill*." Ps. 99 : 9. "Yet have I set my king upon my holy hill of Zion." Ps. 2 : 6. "who shall ascend into the *hill* of the Lord, or who shall stand in His holy place." Ps. 24 : 3. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" Ps. 15 : 1. By examining the contexts to these quotations, it will be readily discerned that the term "hill" here signifies a place of worship, such as the church or congregation of the Lord. As the term "mountain" denotes (when used figuratively) a nation, kingdom, city or people, so the term "hill" denotes organizations of lesser importance and extent, and each term relates to, or signifies, the political, social or spiritual eminence, of that organization to which they refer. The mountain of the Lord's house as it is described by Isa. 2 : 2, is established in the top of the mountains, and exalted above the hills, and what is it? Why that Zion—the church—the kingdom of God is founded in the midst and "top" or hight of other kingdoms (the different States which constitute the United States,) and exalted above the various churches or worshiping congregations. This, to my mind, is clear. It may be asked wherein the church of Latter-Day-Saints is exalted above other churches. I answer, chiefly in spiritual knowledge, power and blessings, and it is evident that the first authorities of the church so understood it, for in an article written for the *L.-D.-S.' Messenger & Advocate*, printed at Kirtland, in May, 1836, we find the following: "Nothing can be more pleasing and delightful than to contemplate the situation of the Latter-Day Saints, placed as it were on an *eminence*, and bringing within the compass of their observation all the kingdoms of the world, * * * favored with the light of heaven, by which they can contemplate the history of the world in its true light, the light in which the great Jehovah viewed them." Truly this is an eminent position—an "exalted" position, and how pertinent and striking the figure, "established in the top of the mountains and exalted above the hills." To make certainty doubly sure with regard to our interpretation of the term "mountain," we quote again: "How beautiful upon the mountains, (among the nations) are the feet of him that bringeth good tidings." Isa. 52 : 7. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace." Nah. 1 : 15. These passages clearly relate to the gospel ministers

among the nations and kingdoms of the earth, and not to their travelling on the Rocky mountains, or any other *literal* mountains. Paul evidently quotes one of these passages when he says, "how beautiful are the feet of them that preach the gospel of peace." Rom. 10: 15. The Lord called Martin Harris to this ministry in 1830, and said to him, "thou shalt declare glad tidings, yea, publish it to the mountains (nations) and upon every high place (to every church) and among every people that thou shalt be permitted to see." B. of C. 44: 4. So also Sidney Rigdon was a gospel minister, and preached much to the people until 1837 or 1838, when he, for reasons known to God, suspended his ministerial labors almost entirely, and in 1841, the Lord said concerning him, in B. of C. 103: 32, "if he will offer unto me an acceptable offering and acknowledgments, and remain with my people, behold, I, the Lord your God, will heal him, that he shall be healed; and he shall lift up his voice *AGAIN* on the mountains, and be a spokesman before my face." Inasmuch as He said "again," it is implied that he had heretofore done so, and what is to be understood by lifting up his voice on the "mountains," evidently preaching the gospel to the nations, kingdoms and people. This he had done, for he had preached in many different States of this Union, and also in Canada.

The scriptures are given for our instruction, and happy are they that learn to apply properly their blessed lessons. They will prove to them a light in a dark place, a lamp to their feet and a light to their path.

In concluding my article on this important subject, I will call the attention of the reader to further and conclusive evidences, that Joseph the martyr, and the first elders of the church in 1833 and 1834, while under the full and steady blaze of the "inspiration of the Almighty," believed and taught that "the mountain of the Lord's house" was to be established in the Lord's time in Missouri, and therefore not in the Rocky Mountains of Utah.

In July, 1834, while Joseph the martyr was with the saints in Clay Co., Mo., he organized the High Council. On this subject he says, "on the 3rd of July the high priests of Zion assembled in Clay Co., and I proceeded to organize a High Council, agreeably to a revelation given at Kirtland, * * * from this time I continued to give instructions to the members of the High Council. * * * 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 agreeably to the pattern heretofore given,

(read the revelation on the subject) 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 had done my duty in organizing the High Council *through which the will of the Lord might be known on all important occasions in the building up of Zion and establishing truth in the earth.*" T. & S. p. 1109.

Thus was this Council "instructed" by this Choice Seer, "in relation to their high calling" and "through which the will of the Lord might be known on all important occasions in the building up of Zion and establishing truth in the earth." Let us see what this Council, thus endowed, said, (while Joseph was still in their midst, overseeing and endorsing their teachings) with regard to the Mountain of the Lord's house." On July 7th this Council held a session, Joseph the martyr being present. Of the transactions of the council Joseph said, (T. & S. vol. 6, p. 1110) "the following appeal was written and sanctioned by the High Council, and First Presidency of the Church." (F. G. Williams was then present with Joseph, and acted as Clerk of the Council.) From this "appeal" of the High Council, "sanctioned by the first presidency of the church"—the highest authority of God on earth, we make the following extracts which are of vital importance to the subject under investigation, and show *where* the scriptures which I have quoted must have their fulfillment. "The holy prophets have declared that it should come to pass in the last days, that the mountain of the Lord's house should be established in the top of the mountains, and should be exalted above the hills, and all nations shall flow unto it. And many people should go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And again, it was said by Joel, seemingly to strengthen the faith of the Latter-Day Saints in the above, that whosoever should call on the name of the Lord should be delivered, for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. In fact, all the prophets from Moses to John the Revelator, have spoken concerning these things, and all in good faith, by direct revelation from the Lord, as in days of old. *We commenced the glorious work.*" Page 1120. Now if they, "commenced the glorious work" of establishing in Missouri the mountain of the Lord's house in the top of

the mountains, shall not that work be completed there? Has God changed concerning Zion? Has she been moved out of her place? verily, no, for the Lord says, "Zion shall not be moved out of her place not withstanding her children are scattered, they that remain and are pure in heart, shall return and come to Zion with songs and everlasting joy," &c. The "appeal" states where Zion must be built: "in Jackson county, and the land whereon the Zion of God, according to our faith, shall stand in the last days, for the salvation and gathering of Israel." Page 1121. How full and unequivocal was the testimony of these inspired men, that the *only* place for the city of Zion was in Jackson county, Mo. But I will quote a little more on this point from the "appeal:" "Thus we shall send laborers into the Lord's vineyard to gather the wheat and prepare the earth against the day when desolations shall be poured out, without measure; and as it now is and ever has been considered one of the most honorable and glorious employments of men to carry good tidings to the nations, so we shall expect the clemency of all men while we go forth, for the last time, to gather Israel for the glory of God, that he may suddenly come to his temple; that all nations may come and worship in his presence when there shall be none to molest or make afraid, but the earth shall be filled with his knowledge and glory. We live in an age of fearful imagination, with all the sincerity that common men are endowed with, the saints have labored, without pay, to instruct the United States, that the gathering had commenced in the western boundaries of Missouri, to build a holy city, where, as may be seen in the eighteenth chapter of Isaiah, 'the present should be brought unto the Lord of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion.'" Page 1122. It will be noticed that the "appeal" declares that in Jackson Co., Mo., is "the place of the name of the Lord of Hosts, the Mount Zion," unto which the people of the Lord are to be gathered, and Joseph further says on Zion, "the mountain of the Lord's house" being established there, "the disadvantages here (Jackson Co., Mo.,) like all new countries are self evident, lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry, and the refinement of society, with the polish of society, overcome. But all these impediments vanish when it is recollected

what the prophets have said concerning Zion in the last days, how the glory of Lebanon is to come unto her, the fir tree, the pine tree and the box tree together, to beautify the place of his sanctuary; that he may make the place of his feet glorious, where for brass he will bring gold, and for iron he will bring silver, and for wood brass, and for stones iron, and when the feast of fat things will be given to the just, yea, when the splendor of the Lord is brought to one consideration, for the good of His people; the calculations of men, and the vain glory of the world vanishes, and we exclaim, 'God will shine the perfection of beauty out of Zion.'" T. & S. vol. 5, p. 450.

Let us briefly sum up the evidences introduced. We see that the term mountain, when it is used by the prophets in a figurative sense, denotes a nation, kingdom, city, or congregation; that the term "hill" signifies church, congregation or comparatively small organized bodies, as hills are smaller than mountains; that Dan. 2: 35, 45; Mich. 6: 1, 2; Isa. 2: 2; Isa. 18: 37; Isa. 40: 9; Isa. 25: 6-10; Joel. 2: 32; began to be fulfilled in Zion, in Mo., Aug. 1831; that the building up of Zion and the establishing the mountain of the Lord's house, are one and the same work, and to be accomplished in Mo., and not in Utah, and that Joseph the martyr and the first elders have taught thus, when through the power of God's Spirit they were laying the foundation of the great and marvelous work of the last days.

Now my dear reader, you see the issue is fairly made. Brigham Young and his co-laborers, say Zion is in Utah, and that they have got "up into the high mountain," Joseph the Martyr taught in substance, that this prophecy was fulfilled in Mo. Brigham and his associates claim that they in fulfillment of prophecy are establishing the mountain of the Lord's house in the top of the Rocky mountains, (and yet they are in the valley) Joseph the Martyr and the first elders, taught that it should be, and was being, according to prophecy, established in Mo. The Brighamites claim that they in fulfillment of prophecy have lifted "up an ensign on the mountains" in Utah, but the revelations of Jesus Christ through Joseph the martyr declared Zion in Mo. to be that ensign, see B. of C. 21: 8. The Brighamites claim that Utah is the place of refuge and safety for the Saints, but Joseph the martyr assured us that refuge will be found in the great day of calamity, in Zion, Mo., in Jerusalem and in the

remnant whom the Lord our God shall call. Who are you going to believe, Joseph and the first elders, or the Brighamites? If you believe the first, you cannot believe the last mentioned for they are diametrically opposed. If Joseph the martyr taught the truth, the Brighamites teach heresy. Joseph is true. His teachings on this subject are plain and cannot fail, and though we still wait, the promises, prophecies, and inspired teachings of Joseph the martyr will be fully realized soon. I will close this article by asking who are the "*remnant*" spoken of?

W. W. B.

For the Herald.

A TEST TEXT.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28.

We propose to show that the above is, and always has been an infallible rule, by which to test the claim or establish the divine authenticity of every organization of individuals claiming to be the Church of Jesus Christ. Man being so constructed that he cannot believe anything without evidence, it follows naturally that a mechanical application of power in order to produce motion, or action, must be resorted to. The first action essential in this case is the action of the mind. Hence God as an *allwise* Master workman, sets an apostle to work; an apostle being a living, and special witness to the world that there is a God, and that His acquaintance can only be made by obedience to certain requisitions, or laws, showing by His superior reasoning that the faculties of the soul has been touched by the finger of inspiration, bearing such a message of light to poor benighted man, that awakes a desire in his soul to be made a participant of that heavenly light. Here then is the evidence sufficient to produce the motion, or action, and leads man to obey the requisition of the messenger, and yielding implicit obedience to the law of the message, he places himself in the condition to receive the promise. This establishes the truth of the message in this man's mind, and the fruits of the Spirit being manifest also has its effect, or influence, the promise being the gift of the Holy Ghost, or the testimony of Jesus, which is the Spirit of prophecy, which shall guide into all truth, and show things to

come. This constitutes a man who is subject to like passions as we are a *prophet*, which fills the second proposition of the text, and so by the accumulation of evidence the members are added until the body is composed, the members constituting the body, the Spirit being the life, and the operation of the Spirit producing the action of the body, or the living Church of Christ, with all its gifts and blessings, for the edification of the body, the work of the ministry, the perfecting of the saints, &c. This is the true pattern of the true church, and the test that will always distinguish it from counterfeits.

The first thing God did toward the organization of his church in these last days was to call and qualify his servant Joseph the martyr for the office of apostle, and elder, and instruct him how to build up His church in the most holy faith. Although Joseph was a prophet of the Lord, he was not a prophet to the church in the beginning, because there was no church, but after the church was built up, in process of time with its quorums of elders, seventies, high priests, &c. it became necessary to have a more perfect organization, and presiding officers over the different quorums with a clear definition of their duties, and powers, in which case Joseph was chosen President of the high priesthood, in which capacity the right of lawgiver pertained, with a promise that it should not depart from him only on condition, in which condition he should only have power to appoint another in his stead. It was generally understood that the Lord would, or had, instructed him how to make provision if he should be taken away. Now in the revelation given in 1841, the qualification of the holy priesthood, the blessings and exaltation of Zion, the prosperity and continued inheritance of the church, with all the promises pertaining to that order, or organization of the priesthood and church, were upon condition, and upon the contingency of a failure, they should be rejected as a church with their dead, for instead of blessings "ye by your own works, bring cursings, wrath, indignation and judgments upon your own heads by your follies, and by all your abominations which you practice before me saith the Lord." This rejection of the church was literally fulfilled according to the prediction, and a season of darkness and confusion ensued, while sorrow and disappointment took many to their graves. Very many

were discouraged, and abandoned all hope of ever being able to realize their former faith, therefore abandoned the thing altogether, settled in various parts of the world to make money and turned infidels. However the testimony that many had received was too powerful for them to forget, and the disposition of some to exalt themselves with the help of Satan, soon found aspirants to leadership. Sydney Rigdon, Brigham Young, Collin Brewster, J. J. Strang, C. B. Thompson, and others, all filed their claims, each under a spacious pretence of appointment, to successorship, or a legal right to lead the church, and many whose testimony would not suffer them to abandon all hope, seized hold on the different factions in search of the truth. Disappointment was the result in every case, and why? Because they had turned from, or laid aside the law and the testimony, but each faction claimed just so much of the law as suited their purpose, and incorporated in the stead thereof whatever their wisdom seemed to dictate, so as to keep up the appearance of progression, but in that they also failed, by the introduction of theories and orders, that not only violated the law of God, but also the laws of the land, propriety and morality, which never can hold together (long at a time) a moral, conscientious and law loving people, but many have been, and still are held by some of the factionists, that have not yet excludcd by the manifestation of the gifts and blessings of God, promised in the gospel on condition of obedience. Now this proves the gospel message to be true, but it does not prove the truth of the absurdities and abominations of any faction, neither does it disturb the harmony of the gospel order, for instance the priesthood, or authority to act in the name of the Lord, has been given to men in these last days, and transmitted from nation to nation, now a man holding this authority and acting in good faith, delivers a gospel message, verily it is the truth, an honest hearted man hears and receives it, yields obedience to God's commandments in all good conscience. Now how is it possible that this message is true, emanated from God with His sacred promise attached, administered by one duly authorized to officiate, received in all good faith, and still be inoperative, or fail to produce the promised effect. The answer is, it is impossible, and many being so situated, gathered to the places appointed with the full assurance that they should realize all the blessings that are promised to the faithful, but alas, instead of perfection they beheld nothing but a system of the gross

est corruption, and when they told how they were mortified and disappointed, they were scoffed at, robbed and swindled of all their earthly means, *even their liberty, for many of the poor have been sold as servants to their brethren (so-called)* to pay their debts, what wonder then that these should reject, or resist all efforts at reclamation, and hold themselves aloof from all religious pretensions for a season, yet the Lord knoweth the hearts of the children of men, and will feel after them in His own time. Disappointment being thus the universal result to all those that followed the different factions, it came into the minds of some who had tasted the good word of God, and the powers of the world to come, to go back to the law and the testimony, and by so doing they found the law to be perfect and the promises sure, upon condition of obedience, therefore with singleness of heart they began to "stand in the ways and see, and ask for the old paths where is the good way, and walk therein," (Jer. 6: 16) that they might find rest for their souls, and soon the promise was verified to them, and they began to testify to others, and persuade them to seek the good way, which in all proper cases of obedience resulted in a glorious triumph over the powers of darkness that had prevailed, and as their numbers increased, and the testimony grew stronger, God poured out His Spirit upon them, and showed them things that was to come. Then having a lamp to their feet, it was not so hard to walk in the paths of light, though Satan beset them on all sides, and scattered the seeds of confusion and strife broadcast amongst the humble and honest hearted seekers after truth, yet we find the church progressing slowly and steadily until it attained to a thorough organization, numbering some thousands of members, scattered up and down on the breadth of the earth, rejoicing in the gifts and blessings of the gospel as in former days. Hence, we see that the reorganization of the Church of Jesus Christ of Latter-Day-Saints was brought about by the same order of things as used to produce or organize the church in 1830, or in any other age of the world whenever the Lord had a church upon the earth: first apostles, secondarily prophets, &c. Now this knowledge would have served as a detector to all false teachers, and pretenders to divine inspiration since the world began, but more especially in the latter-day work, for each and every aspirant to the office of leader announced himself as a lawgiver, a prophet, &c., but the true church must be built upon the foundation of apostles and prophets, Jesus Christ himself being the chief

corner stone, and the knowledge that God had spoken to man again in these last days, and committed to him the everlasting gospel, for the last time and for the fullness of times with notice that the hour of his judgment had come, this being in the possession of many living witnesses, obtained by obedience to the law of heaven, constituted that rock, upon which Christ told Peter He would build His church and the gates of hell should not prevail against it. This being the dispensation of the fullness of times when God would gather together in one, all things in Christ, &c. Now it is evident that it is the dispensation of the fullness of times, first, from the fact that it is a gathering dispensation, and secondly, by the appendage of the declaration, that the hour of His judgment has come, for it is generally conceded that the judgment immediately precedes condemnation, and punishment immediately follows after. The prophet Jeremiah declares that God will gather Israel, and make a full end of all the nations whither he had driven them, (Jer. 46 : 28,) so that according to this view, no new order could be expected, or needed, while his special witnesses remained to testify to the world that God had spoken for the last time, and for the fullness of times.

K.

String Prairie, Iowa, Aug. 1863.

A COUNCIL.

Minutes of a meeting in council of the officers of the Church of Jesus Christ of Latter-day-Saints, for the District of Southern Illinois, Eastern Iowa and Missouri, held at Nauvoo, Hancock Co., Ill., Sept. 12, 1863.

11 A. M. On Motion, Elder Joseph Smith, was called to the chair, and Alexander H. Smith, chosen as clerk. Meeting opened by singing and prayer. After opening it was ascertained that the following named officers were present:

SEVENTIES.—Michael Griffith, James Burgess, Henry Cuerdon.

ELDERS.—Benjamin Austin, Thomas Dungan, Alexander Struthers, Solomon Tripp, John H. Lake, William Davis, Alexander H. Smith.

PRIESTS.—Richard Doty, Isaac Shoup, David H. Smith.

TEACHERS.—Milo Kendall, Jedediah Doty, E. J. Moore.

DEACON.—Samuel Chambers.

The object of the meeting was stated by the Chairman. A more complete organization, for the work of the ministry in this District was urged by Elder Cuerdon. After some preliminary discussion, the following action was had:

Resolved, That that portion of Iowa comprising the counties of Lee, Van Buren, and Desmoines and vicinity, be organized into and called the String Prairie Conference under the presidency of Elder Thomas Dungan.

Resolved, That the counties of St. Louis, Mo., and Madison Co., Illinois, be organized into and called the St. Louis and Alton Conference, under the presidency of Elder Henry Cuerdon.

Resolved, That the counties of Hancock, Adams, Pike and McDonough, Illinois be organized into and called the Nauvoo Conference, under the presidency of Elder Joseph Smith.

Resolved, That Bro. Benjamin Austin, be chosen to act as Bishop for the three Conferences, subject to the approval of the General Conference.

On motion adjourned to meet at 2 o'clock, P. M.

2 o'clock, P. M. Met pursuant to adjournment, when E. J. Moore, Teacher, and David H. Smith, Priest, were reported present in addition to those present in the morning session.

Brother Burgess made a statement to the Council.

Upon consideration it was

Resolved, That the President of this Council be instructed to give to Brother Burgess, in case he goes to the East, a letter of recommendation, as a mark of esteem and fellowship of this Council.

Resolved, That this Council meet once every three months, from this date.

Resolved, That for the benefit of other districts, the President of this Council procure the publication of the proceedings of this meeting of this Council in the Herald.

Resolved, That when this Council adjourns it adjourn to meet on the second Saturday in December 1863 at ten o'clock, A. M. at String Prairie, Lee Co., Iowa.

Resolved, That Bro. Isaac Shoup be and he is hereby recommended to the String Prairie Branch, for ordination as an elder in said Branch.

On motion adjourned. Benediction.

JOSEPH SMITH, PRESIDENT.

ALEXANDER SMITH, Clerk.

Nauvoo, Ill., Sept. 22, 1863.

THE ART OF REPORTING sermons, speeches, prophecies and other communications from the Spirit, is very much needed among the saints, and we would recommend those who can acquire a knowledge of this art, to do so, especially young saints, both male and female.

Many valuable communications might be retained by a practical use of this art, and much good would be accomplished thereby.

For the Herald.

EXTRACTS FROM JOHN WESLEY'S TRANSLATION OF THE NEW TESTAMENT.

BRO. SHEEN,

Thinking that a few such items as the following would be acceptable to the elders abroad, I send them for your disposal. John Wesley's translation of the New Testament is kept very close by those who own them. I send some few of his notes, part of them I transcribed from his work myself, and the balance was published in the Morning Watch, Sept. 1840.

"The New Testament into chapters, having been divided in the dark ages, and very incorrectly; after separating things that are closely joined, and joining those that are entirely distinct from each other." Preface, page 5.*

"Thou shalt not tempt the Lord thy God," (Math. 4: 7;) by requiring further evidence of what he has already made plain."

"By that Spirit which we receive in baptism. (See Acts 2: 38;) we are united in one body, whether we be Jews or Gentiles. 1 Cor. 12: 13."

"Jesus had no sin to wash away, and yet He was baptized. See Matt. 3: 16. And God owned his ordinance, so as to make it the reason (cause) of his pouring forth his Holy Spirit upon him, and where can we expect this sacred EFFUSION but in attendance upon divine appointments?"

"Except a man be born of water and of the Spirit," John 3: 5. (Through the

* This is truth beyond doubt; for in the original manuscripts of the Bible, there was no division between the words, and consequently no punctuation marks. The writing was continued without any opening between the letters, which were all of the same size, thus: PREACH THE WORD. It often happens that different words are made, and meanings attached, by separating the letters differently, and as the meaning of a sentence or passage depends upon the division made in these rows of letters; it is evident that no translation of selfish man can be made to give the correct record, that God gave of His Son; hence the great necessity of a translation by revelation. Y.

word) and be baptized (where baptism can be had) as the outward sign and means of it."

"He went and washed, and came seeing," John 9: 7. He believed and obeyed, and received a blessing."

"If ye keep my commandments ye shall abide in my love," John 15: 10. On these terms and on no others, ye shall remain the object of my special affection."

"Be baptized and wash away thy sins," Acts. 22: 16. Baptism administered to real penitents is both a (the) means, and seal of pardon; nor did God ordinarily in the primitive church, bestow this on any except through this means."*

"For as many of you as have testified your faith, by being baptized in the name of Jesus Christ, (Gal. 3: 2;) have received Him as your righteousness, and are therefore sons of God through Him"

"They will make merchandise of you," 2 Peter, 2: 3. Only use you to make a gain by you, as merchants, as by their wares."

"As many of you as have been baptized into Christ, have been baptized into his death," Rom. 6: 3. In baptism we through faith are ingrafted into Christ, who fashions us like unto him, and particularly with regard to his death and resurrection."

"We are buried with him by baptism unto death," Alluding to the ancient manner (mode) of baptism by "IMMERSION" †.

"That he might sanctify it (the church) through the word," Eph. 5: 26.

* If the means and seal of pardon, ordained by Jesus Christ, is not the same now as in the primitive age, by what authority and by whom was it changed; is it not by man's authority? Y.

† If the ancient manner (mode) of baptism was "IMMERSION" as Mr. Wesley declares that it was, he ought to have told us by whom baptism was introduced into the church, and why he follows it up. See Gahan's C. H. page 93, and Mosheim on the third century. Novation admitted the truth of the gospel in the third century. Falling dangerously ill, not having been baptized, was now baptized in his bed; not by immersion, but by infusion or pouring on. Upon recovering his health, he received not the seal of the Lord (confirmation) by the hand of the bishop. Both of these defects according to ancient order, were bars to holy orders. Y.

The ordinary channel of all blessings, having cleansed it from the guilt, and power of sin by the washing of water."

"The antitype whereof, the thing typified by the Ark, 'even baptism doth now also save us.' 1 Peter, 3: 21. That is, through the water of baptism, we are saved from the sin that overwhelms the world as a flood."

"Till we all come in the unity of the faith.' Eph, 4: 13. Till all of us come to an exact agreement, in the Christian doctrine." (Here Mr. Wesley says "doctrine," not doctrines. Y.)

"Therefore leaving the principles of the doctrine of Christ". Heb. 6: 1. When they believed they were to be baptized, (not with the baptism of the Jews, or of John; but of Christ) The next thing was to lay hands on them for the reception of the Holy Ghost; after which they were more fully instructed, touching the resurrection, and general judgment, called eternal, because the sentence then pronounced was irrevocable, and the effects of it remains forever."

"Killed the prophets'. Luke 7: 48. Just like them: pretend great reverence for the ancient prophets, while ye destroy them that God sends to you."

"Whether there be prophecies they shall fail,' (1 Cor. 13: 8,) when all things are fulfilled, and God is all, and in all." I am yours in the new and everlasting covenant.

A. YOUNG.

Nebraska City, N. T. July, 1863.

UTAH CORRESPONDENCE.

The St. Louis *Republican* of Sept. 19th, contains a letter from Salt Lake City, dated Aug. 31, which says:

"Some little speculation is being indulged in: as to what will be the result of the visit of the two missionaries, Briggs and McCord, now here, sent out by the son of the original prophet, Joseph Smith. These *charge de affaires* of the deceased prophet, charge Brigham with being an usurper—denounce polygamy, say that it was not in the original programme, &c. It is understood that Brigham says: 'If these men have come here to interfere with him or the Church, that they had better make themselves scarce.'"

Bro. W. W. BLAIR wrote from Galland's Grove, Iowa, Sept. 9, and says that a brother in Weber Co., Utah, has written to a brother at Galland's Grove, and says that there are hundreds in his vicinity who are looking for deliverance through Joseph's seed, and that the power

of God has left the Brighamites entirely, and that the Brighamite authorities are fast losing control of the people.

Bro. Blair says, "we baptized 3 at our two days' meeting at this place. The branches are generally very prosperous throughout the west."

BRO. JOSIAH ELLS of Pittsburgh, Pa., under date of Sept. 27, says, I am pleased to say there is a most excellent Spirit, and feeling in the church here, and another door has been opened at New Brighton, below this place, near the river, which I intend to visit in about two weeks.

He also writes that he on Sept. 3, baptized 3 persons at Pittsburgh, Pa.

A GREAT HAIL STORM.

The *Chicago Tribune* of Sept. 19, says:

"One of the most remarkable and violent storms ever known in the southwest, visited St. Charles county, Mo., on Friday last. The cornfields were completely stripped of the corn, leaving the stalks bare, and the corn having the appearance of being pounded in a mortar. One man was killed, and others seriously injured by the hailstones. Pigs in numbers were killed, and the next day cart loads of ducks were taken from the Mauvais Temps Claire, killed by the hail. Fabulous stories are told about the size of the hail, a gentleman tells us that he saw one stone which, after being kept in an ice chest two and a half days, was still as large as a goose egg. The damage has been very great, as the storm occurred in a highly cultivated section of the country."

LETTERS FROM THE SALT LAND.

From private letters received from Utah, by Bro. W. D. MORRISON, dated Sept.

15, 1863, we make the following extracts:

"I am actually astonished at what has taken place here. It will be four weeks to-morrow since the brethren, (B. C. BRIGGS and A. McCORD.) arrived here, and notwithstanding every obstacle is thrown in their way, some *sixteen* have been baptized, and that too, not in secret or in the dark, but in broad open daylight, to the great joy of all who then and there joined the Reorganization, and were confirmed the same evening."

"The seed is sown, the leaven is laid, it is growing, it is working. The glad tidings are spreading, and as a matter of course men and devils are awfully raging for fear of what is coming. We have four meetings weekly."

"I am thankful to say I am inexpressibly happy in the realization of gospel blessings. Utah has never before yield-

ed such peace of mind and consolation as now. I feel at times that I could say with Simeon, "Lord now lettest thy servant depart in peace, for mine eyes have seen thy salvation." And how much more may you not expect is in anticipation if permitted to arrive safe in your midst, and face to face record the goodness and loving kindness of our Father in heaven. You must not think you know all this heart feels. I cannot express it, it swells with gratitude and love to the divine author of good to man, and unfeigned love to all saints. O may we all realize the powerful efficacy of redeeming love thereby extending its balmy influence to all around. As the first fruits of Utah may the hallowing power of the blessed Spirit, enable us to cast an halo of compassionate love around, giving courage and perseverance to enable us to pluck some as brands from the fire."

For the Herald.

TO E. C. BRIGGS AND A. McCORD,

MISSIONARIES TO UTAH.

Welcome to our humble dwelling.

Let your peace with us abide;

Hope deferred, our hearts are swelling,

Now may truth spread far and wide,

Lift the gospel's mighty standard:

Thesheep will hear the Shepherd's voice;

Jesus' power will bear you onward,

And the pure in heart rejoice.

Long as captives, here we've wandered,

Self reproach'd, and self condemned;

O'er the past with grief we've pondered,

Praises now to heaven we'll send.

Lose no time the Spirit's waiting,

Souls to fire with love again;

Linger not with men debating,

Do not quench the sacred flame.

Blow the trump of Zion's gospel,

Saints will know the joyful sound;

Jesus' love will win and conquer;

Glorify to His name redound.

Fear not men, though gold enshrine them,

Since your mission is divine,

Mammon's bands most closely bind them,

Glorious victory will be thine.

Prophets gone, will sure assist ye,

In the laborious work of love,

And though demons should resist thee,

Conquerors you at last will prove.

August 11, 1863.

M. A. W.

A BOOKBINDER.—If there are any of the saints who are competent bookbinders, and who are desirous of obtaining employment

at that business, they may write to us on the subject, and wait for a reply.

MARRIED.—On Sept. 12, 1863, by Judge Hempstead, of Dubuque, Iowa, Elder E. M. WILDERMUTH, of Richland, Wis., to Miss C. P. SHUMWAY, of Dubuque Co., Iowa.

DIED.—At Nelson's Grove, Kane county, Ill., July 2, 1863, Bro. WILLIAM FOSTER, after three months' sickness; aged 71 years, 6 months and 12 days.

At Farmer's Creek, Jackson Co., Iowa, Sept. 4, 1863, Sister SALLY DOTY, after 5 months' sickness; aged 41 years, 4 months and 20 days. She was born at Java, Wyoming Co., N. Y., and baptized by Elder Doty, Aug. 30, 1863. She leaves eight children to mourn her loss, and is much lamented.

At the same place, Sept. 8, 1863, HELEN DOTY, daughter of Elder Doty, and Sister Sally Doty. She was born March 30, 1863, and blest June 20, by Elder Edward Larkey.

RECEIPTS FOR THE HERALD.—B. Fairbanks, W. H. White, W. Holmes, H. W. Pomeroy, E. Houghton, M. Hess, W. F. Cooke, J. Twist, L. V. Buren, J. T. Pae, J. Spratley, W. Robertson, M. J. Watson, each \$1.
W. Long, \$2; A. J. Pethoud, \$0.50; R. Groom, \$2.

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THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS: One dollar per volume (twelve numbers, *in advance*.)

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THE TRUE LATTER-DAY-SAINTS' HERALD.

“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD FATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer.* 6 : 16.

“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.”—*Matt.* 24 : 14.

No. 8 — Vol. 4.] **PLANO, ILL., OCT. 15, 1863.** [WHOLE No. 44.

REVIEW OF THE ISRAELITE INDEED.

No. 1.

In the *Israelite Indeed* for August, 1863, there is a short letter to the Editor of that periodical, from Bro. J. McKenzie of Jefferson City, Mo., in which Bro. McKenzie says:

“I would like to see your view on lineal priesthood, whether it could be brought down to our days, through a succession of corrupt men, as some indeed do claim. And again, secondly, what do you think of the commission given by our Lord and Savior to his apostles in the 16th c. of Mark's gospel? Can any other after the apostles, take hold of that commission; and does God acknowledge them as His agents on the earth?”

The *I. I.* has published its answers to these inquiries, and in conclusion it says, “these are out opinions on the above two subjects. We are open to conviction, however, and should be thankful to those who would point out our errors and correct them.”

Impelled by this kind invitation we will proceed to point out some errors in his answers to these inquiries. The *I. I.* says:

“If the writer understands under *lineal priesthood* a succession of the *Aaronic* priesthood, we say emphatically, it cannot be brought down to our days, even among the Jews; and the Gentiles have by no means any claim to that office. The *Aaronic* priesthood, as its very name signifies, can only exist among those who are literal descendants of Aaron; and though there are multitudes of such among the Jews who bear the name Cohen, or Priest, asserting a descent in a direct line from Aaron, yet none of them can show any legitimacy.”

Most assuredly there has not been a lineal succession of the *Aaronic* priesthood to

our day, but the idea that it can only exist among those who are literal descendants of Aaron is untenable. To substantiate this assertion the *I. I.* would have to show that the Lord has said that no man shall at any time hold that priesthood except the descendants of Aaron. This can not be done. When the Lord commanded Moses, saying, “take thou unto thee Aaron thy brother, and his sons with him from among the children of Israel, that he may minister unto me in the priest's office,” (*Ex.* 28 : 1.) He did not say that no man, except Aaron and his descendants shall minister in the priest's office to the end of time. Aaron and his sons were appointed to minister “in the priest's office.” This shows that they were to minister in an office which had been established before they received their appointment to “minister in the priest's office.” Abel, Noah, Abraham and Jacob ministered in the priest's office, for they offered sacrifices unto God. See *Gen.* 4 : 3-5, *Gen.* 8 : 20, 21, *Gen.* 22 : 13, *Gen.* 31 : 54, *Gen.* 46 : 1. Moses “builded an altar” and “he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.” *Ex.* 24 : 4, 5. This account is given prior to the account of the appointment of Aaron and his sons to minister in the priest's office. Prior to both these events we read that Jethro, Moses' father-in-law, was “the priest of Midian” and Jethro was not an idolatrous priest, but a priest of the Most High, for “Jethro rejoiced for all the goodness which the Lord had done to Israel, whom He had delivered out of the hand of the Egyptians. And Jethro said, ‘blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh.’ * * * Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly, He was

above them.' And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God." Ex. 18: 9-12. Thus we find that Aaron and all the elders of Israel countenanced by their presence and cooperation, this act of Jethro, and Moses "hearkened to the voice of his father-in-law, and did all that he had said," (Ex. 18: 24) when Jethro taught Mosés how he should judge Israel. Who was Jethro? Was he Aaron's father? No. He was not an Israelite, for the Midianites were a nation who inhabited the land of Midian. See Gen. 37: 28, Judg. 6: 7, Judg. 7: 25, Pa. 88: 9. We have now shown that before Aaron was appointed to minister in the priest's office, many of his ancestors did so too, and that Jethro, a Gentile, was "the (divinely authorized) priest of Midian." Now these men offered acceptable offerings and sacrifices unto the Lord as Aaron did. We do not say that these men held no more authority than Aaron did, to minister in the priest's office, for it is evident that they did hold higher authority. We have shown that Jethro held higher authority than Moses, for Moses hearkened to his voice and did all that he had said. We perceive therefore that *one* Gentile at least, had authority to perform duties which were enjoined on Aaron and his sons, and undoubtedly there were many Midianites who ministered in the priest's office under the presidency of Jethro, as Moses did, and as Aaron and his sons ministered under the presidency of Moses. Gentiles therefore can hold the priesthood, and as Jethro held a priesthood which was superior to the Aaronic priesthood, before Moses held it, and when there was no man in Israel worthy to hold it, so may Gentiles hold the Aaronic priesthood while there are none of the descendants of Aaron designated and divinely appointed to minister in the priest's office. When the legal heir to a birthright rejects it, or does not perform those duties by which he could inherit it, it is given to another party. When the Jews judged themselves unworthy of eternal life, Paul said, "lo, we turn to the Gentiles." Acts. 13: 46. Thus the Gentiles who believed became "Abraham's seed, and heirs according to the promise." Gal 3: 29. Thus when the lineal heirs to the promise which God made with Abraham, refused to perform the duties by which they might inherit the promise, the privilege was offered to the Gentiles to become "Abraham's seed, and heirs according to the promise." So it is in reference to the Aaronic priesthood. If the lineal heirs to that priesthood refuse or neglect to render themselves

worthy of it, or if they can not demonstrate that they are lineal descendants of Aaron, those who are worthy, of other lineages, supersede them; until the time shall come that the Lord "shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. 3: 3, 4. That is the time when the offering of the sons of Aaron (who are sons of Levi) shall be offered unto the Lord in righteousness, and that is the time when the offerings of Judah and Jerusalem shall be pleasant unto the Lord as in the days of old, therefore the offerings of the sons of Aaron will be such as they offered in days of old.

Many suppose that the Lord has broken His covenant with David His servant, that he should not have a son to reign on his throne, and many suppose that the Lord has broken His covenant with the Levites, the priests, the Lord's ministers, and that "the two families which the Lord hath chosen, He hath even cast them off." (See Jer. 33: 24) but "thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven can not be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me." Jer. 33: 20-22. Now I suppose that the *I. I.* will coincide with us; that this prophecy shows that if we can not break the Lord's covenant of the day, and His covenant of the night, His covenant can not be broken with David His servant, that he should not have a son to reign upon his throne. Why then should we say that one of "the two families which the Lord hath chosen, He hath even cast them off?" Are not these two covenants spoken of as *equally* certain to be fulfilled? If one can be broken, so can the other. If the covenant with the Levites, the priests, the Lord's ministers, is broken, the covenant with David His servant is also broken. They both stand or fall together, and neither of them can be broken as long as "day and night in their season" continue. The Lord said unto Moses, "thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a *perpetual* statute." Ex. 29: 9. Let it should be imagined that the word "*perpetual*" is not plain enough in de-

fining the duration and continuation of the Aaronic priesthood to the end of time, we will quote another, where we read that the Lord said unto Moses, "thou shalt bring his (Aaron's) sons, and clothe them with coats: and thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations." This shows clearly that this priesthood will continue in the lineage of Aaron to the last generation. The following passages also coincide with the foregoing; Ex. 30: 8, 19-21, 30, 31; Lev. 3: 16, 17; Lev. 6: 8-13-18; Lev. 7: 35, 36; Lev. 10: 8, 9; Lev. 17: 7; Lev. 23: 9-14-21-31-41; Num. 35: 12, 18; Neh. 13: 29; Mat. 2: 4-7. With all this array of evidence, and with much more which might be adduced, we might as well say that God has broken His covenant which He made with Abraham, Isaac and Jacob concerning the land of Canaan, and that He will not give unto them and their seed the land of Canaan, as to say that He has broken the covenant of priesthood which He made with Aaron, concerning him and his seed throughout all their generations. If "the Aaronic priesthood is entirely abolished," as the *I. I.* asserts, the covenant concerning the gathering of Israel is abolished, and the promises of God to Aaron, Abraham, Isaac, Jacob, David and the house of Israel are broken promises.

The *I. I.* says, "if, however, the writer means that *Royal Priesthood* which Jehovah promised to make of the whole house of Israel, if they should walk in His ways continually, and which as testified by Moses and all the prophets, they forfeited soon after the giving of the law, in this case we would answer, that this *Royal Priesthood* has ceased to be a national privilege of the nation of Israel only, but has become the common good of all nations. This privilege was bought by the precious blood of Messiah, the Royal High Priest, not after the order of Aaron, but after the order of Melchizedek, and can be acquired by any one, from every nation under heaven. There is no difference between Jew and Gentile; no genealogical tables are needed, because all the faithful are one in Christ Jesus. Any one who believes in Him, and renders obedience to His laws, and is thus cleansed in His blood from all sin and unrighteousness, will, at the great day of His coming, be raised from the dead to life everlasting, and be a Royal Priest in His kingdom forever."

It is truly marvelous and inconsistent to say that "the Aaronic priesthood is entirely abolished," and that the people of Israel

have forfeited the Royal Priesthood after the order of Melchizedek, and yet, assert that God will gather Israel to the land of their fathers, and that they will then obey the Lord and be a righteous people, for by the word of the Lord unto Moses we are taught, that when Israel shall obey the voice of the Lord and keep His covenant, *then they shall be a peculiar treasure unto Him above all people, and a kingdom of priests;* This is what the Lord said, "now therefore if ye 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 an holy nation." Ex. 19: 5, 6. Now we would ask, when did the Lord revoke this promise? When did the Lord say to Israel "if ye will obey my voice and keep my covenant, ye shall not be a peculiar treasure unto me above all people, and ye shall not be unto me a kingdom of priests?" He has never said so, but to the contrary. The gathering of Israel to the land of their fathers is inseparably connected with becoming a kingdom of priests. Then "the iniquity of Israel shall be sought for, and there shall be none." Jer. 50: 20. Then they will be a kingdom of priests. They might have been a kingdom of priests in Moses' day, but they were rebellious and would not obey the voice of the Lord, therefore *that generation* "forfeited" the privilege of becoming a kingdom of priests, but the time is at hand when Israel will be named *the Priests of the Lord*. Isaiah said, "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And *strangers* shall stand and feed your flocks, and *the sons of the alien* shall be your plowmen and your vine dressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Isa. 61: 4-6. Now as the *I. I.* says that the Aaronic priesthood is done away, that the Melchizedek priesthood has become the common good of all nations, and that there is no difference between Jew and Gentile, there is a complete antagonism between these assertions and the foregoing prophecy. These priesthoods will then "be a national privilege of the nation of Israel only," and there will then be a *great* "difference between Jew and Gentile," for there will be a great difference between being the Priests of the Lord, Ministers of our God, and feeders of the flocks of "the Priests of the Lord" and their plowmen and vine dressers. The strangers and aliens will not be priests of

the Lord, but they will be bond-men and bond-women in the land of the Lord. For further proof on this subject see Isa. 14: 1, 2; Jer. 30: 16; Isa. 51: 22, 23; Ps. 2: 2, 3; Ps. 149: 2, 5-9.

The foregoing quotation shows that the Priests of the Lord are the Ministers of our God, therefore the prophecies concerning the Ministers of our God are prophecies concerning the Priests of the Lord. We will therefore review some of the prophecies concerning the Ministers of our God, the Priests of the Lord. In a prophecy which we have already quoted, the Lord speaks of the priests thus: "the Levites the priests, *my ministers*." Jer. 33: 21. In the next verse He says, "as the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me." Therefore the Levites will be very numerous, and they will be priests, ministers of our God, and all the men of Israel will be so too, but we can not suppose that they will all be priests of one order.

Joel prophesied of those days when the Lord shall bring again the captivity of Judah and Jerusalem, and when He shall bring them down into the valley of Jehoshaphat, (Joel 3: 1, 2) and he commences the subject by giving the word of the Lord as follows:

"A nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree; he hath made it clean bare, and cast it away; the branches thereof are made white. Lament like a virgin girded with sackcloth for the husband of her youth. The meat offering and the drink offering is cut off from the house of the Lord: *the priests, the Lord's ministers mourn.*" Joel 1: 6-9. The priests of the Lord, it appears, will mourn with all the people, when Gog, the chief prince of Meshech and Tubal shall come up against the mountains of Israel in the day of the Lord. The last days are often called the day of the Lord in the scriptures, and we know of no instance where any other period of time or age of the world is so called. From v. 13 to v. 16 Joel shows that it will be in the day of the Lord that the priests, the ministers of the altar will be called upon to howl and lament because "the meat offering and the drink offering is withholden from the house of our God." He says, "Gird yourselves, and lament; ye priests: howl, ye ministers of the altar: come, ye all night in sackcloth, ye ministers of my God: for the meat offering and the

drink offering is withholden from the house of your God. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?"

This shows plainly that in "the day of the Lord" there will be "priests," "ministers of the altar," "ministers of my God," and the Lord will command them to sanctify a fast and call "a solemn assembly," and "gather the *elders* and all the inhabitants of the land into the house of the Lord." The *I. I.* can not consistently say that the priests, the ministers of the altar, prophesied of by Joel, will not be such until they are "raised from the dead to life everlasting," for they were to live in the day of the Lord, "and as a destruction from the Almighty shall it come," as the prophet said. The resurrection of the saints will be after this destruction from the Almighty has come. "They that are Christ's at His coming" will be resurrected. See 1 Cor. 15: 23; Rev. 20: 6. The destruction in the day of the Lord is prophesied of by Isaiah. He says, "the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2: 12. He continues his account of the destruction of that day, and in vs. 17, 19, he says, "and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and *the Lord alone shall be exalted in that day.*" * * * And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." This coincides with Rev. 6: 15-17, which describes some of the events of the day of the Lord—"the great day of His wrath," as follows:

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, 'fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?'"

We have now shown that the day of the Lord, which Joel said would come as a destruction from the Almighty, is the last days, and the day when the priests, the Lord's ministers, will mourn because the

meat offering and the drink offering will for a season be cut off from the *house of the Lord*. In Joel 2: 15-17, the prophet says:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, 'where is their God?'"

This prophecy shows that when the trumpet shall be blown in Zion, a fast sanctified, a solemn assembly called, the people and the *elders* assembled, and the congregation sanctified, then the *priests*, the ministers of the Lord, will weep between the porch and the altar, and pray unto the Lord to spare His people, that the heathen should not rule over them. "THEN (the prophet says) will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will *no more* make you a reproach among the heathen. But I will remove far off from you the northern army," &c. This shows that the priests, the ministers of the Lord, will be officiating in the house of the Lord, in the land of Israel, which is here called, in the prayer which the priests will then pray unto the Lord, "thine heritage," and they will officiate before they are "raised from the dead," for after the resurrection they will not "weep between the porch and the altar," nor in any place, neither will the heritage of the Lord be given to reproach, neither will the heathen reign over them any more.

With all these facts and references before us, and *many more* which might be presented, how can any person say that "there is no difference between Jew and Gentile," in regard to the priesthood? These prophecies coincide with the word of the Lord by Moses, who said to Israel, "the Lord hath chosen thee to be a peculiar treasure unto himself, above all the nations which are upon the earth." Deut. 14: 2.

Paul said that to the Israelites "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9: 4. These blessings are *specialty* given to Israel. The "adoption of sons," (Gal. 4: 5) *specialty* belongs to Israel, but not *exclusively*, because Gentiles can be baptized into Christ, "and if ye be Christ's

(Paul said) then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

"Know ye therefore that they which are of faith, the same are the children of Abraham." 7 v. Thus "the adoption" pertaineth to Israel. "The glory" of the kingdom of God pertaineth to Israel, and the covenants which God made with their fathers," and the giving of the law, and the service of God pertaineth to Israel. God has therefore chosen Israel to be a peculiar people—to give His law to all nations—to superintend His service, so that the *promise* which God made to Abraham may be fulfilled, that in Abraham and in His seed, all the kindreds of the earth may be blessed, "that the blessing of Abraham might come on the Gentiles through Jesus Christ." Gal. 3: 14. Jesus said to the woman of Samaria, "salvation is of the Jews." John 4: 22.

Paul, in one of his letters to Gentile saints said concerning Israel, "as concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance." Rom. 11: 28, 29.

By this quotation we are informed that Israel was elected and is beloved for the fathers' sake, and that "the gifts and calling of God" are theirs. This "calling of God," we understand to be the same that Paul wrote about when he said, "every high priest taken from among men is ordained for men in things pertaining to God. And no man taketh this honor unto himself, but he that is *called of God* as was Aaron." Aaron was called of God and *ordained* for men to be a high priest, and when Israel shall be a kingdom of priests, they will be *called and ordained*, to be "priests of the Lord and ministers of our God." It is not "the common good of all nations," *although Gentiles who are worthy* may be called of God and ordained to the Melchizedek or Aaronic priesthood, but the Lord has not said that any Gentile nation "shall be named, the priests of the Lord." It will "be a *national* privilege of the nation of Israel only."

For the Herald.

WHAT IS THE TRUTH?—No. 2.

"The covenant which was confirmed before of God in Christ," is evidently the gospel covenant. For we have seen, as before quoted in Gal. 3 c., that the gospel was preached unto Abraham, saying, "in thee shall all the nations of the earth be blessed." This is a quotation of Paul from Genesis, which gives an account that the Lord confirmed this gospel or covenant with Abra-

ham: and those scriptures say "in *thee* and in thy *seed* shall all the nations of the earth be blessed." We have seen that this blessing was the promise of the Spirit, and that this Spirit was received through faith. He does not say that it was received through faith alone, for he would not only come in contact with what James says, viz. that "faith without works is dead being alone," but he would contradict his own statement in Heb. 5: 9, which says, "and being made perfect, he (Christ) became the author of eternal salvation to all them that *obey* him." He says it was received through faith, because faith is the foundation of all righteousness. How is faith the foundation of all righteousness? Paul says, "he that cometh to God, must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11: 6. The saying, "cometh to God," signifies that we have been living without God, and according to these words, the very first step that we take to come to God, is to believe that He has a being; hence faith is the starting point, or foundation, and without we take the first step, we cannot take the second, &c., and thus we might wisely say it was through faith, the same that we would say we received a crop through faith, for if we did not first believe that we should reap a crop, we would never cast the seed into the ground, but we perceive that works are necessary along with faith in order to receive that crop, even so Paul inculcates in these words, to "diligently seek Him." If we did not first believe that there is a God, it would be foolishness to talk of keeping any of His commandments, but Paul said that he that cometh to God, must not only believe that He is, but must believe that He is a rewarder of those who diligently seek him: and believing that He is a rewarder of those who diligently seek Him, they begin to seek Him in the way that He has marked out, as we have before stated that Peter showed them on the day of Pentecost. They believed that God was a rewarder of those who diligently sought Him, hence they said, "what shall we do?" Peter then told them how they would be rewarded, and he said it was through repentance and baptism for the remission of sins, in the name of Jesus Christ, and they would be rewarded with the gift of the Holy Ghost, which was the *promise* that they, their children, and all who were afar off, "even as many as the Lord our God shall call," should be rewarded with, by fulfilling the same unchangeable conditions, and by diligent search of the scriptures, we find that this reward, or promise, or blessing, (the Holy Spirit) is all the passport we need

to that "rest that remaineth for the people of God"—to that inheritance with the Saints in light; for Paul expressly says, "but if the Spirit of Him that raised up Jesus from the dead, dwell in you, He that raised up Christ from the dead, shall also quicken your mortal bodies; by His Spirit that dwelleth in you." Rom. 8: 11. In the next verse he said, "therefore," which signifies that he had demonstrated the fact that through this Spirit we should receive the resurrection from the dead, and he proceeds to show that we ought to live after the Spirit, and not after the flesh. He said, "therefore brethren we are debtors not to the flesh, to live after the flesh, for if ye live after the flesh ye shall die: but if ye through the Spirit, do mortify the deeds of the body, ye shall live." He proceeds in this chapter to show that it is this Spirit that constitutes us "sons of God," "children of God," "if children then heirs, heirs of God, and joint heirs with Jesus Christ." Who cannot see that if by being in possession of this Spirit we become heirs, that it is by that Spirit that we gain our inheritances with Jesus Christ, with the Saints in light. By being in possession of this Spirit, we possess the power that guides into all truth; brings all things to our remembrance, and shews us things to come, and searcheth all things, yea, the deep things of God. It is the power that gives (says Paul in 1 Cor. 12 c.) faith, wisdom, knowledge, the gift of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues and interpretation of the same. Hence we see that if we want to become sons or daughters of God, heirs of God, and joint heirs with Jesus Christ, we must obtain this Spirit, we cannot obtain it only in the way God has pointed out. We have a few more words to say with respect to the law being *added* because of transgression. If it was not *added* to the gospel, what was it added to? It could not be to the law of Egypt, or that of any other nation, for the transgression of those laws would not endanger our soul's salvation, for obedience to those laws alone could not produce that righteousness which giveth life. It was added on account of sin, for the apostle said, "sin is the transgression of the law." Now what law did they transgress, for that is what this law of carnal commandments was added to? Paul said, "let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. 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." Heb. 4: 1, 2. We find by reading the context in the preced-

ing chapter, that it was the children of Israel that he was speaking about, and he said, "to us was the *gospel* preached as well as unto them," which shows that the *same gospel* was preached unto the children of Israel as unto them; but the word preached did not profit them, (the Israelites) not being mixed with faith, and thus, according to Paul, they did not please God, for "without faith it is *impossible to please Him*," and thus, as they could not abide the gospel, or celestial law, they could not be prepared for a celestial glory, or His rest, (for "He swore in His wrath they should not enter into His rest,") therefore He added another or lesser law, the obedience of which (says Paul) could not make the comers thereunto perfect, and if it could not make them perfect, they could not be fit subjects for the society of perfect beings, and they were thus shut out from the presence of God. Paul said that it was a curse to them, and if it was a curse it could not be a blessing, and he likewise said, (as before quoted) that it was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. I have been thus prolix with regard to the antiquity of the gospel, to show that the *same cause* will produce the *same effect*, the same gospel will bring salvation in this generation as it did when it was first revealed after the transgression of our first parents: for (says Peter) "of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness, is accepted with Him." Acts 10: 34, 35. I will now proceed to answer more fully this question: what is the gospel? I quoted the answer of Paul, viz: "it is the power of God unto salvation," &c. I wish to simplify this sentence as much as I can, so that he that runs may read. By the power of God we understand the ability to save. Realizing that our God hath the fulness of all power, we can place implicit confidence in His ability to save; that whatever He has said He would do, He is able to perform: He has said by virtue of His power, that He would save the human family on certain conditions. Those conditions are contained in His commission to His disciples, namely: "go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16: 15, 16. He that believeth what? He that believeth the gospel which they were sent to preach, and is baptized shall be saved. Now suppose that they who heard Peter preach on the day of Pentecost, had believed and had not been

baptized, would they have fulfilled all the conditions? Verily, no; therefore they could not be saved. Why? Because they would not have entered into the kingdom of God, (or fold of God) for our Savior expressly said unto Nicodemus, "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We discover by the word enter, as used in this sentence, that baptism is the mode of entrance into the kingdom of God, or door into the sheepfold. Well might Peter say after they had believed that they should repent and be baptized, in the name of Jesus Christ, for the remission of sins, and that they should receive the gift of the Holy Ghost. Why? Because if they had not been baptized, they could not have received that Spirit which constitutes us children of God,—heirs of God, and joint heirs with Jesus Christ; and if we are not heirs, we have no right or title to the estate of the great God—to eternal life, and who cannot see that after fulfilling these conditions, which constitutes us heirs, &c., that we are (being heirs and sons of God) in a saved condition; thus fulfilling the Savior's promise, that he that believeth and is baptized shall be saved. But (says one) is this all that we have to do, viz: believe, repent and be baptized for the remission of sins, and have hands laid on us for the reception of the Holy Ghost? Have we nothing else to do? Yes, there is danger of being lost, after we have been in a saved condition if we do not follow the directions of the Spirit of God, for Paul says that they that are led by the Spirit of God, are the sons of God, and in Heb. 6: 1-6 he says:

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they should fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

We perceive the apostle calls faith, repentance and baptisms, and laying on of hands, &c., the foundation of the doctrine of Christ: and admonishes the Hebrews to go on unto perfection, evidently implying there was something else to do; and he intimates that if we do not go on to perfection, after

having received the Holy Ghost, &c., that there is danger of falling away and being lost. We have to live by every word that proceedeth out of the mouth of God. But to come to the point, "the gospel is the power of God unto salvation." Paul says in 1 The. 1: 5, "for our gospel came not unto you in word only, but also in *power*, and in the Holy Ghost, and in much assurance." Here we perceive the gospel did not consist of the word alone, but there is a *power* along with it, and that is the power of God. Now according to the conditions of the word of the Lord, a man or woman is to believe, repent and be baptized, and receive the laying on of hands. We can believe and repent, for we have the power to do so; but we have not the power and authority to baptize ourselves, and thus induct ourselves into the kingdom of God, for that is done by the power of God vested in man. Our Savior commanded the disciples, as contained in Mat. 28: 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," &c. Here we perceive He gave them power to teach the word, and to baptize for an entrance into His kingdom, or church, and that delegated power to them, was His power, or authority, and just as good as though He performed the baptism. The power of God was not only manifested by baptizing by water, but in laying on of hands for the reception of the Holy Ghost, for if He had not given them power to lay on hands for the gift of the Holy Ghost, He never would have acknowledged it, by giving the Holy Spirit on those whom the apostles laid on hands, as found in Acts 8 and 19c. And thus we see that the gospel was the power of God unto salvation. Although delegated to men, it was the power of God. By that power they were born of water and of the Spirit, and thus became sons and daughters of God; and thus they became adopted into the family of God, and if faithful in observing all the law of their heavenly Father, will secure an everlasting salvation. By examining the New Testament, we find that whenever they received the gospel, it was in word, in power, and in the Holy Ghost, which brought much assurance. Hence we perceive that the gospel is the power of God unto salvation, to all them that believe, and we find (as before quoted) that our Savior came into the world for this cause, and to this end was he born, to accomplish the salvation of mankind; to be a witness unto the truth, and that truth is the gospel, which is the power of God unto salvation. Hence we perceive that those who deny this power, which is no more nor less than the priest-

hood, or delegated authority, and profess to preach the gospel, and baptize, do it in their own strength, which is their own power, and therefore it cannot be the power of God unto salvation. They had better cease preaching in their own strength, and administering in the ordinances, and not run before they are sent, for Paul says in Rom. 10: 14, "how shall they preach except they be sent," and in Heb. 5: 4, he says "no man taketh this honor unto himself, but he that is called of God, as was Aaron." In the account which was given by Moses, it is shown that Aaron was called by actual revelation, and in this day and generation the professed ministers of Christ, say these things are done away; there are no revelations in these days; and they thus shut up the only avenue to their being called, and virtually acknowledge that they are not called of God, and thus, not being called of God, as I said before, they do all that they do in their own strength, their *ipse dixit*, to the contrary, notwithstanding.

We will now sum up in as brief manner as possible, the foregoing remarks, as they are contained in this article. We have found that the end to which our Savior was born, &c., was to bear witness to the truth. We have found likewise that the truth was the gospel, and that its antiquity was equal to the fall of man, and that it is the power of God unto salvation to every one that believeth, and we have found that this power of God is the same, whether displayed by His own right arm, or delegated to man as His agent, or as Paul declares in 2 Cor. 5: 20, "now then we are ambassadors for Christ, as though *God did beseech you by us*: we pray you in *Christ's stead*, be ye reconciled to God." Therefore I close by exhorting all to come and obey the truth that you may be saved, and this is the prayer of your unworthy servant.

EDWIN STAFFORD.

▲ BINGDON, Knox Co., Ill., July 27, 1863

SEMI-ANNUAL CONFERENCE.

Minutes of the Semi-Annual Conference of the Church of Jesus Christ of L.-D.-S., held at the North Star Branch of said Church, in Pottowattomie Co., Iowa, Oct. 6, 1863.

Conference convened by calling Joseph Smith to preside. Alphonso Young and Edward W. Knapp, Clerks. Reports of Elders were called.

Joseph Smith reported that the work in Hancock Co., Ill., was progressing finely. He had baptized eight or ten since April Conference. There has been a branch organized ten miles east of Nauvoo, called the

Rock Creek branch, with eleven members; Thomas Pitt is Presiding Elder.

A letter was read from Elder E. C. Briggs in Utah, which cheered the hearts of the saints.

Bro. Hugh Lytle reported that Bro. Crabb and himself had been laboring as they were appointed at last April Conference, and on returning here they labored in Pike county Ill., in connection with Bro. Loren Babbitt, and baptized 16 persons.

Bro. Colby Downs reported that he had fulfilled a mission to Nebraska; had tried to be diligent, and had removed much prejudice; had baptized two, one being John Chatman, born in Wilkeshire, Eng., Sept. 20, 1845.

Bro. Eli Clothier reported that he had labored part of the time in the mission which was given him, and had baptized 13.

Bro. Wheeler Baldwin reported that he had labored in the district which was assigned him at the June Conference. He had held several meetings and had organized the Farm Creek Branch, with 22 members.

Bro. W. A. Lutz reported that in the district which was assigned him, he had baptized four, two in Camp Creek branch, one in Weeping Water branch and one in Blue River branch, and ordained Bro. A. J. Pethoud an Elder. The four were enrolled in the Weeping Water branch, at their request. He obtained a hearing in Nebraska City, but there is some prejudice there; he labored in connection with Elder A. Young.

Bro. J. A. McIntosh reported that he had labored in the mission which was assigned him, first to the Mississippi, and then in his own vicinity.

Bro. Wm. Redfield reported that he had labored with Bro. Wheeler Baldwin, and that with considerable good results.

Two o'clock P. M.—Elder A. Young reported his mission in Nebraska, to June, 1863. Twenty members had been baptized instead of 16, as reported in June. He had also labored in other respects in Nebraska. In relation to the complaint of Elder A. Young, concerning his labors in Nebraska having been intruded upon by Elder D. M. Gamet; the President said that the only wrong Bro. Gamet had done, was the treating of Elder Young with discourtesy, but that it did not invalidate the organization of the Camp Creek branch, Neb., and that brethren should be careful in laboring, to avoid interfering with others. He also said that it was the duty of every Elder and Priest in the church to be active in their labors, not remaining at home idle, but to be diligently employed in crying repentance to this generation.

Bro. Babbitt, D. M. Gamet and George Morey reported.

Bro. Nathan Lindsey reported his mission in Illinois. He found much prejudice, nevertheless he preached in connection with others, and five were baptized by Z. H. Gurley.

Bro. Frank Reynolds reported that in his mission through Iowa he preached, and often to large congregations. He baptized several persons, and at Monmouth, Ill., he found Jews who had lately purchased lots in Jerusalem, preparatory to going there.

Elder E. Page reported that last winter and spring he labored considerably with Bro. Alexander McCord, and found people mostly, favorably inclined. He expressed a determination to do all he can for the work.

Bro. George Medlock reported that he had not labored much, owing to inability to get away from home. He said that he would labor as much as he could.

Pres. Smith here spoke upon the necessity of Elders knowing that their families were provided for or would be cared for in their absence, and enjoined punctuality as a virtue upon all the saints, that they observe all their promises to the extent of their ability, and that they should ever be courteous, affable and kind to all around them.

Elder Lehi Ellison reported that he had labored to the extent of his opportunities, in the mission assigned him at last Conference.

Elder Geo. Sweet and Elder John Jamison reported.

Elder D. H. Bays reported that the last mission which was given him, was in part fulfilled. He said that he had not followed the pattern strictly, and was consequently punished, but would do differently in future.

Elder W. W. Blair reported that in connection with Elder S. W. Condit and others, he had labored in various parts of the bounds of the western conference, and that they had, as a result, baptized some seventy persons.

Oct. 7th, 10 A. M.—Barton Parker reported his mission with others to Illinois. He found the people very loth to receive them, but by fasting and prayer the Lord prospered them. He baptized two in Iowa and Illinois. He was blessed in administering to the sick.

S. W. Condit reported confirming the report given by Bro. Blair, having been associated with him.

These reports were all received by the Conference, and the Elders expressed a determination to be up and doing to the full extent of their abilities and opportunities.

REPORTS OF BRANCHES.

Plum Creek: 23 members, John Leeka, Pres., E. B. Gaylord, Clerk.

Camp Cook: 23 mem., John Jamison, Pres., Henry Jamison, Clerk.

Esomont Co., Branch: 55 mem., Wheeler Baldwin, Pres., Samuel S. Wilcox, Clerk.

Union Branch: 8 added and 1 child blessed since last reported; James Putney, Pres., Erasmus Campbell, Clerk.

Little River: 44 mem., George Morey, Pres., Wm. Alden, Clerk.

Gleewood: 17 mem., Henry Kisby, Pres., Rufus A. Gonsolly, Clerk.

Nephi: 23 mem., E. R. Briggs, Pres., D. B. Harrington, Clerk.

North Star: 4 added and 3 children blessed since last reported; Samuel Waldo, Pres., D. P. Hartwell, Clerk.

Galland's Grove: 136 mem., J. B. Hunt, Pres., O. E. Holcomb, Clerk.

Bigler's Grove: 26 mem., Benj. Purcell, Pres., O. O. McHenry, Clerk.

Omaha: 48 mem., 4 Elders, 1 Teacher, 1 Deacon, George Hatt, Pres., Joseph Gilbert, Clerk.

Farm Creek: 20 mem., Samuel Badham, Pres., Isaac M. Beebe, Teacher, Calvin Beebe, Priest.

Baglan: 31 mem., including 3 Elders, 2 Teachers, C. C. Stroeter, Pres., Donald Maule, Clerk.

Crescent City: 37 mem., 5 Elders, one Priest, 2 added by baptism, 2 removals since last report; Jesse Copeland, Pres., James B. Boren, Clerk.

Onawa: 19 mem., 3 removals, 1 death since last report; Josiah Sumner, Pres., John H. Hartley, Clerk.

Council Bluff: 40 mem., including 2 Seventies, 4 Elders, 1 Teacher, 1 Deacon, 4 added by baptism, 7 by letter. John Clark, Pres., Benj. Allen, Clerk.

Boyer: 2 removals since last report.

Boomer: 27 mem., 2 Seventies, 5 Elders, 1 Priest, 1 Teacher, 1 Deacon. John W. Roberts, Pres., George Wright, Clerk.

Weeping Water, Nebraska: 1 added by baptism, 4 by request. Alphonso Young, Pres., J. W. Waldsmith, Clerk.

Wheeler's Grove: 24 mem., 2 added by baptism, 1 by vote, 3 removed since last reported. John Smith, Pres., E. W. Knapp, Clerk.

Little Sioux: 19 added by baptism, 1 by letter. Silas W. Condit, Pres., Russell Fuller, Clerk.

Upon question, it was decided that Presidents of branches have not the right to delegate their presiding authority to any one, but that when he is absent the next in authority presides. He has, however, the right to call to his assistance in administering, other Elders in the branch.

The President gave some instruction to the Elders, that it is their duty to preach

repentance and baptism, and it is also necessary for them to preach obedience to the laws of God, not to tear down others but to build upon the sure foundation, also to teach by example as well as by precept, also to be sure to preach the gospel and not politics. It is no part of their business to interfere in those things. There is no other principle upon which we can expect to enjoy the Spirit of Christ, and be saved by Him, but to live day by day as though it were the last day for us on earth.

1½ P. M.—This afternoon was devoted to preaching by J. A. McIntosh and Joseph Smith.

Oct. 8th, 9½ A. M.—The following persons having been baptized, opportunity having been given on the 7th, they were now confirmed.

Elizabeth Frazier, born June 14, 1841, in Oxford Co., Maine; Supantha Ann Colwell, born Oct. 17, 1834, in Oxford Co., Maine; Benj. Belov, born June 4, 1838, in Robinson Co., Tenn. These were baptized by D. H. Bays, Oct. 7, 1863. The first two were confirmed by Elders J. A. McIntosh and George Morey, the last by Colby Doups and John Leeka.

Joseph F. Speight, born in Leeds, Yorkshire, England, April 30, 1826, baptized Oct. 7, 1863, by D. H. Bays, confirmed Oct. 8th, by C. Douma and John Leeka.

By the voice of the Conference, Elijah B. Gaylord, Uriah Roundy, James Newberry, John Smith and John Outhouse, were ordained High Priests, under the hands of W. W. Blair and Joseph Smith:

By the voice of the Conference, Rufus A. Gonsolly, David H. Smith, Joseph F. Speight and John W. Burton, were ordained Elders by Elders Joseph Smith and W. W. Blair.

Resolved, That the counties of Shelby, Crawford, Audubon, Guthrie, Dallas, Polk and Sac, be under the presidency of J. A. McIntosh; Mills, Fremont, Page and Taylor counties, under Wheeler Baldwin; Decatur county and vicinity under George Morey; Central Nebraska, under George Hatt; South Nebraska under Elders A. Young and Wm. A. Litz; Harrison and Monona counties under Silas W. Condit; Pottowatomie and Cass counties, under Hugh Lytle.

Resolved, That this Conference authorize the Committee of Publication to publish the Book of Doctrine and Covenants, with such corrections in arrangement as may be necessary.

Resolved, That licenses be given by this Conference to the Elders who have not yet received them.

2 P. M.—The afternoon was devoted to preaching, by W. W. Blair.

After adjournment the ordinance of bap-

tism was administered by Colby Douns, to Ellen Chadburn, born in Philadelphia, Pa., July 8, 1847; Wm. Traver, born May 28, 1839, in La Porte, Ind.; David Wilding, born Nov. 9, 1804, in Lancashire, England, confirmed Oct. 9th, and ordained a Seventy by W. W. Blair, T. Hougus and George Morey; Emily Smith, born March 15, 1843, in Wiltshire, England. These were confirmed Oct. 9th, by W. W. Blair, Thomas Hougus and George Morey.

Oct. 9th.—By the voice of the Conference, C. G. McIntosh, D. B. Harrington and Joseph Speight, were ordained Seventies, by W. W. Blair and J. A. McIntosh.

Bros. C. G. McIntosh and D. B. Harrington, were appointed on a Mission to Utah.

Bro. Joseph F. Speight was appointed on a Mission to England.

On Motion, The Conference requested all the Elders, Priests, Teachers and Deacons to be active and diligent in laboring in their respective offices, thereby magnifying their calling.

On Motion, It is resolved that—"The New Lute of Zion," be recommended by this Conference, as a singing book to be used in the singing schools in the church.

On Motion, Bro. James Crabbe was appointed on a mission in Pike Co., Ill., and its vicinity; Bros. Colby Douns and L. C. Ellison, were appointed to labor in Linn and Benton counties, Iowa, and vicinity. Bro. Alexander H. Smith was appointed to labor with Bro. W. W. Blair, in the bounds of the Western Conference.

Resolved, That the Annual Conference convene at Amboy, Lee Co., Ill., April 6, 1864.

Nancy Henderson, born Jan. 18, 1835, in Missouri, baptized Oct. 9, 1863, by Joseph Smith; confirmed by W. W. Blair, Thomas Hougus and George Morey.

Wm. Bowers, born in Ohio, Feb. 23, 1840, baptized by C. Douns, Oct. 8th, and confirmed Oct. 9, 1863, by W. W. Blair, Geo. Morey and Thomas Hougus. Jacob Stoker, born April 12, 1812, in Ash Co., N. C., baptized and confirmed as above.

JOSEPH SMITH, Pres.

A. YOUNG,
E. W. KNAPP, } Clerks.

LETTER FROM BRO. W. W. BLAIR.

BRO. SHEEN:—Our Conference closed on the evening of the 9th, after a very pleasant session, and one full of thrilling interest. The weather was, for the most part very fine, although a few days previous to the 6th, it was very unpromising, and doubtless kept many away. On the 8th (Thursday) some two thousand were

present. During the four days we were together, there was little or nothing to mar the good order and peace of the vast assemblage. Much good instruction was given by our beloved President, and the Saints seemed to be of one heart, and one mind. The evenings were devoted to prayer meetings. The Spirit of the Lord was upon the people, and their hearts were made to rejoice in the testimonies of the Lord which were given in tongues, prophecy and spiritual exhortations. The Lord is giving us much grace and favor in the eyes of the people, for all of which we praise his holy name. The hearts of the saints were made glad in having Joseph, Alexander and David with them. God help them to carry out and finish up, the great work which was begun by their martyred father.

W. W. BLAIR.

Little Sioux, Iowa, Oct. 13, 1863.

LETTER FROM UTAH.

DEAR BRO. SHEEN:

I write to inform you how we are prospering here in the work of the last days, and to tell you we want more Heralds. There is a great call for them.

Bro. McCord returned from his mission to Ogden last evening. He baptized three up there, who were old members in the days of the first Joseph; one was Bro. John Taylor, and one was Steven Malony, and he reordained them elders, and they promised to do what they could to preach the glad news of the reorganized Church of Christ to all in their vicinity. Sister Taylor with her husband, has always held on to their first love, and opposed the doctrine of Brigham Young with his accursed polygamous system. I can only say now our prospects are glorious at present of doing a great work here in restoring this people back to God from whom they have strayed in the dark and cloudy day, and to obedience to the laws of the land which they have so ingloriously denounced heretofore. I hear good news from all parts of the territory. We have baptized now 20 in all, and many more are with us in faith. The saints here feel to rejoice with unspeakable joy, inasmuch as the Lord has visited them again with the gifts of the gospel, and with that peace of mind or love that casteth out all fear. May God bless his saints in all the world with gifts and blessings to glorify His holy name, and build up His kingdom on the earth. Truly the Lord holds the reins in His own hands,

and the victory is ours and the crown is sure if we continue faithful until the end of the race.

E. C. BRIGGS.

S. L. City, Utah, Sept. 28, 1863.

For the Herald.

LETTER FROM CANADA WEST.

BROTHER SHEEN:—Thinking that it would not be uninteresting to the readers of the **HERALD**, I will give you a short sketch of my mission, thus far. I left Plano, Sept. 2nd, (after the August Conference) in company with Bro. J. W. Gillen. We went to the Galien Branch, Mich., and preached four times. Then we went to the Lake Branch and held four meetings. Bro Gillen baptized one. The Spirit was with us in the gifts of the gospel. We went again to the Galien Branch to take the cars for Battle Creek, where we had agreed to meet Bro. Samuel Bailey, on the 12th, but on the 11th, after Bro. Gillen had preached on the Divinity of the Book of Mormon, and while we were engaged in family prayer at Bro. George Blakeslee's, the Spirit said, "stay a little longer, for I have something more for you to do before you leave this place." So Bro. Gillen went to Battle Creek, and I staid and preached six times, and baptized four, and left many more believing. We had one good prayer meeting on Saturday evening, the 12th, the Spirit was with us in great power, bearing testimony to the calling of Bro. Joseph, which gave one brother a testimony which he never had before. I truly realized before I left, that it was the Holy Ghost who said "stay a little longer," &c. I met Bro. Gillen at Kalamazoo on the 17th, who said, "I preached five times in Waukesha, to large and attentive congregations. Bros. Samuel and O. Bailey were with me. The people were very anxious to have me stay longer. I think that a large branch will yet be raised up in that place."

We then went to Grand Rapids, where we visited some old saints. From thence we went to Saginaw Co., and visited the Swan Creek Branch. We tarried there thirteen days, preaching and exhorting the people. During our stay in that vicinity we blessed fourteen children, and I baptized one. We left Saginaw City, Oct. 5th, in company with Bro. Isaac Boge, and went to Pine Run where Bro. Boge was acquainted with some old saints who were very cold. Some had no faith at all in the work. The bad conduct of the Strangites in that place had so disgusted the people that we could not get a fair hearing. I preached once, but the next night no lights were brought, so we took our leave next day, and arrived

here on the 10th, and on Sunday the 11th, Bro. Gillen preached to a large and attentive congregation. A bright prospect is in this region. The Buckhorn Branch is all alive in the work; I do not know of another branch of the same number, where the gifts and blessings are enjoyed in such great power as in this, and my prayer is that the good Lord may carry on His work.

We left four elders in Michigan, who agreed to travel and preach this Fall and Winter; Samuel and Oliver J. Bailey, in Kalamazoo and adjoining counties, and Isaac A. Boge and Edmund A. Cross, in Saginaw and adjoining counties.

I am, as ever, your brother in Christ.

JOHN SHIPPY.

BUCKHORN, Canada West, Oct. 14, 1863.

From the Prophetic Almanac, of 1845.

DIALOGUE BETWEEN TRADITION,
REASON, AND SCRIPTURE.

MR. TRADITION.—Good morning, Mr. Reason, I understand that you have lately embraced the Book of Mormon as a Divine record, and believe Joseph Smith to be a prophet inspired of God. I am astonished that intelligent men like yourself should be so easily deluded.

MR. REASON.—I am not sensible of having embraced any delusion. But as man is but a short-sighted mortal, and liable to be deceived, I shall be under infinite obligations to you, Mr. Tradition, if you will have the kindness to point out the deception.

MR. T.—Why, Sir, the canon of Scripture is full; and the very idea of any more revelation is the height of absurdity.

MR. R.—Well, neighbor Tradition, if you can prove your last assertion, viz., that "the canon of scripture is full," you will do me a great favor, and save a soul from error.

MR. T.—I am pleased to see you so willing to be undeceived. There is hope in your case; for a world of evidence can be brought forward to prove that there is to be no more revelation. Why, Sir, our fathers, our mothers, our kindred, our neighbors, and our nation, have all testified that the Scriptures are full. Thousands of Protestant reformers, among every class and society, have borne the same testimony. And finally, almost every christian denomination for many centuries past, have proclaimed, boldly and publicly, that the volume of scriptures was completed by the apostles, and that there was to be no more. What more evidence do you want?

MR. R.—I hope, Mr. Tradition, that you will not be offended when I tell you that the "world of evidence" which you have now adduced, is not evidence, but merely

tradition, the assertions of uninspired men without proof. How am I to know that all or any part of these witnesses, to which you refer, testify the truth? Do they prove their assertions by the Scriptures? If not, how do they know that the canon of Scripture is full? Must I believe and put my trust in their foolish traditions, and vain assertions without one scriptural proof? "cursed," saith Isaiah, "is he that trusteth in man, or maketh flesh his arm."

Mr. T.—Do you suppose that so many millions of people are deceived upon this subject?

Mr. R.—If they found their conclusions upon their own imaginations and vain traditions, they are just as liable to be deceived as the millions of heathen who have deceived themselves with the vain traditions of their fathers. And now, Mr. Tradition, if you will furnish us with some scriptural evidence to support your assertions, you will confer upon me a great favor; but away with unfounded traditions.

Mr. T.—I am not much of a scriptorian myself, but depend chiefly upon the ministers for scriptural knowledge. Ah! yonder comes my old friend, the minister, who has studied the Bible and preached these forty years. He will show you that the Bible contains all that God ever has revealed, or ever will reveal to man.

(Enter the Rev. Mr. Scriptus, with a Bible in his hand.)

Good morning, Mr. Scriptus. I am happy to see you. You have arrived just in the right time. Your services are much needed. Mr. Scriptus, I introduce you to my unfortunate neighbor Reason, who has lately embraced that fatal delusion—the Book of Mormon as a divine revelation. He seems to be an honest man; and it is a pity that he should be so imposed upon. Will you, Mr. Scriptus, have the kindness to show him, by the Bible, that there is to be no more revelation?

Mr. Scriptus.—It is to be greatly lamented that any honest man should be so grossly deceived. But, Mr. Reason, are you willing to admit the Scriptures as evidence?

Mr. R.—Most certainly. The Scriptures are esteemed very highly, both by myself and by all who believe the Book of Mormon. And I can assure you, that I shall receive all evidence drawn from that source with the greatest satisfaction. And if you really believe that I am deluded, I earnestly desire that you should bring forward the strongest and most convincing arguments that you are in possession of, that I may be reclaimed.

Mr. S.—I will read to you, Mr. Reason,

the 15, 16, and 17 verses of the 3 chap. of 2 Timothy. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." You will perceive, Mr. Reason, that Timothy had enough Scripture when he was a child, to make him wise unto salvation; and what necessity was there for any more? Could he be benefited by any more?

Mr. R.—Will you please tell me, Mr. Scriptus, what Scriptures Timothy was acquainted with when he was a child?

Mr. S.—The Old Testament, I suppose; for the New Testament was not yet written.

Mr. R.—Then, according to your argument, the New Testament is useless, inasmuch as the Old was able to make Timothy wise unto salvation. What a pity it was that the Lord and His angels, while John was on the Isle of Patmos; did not know that mankind had enough Scripture years before, or in the days of Timothy's childhood; it would have saved them the trouble of revealing that lengthy revelation to John, and saved him the trouble of writing it, and saved mankind from delusion in believing it. How long is it, Mr. Scriptus, since you made the important discovery that all the Scriptures given since Timothy's childhood are useless?

Mr. S.—I must confess, Mr. Reason, that I never thought of the argument which you have now advanced; and I clearly perceive that there is no evidence in that passage against more revelations being given; but I think that you must be convinced by the two last verses in my last quotation that we have enough to perfect the man of God, and thoroughly furnish him unto all good works.

Mr. R.—I do not perceive, Sir, any such declaration in the passages to which you refer. It does not say that enough Scripture is given by inspiration of God, to make the man of God perfect, &c., that there is no necessity for any more. But it says that "all Scripture is given," &c. Leaving the man of God to be perfected by all Scripture which should come to his knowledge, given at any period of time. Indeed, as a proof that more Scripture was given after Paul wrote this, you are referred to that given on the Isle of Patmos many years afterwards.

Mr. S.—I perceive, neighbor Reason, that you have a happy faculty of overturning my arguments. Your reasons are so very plain that I cannot withstand their force, and only marvel at the weakness of my own ar-

guments. But I have one more passage of Scripture left, which I think is so pointed and definite against any additional Scriptures; that if will be your turn next to yield the argument; and renounce the delusive doctrine of more revelation. It will be found in the last chapter of John's Revelations. I will read it, "for I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book." This, I consider, friend Reason, to be positive proof that the canon of Scriptures is full, and no more to be added.

Mr. R.—Well, Mr. Scriptus, as you have fled to your stronghold and last refuge, the battering ram of Reason will try its strength upon it, by asking a few questions. Is there any thing in this passage which you have just read, that prohibits God from adding more revelations?

Mr. S.—O no. It is "man" who is under restraint, and not God.

Mr. R.—You perceive, then, that God might give ten thousand more revelations, for aught there is contained in that passage.

Mr. S.—But do you not think that the idea is there indirectly conveyed that God will give no more?

Mr. R.—Surely not. For the same restraint was placed upon man as early as the days of Moses, saying, "thou shalt not add nor diminish to the words which I command you." Would you not have considered the children of Israel very foolish, if they had said to Moses, that the canon of Scriptures was full? Yet they would have been as much justified in drawing the conclusion from the caution given in the book of Deuteronomy, as we are from the book of John's prophecy.

Mr. S.—I perceive the strength of your reasoning. You have overturned my strongest hold; and I know of no other scripture that conveys the most distant idea that the volume of Scriptures was completed by the apostles. But admitting that there is no scriptural evidence against receiving more revelation, yet the idea of receiving the Book of Mormon, or any thing else, as revelation without proof, is ridiculous. What evidence have you that it is a divine revelation?

Mr. R.—I most cordially concur with you, friend Scriptus, that we ought not to receive any thing as divine revelation without evidence; and, if I am not deceived, I have as much evidence in favor of the Book of Mormon as you have of the New Testament.

Mr. S.—As much evidence for that book as I have for the New Testament!

I am astonished at your presumption! Why, Sir, look at the great miracles which were wrought by the Savior and His Apostles, in confirmation of their mission, miracles too, wrought publicly, and not in a corner; the sick, both in and out of the church, were healed. We have the testimony of large multitudes, entirely disinterested, having no connection with the church.

Mr. R.—How do you know, friend Scriptus, that miracles were wrought in confirmation of their mission? Did you see them perform miracles with your own eyes? Did you hear them speak in new tongues with your own ears? Did you ever see or converse with any person that they healed? Have you ever seen any person that ever saw them do miracles? Or have you even read the testimony of one disinterested witness, out of the church, who saw them perform miracles? If not, how do you know they wrought miracles?

Mr. S.—Why, the New Testament says so.

Mr. R.—I think, neighbor Scriptus, that you must have studied logic in the ancient schools of philosophy, for you seem to understand *reasoning in a circle* to perfection: First, you say that the New Testament is true, because miracles were wrought because the New Testament says so. It is the evidence of both the book and its miracles that is now called for. Let me inform you, Sir, that you have only the testimony of *six eye-witnesses*; that there were miracles wrought in the days of the apostles, viz., Mathew; Mark, Luke, John, Paul, and Peter: and they were all in the church, and not out of it. It is upon their testimony alone that you believe it. Not a solitary individual that was an eye-witness either in the church or out of it, except those six have written and handed down their testimony.

Mr. S.—What? Did not the lame man who sat at the beautiful gate of the temple, testify that he was healed? And did not the blind man who received sight, testify of it? and did not the multitudes who saw these miracles, testify, saying, that notable miracles had been wrought?

Mr. R.—If they did testify, you and I never saw nor read their testimony, but are entirely dependent upon the testimony of the six writers afore mentioned: Luke, who wrote the Acts of the Apostles, testifies that the lame man was healed; and we believe it on his testimony alone. Luke testifies that multitudes saw miracles, but the multitudes have informed us nothing about it.

Mr. S.—Your reasonings seem to be very conclusive, and cannot be overthrown. And I frankly acknowledge that I never thought of these things in this light before. But, neighbor Reason, can you bring forward as much evidence as there is in favor of the New Testament; that is, can you bring forward six witnesses in your church who will testify that they have seen miracles wrought with their own eyes? You must, Sir, bring forward as much as six witnesses at least, in order that the Book of Mormon may have the same claims to our faith that the New Testament has so far as miracles are evidence.

Mr. R.—I can assure you, friend Scriptus, that we are not dependant upon the testimony of six witnesses alone, but can produce more than *sixty thousand* who have seen miracles wrought with their own eyes. Multitudes have been healed by the prayer of faith in the name of Jesus, both in the church and out of it, since the year 1830. Thus you perceive that we have a great cloud of living witnesses: Now please take your pen, Mr. Scriptus, and write out the evidences on this sheet of paper in two separate columns; and compare them, and see if one book has not as good a claim upon your faith as the other, so far as the evidence of miracles is concerned.

(*Here Scriptus commences writing as follows.*)

COMPARISON OF EVIDENCE.

New Testament Evidence.

Six eye-witnesses testify in their writings that miracles were wrought in their day:

Book of Mormon Evidence.

Sixty thousand eye-witnesses testify that miracles were wrought in their days.

New Testament Evidence.

No witnesses have informed us that they were healed in the apostles' days: it all depends on the testimony of the six.

Book of Mormon Evidence.

Thousands of witnesses tell us that they have been healed in these days; it does not depend upon second-handed testimony.

New Testament Evidence.

The six witnesses of the New Testament are dead, and gone where we cannot cross-examine their testimony.

Book of Mormon Evidence.

The tens of thousands of witnesses to

the Book of Mormon are living, and their testimony can be re-examined.

New Testament Evidence.

No eye-witnesses, out of the church, have left us their written evidence to the truth of miracles in the apostles' days.

Book of Mormon Evidence.

Many eye-witnesses, out of the church, have seen and do testify that miracles are wrought in these days.

From the Evening and Morning Star, of December, 1832.

ZION.

It was said, when the righteous gathered together, in the days of Enoch, that the Lord called His people Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there was no poor among them, and such must be the case in these last days, when the Lord is pruning His vineyard for the last time, and gathering His elect from the four quarters of the earth. One cannot be above another in wealth, nor below another for want of means, for the earth is the Lord's and the fulness thereof. Neither shall men labor for the Lord for wages. As it is written in the Book of Mormon: "Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment, that all men should have charity, which charity is love. And except they should have charity, they were nothing; wherefore, if they should have charity, they would not suffer the laborer in Zion to perish. But the laborer in Zion, shall labor for Zion; for if they labor for money they shall perish."

Men have no right to trust in an arm of flesh, and for this reason, that Zion may again be built up on earth, that faith may increase, and the saints rely upon the mercies of God, and as the Lord hath said in the preface to His commandments: "Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph, and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world, and all this that it might be fulfilled, which was written by the prophets. The weak things of the world should come forth and break down the mighty and strong ones; that man should not counsel his fellow man, neither trust in the arm of flesh;

but that every man might speak in the name of God, the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world; and before kings and rulers."

For the Herald.

PREACH THE GOSPEL.

Servants of the Most High God,
He hath pointed out the road,
Stand by faith, and do not fear,
Jesus' arm is ever near,
He will lead His servants through,
In spite of death and danger too.

Labor on, the cause is good,
Sealed by many a martyr's blood,
In defense of this our faith,
Holy prophets welcom'd death,
Offered up their precious blood,
Willing sacrifice to God.

Go and preach the gospel true,
To the Gentile and the Jew,
Laying pompousness aside,
Preach our Savior crucified,
Teach repentance, meekness, truth;
To the aged and the youth.

Though the darts of hell be hurled;
Preach the gospel to the world,
Teach salvation through the blood;
Of the bleeding Lamb of God,
Leaving every sect and schism,
Preach repentance and baptism.

Precious moments, how they fly,
Each one tells us we must die,
Thousands hurrying on to death,
Who have never known our faith,
Go then, do not longer stay,
Labor while it is yet day.

Minister to those distressed,
If in Christ you would be blessed,
Let the world deride and hate,
Leave such to their wretched fate;
In the name of God fight on,
Even till the battle's won.

C. P. SHUMWAY.

DIED.—At Galien, Berrien Co., Mich., Oct. 13, 1863, MARY SPINNING, mother of Daniel U. Spinning, aged 79 years, 1 month, and 12 days. Sister Spinning was an old and faithful member in the Church of Jesus Christ of L.-D.-S.

ELDERS JASON W. BRIGGS AND CHARLES DERRY, may be addressed, (*post paid*) in care

of J. Fox, Cape Delivery, Birmingham Heath, Birmingham, England.

SEND SUBSCRIPTIONS to the Hymn Book and Voice of Warning. They will be forwarded by mail as soon as they are printed and bound, which we expect will be done soon. For prices see this No. of the HERALD, and not former ones.

RECEIPTS FOR THE HERALD.—W. J. Ruby, T. E. Jenkins, J. A. Chappelaw, M. Carlton, E. Reed, A. McCord, R. Jenkins, J. B. Hunt, W. Strang, C. Tuller, S. S. Wildox, P. Gastrost, D. Jones, H. Halliday, J. Barnes, J. Jamison, R. Butterworth, J. Eeeka, Mrs. Morton, A. Young, B. Purcell, M. Valliers, M. Stoker, J. Billington, C. Willins, F. Johnson, D. R. Fuller; each \$1.

J. Scofield, C. Carson, L. Fassett, E. Hart, J. Spence, U. Roundy, A. Hawley, G. C. Perrin, J. D. Haywood, E. R. Briggs, J. B. Dingman, L. Ellison, I. Ellison, E. Page, T. Sellers, W. D. Gregory, D. M. Montgomery, each \$2; H. Bemis, \$3; G. W. Conyers, \$1.50; W. H. Jordan, \$1.50; A. S. Chase, \$2.50; N. Green, \$3; L. Graybill, \$1.50; E. F. Hyde \$0.50; W. Wood, \$0.50; W. H. Davis, \$0.50; C. Mills, \$0.72; E. C. Briggs, \$10; G. George, \$1.50; J. Rudd, \$2.

RECEIPTS FOR HYMN BOOK.—J. Twist, \$0.50; W. F. Cooke, \$1; T. E. Jenkins, \$0.50; M. Carlton, \$0.50; B. Purcell, \$1; G. Medlock, \$0.50; C. Mills, \$0.50.

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TERMS: One dollar per volume (twelve numbers, *in advance*.)

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“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer.* 6: 16.

“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.”—*Matt.* 24: 14.

No. 9 — VOL. 4.] **PLANO, ILL., NOV. 1, 1863.** [WHOLE NO. 45.

From the Israelite Indeed of Oct. 1863.

GOOD NEWS FROM JERUSALEM.

A friend residing at the city of the Great King writes: “The city of Jerusalem has changed its features most wonderfully while I sojourn in it, and continues to change for the better almost daily. Here, where formerly it needed centuries to produce the slightest alterations in buildings, as well as in the customs and habits of its miserable inmates, new houses spring up over night like mushrooms, and people begin to strip themselves of their old habits, which, they feel, have become intolerable. Roving Bedouins around Jerusalem, burglars, assassins, and the heaps of rubbish and of filth which infested the city, destined to become once more the glory of all nations, have recently disappeared, since our new Basha understands perfectly how to manage police affairs. The first thing he did in this line was to proclaim a decree, that no person was permitted to appear in the streets without a lantern after nine o'clock at night, and that even those who are provided with a light must be able to give a strict account of their business, in going out at so late an hour, to the patrol, which make the round through all the streets and lanes. The second was to charge all the inhabitants with the duty of sweeping the street before their houses, to remove the rubbish to a certain place outside the city, and to sprinkle water to lay down the dust.

The immigration of Jews from all parts of the globe, except America, where they would not leave the flesh-pots—is growing fast, and exceeding that of many centuries before. But it is not only the city that becomes the camp ground of the sons of Israel, but also the coun-

try towns and villages, where they are now permitted to purchase real estate, build houses, and cultivate fields which had lain desolate since the days of Hadrian, who changed the name of Jerusalem into that of Aelia, and forbade the Jews to approach its walls within a certain distance. You must know that Jewish immigrants of the present day do not come to the Holy Land to die there, in order that in the resurrection their bodies need not roll underground from all the ends of the earth until they come under the holy ground, but they come to live upon the soil where their fathers lived, and which they call their own. I spoke to several of these new comers, who had purchased some land near Bethlehem, and intend to make a living by the produce of the fertile soil. They say, “the land is ours by promise, by conquest, and by real possession, though we must now thank the stranger that he allows us to acquire a small portion of it at heavy prices. But we hope to live, and to see the whole of our inheritance repossessed by our people, and that every one of Israel shall sit under his vine and his fig tree in peace.” You see, then, that not only Christians who read their Bible without spiritualizing spectacles, expect the speedy fulfillment of the prophecies concerning the return of Israel to their own land, and the return of Him over whose head Pilate wrote: JESUS OF NAZARETH, KING OF THE JEWS; but Jews also are aroused from the deep lethargy which lay heavily upon them like a nightmare, for many centuries; and they also begin to believe that their gathering again is at hand, and that King Messiah will soon make his appearance, to rule over them, and restore, not only the people of Israel to more than their ancient glory,

but also the fertility of the land, which shall now become indeed a land that flows with milk and honey; a land of the vine, fig trees, pomegranate, and olives. In fact, nobody, except those who despise the word of God, can deny that God remembers the land. During the five years of my sojourn in the land of our fathers, the early and the latter rain came down from heaven as regularly as in the days of David and Solomon, and only once the former delayed its coming for a few weeks; but, notwithstanding, we had no need of water for drinking and preparing our food; and when, at last, that heaven's gift streamed down upon the thirsty land, everything grew and blossomed, almost visibly to the beholder; and in three days our sacred soil outran the best lands in Europe.

May every man think of these things what he pleases. I, for my part, see in it the hand of our God, the covenant God of Abraham, Isaac, and Jacob. I see in it the signs of the times when He will favor again Zion, and gather again the remnants of Israel and Judah, and be their God.

The other day a European paper, in German, fell into my hand, in which I read a proposition made to the Pope, to transfer the old, tottering and worn out chair of St. Peter from Rome to Jerusalem. The idea is not a bad one; but I would advise the old gentleman not to come here, but rather to settle down beyond the Alps, in Tyrol, among the biggest carpet dealers and chamois hunters. In Jerusalem his stay would be but a short one, because, as soon as our people would earnestly take hold of colonizing their inheritance, he would be obliged to take again his pilgrim staff in hand, and his carpet bag on his back, and wander. He would not get even a team to carry his luggage to the nearest seaport.

PRAY FOR THE PEACE OF JERUSALEM."

From the Evening and Morning Star of April, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 2.

If there is any understanding of the Bible, or if it was ever intended to be of any use to man, it surely was designed that it should be understood by those to whom it was sent, and into whose hands it was put; and it must be so written as to be comprehended by the people not only of the age in which it was written, but all ages, or else it could be of no advantage; for as far as it is not under-

stood, so far men are not profited by it. But in the present generation, there does not appear to be as much difficulty existing in understanding the Bible, as there is an unwillingness to believe that which is easily understood. No man will endeavor to prove, (that is an honest man) that the Bible means different from what it says, unless he does not believe what it says; for if he believed what it said, he would never try to make himself or others believe that it meant any thing different. For instance, the prophet Isaiah says, "but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40: 31. But here the strongest nerved sectarians fail in belief; they cannot think that it is possible that any man can obtain this power; therefore, they try to persuade themselves that the prophet did not mean what he said, merely because they did not believe what he did say. If the men of this generation believed what the Bible said, the gathering of Judah, and of Israel, Ephraim, Benjamin, and Manasseh, would be a matter of universal belief; but here lies the difficulty; this religious generation is like the Editor of the *Millenial Harbinger*; who never dare approach the Millenium, because he had some "misgivings" about the rules of the interpretation of prophecy which men had laid down for him; so it is with this unbelieving generation, the Editor of the *Harbinger* included; they have some "misgivings" about the truth of the declarations of the prophets, and they have fearful apprehensions that they will never take place, notwithstanding the prophets have said so in so many words; and through their unbelief they are driven to the necessity of throwing, as far as in them lies, a veil of darkness over these subjects, for disbelieving them: if they should let them stand uncovered, down must come the whole of their religion and Bible together. To avoid that fearful consequence, they have laid down rules for interpreting the sayings of the prophets; but in *this* there seems to be a great difficulty, for they cannot agree upon any certain rule, and so they leave the world in perfect darkness, not knowing whether the Bible is true or false: and what interpretation we get from them is nearly resembling the "Delphic oracle," let what will take place, they construe the words of the prophets so as to make them mean that thing.

This modern way of disposing of the Bible by sectarian infidels, is carried by some to a greater, and some to a less extent, according as their respective systems will admit: some have gone so far as to say that there never was really a deluge, nor was Sodom or Gomorrah burned, neither was the Red Sea divided, nor did a pillar of fire by night, or a pillar of a cloud by day, attend Israel in their march from Egypt to Palestine. The writer of this article once heard a man attempting to prove in a sermon, that the soldiers did not give the Savior vinegar and gall to drink when He was on the cross, but it meant that those who rejected His gospel, and treated lightly His salvation, were the persons who gave Him vinegar and gall to drink; and all these things were to be spiritualized. Others have said, that the foregoing scriptures were doubtless to be understood literally, (we mean that portion whose creed did not render them necessary to spiritualize them,) but other passages which come in contact with their creed, though they are precisely like the former, are to be understood figuratively, or must be spiritualized. Take the following examples, which are so similar, that one would suppose that all who believe in one, could not fail to believe the other, and if one were literal the other must be also. "Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night and made the sea dry land, and the waters were divided, and the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left." Ex. 14: 21, 22. "And 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 its seven streams, and make men go over dry shod. And there shall be an 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. 11: 15, 16. What multitudes of would-be saints there are, who lay hold of the former of these quotations as one of the strongest proofs of the truth and reality of their religion; but as to the latter one, there is considerable squeamishness, they do not know so well about that: that the Red Sea was divided is a matter of no doubt, but that it will ever be so again is rather a doubt; their nerves begin to slacken, the cords

of their religion get weaker and weaker, and at last it comes out. "Ah! it must be a figurative expression, it has a spiritual and not a literal meaning; for we do not believe there will ever be another Moses: if we admit that the prophet meant what he said, away goes our whole theory together; for doubtless then there must be miracles in the last days, and wonderful ones too." That part of the Bible which gives the history of past events, it matters not how miraculous it is; if it were a Jonah in the fish's belly, it is to be understood as it says literally; but that part which declares such things to come, must be figurative, it must be spiritualized and not understood literally, though the thing to be accomplished, and the thing accomplished, is precisely the same. However, this is not the case with all, for some believe that the past and future, are all to be spiritualized.

We do not recollect of having seen a wholesale spiritualizer among sectarians; but some philosophers of both ancient and modern times may come very near to it. If all related of Mr. Hume be correct, he had nearly as many "misgivings" about his existence, as the Editor of the *Harbinger* has about the rules of interpreting prophecy: he appeared to be a wholesale spiritualizer; spiritualizing away his very existence, doubting, no doubt, whether the word existence meant what it said.

We have been told by some of the readers of the *Milennial Harbinger*, that Mr. Campbell, some time since in one of the numbers of that paper, in speaking of one of the members of the church of Christ in the last days, said of him, that he had been getting wild for some time before he received the Book of Mormon: as he believed in the gathering of the ten or lost tribes of Israel. (We relate the substance of this as we heard it, for we have not seen it ourselves, never taking that paper at any time, and only having read occasional numbers of it.) But if Mr. Campbell's observations about him be correct, he had got just as wild as the prophet Isaiah had got before him, and in his wildness he had got into good company; for in the foregoing quotation from Isaiah, that is what the prophet said if he said anything, that the ten, (or lost tribes as they are called) should not only be gathered and return, but when they did return the Lord should utterly destroy the tongue of the Egyptian sea: and there shall be an highway for the remnant of his people, which shall be left, from As-

Assyria, not Babylon. I would ask, was the Assyrian captivity the captivity of the ten tribes? Yea, the ten tribes surely, and they are the ones before whom the Lord will yet utterly destroy the tongue of the Egyptian sea, and for them there is to be an highway, (that is in the waters, and the very same waters,) as was to Israel in the day that he came up out of the land of Egypt. Mr. Campbell must have great confidence in the ignorance of his stupid followers, when he dare let such a sentence fall from his pen, particularly when they had the Bible in their hands. But no doubt a good number of them are getting pretty well indoctrinated, that is, able to believe any thing that their leader tells them, sense or nonsense, scripture or not scripture.

All the sects use the Bible in the same way, reformers and non-reformers are all one in this respect; for the Bible is too large a pill for any of them to swallow. They can talk about its excellence and its good effects, but pin them down to believe it all, and you will soon find that they have to apply their rules of interpretation. To believe that it means what it says, in their estimation is the wildest enthusiasm, and the worst of all impositions. Had Mr. M'Corkle been a believer in the Bible he would not have entertained the readers of the *Harbinger*, (or rather insulted them,) with the follies of his gospel heavens, where he supposed the sacred writers had fixed their imaginary sun, and moon, and stars; and then, after he got all their eyes fixed on the earth, stir them up to peep among kings and priests, to see the sun darkened, the moon turned into blood, and the stars of heaven fall. Indeed, Mr. M'Corkle is indebted to the ignorance of the Editor of the *Harbinger*, to get such nonsense laid before the public, and to the stupidity of the patrons of that paper, for not being laughed to scorn!

This whole spiritualizing and interpreting business, originated in unbelief. It was because men did not believe what the Bible said, that caused them to spiritualize and interpret its meaning away: some for gain and some for honor. As the so called christian religion became popular, multitudes were induced to unite with the respective churches: and being destitute of the faith of the saints, or of "the faith once delivered to the saints," they could not believe that the great things would ever be accomplished which the prophets declared should take place; they had recourse to spiritualizing and

interpreting, and persuading themselves and others that a great part of the Bible did not mean what it said; and that the writers said one thing and meant another. So one pretended reformation followed after another; but all their reformations left the world, in relation to understanding the Bible, in the same situation, all had need of spiritualizing. One sect had a part of the Bible which they took literally, and another part which they spiritualized; and another part spiritualize the part which that sect understands literally, and they understand literally what others spiritualize: and so the world is moving on in darkness and ignorance, about the things for which they are willing to fight, (or many of them at least) and if any man has courage sufficient to expose their wickedness, he must expect to bear their heaviest censures, and have all the evils heaped on his head that malice can invent.

After a great many reformations, which never bettered the circumstances of the world one particle, so far as religion was concerned, Alexander Campbell came and his reformation, which by the by is like all the rest, a mere difference of opinion; not agreeing with other sects in opinion is the whole matter at last, when it is closely scanned; for no sooner is his mind brought to examine the writings of the prophets, than (poor man!) he has such monstrous "misgivings" about the rules of interpretation, that he has concluded to back out and hold his tongue.

There is so great a resemblance between all the religious sects of the day, that one who stands aloof from all of them, is astonished why there should be so much strife and contention among them; for all the difference there is between them, consists in form and opinion. As to their approach to the pure religion of the Bible, they are all equally distant from it, one being no nearer than the other; and should there be an hundred other just such reformations as the past, still the world would be no better off than it now is. It would have the form of godliness, denying the power thereof. No one of the sects make any nearer approach to the power of godliness than another, in this respect they are all alike. The degree of the Spirit of God which is among them, (if there is any of it) is also about equal, depending on the honesty of individuals, and not on the correctness of any of their systems, or the righteousness of any of their teachers; for in this respect they are all alike. View them in what point of light you will, and there is so lit-

tle to choose, that we know not why there are, or should be any contentions among them. The spirit of persecution seems to be about equally distributed, but in very large shares.

There is not in all christendom, or rather sectarianism, one church whose religious sentiments are such as to admit of their receiving the Bible as it is; nor is there one of them founded on an understanding of it. They lay hold of some particular items of it, on which they found their religious theory, and on which they build their churches: but that part of the scripture which unfolds futurity to the mind of the saint of God, and apprizes him of what is coming on the world in unborn time, and which roused the energies of the ancients, and about which they sang their choicest songs, and sounded their sweetest notes, is hid from the eyes of this sectarian generation. The voice of the prophets is not known among them, neither are their visions understood by them. The spirit of inspiration which familiarized eternity to the minds of the fathers of the faithful, they have not. The faith by which the people of God in olden times held communion with Him, and without which it is impossible to please Him, by which they had power with God to make a howling wilderness become the house of God, and the gate of heaven, through the exercise of which they wrought righteousness, quenched the violence of fire, stopped the mouths of lions, put to flight the armies of the aliens, and women received their dead children to life again, is unknown among them; and still, they say that they are partakers with those men of the grace of life, heirs of the same glory, and sharers of the same crown! What will come next?

It needs but very little reflection to see the great ignorance of the prevailing sects of the day; yea of all of them, even those who profess the greatest knowledge, and are endeavoring to reform the rest. To be sure they promise much, but perform little, yes very little. They are in perfect ignorance of the times, seasons, and purposes of God in His economy with the world. They feel very confident that God will give no more revelations to the world, that He has filled up the full measure of information that He ever intended to give men till time shall end. And yet if they possessed one spark of discernment, they would see that unless God gives them more, it was useless to give as much as he did; for they do not understand it, neither can they till they get more revelation to help them. Witness the queer position of Mr. Campbell and his *Harbinger*. He found some things, as he supposed, in the prophecies about the Millen-

ium. He sent out his prospectus, changed his *Baptist* into *Harbinger*, informed the public that if he had done so much with the *Baptist*, when he spent only part of his time, what might be expected from the *Harbinger* with all his time and attention? So to work he goes, might and main; but with all his wisdom, the prophecies, where the Millennium was to be found if any where, would not open their treasures to his understanding. He could not understand them. There was something said about the Millennium there, but what it was he could not tell; and at last he had to quit like the poor Dutchman, who had nearly lost his mother tongue, and had not learned the English correctly. He got up and undertook to preach; but after trying in English a while, found it would not do; he then tried it in Dutch; still he could not make it out; at last the poor fellow exclaimed, "I am sure, it is in, but I cannot get it out." So with Mr. Oampbell, there is something in the prophecies about the Millennium, but he cannot get it out.

From the Evening and Morning Star, of Dec. 1833, and Jan. and Feb. 1834.

MILLENIUM.—No. 1.

The subject of the Millennium has excited the attention of the students of the Bible in the different ages of the world. All persons in any degree acquainted with the ancient prophecies, have been led to believe, that there was some different order of things to be established in the last days, from what had existed in the former ages of the world; and many have written on the subject, without, however, being able to give much light upon it; leaving it very much as they found it, without coming to any certain conclusion, as to the precise features, or character of that peculiar age.

Some have doubted, seriously, whether there were any such period, as that called the Millennium, ever to take place. But a large majority of professed christians, have had a greater or less degree of confidence in the actual arrival of such a period; believing that the things spoken of by the ancient prophets, has never been fulfilled, and that they never can, unless the Millennium is brought about in the economy of God. But in what manner it is to be introduced, and by what means, they have been unable to see, or understand.

The fact, however, that a different state of things will exist, from that which has existed, they think, is plainly taught from the following testimonies of the ancient prophets: "thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when

the Lord shall bring again Zion." Isa. 52: 8. "And they shall teach no more every man his neighbor, and every man his brother, saying, 'know the Lord,' for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31: 34. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Micah 4: 3. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 6-9.

From the foregoing scriptures, as well as from many others, a large majority of the professing world, have been led to believe, that the last days were to be days of wonder; that God will do great things for His saints, and rain down righteousness from heaven. In consequence of the general credence given to these testimonies of the prophets, together with many others of like import, the subject of the Millennium has become one of very general belief in the christian world. Nearly all the sects of the nineteenth century believe in it, and cherish some opinions in relation to it, which, however, are generally favorable to their own prejudices and their own sect.

There are no writers on this subject, with whom we are acquainted, who have entered into a minute detail of all its parts, as they lie strewn over the face of the ancient prophecies; but have contented themselves with a very limited view of some of them, only. But notwithstanding the general opinion which now prevails in the world, that in the purpose of God such an era will come in the course of human existence, (for so general is the belief in the Millennium, that all the revivals among the sects are considered as a prelude to it, and a kind of foretaste of that day of rest and glory which God has in reserve for the last days,) still their knowledge of the subject is too limited, that they are unable either to satisfy themselves or others. The opinions of the world on the subject of the Millennium, are nearly as numerous as the sects; each party having an opinion of its own.

Within the last five years, a writer has made his appearance, professing it to be his primary object, to investigate this subject; and actually commenced publishing a paper, calling it the *Millennial Harbinger*. From his high standing as a man of talents, and a biblical student, from his pen we expected much; but in this we have been disappointed; for we have received but little: indeed, less than little: we have received *nothing*.

Whether the Editor has undertaken a task that he is afraid to perform, or whether he is really ignorant of the subject, we do not pretend to say. But all those who have read the *Millennial Harbinger*, know, that he has not given it so much as one passing glance. True, Mr. M'Corkle has said something, about something or nothing; which the public have received through the columns of the *Harbinger*. How many more articles he may favor us with, yet remains to be found out hereafter. But he has reached the very prominent point, which all writers who write about nothing, generally gain, that is, to cry, "false prophets, false prophets, false Christs!"

We asked ourselves, when reading Mr. M'Corkle's production; who is the better of all this? What good, gentle reader, do you suppose it would do you if a man were to say to you, you will starve to death! you will starve to death! and yet never try to make any provision for your wants, or direct you where you could get any? Mr. M'Corkle has cried, 'death! destruction! desolation! judgment! but no provision! no way for escape! no hiding place! no city of refuge! And what advantage is all his *labor of love* to us? For we might as well perish without knowing it twenty years beforehand, as with. For perish we must, according to Mr. M'Corkle; for as yet, he has left the world, both saint and sinner, without any way to escape the impending danger.

When the God of heaven sent a messenger to proclaim judgment on the old world, He provided an ark for the safety of the righteous: when Sodom was burned, there was a Zoar provided for Lot and his family; and when Jerusalem was destroyed, the Savior told the saints to flee out, and they fled, and found safety. And in the last days, when the Lord brings judgment on the world, there will be a Mount Zion, and a Jerusalem, where there will be a deliverance. See Joel 2: 32.

What a difference between a man of God, and a self-authorized and self-constituted messenger! The man of God will no sooner cry, "destruction, desolation, and judgment," than he will tell them of an ark, a Zoar, a Palla, a Mount Zion, a Jerusalem,

or some other place which God has provided for them, who will hear His voice. But Mr. M'Corkle, like every other messenger, that God never sent, can cry, "destruction, desolation, fire and judgment," and write very ingeniously about it, but there it ends; with perhaps a "false prophet," or "false Christ," to finish it; and there the sound dies away. And the world is just as well off, as when he began to cry; with this advantage, perhaps, they have been amused a little, at some creature's folly.

For several years we have been waiting and reading the *Millennial Harbinger*, and finding a little of every thing in it which has been written or spoken of for the last hundred years, the Millennium excepted; that, as though its *Harbinger* was ashamed of it, has never as yet been able to find a place in its columns, so as to pay one visit to its friends. How long it will be kept in this solitary situation, remains to be disclosed in futurity; or whether the Editor of the *Harbinger* was really in earnest when he put *Millennial* on the title page of his paper; or whether he designed to practice a hoax on its readers, time will doubtless bring to light. Or perhaps the Editor understands the subject too well, to let it appear in his paper, believing if he does, that it will sap the foundation of all that he has done, and been doing for the last twenty years. Let the Editor of the *Harbinger*, however, treat this subject as he will, and let him in his course be influenced by what motives he may, whether good or evil, the Lord be his judge, and not us. If he acts righteously, he will receive a righteous man's reward; but if unrighteously, he will be rewarded accordingly; and although he has been lavish in his abuse of some of the members of the church of Christ; and not only some, but all the church has been reproached by him, all we say, is, the Lord judge between him and us, and deal with us according to justice and mercy, and there we leave it.

The subject however, which the Editor of the *Harbinger* has treated with neglect, either through fear or ignorance, (for what else could have caused him to offer violence to his proposed object and pledged faith,) is the very one which effects the salvation of this generation. The only thing which God promised to the world, after the great apostasy, which was to corrupt all nations, and defile all the kings of the earth, and terminate in the overbrow of the Gentiles, to whom the kingdom of heaven had been given, when the Jews were overthrown, was to return the scattered remnants of Jacob, and gather the house of Joseph; bringing them as he did at the first, and building

them as he did at the beginning, and returning to them, (when they were washed and had put away the evil of their doings from before the eyes of the Lord, and had ceased to do evil and learned to do well,) their judges as at the first, and their counsellors as at the beginning; and that not by virtue of any previous covenant with the house of Israel, but by one which was to be made with the house of Israel and the house of Judah in the last days, which was to be different from all other covenants made with that people. Though in obedience to a covenant made with their fathers Abraham, Isaac and Jacob, which God with these three men made, renewed, and confirmed, which covenant was to be fulfilled upon the generations of the thousand years, or Millennium. We know that some careless transcriber, or ignorant translator, has made the Psalmist say, in the psalm before mentioned, a thousand generations; but as there never will be that many generations on earth, the most illiterate may see the mistake. See 105 Psalm.

The house of Israel in the last days, was to be taught by a people of stammering lips and another tongue, line upon line, precept upon precept, here a little and there a little. In former days they had enlightened the Gentiles: in latter days they were to enlighten them. They had sent revelations in former times; and in latter times revelations were to go from among the Gentiles. In former days the Gentiles had obtained mercy through them; and in latter times they were to obtain mercy through the Gentiles. Paul says, in viewing the marvelous dealings of God, behold the goodness and severity of God. By the hand of the Gentiles the Lord had scattered them; and by the hand of the Gentiles He will gather the house of Jacob, and save the house of Joseph, and plant them again in their own land; returning them to their folds, and populating their waste heritages. They will come to Zion with songs of everlasting joy upon their heads, never to be supplanted, never to be thrown down any more; they will build and inherit; they will plant and eat the fruit thereof. For they will not build and another inhabit; neither will they plant and another eat the fruit thereof. For as the days of a tree, shall be the days of the people of the Lord, and His elect shall long enjoy the work of their hands. Their seed is to be known among the Gentiles, and their offspring among the people. All that shall see them shall acknowledge that they are the seed which the Lord hath blessed. See Isaiah 1, 11, 28, 60, 65, 66 c., Jer. 23, 33 c., Zech. 10 c.

There seems to be one error common to

all writers on the Millennium, which is this: they think that it is to be brought about by converting the Gentiles; and after all the Gentiles are converted, the Jews will be converted to the Savior also: and thus the world will be brought to see eye to eye, and be of one heart and of one mind, and all contentions cease on earth.

These, doubtless, were the views of the Editor of the *Harbinger*; or else he could not have supposed that his paper could contribute in any degree to this end; for had it once entered into his heart, that all the Millennium ever mentioned in the Bible was promised to the seed of Abraham; and that unless the scattered remnants of Jacob gathered from all countries whither they had been driven, that no such thing as Millennium can ever be; or that God never promised such an era to mankind on any other ground, than that of gathering the house of Jacob to the land of their fathers: and that predicated on the fact of the Gentiles having forfeited all claim to the divine favor by reason of their great apostacy, and having shamefully corrupted the kingdom of God, and having defiled all the nations of the earth with the wine of their fornication; they, their kings, their rulers and their judges together, have brought the wrath of God upon them.

As all writers on the Millennium, up to the present time, have failed to present the subject in a satisfactory point of light, the ground still remains to be occupied by any one who has courage to undertake it. And should they fail in the attempt, they will only do what great men, (so called) have done before them: indeed, there does not appear to be any great hazard in the undertaking at this time, as a failure would only leave the adventurer in company with the great men of the world, (not even the Editor of the *Harbinger*, and his friend Mr. M'Corke excepted,) whom the Editor helped to sea; but ignorance, that adverse wind, and great drawback to promotion, has helped to shore again. He seems not, however, to have suffered much in the voyage if he did return as empty as he went; without enriching the literary world with one discovery, for he finds himself in the same harbor, in safe mooring with others who have attempted the same voyage and have failed in the attempt. Some indeed hoisted all sail and made as though they would be off at the first fair wind, leaving all behind: but after examining their rigging and sails, they doubted of their sufficiency; and after a little close examination, they found to their great surprise, that they were entirely wanting in ballast. And after coasting for some time they abandoned the voyage altogether,

or until they could increase their ballast; for though they had a great deal of sail, and a little ballast, yet it was found that it was not of the right kind: among whom the Editor of the *Harbinger* is chief.

In undertaking to present before the public the subject of the Millennium, we do it without claiming any favors, or pleading any excuses. We design to limit ourselves within the limits of the Bible, and examine the subject as it has been written by the ancient prophets. If the public should not like the style, let them alter it till it suits them, and if they dislike the statement, our flag is on the outside of the wall, they can have an opportunity of trying their skill and making a better of it.

One thing on this subject is certain, and on which all agree: it is this, that the Millennium has no existence, nor never had: that in searching after it, we are searching after a something that the eye of man never saw, nor has any society of men ever enjoyed it. To use the language of Paul, "eye hath not seen, nor ear heard," except by the spirit of prophecy and vision. But though it has no existence, yet it may have an essence, it is only to be found in the purpose of Him who "calleth things that are not, as though they were:" and all the knowledge we have of this purpose is through the medium of prophecy and revelation. It is one of those subjects which is alone to be found in the Bible if anywhere: and it would be pretty hard to tell how the belief in it should be so general, among believers in the Bible in the different ages of the world, unless there is something said about it in the scriptures. It must be acknowledged by all, that the prophets have said some things, which if ever fulfilled, would produce a very different order of society in which the saints of God could worship under their own vine and their own fig-tree, and there would be none to make them afraid. Such an order of society has never yet existed; for though the time has been, and now is, when a corrupted religion can be tolerated, yet there never was a time, nor is there one now, in which the church of Christ can worship undisturbed. Their character, their property, and even their lives are now, as in former days, sought with untiring perseverance by both religious and irreligious, *not even reformers excepted*. But this period is not only to be marked with this peculiarity, but it is also materially to effect the brutal creation. The lion and the ox are to eat straw together; the bear and the cow to graze on the plain in company, and their young ones to lay down in peace: there shall be nothing to hurt or destroy in all the Lord's holy

mountain. The lion will be carnivorous no longer; and all the beasts will cease to prey on flesh and blood; for if they do not, they will both hurt and destroy, and the testimony of the prophets fail; for if no such day comes, there will be no Millennium. That day promised to the world by the prophets is to be a time of rest, otherwise they have promised nothing; and there is as much said about the rest for the beasts, as about the rest for man: for the Lord promised by the mouth of Joel, and on the day of Pentecost renewed the same promise by Peter, that in the last days He would pour out His Spirit on all flesh. If that promise is ever fulfilled in its full extent, the Spirit of God will have to be poured out on beasts as well as man; for they also are flesh. And if there never should be a time when the Spirit of God will be poured out on the beasts, there never will be a Millennium. And when that day comes, the Spirit of the Lord, when poured out, will make a great revolution on the irrational creation; changing their nature both as to food and habits; for the God of heaven, by that Spirit with which he garnished the heavens, can also change the nature of both the rational and irrational creation, from one end of heaven to the other. One of the great difficulties in all writers who have written on the Millennium, is, that they have tried to prove by making the language of the prophets all figures and metaphors, that that which alone can be done by a direct exertion of divine power in the way of miracle, is to be produced upon human principles; endeavoring to prove that all things spoken of by the prophets can be fulfilled without miracles; without an immediate exertion of divine power. Hence all the phenomena of the heavens are made to mean some thing about kings and priests; kingdoms and churches; (so says Mr. M'Corkle, Mr. Campbell's help-meet,) and in this he is not alone; for others long before his day, and who had about as much knowledge of the subject as he had, said the same things in effect, before he was born; but no such rules of interpretation of prophecy would have been introduced, was not the religious world in a state of apostacy; having the form of godliness, but denying the power thereof. But before the Millnium comes, or can come, there will be a day of power, not in a figurative, but in a literal sense, as direct as the power which raised Lazarus from the dead, or else it never will come. And there will not only come a day of power, but a day of revelation also; and that as direct from God as those revelations given by Moses and the prophets; by Jesus and the apostles; and not a few only, but "line

upon line, and line upon line, precept upon precept, precept upon precept, here a little and there a little," meaning many, yea, very many revelations; until the knowledge of God shall cover the earth as the waters cover the sea. For who does not know that there is not knowledge enough in all the revelations now extant, together with all human productions in all languages, in the world, to cover the earth as the waters cover the face of the great deep? But a sufficiency of revelations to do this must come, or else the Millennium will never come.

The prophets in presenting what we call the Millennium, and what John calls the thousand years of Christ's reign on the earth, has shown us an order of things which, when understood, will clearly set forth to every intelligent mind the great apostacy of all the religions of the world; their immense distance from the religion of heaven; the weakness and folly of all the schemes of all ages, since the days of the crusaders, to Alexander Campbell; (but he, of all others with his *Harbinger*, cuts the oddest figure in the world;) an age of incessant revelations, every one knowing the Lord without the need of any teacher: a people of such faith, that it shall be said of the inhabitants, that they are not sick: an age of such power, that the mountains shall flow down and valleys rise up: crooked things become straight, and rough places made smooth: an age of wonder, when the faith of men, like that of Moses, shall make the mountains, not drop water only, but new wine; an age when people shall receive refreshing from the presence of the Lord: an age when there will be so much faith on the earth, that death can have no dominion; but men will be changed in the twinkling of an eye, and be caught up: an age when every man shall be his own revelator, prophet, and seer; for all shall know the Lord alike, from the least to the greatest. The day spoken of by Paul, when the perfect shall have come, when all prophecies shall have failed; when all former knowledge shall have passed away; when all tongues shall be identified in one: an age when the will of God shall be done on earth as it is done in heaven; and if so, men will have to know as much as angels, or they cannot do the will of God as it is done in heaven. Let a man but for a moment, contemplate this order of things by the light of revelation, as it is justly called by Peter in Acts 3: 21, "the times of restitution of all things of which God hath spoken by the mouth of all His holy prophets since the world began," and then let him take a peep at Mr. Campbell and his *Harbinger*, making a mighty noise, saying, "reform!" crying, (that is,

on the title page of his *Harbinger*.) "*Millenium! Millenium!*" but if we may judge from what he says on other matters, *his* Millenium is not to possess one property of the Millenium of the prophets and apostles: *his* is to be a Millenium without power or revelation, and if so, there never will be one!

With regard to the Millenium, let it be remembered, that, it is worse than vain to conjure up something in our brain that has no existence elsewhere; for if there is ever such a period, it will just be what God promised in the scriptures, and nothing else. Nor would Mr. Campbell be at so great a loss as to have to *creep out* so dishonorably, if it were not that his statements are so directly opposed to the Millenium of the Bible. In his sentiments he follows in the train of his fathers, denying all miracles, all revelations and all the peculiar properties which are to distinguish that age from all others; and should he or any other man establish a Millenium of that description, he will put to silence Moses and the prophets; Jesus and the apostles; and all the inspired writers that ever wrote on it since the world began.

From the Evening and Morning Star, of November, 1822.

HE THAT WILL NOT WORK, IS NOT A DISCIPLE OF THE LORD.

Purposing to do the will of God in all things, every disciple must do with his might, whatsoever his hands find to do, knowing that the idler is to be had in remembrance before the Lord. There is no respect of persons; every one ought to do his best to be approved in the sight of God. The old command is: "six days shalt thou labor and do all thy work," and no one will pretend that this commandment has been revoked or made void; on the contrary, Paul, at least fifteen hundred years after this commandment came from the Lord, says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for ought; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly,

working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." 2 Thes. 3: 6-12.

It is no more than reasonable or right, to say, that he that will not work, should not eat, for as saith Alma, thus says the Lord: "Ye shall not esteem one flesh above another, or one man shall not think himself above another. All men are after the sample of their father Adam. He was put into the garden to dress it; or, in other words, man was made to be fruitful, and multiply, and replenish the earth, and subdue it." All men, then, to live according to the will of the Lord, must labor. And what can be more just? for there is no specimen of idleness in the creation, or works of the Lord. When the morning dawns, the invisible hand that drew the curtains of night around us for sleep and repose, opens the windows of day for the labor and refreshment of them that live upon the earth. And who can view the busy multitudes of created beings, and things, from the mite to the mammoth; from the spring to the ocean; from the mole-hill to the mountain; from the garden to the globe, and from man to his Maker, and not exclaim like Lehi of old: "Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness, and mercy, is over all the inhabitants of the earth."

Who can fail to see industry in the fly that furbishes her wings in the window, or among the cattle grazing upon a thousand hills, or with the bees culling the flowers of the landscape for their sweets, or in the river running with all its glassy majesty, or in the green growing race of earth, from the grass to the trees, each with every blade, and every limb pointing to heaven? Who can look upon so much industry, and suppose that man was made to live without labor? Not the disciple of Jesus Christ.

Since the heaven was stretched out as a curtain between this world and the worlds beyond, neither the sun, moon, nor stars, have ceased for a moment, (except when Joshua commanded otherwise,) from performing their daily labors, and why does man, while he lives, shrink from what the Lord meant he should do? Why not fill the measure of his days in helping himself and assisting others, that, when he appears before the bar of God, to give an account of his stewardship, he may hear the pleasing acceptance of his Lord and Master: "well done, good and faithful servant, you have been faithful over a few things, now be lord over many."

From the Evening and Morning Star of December, 1833.

SIGNS IN THE HEAVENS.

On the morning of November 13th, about 3 or 4 o'clock, was seen a singular appearance in the heavens, which seemed to produce no small excitement in the minds of those who were up in season to gaze upon the sublime, yet strange phenomenon. We were roused from our slumber by the voice of one of our neighbors saying: "Rise and see the signs in the heavens!" Immediately we were on our feet, and on looking out at the window, beheld a scenery as sublime, apparently, as though the Great Majesty of heaven was riding forth through the firmament upon a cloud that was passing slowly towards the east, from whose presence worlds seemed to be moving with mighty rapidity, whose flaming orbits lighted down through the dark ether and shone upon this earth! But on walking out it was plain to be seen, that it was not merely one place in the heavens thus illuminated, but the whole heavens were lit up with the same appearance, except here and there a small cloud, as they were moved to the earth by a gentle wind.

This scenery continued visible till near sunrise, when it fled by the rising splendor of the "king of day." While we were gazing upon this new wonder with surprise and admiration, we remembered the exhortation of the Lord to Israel, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number, he calleth them all by names, by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40: 26. This saying seems to be peculiarly well adapted to an occurrence of this kind: for notwithstanding the great commotion in the heavenly bodies, yet, the same power that brought them into existence, and regulated their various circumvolutions, was still sufficient to retain them in their proper position by His immutable decree, till the judgment of the great day; or until the time of the fulfilment of certain prophecies contained in the holy scriptures. We were also reminded of that remarkable saying of the Saviour, while speaking of His kingdom in the last days, at the time of His second coming, when the cry is to be heard at midnight, "behold, the bridegroom cometh, go ye out to meet him." Mat. 25: 6.

It is generally the case, however, that whatever appearances are seen in the heavens at this day, some, and indeed we may say nearly all, are so wise that they can assign natural causes in abundance to account for them all without acknowledging that

God's hand was in them, and deny that they were all done by His special direction. We admire the principle of searching into all causes and phenomena, and of ascertaining the real origin of transpiring events, that we may be free from superstition and vain imagination, which are too frequently spread over the minds of the simple and untaught. Wisdom not only relieves us from the fatal effects of blind enthusiasm, with which all who have not understanding are liable to be ensnared; but it enlarges the heart and exalts the mind to heaven, and enables it to discern the real purpose of every occurrence, though marvelous in the extreme, and to acknowledge the Omnipotent *fat* that regulates the universe.

It is a pleasing thing to let the mind stretch away and contemplate the vast creations of the Almighty; to see the planets perform their regular revolutions, and observe their exact motions; to view the thousand suns giving light to myriads of globes, moving in their respective orbits, and revolving upon their several axes, all inhabited by intelligent beings; to consider that they are all visited with the light of His countenance, according to the revelation of His own character: that He communicates from time to time His will to all His creatures, and that He could not be impartial, were He to give some the privilege of attaining to perfection and glory, and leave others in darkness and uncertainty, but that word by which all things were made will bring all alike to stand before Him, and yet the least of all His creatures will not be overlooked, though at the assemblage of worlds, but all will be rewarded according to their works.

We profess a belief in the holy scriptures; we believe that the will of God is there contained and set forth for the good of mankind, and that neither a jot or tittle of His word will fall to the ground, or pass away unfulfilled. But in the admission of this idea are we not more willing that the scripture should be fulfilled in a time to come than in our day? Are we not forward in our opinion, that the great and notable day of the Lord, spoken of by the prophet Joel, and quoted by the apostle Peter, ("and I will show wonders in the heavens above, and signs in the earth beneath, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come,") was fulfilled at the destruction of Jerusalem? And even admitting that it was not then fulfilled, are we not ready to say that it must mean something to take place at, or near the end of the world? Are we not more willing that the great and

mighty events which are to transpire just prior to the Savior's glorious appearance in the clouds of heaven, should be fulfilled upon the heads of a future generation, than on our own? If we were pure in heart, and in all things prepared for the coming of our Lord Jesus, would we not be as willing, or as ready to admit, that it was possible for this to be the day in which He should come, as to desire it to be fulfilled upon the heads of our children? If in all things we lived with an eye single to His glory, and from the heart used the prayer taught to the ancient apostles by their Lord, namely: "thy will be done, as in heaven, so in earth," (Luke 11: 2,) and contemplated the joys with which the saints will be crowned, would we not rather that that day would come in our generation than in a future one?

Because all the world at this day are engaged in secular pursuits, does that prove that the great day of the Lord is not near? Because all eyes seem to be closed, and all nations asleep as to the great interest of that period, do these things assure mankind that the Lord delays his coming? Or does it not rather serve as a precursory warning that the time draws nigh when the Son of God shall descend from heaven with His mighty angels in flaming fire? Is it anywhere written in the sacred volume that all the world should be prepared to meet Him when He should come the second time without sin unto salvation, that they should all be watching with eagerness and anxiety for the day of the Lord to come as a thief in the night, when the heavens shall pass away with a great noise, and the elements melt with fervent heat, or are not these events really to transpire according to the strict reading of the apostle's writing? But if they are, we would like to be informed whether that scripture has yet been fulfilled, contained in Matthew's testimony, (24 c.) where he says, "after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven: and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory?" This singular idea taught to the apostles by the Lord Jesus, was not merely noticed by Matthew, for there was a prospect, even an assurance of an inexpressible glory which was to burst upon the heads of the saints: a day of redemption, when they themselves were to set upon thrones and judge the twelve tribes of Israel.

But Luke makes this subject very plain, after giving a relation of that notable proph-

ecy of the Lord, concerning the destruction of the city of Jerusalem, and the captivity of the Jews, that they should be led into all nations, and Jerusalem be trodden down of the Gentiles until the times of the Gentiles were fulfilled, he says, "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory." Luke 21: 25, 26, 27. Need this language be mistook? Can we figure in our minds a belief that these sayings have been fulfilled, or were the apostles mistaken, or did not Christ declare that these things should be so?

Isaiah declares that in the day of the fierce anger of the Lord of hosts, the heavens shall shake and the earth be removed out of her place: and that the sun shall be darkened in his going forth, and that the sun shall not cause her light to shine. See Isaiah 13c. John, while upon the isle of Patmos, in giving a relation of the opening of the sixth seal says, "Lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places." Rev. 6: 12-14. These prophecies, if not yet fulfilled, must be of moment to this or a future generation. And who, with a moment's reflection, will say that they have been? Events of this magnitude would have been noticed and recorded by previous historians, and we should now read them with wonder and amazement. And that they are to transpire, the veracity of the sacred scripture stands pledged for the truth of their performance. Whether that glorious day will usher in before our dissolution, we cannot say, we do not know. The signs of the times are sufficient to warn every man that the day is near at hand, and the great exhortation spoken by the Lord himself is of importance to every saint: "therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh." Mat. 24: 44.

LETTER FROM WALES.

Beloved Brother Sheen: Knowing that many of my old friends would be glad to hear of me, I feel it my duty to give an outline of things here. You have already

received by other sources a general account of this mission, and it is not necessary for me to recapitulate all that. I arrived here about the 20th of May last, and spent some time in visiting my relatives, and after resting I devoted myself to the object of my mission. I visited a number of places but could not feel to make a stand until I arrived in this place. It is true I was a stranger here, but here seemed to be the starting point of the Welsh Mission, and I commenced preaching in the open air at the Iron Bridge in Merthyr. As quick as it was known by the Brighamite Elders that I was going to preach at 4 p. m. they kept their in-door meeting until five, to prevent the saints from hearing, but quite a number of the old saints were present, and some questions were asked by them. Some were satisfied with my answers and others were not. I left an appointment to preach there again but was prevented by the rain. But being encouraged by the prospects before me, I rented a room, and we had a pretty good house full of various kinds, honest lovers of truth, and some who were not so honest. However, I scattered the seed broad cast among them, and I soon rejoiced in seeing the tender blade springing up, and the noble but down trodden spirits revived, and took courage, to see that their toils and anxieties and prayers and tears had not all been in vain. My health was very poor from the effects of Ague, and I felt it necessary to write to my brethren for help, and Elders Briggs answered the call and came to my assistance. We have a branch here, (Pennydarren,) of good faithful saints with a prospect of a speedy increase, also one at Crumbach, Aberdare, and one at New Tredegar. I went down to Lanelly and found a good number ready to unite with the Reorganization. I stayed two weeks and organized a branch and they are on the increase and full of life in the good work. You will be interested in seeing the spirit of Brighamism here. Some who have united with us, declare that the Brighamite elders, taught them it was a sin to listen to us and even to think of us, and several of their members, who had not moral courage enough as yet to think for themselves had to make public acknowledgment for their sin in thinking of us. I fancy I see the blush of shame crimson the cheek of every true lover of the Latter-Day-Work, to think that tyranny, so foul should ever be allowed to wear the sacred garb, or men should be so weak and cow-

ardly as to cringe to such an unhallowed usurpation over the God-given rights of human beings. Elder Derry arrived here last Saturday and on Sunday he preached 3 times in the room, to very attentive audiences, and each time the audience increased in number and in the evening the room was well filled and much interest was manifested.

To-morrow we intend to hold our monthly meeting in this place, and we will give you the general items.

October 21, Beloved brother I resume my pen to inform you of our progress. On the 18th, we held our Monthly Meeting. In the morning your humble servant was called to the Chair, Elder Derry having requested to be excused because he did not understand the Welsh Language. I addressed the meeting in Welsh, and Elder Derry followed me in English, (most of the people here understand English. In the afternoon we broke bread and the Spirit of God was poured out upon us to such a degree that many were reminded of the time when our Divine Master, broke bread on the Western Continent. Every heart was touched, and bowed under the holy influence of the Spirit of God. The minds that had been saddened and soured, because iniquity had abounded, acknowledged the power and virtue of the true leaven, and even the sceptic wept and acknowledged that such hallowed influence was more than human. No eye present was dry, nor was there one heart untouched, and the saints acknowledged that it was a Pentecost indeed.

We were compelled to close that meeting to prepare for the evening meeting. We reassembled according to appointment, at half past six o'clock. I spoke in Welsh, from the Book of Mormon, and Elder Derry preached in English. We had a very good attendance, and much light was received from the Holy Spirit, through His servants. It seemed difficult for the saints to separate, for they remained together for some time, singing the songs of Zion. Brother Joseph was sustained as the true shepherd over the flock of God on earth, Wm. Marks as his Counsellor, and all the authorities in their respective positions, and the saints voted to sustain each other; and I humbly pray that we may ever keep that vow, loosing our own selfish feelings and desire for individual aggrandizement, in the holier and more God-like desires for the welfare of each other; and the onward progress of the cause of truth. The brethren all determined to renew their diligence in trying to reclaim out-

erring brethren and sisters, by the spirit of love and truth, but it is hard for flesh and blood to bear with the abuse that we meet with from them. No word is too foul for their leaders to use against us, and there is scarcely a deed in the catalogue of crimes too black for them to attach to our names, and I am sorry to say that the contempt and hatred of the fair sex is even more bitter than that of the men toward us, where they believe in polygamy. This is difficult to account for only on the hypothesis that the married among them have had their minds alienated from their husbands, and are desirous of a change. The Salt Lake elders pay very great attention to the young and beautiful, and by flatteries fill their minds with glowing visions of "celestial glory," and thus win their hearts, and chain their affections by their assiduous attempts to secure them for "spirituals," and they are unwarily led to support a system that must eventually cause every pore in their hearts to bleed, for nature has implanted in the mind of every woman a desire for one undivided heart—a bosom whose affections can never be alienated, on which to pillow her throbbing head in life's dark hour, and surely God never gave that desire to be mocked by an invasion of her dearest rights. If He did, why did He chide Israel for dealing treacherously with the wife of their youth? See Malachi 2 c. They will find it is one thing to listen to the flattering falsehoods of those men, and a very different thing to surrender all the sacred rights of womanhood at the polluted shrine of polygamy, which shrine has already been crimsoned with tears and blood, and anguish, from the eyes and hearts of some of Zion's fairest daughters; that anguish having been rendered a thousand times more poignant by the mockings of those who won them by flattery and lies. But enough! The picture is too black to be contemplated without exciting the righteous indignation of lovers of freedom, but even that fails to compare with the reality. God speed the time when Zion's bands shall fall from off her galled hands. When every fetter shall be burst, and every accused delusion be chased back to its dark domains, and she be cleansed from all her stains.

Last evening Elder Derry and myself preached in New Tredegar, and at the close of the meeting four were baptized. Two of them had retired to bed, but did not feel to rest until they had obeyed the Divine command. The work is onward. Elder Briggs is in Staffordshire, and is holding a protracted debate with Mr. Owen again in West Bromwich. Last night was the first night with them. The questions are, "Is Protestantism consistent with the Bible?" "Is

Mormonism consistent with the Bible?" It will occupy about four nights. The saints in Wales number 57, and in England about 37, with a prospect of more. The HERALD is very much liked among the saints, and every one is surprised at the amount of light that beams from its pages. I must now conclude, with my kindest love to you and all in the office. Elder Derry desires to be remembered to you, and all lovers of truth everywhere.

I remain your brother in truth and love.

J. JEREMIAH.

PENNDAREN, Glamorganshire, Wales,
Oct. 17-21, 1863.

NEWS FROM UTAH.

Bro. W. D. MORTON has received a letter from Salt Lake City, Utah, dated Oct. 12th, from which we make the following extract:

"Bro. G. P. Dykes has been to Conference, and came to our house to have a talk with the brethren. He was on Friday evening last baptized, and the same evening was confirmed and ordained. I presume, by the time you get this, he will be on his way to California as the legal and first missionary of the reorganization. He is a first rate man. He has our prayers, and I know that he will have yours.

Well, Brigham's Conference is over, and such a Conference as you never heard of. Bro. Briggs is preparing a long epistle of its doings. It seems a pity to bedaub clean white paper with such dark matter, but it must be, so that the light may comprehend such darkness. If you publish all that he sends, what an HERALD it will be to the world, and to the saints!"

For the Herald.

A COUNCIL.

Minutes of a meeting of the officers and members of the Church of Jesus Christ of Latter-Day-Saints, for the District of Decatur Co., held at Little River Branch, Iowa, Oct. 24th and 25th, 1863.

10 A. M.—On Motion, Elder George Morey was called to the Chair, and Alfred W. Moffet, chosen Clerk. Meeting commenced by singing and prayer. It was then ascertained that the following named officers were present: Elders: George Morey, Alfred W. Moffet, James Robertson. Priest: Eli Steel. Teacher: David B. Morey.

The object of the meeting was stated by the President, and a more complete organization for the work of the ministry, was urged by him. After some preliminary discussion, the meeting adjourned to meet at 3 P. M.

3 P. M.—Met pursuant to adjournment, when Elder Wm. Alden was present. Upon consideration it was *Resolved*, that the Elders of this District labor in this and the adjoining country, as much as their circumstances and the feelings of the inhabitants will permit. Adjourned to meet next day at 11 A. M.

11 A. M.—Met pursuant to adjournment; preaching by Elder Crabb. Adjourned to meet at 3 P. M.

3 P. M.—Met pursuant to adjournment; preaching by Elder A. Cowles.

On Motion, It was resolved that this meeting adjourn to meet Jan. 2, 1864.

GEORGE MOREY, PRES.

A. W. MOFFET, Clerk.

From the L.-D.-S.' Messenger and Advocate of November, 1834.

LETTER OF OLIVER COWDERY TO W. A. COWDERY, Esq.

DEAR BROTHER:—I have received, of late, several communications from you, containing several questions. Not long since, you wished me to express my mind, either publicly or privately, upon a few remarks of the Savior, as recorded in Mat. 16: 16-18:

“And Simon Peter answered and said, ‘thou art the Christ, the Son of the living God.’ And Jesus answered and said unto him, ‘blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it.’”

It is plain that the Savior never did nor never will build His church upon any other foundation, or sustain it upon any other principle, than He there represents to Peter, viz: of revelation from the Father that He was the Christ. Erect a church upon any other foundation, and when the storm comes it *must* fall. And the only reason why His church was not always on earth, is, that men ceased to obtain revelations from heaven. And the only reason why they were deceived in time past, and will be in the last days, is because *they do not know that Jesus is the Christ.*

Men say they believe that Jesus is the Christ; but the Lord said to Peter that the Father had *revealed* it to Him, and upon that rock He would build His church, and the gates of hell should not prevail against it. For if men *know* that Jesus is the Christ, it must be by revelation. To be sure, we may say, that the apostles testify of Him, and that we believe they tell us the truth; but will this save a people from destruction,

when the cunning arguments of the adversary are leveled as a mighty shaft to shake man from the foundation? No; he must have an assurance. The salvation of man is of that importance that he is not left to a mere belief, founded upon the testimony or say-so of another man. No: Flesh and blood cannot reveal it. It *must* be the Father, and if the everlasting Father reveals to men that Jesus is the Son of God, can they be overthrown? Can floods or flames, principalities or powers; things present or to come; heights or depths; swerve them from the foundation—the rock? No; said our Lord, the gates of hell cannot prevail. There is an assurance in the things of God that cannot be obliterated. There is a certainty accompanying His divine communications which enables the mind to soar aloft, and contemplate—not only contemplate, but *mingle* with the blessed in the blessed mansions, where all things are pure. It is this; then, which constitutes a certainty.

There can be no doubt but that the true church did exist after the Lord's ascension; but the query is, how shall we reconcile this point, when we say that it did not exist on earth for a number of centuries, and yet say that the gates of hell did not prevail against it? To the answer:

You will see above, that I have plainly contended that the gates of hell could not prevail against a man or society of men while they hold communion and intercourse with heaven.

I will now suppose a case, or propose a question: If Elijah had been the only individual on earth who kept the commandments of the Lord, he would have been *all* the church then upon earth. And you know that any and every people ceasing to keep His commandments, are disowned by Him. If these points are admitted, I proceed:

When Elijah was taken up to heaven, did the gates of hell prevail against the church of God? Did they overcome the holy priesthood? No. Neither had Elijah been the last righteous man, and his enemies prevailed over his natural body, and put him to death, would the gates of *hell* have prevailed against the church? No; the holy priesthood would have been taken to God, and the gates of hell would have been as unsuccessful as in the case of his translation.

Paul said that in the church God has placed apostles, prophets, evangelists, pastors, teachers, miracles, gifts of healings, helps, governments, and diversities of tongues; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto

the measure of the stature of the fulness of Christ. But did that church exist? Are the fruits of that priesthood now to be found, or have they been among men from the apostles to the present? Where are the individuals who will pretend that this has been the case? And yet they say that Christ's church has continued on earth, and that the gates of hell have not prevailed against it. Here seems to be a trouble. To admit that the authority of administering ordinances, on earth, has been taken away, would admit, at once, that they have no authority. This places men under the necessity of saying, that the church of God has and does exist, in all these variegated forms and colors, scattered over the world, no more resembling the ancient church, than the ancient church did that of the Hindoos.

It is *retelation* which constitutes the church of Christ; for this was the declaration to Peter, that the Father had revealed to him, and upon that principle His church should exist. Show me any other, and I confess that you will show me something, the pattern of which I have not found in the holy scriptures, as coming from heaven.

You will begin to see my mind upon this matter. It is, that when men ceased to bring forth the fruits of the kingdom of God on earth, it ceased to exist on earth; and when it ceased to exist on earth, He took the authority to himself, and with it the holy priesthood. The gates of hell did not prevail against the church of God; and the *decrees* of our Father is, that they shall not; but no man will pretend, (if he does it is in vain) that the pure church, as it existed in the days of Paul, and for a length of time afterward, has continued. If so, according to his theory, the gates of hell have prevailed against it; for He cannot trace its existence here. He may trace a supposed authority through a succession of popes and bishops; but if the authority was *there*, where is and where was the fruit?

If we look into the 12th c. of John's Revelation on Patmos, we shall see the church represented in a striking figure, so plainly shown to be taken from the earth, that it is impossible that his beautiful vision should be misunderstood.

UNAVOIDABLE CIRCUMSTANCES have prevented us from giving our readers the usual editorial reading in this number.

THE BOOK OF DOCTRINE AND COVENANTS will be republished, (we presume) in a few weeks. We have none on hand, for sale, *now*. Subscriptions may be forwarded. Price \$1.25.

DIED, at Marengo, McHenry Co., Ill., October 4, 1863, with the Consumption, MARGARET ANN, wife of Elder HORACE BARTLETT, aged thirty-six years, three months and seventeen days.

She died in the faith of the gospel with the bright prospect of a future life where pain, sorrow, sickness and disappointment never comes.

RECEIPTS.—*For the Herald*.—R. Young, J. Gilbert, A. Crandall, A. Bybee, D. Martin, J. Black, each \$2; J. Edmunds, J. W. Waldsmith, E. Johnson, G. Medlock, S. Bateman, W. T. Kyte, J. J. Cearstel, G. Fox, G. Crom, E. Banta, G. Watson, L. Z. Cook, J. Powell, J. Askin, M. Warnock, H. A. Stebbins, E. Burk, each \$1; J. P., \$1.25; J. Whiting, \$3; R. Cobb, \$3; E. H. Webb, \$5; D. S. Seavey, \$1.60; A. C. Haldeman, \$1.50; V. White, \$1.50; J. Earnshaw, \$1.30.

For the Hymn Book.—E. J. Hough, W. T. Kyte, R. Groom each \$0.55; J. McKenzie, \$1.10.

For the Voice of Warning.—H. A. Stebbins, D. S. Seavey, J. McKenzie, each \$0.40; G. Braby, \$3.15; W. G. Harris, \$0.35; E. Stafford, \$0.35; J. W. Waldsmith, \$0.45.

SEND SUBSCRIPTIONS to the Hymn Book and Voice of Warning. They will be forwarded by mail as soon as they are printed and bound. Probably in a month.

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"THUS SAITH THE LORD, 'STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.' BUT THEY SAID, 'WE WILL NOT WALK THEREIN.'"—*Jer. 6: 16.*

"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."—*Matt. 24: 14.*

No. 10 —Vol. 4.] **PLANO, ILL., NOV. 15, 1863.** [WHOLE No. 46.]

From the Sacramento, (Cal.), "Union."

LETTER FROM FORT BRIDGER.

FORT BRIDGER, (U. T.), Aug. 19, 1863.

"RUSHING INTO PRINT"

Is a fault with *some* persons. We acknowledge the corn. Once in our youthful days we rushed furiously into a hornets' nest; result, an immense inflammation of the head. Evil disposed persons might have termed it a "swelled head." It learned us a lesson—to look before we leap. We have acted upon that lesson ever since, and found it to be a good one. When we wrote you our first letter concerning the battle of Spanish Fork canon, we weighed every statement of fact before giving it to the *Union*, and no Jew or Gentile in Utah can successfully deny the truth of those statements of fact. Our opinion concerning the causes which produce those facts are our own, and for which we alone are responsible.

The same rule has guided us in every letter written since that time, and if in any instance it can be shown that we have made a false statement, we will gladly make the proper acknowledgment. We are well known to every officer and enlisted man in Utah. We have made no secret of our correspondence, and whether we reflect the views and opinions of those connected with the army (which we think we do) or not, we dare not one snap of a finger. So long as we express our own views and opinions, reasonably obtained from established facts, we are well satisfied. These remarks have been induced by reading an attempted sarcasm in a letter from one of your correspondents in Utah, whose poorly disguised effort simply betrays the soreheadedness of certain parties in the church *he* takes excellent care not to offend in his newspaper correspondence. If that correspondent will attend to his own letters, and allow us to

pursue the even tenor of our way, he will probably do well, for we will *never* say anything of Saint or Gentile which the record will not sustain.

TROUBLES ARE BREWING

in the church. Brother Brigham is on his high horse, using all the power he possesses to crush two humble persons who have come to Utah preaching the religion of "the True Latter-Day-Saints." One of our recent letters contained an account of the effort making by young Joseph to gather the church to him, and to have the evil of polygamy abandoned. In continuation of that statement we now give additional items of interest connected with that movement. Two missionaries were ordered to Salt Lake City by the young Joseph. They arrived there about the 10th inst. On the evening of the 11th, one of them, named Briggs, called on Brigham Young, stated his mission, and asked permission to preach in the city. He was met with a torrent of abuse, and denounced as a liar, thief, murderer, imposter, and apostate. Briggs received the storm coolly. Brigham's excitement increased, and he told Briggs that he could not preach at any place, or live in any house in Utah, if he could prevent it—and further, that he would not be responsible for his life on the streets for a single hour. Briggs told him that he had come to Utah by command of God to preach the true gospel—that he would so preach on his streets, on his house tops, and in his Bowerys and Tabernacles—that he could abuse him, with his tongue, as much as he pleased, but he must not lay carnal hands upon him, or cause it to be done. Briggs was boarding at a hotel in the city known as the "Mansion House." The morning following his interview with Brigham, the landlady called upon him with his bill, which being settled, she informed

him that she could not keep him any longer in opposition to Brigham's counsel. On the afternoon of the 13th instant, Briggs entered into a conversation with an old man who has a candy stand on Emigration street. A crowd soon gathered. Briggs' conversation was rapidly changing into a sermon, and the crowd was increasing, when the police came along and dispersed the gathering. Shortly afterward, a prominent bishop of the city came down to the old man and desired to know how he dared to gather such a crowd around him by his indiscretion, and threatened to upset him and his candy stand into the street if he ever did the like again. On the evenings of the 13th and 14th, Briggs preached in a house occupied by a Gentile. The rooms were crowded with Mormons—both men and women. He announced his full determination to preach at all hazards—that his life belonged to God, who would do with it as He pleased. He has also said that over five hundred letters had been received from different families in the city, urging young Joseph to send missionaries there. The church leaders will do everything to drive him from the Territory. Where are their professions of free speech and liberty of conscience? If they believe in these, why do they deny these missionaries the privilege of preaching to the people? If the religion taught by Brigham Young be the true gospel, and if his people are chosen of God, he will be perfectly safe in allowing any faith to be preached among them. But he knows that he cannot afford to pursue this policy. His people are restive under his iron rule—they long for a deliverer, and one will surely come. Not long ago, he had to say in the Tabernacle that the people accused him of stealing the church tithings, and entertaining this opinion was the cause of their being so slow about paying them. The women are intensely interested in this issue which Briggs has come to advocate. They see a gleam of day breaking the long dismal night to which they have been subjected. They would leave Salt Lake City by the hundreds were they assured of protection in so doing. Many of them have told us so. At Coalville, the most eastern settlement on the mail line, nearly all of the community are "Josephites." It is understood that Briggs has called upon the military for protection. You may expect to learn of much excitement over this question, and your Salt Lake correspondent will undoubtedly give you all the facts connected with this affair in the future.

DELEGATE KINNEY'S

election is regarded in Washington as an

evidence of impotent rage on the part of the church leaders here, and the assertion is freely made there that he will not be received in Washington society. If Kinney entertains Brigham's opinion of Washington, he will not care about his exclusion, *vide* the following anecdote: Several years ago, the Utah delegate returned home, and on Sunday morning visited the Tabernacle. As is usual, those high in authority address the faithful on their return from any mission. Brigham introduced the delegate to the meeting in this way: "Many of you may not know the brother now on the stand. I therefore introduce to you, Brother —, just returned from h—ll."

For the Herald.

LETTER FROM ELDER E. C. BRIGGS.

SALT LAKE CITY, Utah, Oct. 20, 1863.

BROTHER SHARN:—I write to inform you that the work is prospering here, equal to any expectation I have ever had. The honest are enquiring after the truth, and are beginning to think for themselves, as well as act irrespective of the opinions of others, and I can surely say that I am much encouraged, in view of the speedy triumph of the true cause of our Redeemer, in this whole territory, over the terrible meshes this people have been thrown into, and with all of the studied efforts of the apostate and monarch of Utah, (falsely called a President of the Church of Christ) to stifle our testimony and close every house, and the ears of all the people against us, yet I am happy to say we are making rapid progress in gaining both the ears and hearts of the people who are honest and love the truth, and I can say surely the most of this people are honest and desirous to do right, though many are deceived and do what they do, supposing they are doing God service, but there are a great many here who have no more sympathy with the church affairs and doctrines than I have. They look upon the peculiar institutions here that distinguish them from the true church of God, as being sacrilege, and horrible, but we are assured of a better day dawning which will set right all things that are wrong, and give comfort to those who have been so shamefully abused, and we are not in the least discouraged, and we ask an interest in your prayers that we may be sustained in doing good, and may God bless His saints with patience, long suffering, and a quiet meek spirit, knowing that our strength is in the Lord, who is mighty to save.

Accept my love for yourself and Brother Morton.

E. C. BRIGGS.

PROPHETS IN THE LAST DAYS. No. 1.
THE NEED OF PROPHETS.

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7. It is a prevalent opinion in this age that God did nothing in ancient days without revealing His secret unto His servants the prophets, but Amos showed that it is an established principle of the Lord God that He "will do nothing, but He revealeth His secret unto His servants the prophets." The prophet did not say that the Lord would change His mode of working in the last days. He prophesied of the way that God would work among men from that time forth without making any distinction between one and another age, therefore if He is doing anything in this age, He revealeth His secret unto His servants, the prophets, in this age, at least, as much as He did in ancient days. He is not only doing something in this age, but He is doing "a marvelous work and a wonder," therefore He revealeth His secret unto His servants the prophets now as He did anciently. To those who believe that in this age of the world, the Lord Jesus will be revealed from heaven in flaming fire, taking vengeance on them who know not God and obey not His gospel, we would present a few remarks. We presume that you will concede that the revelations which God gave unto Adam, Abel and Enoch were not sufficient for the people in the days of Noah, although Enoch was cotemporary with Noah and "walked with God 300 years after He began Methuselah." Gen. 5: 22. Enoch was therefore a great prophet, and he was 308 years old when Adam died. Enos, Cainan, Mahalaleel, Jared, Methuselah and Lamech lived, both in the days of Adam and Noah, therefore the inhabitants of the earth in the days of Noah had a far better opportunity to be acquainted with their duty towards God without a prophet being sent unto them, than this generation has. These men who lived in Adam's day, and in their day could tell them what Adam said unto them concerning the garden of Eden, his transgression, his restoration to the favor of God, the revelations which he received from God, his knowledge of God and of the commandments of God to man. Notwithstanding all these opportunities, which the people of that age had, to be instructed in their duty towards God and man, yet it pleased God to send a prophet unto them, even Noah, that he might be a preacher of righteousness unto that generation, that they might have an opportunity to repent, and obey the gospel, and be saved from the deluge, so that if they would not repent they might have no

excuse when they were cut off by the deluge. If it was necessary that a prophet should be sent unto them, is it not necessary that a prophet should be sent unto the inhabitants of the earth in this age? Many generations have passed away since prophets were sent from God unto men. There are no Methuselahs or long-lived men on the earth now, who lived on the earth in the days of Adam, or Noah, or Moses, or Christ, or His apostles, but we have the scriptures which have been handed down through the dark ages of the world, and we cannot know that they were given by divine inspiration unless we are divinely inspired, and unless the Holy Ghost reveals this fact unto us. We cannot know how many errors and interpolations have been incorporated with the scriptures during the dark ages, neither can we correct those errors and separate the interpolations from the inspired writings, unless God reveals unto us what is true and what is false. No man can know that the scriptures are true unless God inspires him. An inspired man is a prophet. No man can know what he must do to be saved unless God inspires him, and gives him a knowledge of the way of salvation. Every man who is in possession of this knowledge concerning the scriptures or the way of salvation is a prophet. No man can know that Jesus is the Christ but by the Holy Ghost, and no man can know that He will come again, either in this or in any other generation, except by the Holy Ghost. No man can know that Jesus will come again, in this age, "but by the Holy Ghost." No man can know that these events will transpire unless he obtains this knowledge by a revelation from God, as Simeon obtained a knowledge concerning Jesus. "The Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ." Luke 2: 25, 26. Thus by a revelation from God Simeon knew that he would see the Lord's Christ and without a revelation from God no man can know that He will come again. Those who receive no revelations from God can not know, but they can only guess and imagine concerning Christ and His second coming, and His salvation. In reference to many of the affairs of this life, men are not satisfied to guess at, or have only an imagination or belief concerning them, but they seek for a knowledge concerning them. How strange it is then that people should be contented with merely guessing about the way of salvation!

Instead of all the knowledge of the Lord and all His prophets being the exclusive inheritance of the people of ancient days, in the last days "the earth shall be full of the

knowledge of the Lord, as the waters cover daughter of Zion, was that "her prophets the sea." Isa. 11: 9. This passage coincides with the prophecy of Joel, where he says, "and it shall come to pass afterward, that I will pour out my Spirit upon all flesh; your old men shall dream dreams, your young men shall see visions." Joel 2: 28. This prophecy shows that both sons and daughters will have the gift of prophecy when the Spirit of God will be poured out upon all flesh. This prophecy is not yet fulfilled, for the Spirit of God is not yet poured out upon all flesh, and this prophecy is connected with other events which Joel had been prophesying of, as the first part of the last quotation shows, for he says, "it shall come to pass afterward." He had been prophesying of the blessings and prosperity of Israel when they shall be restored to their own land. He had been prophesying that the Lord will send them corn and wine and oil, that they shall be satisfied therewith, and no more be a reproach among the heathen, that the floors shall be full of wheat, and the vats overflow with wine and oil; that they shall eat in plenty and praise the name of the Lord. Then (Joel says) "it shall come to pass afterward," &c. The apostle Peter, on the day of Pentecost, quoted this prophecy of Joel with a little variation from our common version. He says, "this is that which is spoken by the prophet Joel: it shall come to pass in the last days, saith God, 'I will pour out of my Spirit,'" &c. The wise man said, "where there is no vision, the people perish." Prov. 29: 18: Now if there are no visions in the last days, then the people must all perish, the people perish where there is no vision, they perish because they are wicked, for the Psalmist said, "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Ps. 27: 20. Paul said, "behold, ye despisers and wonder, and perish." Acts 13: 41. These passages collectively show that where there is no vision, the people perish, and that it is the wicked and despisers who shall perish. In 2 Cor. 2: 15, 16, we read that Paul said, "we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other a savor of life unto life." Thus where there is no vision the people perish, and they perish who are not saved, and unto them the ambassadors of Christ are a savor of death unto death. Where there are visions, there are prophets, for those who see visions are prophets. One of the lamentations in the Lamentations of Jeremiah, (2: 9) concerning the

daughter of Zion, was that "her prophets find no vision from the Lord," from which we learn that the daughter of Zion should have prophets, and prophets who have visions from the Lord, and that it was a subject of lamentation with Jeremiah that the prophets of the daughter of Zion found no vision from the Lord. How different it is with the people of this age and with many who profess to believe that Jeremiah was a prophet of the Lord! Do they lament because their (so called) Zions have no prophets and no visions? No. They say, "we do not need any prophets in these days, and we need no visions." They rejoice because they do not believe in visions and prophets, and because they have none, and they assert that the Latter-Day-Saints are in a lamentable condition, because they believe in prophets and visions, and because we say that we have them. Thus they rejoice in that condition which Jeremiah lamented over, Ezekiel prophesied of the destruction which came upon Jerusalem and her holy places, and he said, "destruction cometh, and they shall seek peace and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet, but the law shall perish from the priest, and counsel from the ancients. * * * I will do unto them after their way, and according to their deserts will I judge them." Ezek. 7: 25-27. Thus the visions of the prophets were withdrawn from them because Israel had transgressed, and because the Lord had determined that He would do unto them after their way, and according to their deserts. If Israel, in those days, were as wicked, ignorant and proud as professing christians in this age, we may reasonably suppose that they said, "the Lord has withdrawn the visions of the prophets from us because we have become so 'intelligent' that we do not need any more of them. We can read the visions of the prophets who lived in ancient times, therefore we do not need any prophets and visions in our day. Prophets and visions are not needed in an enlightened age like this. They are only needed among an ignorant people." This is the way that professing christians (but not saints) talk in our day, and if this reasoning is correct in this age, why was it not correct in that age? They had the records which contained the inspired teachings, prophecies and visions of many prophets who lived in various ages before their day, and we presume that they had many inspired records which have not been handed down to us, for there are numerous references to such records in that part of the Old Testament which was written before the Babylonish captivity. There

was the Book of the Wars of the Lord which is spoken of in Num. 21 : 14, 15, which says, "it is said in the Book of the Wars of the Lord, what He did in the Red Sea and in the brooks of Arnon, and at the streams of the brooks that goeth down to the dwelling of Ar." There was the book which Samuel wrote when "Samuel told the people the manner of the kingdom, and wrote it in a book and laid it up before the Lord." 1 Sam. 10 : 25. There was "the Book of the Acts of Solomon." 1 Kings 11 : 41. In 1 Chron. 29 : 29, we read as follows : "Now the acts of David the king first and last, behold, they are written in the Book of Samuel the seer, and in the Book of Nathan the prophet, and in the Book of Gad the seer." In 2 Chron. 9 : 29, we read as follows : "Now the rest of the acts of Solomon, first and last, are they not written in the Book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jereboam the son of Nebat?" There was also "the Book of Semaiah the prophet," (2 Chron. 13 : 15) "the story of the prophet Iddo," (13 : 22) "the Book of Jehu," (20 : 34) "the Savings of the Seers," (33 : 19) and "the Story of the Book of the Kings." 2 Chron. 24 : 27. There was also "the Book of Jasher." See Josh 10 : 13, and 2 Sam. 1 : 18. All these sacred records were in Israel, and yet the religious world in this age boast of their intelligence, knowledge and wisdom above the ancients, who had all these records and those which have been handed down to us, and which were written in the early ages of the world. They had also living prophets among them, consequently the people of this age who boast of having superior intelligence on religious matters are greatly deceived, and as all these numerous sacred records were not sufficient to guide Israel in the right way without living prophets, and as even then they did not keep in the right way, and as where there is no vision the people perish, and as prophets and the visions of the prophets, are taken away when people become rebellious and wicked, therefore we have, at least, *as much* need of prophets as they had.

The people of this age who believe that God did not deprive the world of prophets and visions in consequence of the increase of wickedness in the world, and the absence of faith, are more ignorant than Saul was when he became wicked and rebellious and wanted to inquire of one who had a familiar spirit, that he or she might divine unto him and show him how he could be delivered from his enemies, the Philistines. "When Saul saw the host of the Philistines he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, *the Lord*

answered him not, neither by dreams, nor by Urim, nor by prophets." 1 Sam. 28 : 5, 6. Then Saul enquired of a woman, of whom his servants said that she had a familiar spirit, and Samuel appeared, and said to Saul, 'why hast thou disquieted me to bring me up?' And Saul answered, 'I am sore distressed; for the Philistines make war against me, and *God is departed from me, and answereth me no more, neither by prophets, nor by dreams* : therefore I have called thee, that thou mayest make known unto me what I shall do.' Then said Samuel, 'wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord is done to thee as He spake by me : for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor even to David : *because thou obeyest not the voice of the Lord.*' 15-18 v. It was not because Saul had become so exceedingly wise and righteous that he did not need wisdom from dreams, Urim and prophets, that God departed from him, and answered him no more by these divinely appointed instrumentalities, but it was *because he obeyed not the voice of the Lord.* This is therefore the reason why God has departed from the multitude who have professed to be christians in latter times, but who do not believe in receiving instruction through such means. It appears that Saul knew that God had departed from him, because God answered him no more by prophets nor by dreams, but many in latter times are more ignorant than Saul was in his apostate and God-forsaken condition, because they imagine that (although God does not answer them by dreams, nor by prophets, nor by any miraculous manifestations) yet God has not departed from them. If their opinion is correct then God's dealings toward the righteous and enlightened of this age are the same as they were to apostates and men whom He had departed from in ancient days, and He manifests His approbation of men now in the same way that He manifested His disapprobation then. Thus they represent God as a changeable being. The truth is that these proud professors of religion are more ignorant than Saul was in his forlorn and abandoned condition, for God has departed from them, and answereth them not by dreams and prophets, because they will not obey the voice of the Lord, nevertheless God has "answered" the prayers of the honest among men, who have prayed in faith for the restoration of these blessings, and He has answered them by dreams, visions, Urim, prophets, and the gifts and blessings of the gospel are again given unto those who obey the gospel.

God bestows these gifts in all ages when men exercise faith in Him, and believe that He is a prayer-hearing and a prayer-answering God. "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11: 6.

EMINENT PROPHETS—ELIJAH.

The ancient prophets foretold that God would send prophets into the world in the last days who would have great power and authority given unto them. These eminent prophets are described by various names and titles. The prophet Malachi prophesied of one of them. He prophesied that "the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1. In v. 5, 6, the Lord said, "behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." This prophecy clearly shows that God fore-ordained that a great prophet should be sent in the last days, "before the coming of the great and dreadful day of the Lord." This prophecy was not fulfilled in the days of Christ, for the great and dreadful day of the Lord did not come then, the earth did not burn as an oven, the righteous did not tread down the wicked, and the wicked were not ashes under the soles of the feet of the righteous in that day. Some suppose that John the Baptist fulfilled this prophecy concerning Elijah, but this could not be, as we have shown, and as we will further show. In Mat. 11: 13, 14, we read that Jesus said, "all the prophets and the law prophesied until John, and if ye will receive it this is Elias which was for to come." Thus we perceive that if the Jews had received John the Baptist as the Elias (Elijah) which was to come, as Malachi foretold, he would have been that Elias or Restorer, for Elias in Greek and Elijah in Hebrew, mean restorer, but the Jewish nation did not receive him as Elias, and he was not their restorer. Many who came unto him to be baptized did not "bring forth fruits meet for repentance," and John called them a "generation of vipers." See Mat. 3: 7, 8. The angel who appeared to Zacharias, the father of John the Baptist, (before John was born) said, "many of the children of Israel shall he (John) turn to the Lord their God. And he shall go before him in the spirit and pow-

er of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1: 16, 17. John came in the spirit and power of Elias, but he only turned a small number (comparatively) of "the disobedient to the wisdom of the just." He made ready a people prepared for the Lord, and if the Jewish nation had received the truth that John came in the spirit and power of Elias, he would have been the restorer (Elias or Elijah) of the kingdom of Israel. He would then, not only have prepared a people, but a nation for the Lord. He would then have done more than the angel foretold.

When Jesus with Peter James and John came down from the mountain where they had seen Moses and Elias, "His disciples asked Him saying, 'why then say the scribes that Elias must first come?' And Jesus answered and said unto them, 'Elias truly shall first come, and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.' Then the disciples understood that He spake unto them of John the Baptist." Mat. 17: 10-13. Now it is evident that John the Baptist was not the Elias of whom our Savior said that he shall come and restore all things, for John was that Elias who had already come, and they knew him not, and they had done unto him as they listed. John did not restore himself to liberty and life, and he was very far from restoring all things, but Jesus said, 'Elias truly shall first come, and restore all things.' This prophecy of our Savior, in connection with the prophecy of Malachi, shows conclusively that this is a work of the last days, and a work which is not finished. It appears to have been a prevalent opinion among the Jews that Elias would come and restore all things, therefore "the Jews sent priests and Levites from Jerusalem to ask him (John) 'who art thou?' And he confessed and denied not; but confessed, 'I am not the Christ.' And they asked him, 'what then, art thou Elias?' And he saith, 'I am not.' 'Art thou that prophet?' And he answered, 'no.' Then said they unto him, 'who art thou that we may give an answer to them that sent us? What sayest thou of thyself?' He said, 'I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias.'" John 1: 19-23. Here John says positively that he was not Elias. We understand him as meaning that he was not the Elias who was to be sent before the great and dreadful day of the Lord. This idea harmonizes with the

answer of the Savior. John therefore was not the Elias who was to be sent in the last days, but he was sent in the spirit and power of Elias to make ready a people prepared of the Lord. Thus John did the work of an Elias, or restorer, *only in part*. He was also

“THE VOICE OF ONE CRYING IN THE WILDERNESS”

as Isaiah and John said, but *only in part*, for he only fulfilled *in part* the prophecy of Isaiah concerning that individual. The prophecy of Isaiah on that subject is connected with the final building up of Jerusalem when her iniquity is to be pardoned. Isaiah says:

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins. The voice of him that crieth in the wilderness, ‘prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain.’” Isa. 40: 1-4.

This account appears to show that when the voice would cry in the wilderness, ‘prepare ye the way of the Lord,’ &c., then the Lord would speak comfortably to Jerusalem and pardon her sins, consequently this voice was to be heard at the time when the Lord would commence to build up Jerusalem and restore Israel to the land of their fathers. This voice was to cry, “prepare ye the way of the Lord, make straight in the desert a highway for our God.” This shows that a great prophet of the Lord was to be sent to prepare the way of the Lord and to teach others to prepare the way of the Lord. Some would say, “did not John say that he would fulfill this prophecy?” He only fulfilled a small part of it. As he said, so he was, “the voice of one crying in the wilderness make straight the way of the Lord,” but he did not speak comfortably to Jerusalem. He did not cry unto her that her warfare was accomplished, that her iniquity was pardoned and that she had received of the Lord’s hand double for all her sins. That was the age when the warfare of Jerusalem was more severe than it ever had been; that was the time when she was punished severely for all her sins, and not pardoned, and that was the time of her desolation and the scattering of her inhabitants into all nations. Every valley was not then exalted, every mountain and hill was not made low, the crooked was not

made straight, and the rough places were not made plain. The glory of the Lord was not revealed, and all flesh did not see it together. None of these events transpired in that day, but they are all connected with “the voice of him that crieth in the wilderness.” They cannot transpire before this preparatory work and preparatory messenger does his work.

ORDAINED MEMBERS.

Ordained members of the Church of Jesus Christ of Latter-Day Saints, do you consider that you are stewards in the kingdom of God, and that the time is at hand when you will have to give an account of your stewardships? Are you fulfilling the duties of your stewardships? Do you consider that unto you is committed “a dispensation of the gospel”? See 1 Cor. 9: 17. Paul said, “necessity is laid upon me; yea, woe is unto me if I preach not the gospel!” 16v. Is not the same *necessity* laid upon you which was laid upon Paul? Will not the same *woe* come upon you, if you preach not the gospel, which would have *come* upon Paul if he had not preached the gospel? You may perhaps say that there is a difference between you and Paul, and there will continue to be a difference, and a great difference between you and him if you do not make a good use of “the dispensation of the grace of God” which has been given unto you? If only one talent has been given to you, the Lord enjoins upon you, that you should make a good use of that talent, otherwise that talent will be taken from you, “for unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.” Mat. 25: 29. If you have only one talent make a good use of that talent and thus you will gain another talent, and he that hath two talents may gain two more, and he that hath five may gain five more for thus did Jesus teach in the parable of the talents. There is no saint, or deacon, or teacher, or priest, or elder who has not received, at least one talent and whosoever has received only one talent should make a good use of that talent and the Lord will bless them that do so and give them more talents. He has done so to many in this age of the world. He has raised up many talented laborers in the kingdom who were among the weakest of saints unqualified and unlearned until they were called of God as Aaron was. Then the Lord filled them with the Spirit of

wisdom and understanding and they grew in grace and in the knowledge of God from day to day and from year to year, and their tongues were unloosed and became as "the pen of a ready writer." Follow them as they have followed Christ and great shall be your reward in this life and in the world to come eternal life. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12: 3. For what purpose were you ordained? Is that purpose fulfilled by your silence? "No man taketh this honor unto himself but he that is called of God as was Aaron," but is it an honor for you to hold the priesthood when you do not perform the duties thereof? Will you remain silent while you behold that the hour of God's judgment has come? You behold that the wicked are dying in their iniquity and if you do not warn them, but remain silent they will die in their iniquity but their blood will be required at your hands. See Ezek. 33c. Work then while the day lasts for the night soon cometh wherein no man can work.

THE GATHERING OF THE SAINTS.

The time has not come for the saints to all gather to one place. Zion is not yet prepared for the saints, but the Lord is taking "possession of it to himself" as Joseph the Martyr said that He would in his letter to John C. Calhoun, which was republished in the Herald in April, 1832. However those saints who are living where they can not meet with the saints, and where there is no probability that they will soon enjoy that privilege, should endeavor to locate themselves and families where they can enjoy this precious privilege. There are many who deprive themselves and their families of this precious privilege because they are unwilling to make a sacrifice of some worldly privileges. Their minds are too much bound to the world. Some have property which they cannot sell for (what they suppose is) its value. Some think that they can acquire property or money faster where they are. These worldly privileges are esteemed more than the precious privileges of the saints which they enjoy where they meet together to receive the out-pouring of the Spirit of God and the gifts and blessings of the gospel. The children of many of the saints are growing up, and many have grown up, in unbelief because they have been exposed to the snares of the devil, and the cunning

craftiness of men whereby they lie in wait to deceive, and have been deprived of the privilege of hearing the gospel preached in power and in demonstration of the Spirit and by men whom God has sent. Is it a small matter, O ye scattered saints, that your children are growing up in heathen darkness and unbelief? Is worldly riches, honor or gain worth more than all the spiritual blessings which you and your families are deprived of? The wise man said, "train up a child in the way he should go," (Prov. 22: 6.) but your training is not the way that a child should go, therefore this is not the way that you should train up your children. If you love your children more than you love your worldly enjoyments, why do you keep them away from the preaching of the gospel? Paul said, "let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching." Heb. 10: 24, 25. While you remain isolated from the assemblies of the saints you cannot fulfill this command and if you wilfully remain isolated, rather than make a sacrifice of worldly gain, you are disobeying this commandment of the apostle as much as those who are living where they can conveniently assemble with the saints, but neglect to do so.

EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON, No. 3.

"THE STICK OF JOSEPH."

"The word of the Lord came again unto me saying, moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for 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': and join them one to another into one stick: and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, 'wilt thou not shew us what thou meanest by these?' say unto them, 'Thus saith saith the Lord God: '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. And the sticks wherewith thou writest shall be in thine hand before their eyes. And

say unto them. "Thus saith the Lord God: Behold, 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: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God." Ezek. 37: 15-23.

By this quotation we perceive that Ezekiel was commanded to take two sticks which were to be *signs* to represent two sticks which the Lord said that He would take and make them one stick and "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." Ezekiel was often commanded to prophesy by *signs*. Thus he was commanded to shave his head and his beard and burn a third part of the hair in the midst of Jerusalem, a third part he was to smite with a knife and a third part he was to scatter in the wind. This was a sign of Jerusalem, to show that a third part of the inhabitants thereof would die with pestilence and with famine, and a third part would fall by the sword and a third part would be scattered in all the winds. See Ezek. 5: 1-12. Thus Ezekiel was commanded to take two sticks and write upon one of them these words: "For Judah, and for the children of Israel his companions," and on the other, "For Joseph the stick of Ephraim, and for all the house of Israel his companions." These sticks were *signs* and the meaning of these *signs* is explained as the meaning of many other signs are explained which were given by Ezekiel. He was commanded to take two sticks and write these inscriptions on them, and when the children of his people should say unto him, "wilt thou not shew us what thou meanest by these?" then he was to say unto them, "thus saith the Lord God, 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." The stick of Joseph is the inspired record which was given unto and by the tribe of Joseph, and the stick of Judah is the inspired record which was given unto Judah. The last mentioned record is the Bible. When the ten tribes of Israel went away into the "North Country" the inspired writings of Moses and the early prophets remained with the tribe of Judah and the subsequent inspired records which are in the Bible were held by that tribe, and many of them were written by men of that tribe. These records were written on parchments and *rolled* on sticks and they were called *rolls*.

This was also a custom in Babylon. In Ezra 6: 1, 2, we read that "Darius the king made a decree, and search was made in the house of the *rolls*, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a *roll*, and therein was a record." The Lord said unto Isaiah, "take the a great *roll*, and write in it with a man's pen concerning Maher-shalal-hash-baz." Isa. 8: 1. Unto Jeremiah, the Lord said, "take thee a *roll* of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations." Jer. 36: 2. The stick of Judah is therefore a roll which contains the writings of all the prophets and inspired men whose writings are contained in the Bible." The books of the Old Testament are kept on rolls in the Jewish synagogues at this day, and are used in their public worship. Thus we have distinctly shown that the stick of Judah is the Bible, and as it was so called because it was the inspired record of the tribe of Judah, therefore the stick of Joseph was so called because it was the inspired record of the tribe of Joseph. The stick of Joseph is not the Bible nor any part thereof, for the different parts of the Jewish scriptures, which were written before Ezekiel received this revelation, were "put" together as soon as they were given to Israel, and they were sacredly observed by the people of God and prophets of the Lord. There is not *one* book in the Old or New Testament which is represented to have been written by a man of the tribe of Joseph, therefore the Bible is the stick of Judah *only* and not of Joseph *also*. These sticks were not to be put together until the Lord should proceed to "take the children of Israel from among the heathen" and make them

one nation and a righteous people. Eze- kiel was commanded to say unto the children of his people that the Lord would take the stick of Joseph, and the stick of Judah, and make them one stick," and in connection, with the sticks whereon he wrote, in his hand before their eyes, he was commanded to say unto them "thus saith the Lord God, 'behold, 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, and they shall be no more two nations, neither shall they be divided unto two kingdoms any more at all, neither shall they defile themselves any more with their idols nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God.'" The Lord did not commence to fulfil these promises, concerning the gathering and salvation of Israel until he took the stick of Joseph and "the stick of Judah and made them into one stick" and they became one in his hand. The word "into," which we have italicized in the above quotation is inserted in the translation of Isaac Leeser, a Jewish Rabbi of Philadelphia. The Book of Mormon is the stick of Joseph. It is an inspired record of the tribe of Joseph and it was written by prophets of that tribe. When it was brought forth and united with the Bible then the Lord *commenced* also to "take the children of Israel from among the heathen * * and bring them into their own land." Thus the Book of Mormon came forth precisely at the time when the stick of Joseph and the stick of Judah were to be made into one stick, and the prophecy concerning the stick of Joseph and the stick of Judah being made into one stick was thereby fulfilled, for the Lord did cause the Book of Mormon and the Bible to "grow together unto the confounding of false doctrines" as He promised, in the Book of Mormon, that it should come to pass when that book should come forth. The Lord has commenced to take the children of Israel from among the heathen. Thus He is preparing the way for the fulfillment of all his promises to Israel, which are connected with the *putting together* of these sticks. The Lord will make Israel one

nation in the land upon the mountains of Israel and one king will be king to them all. Then they will be no more two nations, nor be divided into two kingdoms any more at all. From the time that "Israel rebelled against the house of David" and made Jereboam king over them, so that there was none that followed the house of David, but the tribe of Judah only," (See 1 Kings 12: 19, 20)—from that to the present time the whole house of Israel has been divided. They have never been one nation at any time since. From that time they were "divided into two nations" in the land of Israel until Shalmaneser, "the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed His covenant, and all that Moses the servant of the Lord commanded." 2 Kings 18: 11, 12. Afterwards Esdras says, "they took this counsel among themselves that they would leave the multitude of the heathen and go into a far country where never mankind dwelt; that there they might keep their statutes which they never kept in their own land. For through that country was a great way to go, namely, of a year and a half's journey, and the Most High shewed signs for them, and held still the flood of the streams until they had passed over, 2 Esdras 13: 41. Esdras also said that they will return to their own land in the last days and that the Most High will again show signs for them when they return.

From that land they have never returned, therefore the Lord has not yet made the children of Israel one nation upon the mountains of Israel. This prophecy of Ezekiel will be fulfilled when the prophecy of Jeremiah will be fulfilled which says, "behold the days come, saith the Lord, that it shall no more be said, 'The Lord liveth, that brought up the children of Israel out of the land of Egypt: But "The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.' 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. 16: 14-16.

This prophecy shows that the Lord will send for many fishers and hunters to fish and hunt the children of Israel from every mountain and hill and *then*, and by these means He will bring them "from the land of the north, and from all the lands whither He had driven them." These fishers and hunters are the men whom God has sent forth to preach the word of the Lord which was written on the stick of Joseph and the stick of Judah. Thus while Jeremiah foretold that the Lord will send for fishers and hunters to bring Israel from the land of the north, and from all lands into their own land, Ezekiel foretold that He would take the stick of Joseph and the stick of Judah and make them into one stick, and in connection therewith, that He would take the children of Israel from among the heathen whither they be gone, and gather them on every side, and bring them into their own land, and make them one nation in the land upon the mountains of Israel. Thus we perceive that the first act in the work of the gathering of Israel to their own land and making them one nation upon the mountains of Israel was to be the putting together of the stick of Joseph the stick of Judah, and making them into one stick. Accordingly, when the Lord (by the instrumentality of an "unlearned" youth) took the Book of Mormon and put it with the Bible, then he speedily commenced to take the children of Israel from among the heathen and to bring them into their own land. This prophecy coincides with the prophecy in Isaiah 29c. concerning the book which was to be delivered to him who was not learned, for after describing other events which transpired after the book was delivered to him who was not learned, as Isaiah foretold, he then says, "is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day shall the deaf hear the words of the book."

The Book of Mormon is the stick of Joseph, because it is the record of the tribe of Joseph. It was written by prophets of that tribe who lived on this continent, and it was hid in the earth, in A. D. 420 by the last of these prophets who lived at a time when his people were destroyed by the ancestors of the Indians who were called Lamanites. It teaches that the ancient inhabitants of this land were a remnant of the tribe of Joseph whose forefathers came from Jerusalem about 600 years before Christ, being led

by revelation into this land. It teaches that this remnant became two great nations, that one of these nations (the Nephite nation) were blessed with many prophets from age to age, that the gifts and blessings of the gospel were enjoyed by them according to their faith, that angels visited them and that Jesus ministered unto them after his resurrection, but that after they enjoyed all these glorious blessings they became a wicked people, and were destroyed by the other nation, the Lamanites.

This land was a promised land unto the tribe of Joseph. In Gen. 48: 16, we read that Jacob blessed Ephraim and Manasseh, the two sons of Joseph, and Jacob said, "let them grow into a multitude in the midst of the earth." In v. 19 he said concerning Ephraim, "his seed shall become a multitude of nations." Thus we perceive that Ephraim was to be a multitude of nations in the midst of the earth. Ephraim's posterity, therefore, dwell somewhere in the midst of the earth, and they are a multitude of nations. Where can we find a multitude of nations who are descended from Ephraim? By Hosea the Lord said, "I will not return to destroy Ephraim. * * * They shall walk after the Lord: he shall roar like a lion: when he shall roar then the children shall tremble from the west." Hosea 11: 9, 10. This shows that the children of Ephraim are in the west from Jerusalem and Palestine, for there the prophet lived when he wrote this prophecy. In going due west from Palestine we pass through Tunis, Algiers, Barbary and Morocco, but these nations are not the descendants of Ephraim, and they are not a multitude of nations. To find the children of Ephraim in "the west," we must cross the Atlantic Ocean, and by sailing directly west from Morocco, we land not far from Charleston, South Carolina. Here we find a large continent, which geographers say contains 14,491,000 square miles, and it extends from the north frigid to the south temperate zones, and it has every variety of climate, and it is inhabited by "a multitude of nations," who bear a close resemblance to each other, and to the Jews in physiognomy, manners, customs and religious ideas. When they were discovered by Columbus, it is believed that they were divided into 3000 nations. Hebrew scholars who have become acquainted with many Indian languages, coincide with Mr. Boudinot, who says in his able work, "their language in its roots, idiom, and particular construction, appears to have the whole genius of the Hebrew, and what is very remarkable, and well worthy of serious attention, has most

of the peculiarities of the language, especially those in which it differs from most other languages." These facts show that the American Indians are the multitude of nations which are descended from Ephraim, and the Nephites, whom their ancestors destroyed, were of the tribe of Joseph also. Therefore from the ancient inhabitants of this land, the stick of Joseph was to be handed down, and it has come forth, and it has been "put" with the Bible, that they together may be one record in the hand of the Lord, that Lebanon may now be a fruitful field, that Jacob may not now be ashamed, that he may sanctify the Holy One of Jacob and fear the God of Israel, (as Isaiah prophesied concerning the marvelous work which the Lord would perform when this book should come forth,) that He may take the children of Israel from among the heathen, and gather them on every side, and bring them into their own land, and make them one nation in the land upon the mountains of Israel, as Ezekiel foretold concerning the work which the Lord would perform when He would take the stick of Joseph, which is in the hand of Ephraim, and make it and the stick of Judah into one stick. If the Book of Mormon is not the record which Isaiah and Ezekiel prophesied of, as we have shown, where shall we find it? Has the Lord commenced to take the children of Israel from among the heathen, to bring them into their own land ~~before~~ He has taken the stick of Joseph, and put it with the stick of Judah, and made them into one stick? If He has, Ezekiel was not a true prophet, neither was Isaiah.

If the Indians are the descendants of Ephraim, God has written to them the great things of His law, for He said, "because Ephraim hath many altars to sin, altars shall be unto him to sin. *I have written to him the great things of my law, but they were counted as a strange thing.*" Hosea 8: 11, 12. The Book of Mormon contains the great things of the law of God which were written unto Ephraim, for it contains the fulness of the Gospel of Christ in plainness and it contains many precious truths concerning the gathering of Israel, and it explains many obscure parts of the Bible. Both believers and unbelievers in that book *know* that it is "counted as a strange thing." It would not be counted as a strange thing if it did not contain unpopular revelations, and if it had not come forth by unpopular means. It is counted as a strange thing because the great things of God's law are counted as a strange thing, otherwise this prophecy could not be fulfilled. Unbelievers say that they cannot believe in it because it contains such strange things and be-

cause it has come forth in such a strange way. These facts show that it is regarded precisely as the Lord said that it would be. He also said, "Gilead is mine and Manasseh is mine; *Ephraim also is the strength of my head.*" Ps. 60: 7. This passage also shows that Ephraim is blessed above all the tribes of Israel, and all the tribes of men. Thus we perceive that Ephraim is the strength of the Lord's head, or, as Isaac Leeser translates it, "Ephraim also is the strong-hold of my head." The stronghold of the Lord's head is evidently a location where the posterity of Ephraim would have a man chosen of God to preside over *them* and over all the people of God. The head quarters of God's delegated authority on earth, and in Israel, was *to be*, and therefore it is, in the land of Ephraim, and among the seed of Ephraim, and the man who is here spoken of as the Lord's "head," is a descendant of Ephraim. Hosea said, "the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, 'ye are not my people,' there it shall be said unto them, 'ye are the sons of the living God.' Then shall the children of Israel be gathered together, and appoint themselves *ONE HEAD.*" Hosea 1: 11.

In Hosea 7: 8, we read that "Ephraim, he hath mixed himself among the people." By this passage we understand that the descendants of Ephraim are "mixed" among the Gentiles generally. So Ephraim is mixed among the people beside being a multitude of nations.

The Psalmist said, "give ear, O shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims shine forth. Before Ephraim and Manasseh stir up thy strength, and come and save us." Ps. 80: 1, 2. The Psalmist appears to have understood that the Lord would first of all and *emphatically* be the Shepherd of Israel and lead Joseph like a flock, in that day when He shall "come and save" Israel, and that He would then, in an *especial* manner, stir up His strength before Ephraim. He commenced to lead Joseph like a flock when He put the stick of Joseph with the stick of Judah, and entrusted the stick of Joseph to him who said, "I am not learned." This individual was a descendant of Joseph, who was sold into Egypt, as the Lord promised ancient Joseph, and ancient Joseph also said, "his name shall be called after me, and it shall be after the name of his father." 2 Nephi 2 c. Thus the Lord had so ordered it that the name of his illustrious ancestor should be his name, and the name of his father, and thus their names

represented their illustrious lineage and the work which the Lord had foreordained that the choice seer should perform, many years before the work commenced. The stick of Joseph was appropriately brought forth by a man whose name was Joseph, and who was a descendant of Joseph and Ephraim, his son, and many of the descendants of Ephraim have received and obeyed the word of the Lord which the Lord's servant (Joseph) brought forth. Ephraim is the Lord's "first born," for this is the word of the Lord concerning His people, "the remnant of Israel":

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first born." Jer. 31 : 8, 9.

As Ephraim is the Lord's first born, it was necessary that the stick of Joseph which Ezekiel saw "in the hands of Ephraim," should be put with the stick of Judah to prepare the way for the Lord to bring Israel from the north country, and gather them from the coasts of the earth. As Ephraim is the Lord's first born, and as the putting together of these records was to be a work of preparation for the gathering of Israel, it was appropriate that a descendant of Joseph, who was called by his name, should be inspired to bring forth the great things of the law of God which was written unto Ephraim. Ephraim is spoken of as the Lord's "dear son" in the 20th verse of the chapter where the Lord says, "Ephraim is my first born." The Lord says, "is Ephraim my dear son? Is he a pleasant child? For since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him saith the Lord."

When Jacob blessed the sons of Joseph he said, "in thee shall Israel bless, saying, 'God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.'" Gen. 48 : 20. By this blessing we perceive that God's blessing upon the descendants of Ephraim and Manasseh, and more especially upon Ephraim, is the greatest of all His blessings upon the tribes of Israel. It shows that when the children of Israel shall bless any person with the greatest of all blessings, it will be by saying, "God make thee as Ephraim and Manasseh." As their blessing will be so proverbially great, the Lord

has accordingly brought forth the record of Joseph—the great things of the law of God which were written unto Ephraim. These great things are the great blessings of Ephraim and Manasseh, which are promised in the Book of Mormon. Joseph's record, consistently, contains Joseph's superior blessings. As Joseph's blessing is the greatest of all blessings, it was necessary that the work of preparation for the gathering of Israel should commence with the tribe of Joseph, and that the record of their fathers should be brought forth for their benefit, for the Lord said, "behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and snite the earth with a curse." Mal. 4 : 5, 6. When Jesus and His apostles preached among the Jews, they labored to turn their hearts to the sacred record of their fathers, and now that the Lord might confer His greatest blessing upon the seed of Ephraim and Manasseh, He called one of the descendants of Joseph and gave him the sacred record of Joseph.

SPECIAL CONFERENCE.

Minutes of a Special Conference of the Church of J. C. of L.-D.-S. at Galland's Grove, Shelby Co., Iowa, on Saturday and Sunday, Oct. 25 and 26, 1863, for the district which is under the presidency of Elder John A. McIntosh.

Pursuant to previous appointment Conference met and organized by choosing Bro John A. McIntosh, Present, and Bros. O. E. Holcomb, Sr., and Nathan Lindsey, Clerks. The President then stated the object of the Conference, and in conclusion, said that the day would be devoted to an enquiry into the secular condition of those elders and priests who were present, and to ascertaining how many elders and priests were willing, and could take missions, and when they were willing to go, &c. The secular condition of each having been inquired into, the following elders and priests signified their willingness to take missions to the following places, namely: Bros. Reuben Strong, Eli Clothier, Levi Wilson and Thos. Dobson, to preach in conjunction with each other, in Crawford and Sac counties, Iowa, with the understanding that if the cry is heard "come over and help us," they must go, and not only those, but all the elders were exhorted to do the same; Bros. John B. Hunt and O. E. Holcomb, Sen., said they would go

to Audubon county, and Bros. R. D. Butterworth and Chauncey Williamson said they would go to Dallas county, and it was then

Resolved, that Bro. John N. Burton be invited to preach as often as he can conveniently in the district of country over which Bro. John A. McIntosh has the presidency.

Adjourned to meet at 10 A. M.

Sunday 25th. Met pursuant to adjournment, and opened by singing and prayer by Bro. Uriah Roundy. The President then announced that the morning would be devoted to preaching, after which the business of the Conference would be resumed.

Bro. Thos. Dobson then proceeded to address the assembled multitude and was followed by the President, after which the business was resumed. The President then (in substance) made the following remarks. All official acts of any elder, while acting under the authority of the old Church, are recognized by us as valid; but the acts of those elders who received their authority from any of the factious organizations, such as Brigham's Brewster's, Strang's &c. &c., are not recognized by us as valid; for whenever any of those factions were organized, each member received his authority from that faction; hence whenever individuals, claiming authority under the Church as organized by the First Joseph, became members of any faction, they immediately became divested of all authority except that received from the faction to which they had joined themselves. Thus when Brigham Young usurped the Presidency of the Church at or near Council Bluffs, the disorganization of the Church of Jesus Christ of Latter-Day-Saints was thereby effected, and Brigham's church was brought into existence. The same is true of all the factious organizations. Therefore from the time they set up for themselves their acts in a church capacity are spurious.

Resolved, that those elders &c. who signified their willingness yesterday to go on missions, be sent by Conference to the places signified in the proceedings of yesterday, with the following amendments, namely: that Bros. John B. Hunt and O. E. Holcomb, Jr., go to the east part of Shelby and Audubon and the west part of Guthrie counties; that Bros. Butterworth and Chauncey Williamson go to Dallas county and the east part of Guthrie county.

Resolved, that those Elder who cannot

take special missions, be directed by this Conference to labor as much as they can in their own vicinities.

Resolved, that Bro. Wm. Davis of Adel, Dallas county, Iowa, be requested, by this Conference, to preach in his own vicinity, and in conjunction with the elders who may be sent to his vicinity, as much as possible.

Resolved, that Bro. Wm. Stevens of Des Moines City, Iowa, be requested by this Conference to labor in his own vicinity and in conjunction with those who may be sent there.

Resolved, that Bro. Albert Crandall be appointed to labor in company with Bro. John A. McIntosh.

Resolved, that Bro. Joseph K. Lane, of Big Grove, Sac county, Iowa, be requested by this Conference to labor in his own vicinity and in conjunction with those who are sent there.

Resolved, that Bro. John A. McIntosh be requested to deliver a lecture to the elders on Tuesday evening, Oct. 27, 1863.

Resolved, that this Conference be adjourned to meet again at Mason's Grove, Crawford county, Iowa, on Saturday Jan. 30, 1864.

JOHN A. MCINTOSH, PRESIDENT.

O. E. HOLCOMB,
NATHAN LINDSEY, } Clerks.

A. COUNCIL:

Minutes of a meeting of the officers and members of the Henderson Grove Branch of the Church of Jesus Christ of Latter-Day-Saints, held at Galesburg, Ill., Nov. 15, 1863, for the purpose of organizing a Council for the District of Knox, and the adjoining counties.

Meeting opened by singing and prayer. On motion Elder Z. H. Gurley was called to the chair and Edwin Stafford chosen clerk. It was then ascertained that the following Officers were present: Elders Z. H. Gurley, Lorin Page, Chas. Brown, Eli Atkinson, Thos. Allen, E. Stafford, Teacher, R. C. Moore.

The object of the Council was stated by the President to be that of securing a more united course of action of the elders of this district in proclaiming the sacred truth entrusted to our charge, that we call on all the elders in said district to labor faithfully according to their circumstances that the blood of souls may not be found in our skirts.

Upon consideration it was *Resolved*, that we invite the branches of Buffalo Prairie, Coal Valley, Kewanee, Princeville and Abingdon, to meet us in Council at Gales-

burg, on Friday, Dec. 18, 1863, to help roll on the work of the Great Jehovah.

It was also *Resolved*, that this branch observe every Friday, as a day of fasting and prayer that God will help His servants to do their duty that the work of God, "His Strange Work," may receive such an impetus as to set it rolling in majestic strides till it shall have accomplished the end for which it was given, and we invite, yea, recommend all the different branches composing the Church of J. C. of L.-D.-S. to observe and set apart one day in each week for fasting and prayer, that we may obtain more power with God that we may go forth without fear or dissimulation, in all humility, trusting in the Lord for His Spirit and we shall see the desires of our hearts realized.

It was also *Resolved*, that the minutes of this meeting shall be sent to the Herald for publication in order that the officers in the various branches above named may be notified and meet with us on the 18th of next month.

On motion it was *Resolved*, that this meeting adjourn to meet at Galesburg, Knox Co., on Friday, Dec. 18, 1863.

Z. H. GURLEY, PRESIDENT.

EDWIN STAFFORD, Clerk.

NEWS FROM ELDERS.

Bro. E. H. Webb, of Sacramento, Cal., under date of Oct. 1, 1863, writes: "The Utah correspondent of the Sacramento *Union*, in last Monday's edition, says: 'They are having merry old times here with the Josephites. Briggs has a big hold here already, he baptized 18, 6 women and 7 men, at the close of his first sermon, Sept. 10th, and is receiving additions daily,' &c.

We have some good meetings in Sacramento, at my house; tongues, interpretations and prophesying, healing, and much light and truth, &c. I baptized two Sept. 27th, but the general wish is to be baptized into the new organization, and they are anxiously looking for the missionaries to arrive.

Mr. M ———, went to Washcom and brought back the statement that there are many scores waiting the arrival of the missionaries there. He told me that he conversed with many of them who appeared very earnest."

Bro. Geo. Adams, of Watsonville, California, under date of Oct. 21, 1863, says: "I am happy to learn that the missionaries are on their way to California. There are hosts of sheep here without a shepherd, but as Bro. Webb says, they all seem too timid

to venture a step. I distribute the Herald among them, and they appear glad to have them. I think when some one comes with authority, they will come out of their hiding places. May the Lord hasten the time; and bless and prosper all that are engaged in this great and glorious work of the last days."

Bros. Shippy and Gillen wrote from Louisville, Canada West, Nov. 16, 1863, and said: "We are well and prospering in the work, we are now laboring in the vicinity of Louisville, with good success. We have baptized some, and many are believing the doctrine. We will probably organize a branch ere long in this place; when we do we will write to you again."

Elder L. W. Babbitt, of Barry, Pike Co., Ill., says: "Our Branch, on Cizer Creek, is on the increase, I have baptized three since I returned from Conference, and others are waiting for an opportunity."

Bro. W. G. Walker wrote from Salt Lake City, Nov. 1st, and said: "The brethren, (Bros. E. C. Briggs and A. McCord) have been north from here some ten days, and we hope are doing well. They left in health and good spirits."

For the Herald.

LINES ADDRESSED TO THE LADY OF HON. JUDGE WAITE.

Brave Lady, may the God we serve,
From every evil power preserve;
And truth, earth's brightest gem display,
To thee, in this blessed gospel day,
May heaven its choicest blessings give,
And cause thee long on earth to live.
Heroic deeds exalt thy name!
As Saints, thy kindness we proclaim,
When men of influence said "depart,"
And unbelief near closed each heart,
Thou nobly durst God's cause defend,
And to His servants prove a friend.
Amidst the many dwellers here,
Opened thy doors, devoid of fear:
Sure none have done an act so brave,
As thou, the humble poor to save.
Courage like this, the world should hear;
Go spread it, Herald, far and near:
Mercy and truth in Utah's vale,
Waft, waft, ye winds the enlivening tale.
Again our thanks we would express,
Again invoke our God to bless,
The one who did so nobly wield,
Her influence captive saints to shield,
E're long upon the promised land,
Zion will rise by God's command,
And saints from bondage will return,
No more o'er prairies wild to mourn,
But songs of joyful praise they'll sing,
To Jesus the exalted King.

Redeeming love will be their theme,
Cheered by the Spirit's quickening beam,
Bloodshed and war, will then no more,
Distract Columbia's peaceful shore,
But "Peace on earth, good will to man,"
Complete redemption's heavenly plan.
Then gathering nations will surround,
And works of righteousness abound,
While Utah's ransom'd saints proclaim,
Their grateful tribute to thy name.

M. A. W.

For the Herald.

ON THE COMING STORM.

Conté down, oh "beautiful tempest," and
clear

The air, of its sultry form;
God's wondrous works to His children are
dear,

In sunlight, moonlight and storm.

The lightning's bright flash, the thunder's
loud roar,

Are echos of God's voice;
Heralds in glory to those who adore,
Bidding their faint hearts rejoice.

Rejoice in the hope that heaven's their home,
That God is their shield and friend;
That their promised reward shall surely
come,

If they wait, in faith, the end.

There thousand, thousand tongues in har-
mony,

Earth's united accents sing;
Could human genius range a melody,
Making Heaven's vaults to ring?

With tones extatic, yet soft and flowing,
God's eternal love the theme,
Love, the key-note, guide to strains surpass-
sing,

Mortal music's fondest dream.

HADP. ISABEY.

ON TITHING.—In reply to enquiries, we would say that tithing should be sent to the Bishop of the Church, whose address is "Israel L. Rogers, Sandwich, De Kalb Co., Ill." Remember the poor. The families of many of the Elders who are engaged in missionary labors need assistance.

DELINQUENT SUBSCRIBERS.—We will again address a few lines to you. Do you not know that we need, not only your arrearages, but payments in advance, to enable us, (editor and printers) to live, while we are engaged in the publication of the HERALD.

SUBSCRIPTIONS for the Book of Doctrine and Covenants, Hymn Book and Voice of Warning are needed now, to defray the expense of stereotyping and printing them.

FALL OF MANNA.—The Manchester (England) *Guardian*, of July 14, 1841, says:

"By a dispatch from Vau, in Turkish Armenia, an authenticated statement has been received at Constantinople of a copious fall of manna from the skies. Enough was vouchsafed to cover the earth two inches deep, and to afford food for many days to the people. Specimens were forwarded with the dispatch, which the Porte intends to have chemically analyzed."

RECEIPTS.—For the Herald.—W. Thomas, M. Gibbs, C. Lewis, M. Shaw, A. Timmins, each \$2; R. J. Benjamin, I. Bond, C. Hall, J. Cartwright, B. V. Vermilyer, H. B. Huffman, T. Lambert, L. W. Babbitt, R. C. Hendrix, F. Johnson, E. Burghardt, M. A. Hunt, H. Pitt, E. Epperly, C. Stiles, W. Fisher, L. Van Buren, each \$1; J. Raymond, \$0.50; W. O. Clark, \$1.75; G. Adams, \$10, T. Berry, \$2; W. J. Davies, \$1; R. C. Moore, \$1.

For the Hymn Book.—R. J. Benjamin, C. Hall, W. Anderson, G. Braby, each \$0.55; B. G. Watson, \$2.20.

For the Voice of Warning.—R. J. Benjamin, R. C. Hendrix, G. Braby, each \$0.40.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS: One dollar per volume (twelve numbers, *in advance*.)

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"THUS SAITH THE LORD, 'STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.' BUT THEY SAID, 'WE WILL NOT WALK THEREIN.'"—*Jer. 6: 16.*

"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."—*Matth. 24: 14.*

No. 11—VOL. 4.] **PLANO, ILL., DEC. 1, 1863.** [WHOLE No. 47.]

For the Herald.

BRIGHAM'S CONFERENCE AT SALT LAKE CITY, Oct. 6-8, 1863.

Apostate Wickedness, Profanity, Stupidity and Folly exhibited, that the pure in heart may know what Brighamism is, and come out from it and loathe it.

BRO. SHEEN:—I think that if this letter is published it will do good, yet I do not know whether I should fill so much space in the *HERALD* with such trash, but you can judge better than I can whether it will be profitable and interesting to the saints. *It is intended for this people.*

Oct. 6th.—Brigham Young, at the Conference in the Bowery, said: "As for those who Abraham Lincoln has sent here, if they meddle with our domestic affairs, I will send them to hell across lots, (Many of the audience then uttered a hearty "Amen." E. C. B.) and as for those apostates that are running around here, they will probably fall down, and their bowels will gush out, or they will bleed somewhere else."

You may judge of my feelings when I heard that threat, and knew that in their endowments they took oaths (under penalty if they divulged it) to have their bowels cut out and their throats cut, if I have been informed right.

On the 7th inst., he said: "As to the subject of the Prophet Joseph, (what shall I call it) or Josephism, you have heard of that Young Josephism; it is a humbug and of the devil. Let me just say here that I know more of that family than any man living, and Joseph Smith that now lives in Illinois will never lead this people, the Latter-Day-Saints, but there was a son born in November 18th in 1844, and Joseph told me

that David would lead this church, and others can testify to this, but there is an old man Briggs. His sons are apostates. The old man Briggs never belonged to the church, but his family are apostates. One of his sons is here. He is prowling round here. He can blaekguard and call me a whoremaster and adulterer, and call me a tyrant, and also brother Heber and Daniel Wells. He has nothing to tell you. If one of Joseph's sons get a revelation, he will be directed humbly, and meekly come to his humble servant Brigham Young. As for old Brigg's sons, one of them was James Strang's apostle. I do not know that two were James Strang's apostles, but one I know was. I do not know that the one here was one of Strang's apostles or not. Any how they could testify that they knew James Strang was a prophet, the successor of Joseph.* While water runs and grass grows Young Joseph Smith will never lead this church, the Latter-Day-Saints.

I have many wives. I got them legally, I got them honorable, and I provide and take care of them, and when you see any of them who are here speaking against Brigham, as for that one Briggs that is here preaching, old man Briggs told here that his son was the greatest whoremaster in the world, that is an elder in Israel

*Now, be it known, that I never had any connection or fellowship with James J. Strang, or any other faction of the Church. Nor I never had a brother who testified that he knew Strang was a prophet, the successor of Joseph; or that was one of Strang's apostles; or that ever fellowshiped Brigham Young as President of the Church, or his nefarious doctrines.

E. C. B.

told me he said so, or else he told a damned lie. I believe there is one or two more here with him preaching, one McCord, who is a good honest man, or used to be, for I was acquainted with him once, and I believe he will come back into the church again, and as for them apostates, Joseph told his cousins, John, Joseph and Samuel, and others, that he would not let them have his name used until he got his fees as any other lawyer would, and he got \$400 as a salary, and Joseph has not given his name freely, honestly, honorably or religiously to any of those letters you see circulating here, for Joseph is a confirmed infidel, and Emma I know and have known her for years, and she tried to destroy the church, and to influence Joseph against the twelve—against Brigham, Heber and others, and tried to destroy Joseph by administering poison to him, which she did several times, but she gave him too much and he vomited it up, and she was always opposed to Joseph, and filled with the devil. If one of Joseph's children take the lead of the church, he will come and place himself at the head of this church; and I will receive him as willing as any one here, but if any one wants to harbor any of these hypocrites that are running around here, let them do so, but apostatize altogether, and leave all and have nothing to do with them hypocrites."

He closed by saying; "my stomach aches now." I then rose from my seat, and walked up near to the stand and said, "will the President allow me to speak to this congregation for myself." Here replied, "no." I said, "will you allow me to read an epistle from the pen of Bro. Joseph." He replied, "no. Let the police take care of this man." He replied to me in an excited, angry and loud manner, and as I started back to my seat, I met the police who kindly said, "I would take a seat," which I did, and wrote the following remarks, as Geo. A. Smith was the next speaker, who said:

"As concerning Joseph Smith, a great deal has been said of a purity of blood, to whom God had given a priesthood, and that God would not reveal any revelations but through that priesthood. Now that shall never have any influence over my feelings. Much has been said of Joseph. Now I was a cousin to him, and a personal friend to him, and I loved him, but Wm. Smith, the brother of Joseph, wanted me to join with him, to come out against Joseph with all our might. I told him I would not do it, and then he called

me his enemy. I did not say any thing about it then, did not even tell Joseph, but who did stand firm with Joseph but Brigham Young and the Twelve. My feelings have been when Bro. Brigham stood on the stand, he was as good a man as ever lived, but when I was on a mission to the east, I saw young Joseph in Illinois. He met me with a cold shoulder, and every single question I asked him he met me with a cold flat rebuff, and I made up my mind that he was a confirmed infidel, and Bro. Taylor, who was with me, asked him if he read the Book of Mormon. He replied, 'I once read it as a school book, but have not read it lately.' 'Do you believe it is true?' He again said, 'if I tell you what I think of it, it will hurt your feelings.' What could I infer but that he was an infidel? How could it hurt our feelings to say that the Book of Mormon is true? How could any one come to any other conclusion than that he was an infidel? There is a great many hundred Smiths and thousands of Smiths, and I have known some of the d—st rascals among them that ever lived, so why have your feelings influenced by the name of Smith? I have felt that young Joseph Smith was left to lead the people astray from the truth."

On the 8th Brigham Young said:

"Any one who has come here with evil in their hearts, and wishes the Latter-Day-Saints evil, they will have a mission somewhere. I won't prophesy this, but how easy it would be for the Lord to call this man to go here or there.* I cannot learn that it is the privilege of any of the elders to spend a single hour for themselves, outside of their calling in the priesthood, to scold their wives, but it is the duty of the women to keep the house clean, and mend their clothes, and I have not learned that with all the wheat, fruit, and the gold we have got, that the Lord has wanted any of it yet, and I can't learn that He has eaten one sacrifice yet. He don't want any thing of us, and giving to Him does

* You may judge that by this time our minds were reverting to the common saying which we have heard often in the States, that there was a certain band here called "Destroying Angels," and to that common saying: "I will send such characters to hell across lots, with their throats cut," and when some one who had been unruly or obnoxious to certain authorities was missing all at once, it would be said, "Oh, he has gone on a mission."

E. C. B.

not add to His glory, and if He was hungry He would not tell us of it, and when I hear the elders say they are serving the Lord, perhaps you don't understand what the language means. You can't add to Him. He has passed His exaltation. The Father has got His kingdom. Elders of the Latter-Day-Saints, don't say we are serving the Lord, but serve yourselves.

Loren Babbitt has gone where I told you yesterday all the apostates will gather, not all, but some of them. He told me he had served the Lord 16 or 17 years, and now he was going to serve himself, and I suppose he is doing it now, and I now say to the elders of the Latter-Day-Saints, serve yourselves. Treat the natives kindly, they are under a curse because they break the covenant. They transgressed the law, changed the ordinances, and break the everlasting covenant, and again I say, *treat the stranger kindly, for many of us have been strangers.** Many have fled from the east because they did not want to witness the shedding of blood. This kingdom will not be scattered to the four winds. This kingdom will not be thrown down."

He then referred to the United States, and said, "we will not pay any more tithing to them, and any man that comes here to destroy the Latter-Day-Saints, will be cut off. Where is Johnson's army? Let us live our religion, pay our tithing as the law requires, and let the Gentiles go after the gold, for the time will come when they will give us all their gold for something to eat. Put that down for a prophecy. Raise the grain and the vegetables. Never mind the gold. We are not going to abide here always. We are not going to stay here. We are going to Independence, Jackson county, Missouri.

* You may think that our minds reflected at this time, upon the events of that day when we asked Brigham Young (the first time that we ever saw him, when we were strangers) to grant us the privilege to preach the gospel of Christ in the Bowery, Tabernacle, or some of the halls in the city, as he held jurisdiction over all of them, and he emphatically told us that not a house should be opened to receive us, or our doctrines, and that he would immediately write, or cause it to be done, and advertise us, and warn the people against receiving us or our doctrines into their houses. How can we help but exclaim, shame! shame! Inconsistency and hypocrisy! Hide thy face, thou hypocrite.

E. C. B.

My prospects for living are fine, for living 20 years yet, except I talk myself to death. I asked a woman who was growing old, the other day, if I did not look as I did 20 years ago. She said, 'yes, except you are a handsomer man.' Well, that is encouraging. Yes, my prospects are good for living 20 years, or twice that if I don't talk myself to death."

In the afternoon W. W. Phelps read in the B. of C. 101: 3, and then said that Brigham was the man spoken of "like Moses," that Washington was the greatest man in the nation then, and Benedict Arnold was the traitor, but now Brigham Young was the greatest man in the nation, and that there was a young man here yesterday, long spindle-shanked man, by the name of Briggs. "This is the ashes of Arnold, and he will flee his country.

And now about Emma Smith. I was with the prophet, if I understand the matter a little, when he translated the Book of Abraham, and that was in '35, and now the time has come to talk plainer on some things, and when we come to the place where Abraham got his wives, (the principle we have here) then was impressed upon our minds, and that it would take place again. The whole thing we were nearly forced to believe then, and about the 1st of July of '43, Joseph Smith got a large sum of gold, and Emma Smith wanted her share, but he told her she should not have it. She said well if you wont get that revelation on polygamy I can do without the money; and then Peter Hawes wanted \$600 of it, but I refused him, and Joseph said I did right, and finally gave him \$100, but she said, 'you must not get a revelation on polygamy,' for I then wrote revelations for Joseph and altered some of the revelations, but I did it by authority. One I altered was where it speaks of Baurak Ale and Baneemy, that Baurak Ale meant Joseph, and Baneemy meant the elders of Israel. One or two other facts I want to refer to, that is this: of our first endowment, I want to say as a friend, if you dont live up to every word, you shall be scourged. I was pleased yesterday to see the spirit manifested. It was more than mortal, and I want to relate a dream, and my feelings about that long shank devils lost Briggs, and that Brigham Young was the man appointed in eternity to defend this government, and that miserable long shank devil will have to flee his country. This is Benedict Arnold, and he shall be a vagabond and die without regard."

Then followed the presentation of the

authorities of the church, by Amasa Lyman, in the following manner: "first, I present Brigham Young, President of the whole Church of J. C. of L.-D.-S., in all the world, next we present B. Y., Trustee in trust for the whole church, next we present B. Y., President of the Perpetual Emigration Fund, &c."

On Oct. 9th, and the last day of Conference, John Taylor said, "Emma was saying something, and making a fuss, and I spoke to Bro. Joseph about it. It was about this plurality, and he said to me, 'Bro. Taylor, Sister Emma would dethrone Jehovah if it was in her power, but what she would carry out her purposes.*' Of Josephism, now there are some

* Here let me quote what John Taylor said of Sister Emma Smith, Jan. 15, 1845, in the *Times and Seasons*, vol. 6, page 776. It seems from that editorial, that it had been circulated round by evil disposed persons, that the Prophet's wife was going to make a full expose of Mormonism, so John Taylor, to disabuse the public mind concerning Sister Smith, said:

"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; but let us say once for all—Mormonism exists by unity; and as to its "exposure"—ten thousand elders are constantly exposing it to the understanding of the world, in America, Europe, Asia, the Islands of the sea, and peradventure to the spirits in prison."

E. C. B.

that esteem some of the things he says in his first sayings, where he says, 'no good man could teach such doctrines,' and he could not see why any one should have any trouble with Anti-Mormons."

Taylor perverted all that Bro. Joseph said, but he made an apology that he had not got it to read verbatim, but he said that he could quote the substance. He said, "the whole system is built upon the face of lies, and Joseph is associated with the murderers of his father," &c.

Then Brigham followed, and said: "I have a few texts to speak from, and I will commence by saying, you have heard of a certain organization. You have seen a paper entitled *The True Latter-Day-Saints' Herald*. Bro. Taylor has used some arguments against it. I have no arguments to use about it. What I have said about the matter is true, and the honest will receive it, but I have not used any arguments against it.

My next text is about what Brother Phelps said yesterday—what he said about making revelations for Joseph, was not so. He never made any revelations for him, and he lied when he said so. Joseph gave him a title once, and a revelation to write a school book, but he never did it, and now I will give him a title, that is this: 'a fable maker,' and I can say this much about him, *he will make a very good devil. We could not get along without a devil.* Well, go on. We like you Esop. Go on. Tell your fables. Now Bro. Phelps likes this as well as you do, because he has got a soft spot, but I can say this much for him: he has written many good hymns, and made an almanac, &c., but he never did write any revelations for Bro. Joseph.

Now about this temple: there is not a temple built that the Lord can come into, but we would build a temple, just as rich, just as fine and embellished that the Lord can come into, what for? That it might be bolted and barred until the Lord shall command His servants to go and officiate in it, until the Lord opens it. We have built temples, one in Kirtland, and commenced one in Jackson Co., Missouri, and we built one in Illinois. Did the apostates ever build a temple? I want to hit the apostates. No, but we built it, and we built it in the time, but now we want to build a temple here, but you will say 'I can get more to work in: Puke street, or Whiskey street, for they offer us money or store pay there, and I can get something to cover my nakedness, and I can't get it here on the temple.' Now I want

to know if you want me to pay better things than you pay in for tithings? Now I am as willing to stop building as you are. Are you willing to stop building it? (Voices say, 'no,' in the congregation.) Now that temple is to be built and will be built, that is my feelings, and we calculate to build it and finish it. You hear of some hunting for gold here, but our enemies will not find the gold, but the gold will be for the temple, a good share of it. We may take a little of it for a circulating medium, and if we could lay the streets with gold when we ask the Lord to do it, for Him to walk on it, when we present this little present to the Lord, and for me to walk on till I get my immortal body. We tore some of the walls because it did not suit me, and it will hardly suit me now. Whenever a hammer is lifted upon it, or a trowel, all hell is in a howl. Now do you want to quit building it? If so, I am just as ready and willing as you are. I am going to now ask a few questions, then rudely wind up on the Smith family, as it is called. Does the military officers, the judges, befriend apostates, and sustain unrighteous people in our midst? Is there any meaning to that saying by a young man, who said to the Chicago Republican or Democrat paper? You know my political views. I wish I could speak more respectably of that young man. Who is it that sustains them men who are here in our midst? I wish I could speak of them as gentlemen. Who say that they will sustain them in every thing they do? Do they not declare they will destroy this relic of Mormonism?

Now I am going to wind up. Now you that love Joseph Smith and his family, I am going to make you a proposal, that is this: Joseph F. Smith, and here is Samuel Smith, sons of Hyrum and Samuel. They have been on a mission, &c. Now I propose that we give them \$1000, to each of them. Now you who love so much Joseph Smith's family, and you Josephites, will you show how much you love them? Here now are some Josephites. I will give \$100. Heber says he will give \$100."

A vote was taken to make them the present. Brigham said, rather faint, "I guess you love the money more than you love the Josephites."

COMMENTS CONCERNING THE CONFERENCE.

The foregoing are extracts of some of the sermons preached at the Conference. As we are not phonographic reporters, it will not be expected that we should get every

word *verbatim*, but the ideas are all correct, which is all that we have tried to retain in this communication.

Most of the elders who spoke manifested a boasting, arrogant spirit, as far as the leading authorities are concerned, but some of the returned missionaries, as far as we were able to judge, spoke in a good and humble manner, and some of them appeared to enjoy the Holy Spirit, who giveth utterance, and bringeth to remembrance, and teacheth things to come, but the tenor of all that they said, seemed to be intended to impress the people with the idea that they must do as they are told or counseled by the leaders, instead of exhorting them to live by every word of God, as we are taught in the scriptures.

We entreat the saints to remember us before the throne of grace, that we may be kept from evil, and strengthened to do good with holy boldness, to the deliverance of this people from the "grosser crime." We would tell all the saints that every thing is encouraging to us. We hear good news from all parts of the city and territory, which will tend to build up the true cause of God and true saints, in the most holy faith.

JOHN TAYLOR VERSUS JOHN TAYLOR.

Concerning this doctrine of polygamy, and as a contrast to John Taylor's remark that we are "built upon the face of lies," I will quote from his remarks, which may be found in his pamphlet, which is called, "Three Nights' Public Discussion, * * * at Burtogne-sur-mer, France." On the 8th page he says:

"We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; I shall content myself by reading our views of chastity and marriage, from a work published by us, containing some of the articles of our Faith. "Doctrine and Covenants," page 330.

"1. According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore we believe that all marriages in this Church of Jesus Christ, of Latter Day-Saints, should be solemnized in a public meeting, or feast, prepared for that purpose; and that the solemnization should be performed by a presiding High Priest, High Priest, Bishop, Elder, or Priest, not even prohibiting those persons who are desirous to get married, of being married by other authority. We believe that it is not right to prohibit members of this church from marrying out of the church,

if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ.

2. Marriages should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married standing together, the man on the right, and the woman on the left, shall be addressed by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, 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 shall 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. May God add His blessing, and keep you to fulfill your covenants from henceforth, and forever. Amen.

3. * * * * *

4. All legal contracts of marriage made before a person is baptized into this Church, should be held sacred, and fulfilled. *Inasmuch as this Church of Jesus Christ has been reproached with the crime of fornication, and polygamy, we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again.*"

The italicising in the above is mine.

If John Taylor would say in 1850 that none but a corrupt and depraved heart could have conceived such doctrines, then I ask, if Joseph the son of the Martyr said in 1860 that no good man could teach such doctrines, does it prove that the Reorganized Church of J. C. of L.-D.-S. is built upon the face of lies, and when the law to the whole church says, "thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." B. of C. 13: 7. "And behold, I come quickly, and ye shall see that my law is kept. 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." * * * These words are given unto you, and they are pure before me; wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so, Amen." B. of C. 61: 2, 3. And the Book of Mormon says, "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 shall have none." B. of Jacob, 6 c. But as some tell me that it is not a law to us, I would refer them to 2 Nephi 11: 6, which says, "wherefore these things (Book of Mormon) shall go from generation to generation, as long as the earth shall stand; and they shall go according to the will and pleasure of God, and the nations who shall possess them shall be judges of them, according to the words which are written." See also 12 c. 6-8 p., which says, "The words of your seed (Book of Mormon) should proceed forth out of my mouth unto your seed. And my words shall hiss forth unto the ends of the earth, for a standard unto my people, which are of the house of Israel. And because my words shall hiss forth, many of the Gentiles shall say, a Bible, a Bible. * * *"

Wherefore, I speak the same words unto one nation like unto another, (on the same subject, of course.) And when the two nations shall run together, the testimony of the two nations shall run together also. And I do this that I may prove unto many that I am the same yesterday, to-day, and forever. * * * Out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews, and they shall write it: and I shall also speak unto the Nephites, and they shall write it, and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it, and I shall also speak unto all the nations of the earth, (which evidently is the Book of D. & C.) and they shall write it."

Now all concede that the Book of Mormon forbade that the Nephites should have more than one wife, and that none except the wicked among the Nephites had more than one wife, and that Jacob, the brother of Nephi, said: "The people of Nephi, under the reign of the second king, began to grow hard in their hearts, and indulge themselves somewhat in wicked practices, such as like unto David of old, desiring many wives and concubines, and also Solomon, his son: * * * wherefore, I, Jacob, gave unto them these words as I taught them in the temple, *having firstly obtained mine errand from the Lord.*" B. of Jacob 1c. last par. Those who say that they believe in the Book of Mormon, will also concede that Nephi said, "The angel spoke unto me, saying, these last records which thou hast seen among the Gentiles, shall establish the truth of the first, which are of the twelve apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall

make known to all kindreds, tongues and people, that the Lamb of God is the Son of the eternal Father, and the Savior of the world; and that all men must come unto Him or they cannot be saved; and they must come according to the words which shall be established by the mouth of the Lamb: and the words of the Lamb shall be made known in the records of thy seed, as well as in the records of the twelve apostles of the Lamb; wherefore, they both shall be established in one; for there is one God and one Shepherd over all the earth." 1 Nephi 3: 42.

The Lord blessed the seed of Lehi, and said, "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, (the Book of Mormon) and also that which shall be written by the fruit of the loins of Judah (the Bible) shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of thy loins." 2 Nephi, 2 c.

Now what have we gained by virtue of the Book of Mormon? First, we are assured that it contains the more plain and precious things which are taken out of the Bible by the "great and abominable church," and that it is a standard of doctrines, and that nations who shall possess it shall be judged according to the words which are written in it, and that it forbids any man having more than one wife at the same time, and that it was *wicked* in the days of old, even in the days of David and Solomon for a man to have many wives, and that all men must come to God, or they can not be saved, and they must come according to the words of the Lamb, which shall be made known in the Book of Mormon. E. C. B.

BRO. GEORGE P. DYKES.

On the 9th instant we baptized Bro. Geo. P. Dykes, and ordained him an elder, and he is now on a mission to California and Nevada. He is an experienced elder who united with the church in 1834, and traveled and preached in the days of the first Joseph, and was noted for his zeal and energy, and high attainments as a minister of righteousness, and since that day he has been on a mission to Denmark, where he was noted as a zealous defender of the faith, and he aided in translating the Book of Mormon into the Danish language. He was also on a mission to the Sandwich Islands. He can speak five or six languages fluently. It is true that he has been connected, a part of the time with the Brighamite faction, and been entangled in some of their errors, but he has now denounced them, with all

their evils. He has not been satisfied with the doings here for the last nine years, and has been to California, where he will be hailed again, without doubt, as a welcome messenger of glad tidings, from whom we may expect good news soon.

Your Brother in the Lord,

E. C. BRIGGS.

SALT LAKE CITY, Utah, Oct. 12, 1863.

THE ORGANIZATION, DISORGANIZATION AND REORGANIZATION OF THE CHURCH IN THE LAST DAYS. No. 1.

HER THAT HALTED—THE REMNANT—A STRONG NATION.

In Micah 4: 3, 4, there is a prophecy concerning the last days, which says that nation shall not lift up sword against nation, and that "they shall sit every man under his vine and under his fig tree." In connection therewith the prophet also says:

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. Now, why dost thou cry out aloud? is there no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the Lord shall redeem thee from the hand of thine enemies." Micah 4: 6-10 v.

This prophecy describes many events which have transpired in connection with the Latter-Day-Saints. They were first *assembled*, then they were driven out and afflicted, and they halted and became a remnant. They were "cast far off." These events have transpired precisely as the prophet described them, and now we are confidently waiting for the fulfillment of the promise, for the assembling and making a strong nation of Zion—the church, who halted, who was afflicted, who was driven out, who became a remnant, and was cast far off. God is now preparing the land of Zion for the return of His saints, that He may "gather her that is driven out," and make her a strong nation. The daughter of Zion was to have a stronghold, and she was to be *the*

tower of the flock. The twelve tribes of Israel will be the Lord's flock, but the stronghold of the daughter of Zion, was to be the tower of the flock, and the first dominion was to come to her. The prophet also saw that these questions would be applicable to "the daughter of Zion;" "Now, why dost thou cry out aloud? Is there no king in thee? Is thy counsellor perished? for pangs have taken thee as a woman in travail." Isaac Leeser translates the last part of this quotation thus: "Is thy counsellor lost? that pangs have seized on thee as on a woman in travail?" Both of these translations describe the sore affliction of the daughter of Zion (the Latter-Day-Saints) when their ["counsellor" was taken from them, by being killed at Carthage, Ill. It was truly a time of great affliction. Afterward the daughter of Zion did go forth out of the city, and dwelt in the field, and went even to Babylon. There she labored to bring forth, and there she has been delivered from the great affliction which she suffered because there was no king in her—because her counsellor was lost. She now rejoices because the Lord has heard her prayers and sent deliverance in Babylon by raising up another counsellor, and by assembling her that halted in Babylon, and by so far preparing the way for her to assemble on the lapids from whence she has been driven out. The prophecy in Zeph. 8: 19, 20, appears to coincide with the foregoing, and there the Lord says:

"Behold, at that time will I undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

The daughter of Zion has been put to shame in consequence of her afflictions, and because the way of truth has been evil spoken of through the abominations of those who have departed from the faith and given heed to seducing spirits and doctrines of devils, but when the Lord saves her that halted, and gathers her that was driven out, He will get them praise and fame in every land where they have been put to shame, and as He said, "I will undo all that afflict thee," so He has already undone many of them..

The prophet Zechariah foresaw that Zion would dwell with Babylon, and that she would there be delivered, for He said, "deliver thyself O Zion that dwellest

with the daughter of Babylon." Zech. 2: 7. Isaiah prophesied of the time when Zion would halt and be a remnant and when iniquity would abound among the children of Zion for he said:

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the Spirit of burning." Isa. 4: 3, 4.

Joel prophesied that before the great and terrible day of the Lord should come, there should be deliverance in the remnant whom the Lord shall call. He says "in mount Zion and in Jerusalem shall be deliverance and in the remnant whom the Lord shall call." Joel 2: 32.

EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON, No. 4.

JOSEPH'S BLESSING.

Jacob's blessing upon his son Joseph, coincides with his blessing upon Joseph's sons, Ephraim and Manasseh. "Jacob called unto his sons and said, 'gather yourselves together that I may tell you that which shall befall you in the last days.'" Gen. 49: 1. Unto Joseph, he said, "Joseph is a fruitful bough by a well, whose branches run over the wall." 22 v. Thus Jacob foretold that Joseph's posterity would be so numerous and so exceedingly blessed, that they would not be limited to have their inheritance *only* in the land which the Lord promised unto Abraham, Isaac and Jacob for an everlasting inheritance. As a fruitful bough by a well (or "spring," as I. Leecer translates it) runs over the wall, so the tribe of Joseph was to have an inheritance beyond his inheritance in the land of Canaan.

In the next three verses Jacob said, "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:) 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."

Jacob here foretold that Joseph's posterity would be shot at, and hated, and as we have shown that Ephraim would tremble from the west, and as we have shown that this is the land where Ephraim was to trem-

ble on, so we understand that the Indians are the children of Joseph who have been shot at and hated. This agrees with the prophecy of Isaiah where he said, "the drunkards of Ephraim shall be trodden under feet." Isa. 28: 3. This demoralizing and destructive vice, which has been introduced among them by white men, has been one of the causes why they have been shot at and hated, and why many who were innocent had to suffer with the guilty. A "remnant," however, will be spared to see Joseph's bow abide in strength, and the arms of his hands made strong by the hands of the mighty God of Jacob. This prophecy concerning Joseph being made strong, coincides with the declaration of the Lord that "Ephraim also is the stronghold of my head." The land of Ephraim is the stronghold of the Lord's head, because here Joseph's bow will abide in strength, and here the arms of his hands will be made strong by the hands of the mighty God of Jacob, and here the stick of Joseph which is, and was in the hands of Ephraim, *was to be, and is* put with the stick of Judah, and here the book was delivered to him who was not learned. This land of Joseph is the stronghold of the Lord's head, because "from thence is the shepherd, the stone of Israel," as Jacob said in his blessing upon Joseph. Jesus is the great shepherd and stone of Israel, but He is not the shepherd, the stone of Israel who was to come from the tribe of Joseph, for Paul said, "it is evident that our Lord sprang out of Judah." Heb. 7: 14. In Mat. 1 c. and Luke 3 c. we also read that He was descended from Judah, and in the blessing of Jacob upon Judah, (when he also blessed Joseph and all his sons) he said, "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Gen. 49: 10. As Jesus was the Shiloh who came from Judah, who was the shepherd, the stone of Israel? He was the head whom the Lord appointed in Ephraim's stronghold. He was the man who brought forth the stick of Joseph. He was the man to whom the Lord delivered the book which the learned man was unable to read the words of. He was the man unto whom was revealed the great things of the law of God which were written unto Ephraim. He was the man who by power and authority from God, laid the foundation of the great work by which Joseph's bow will abide in strength, and the arms of his hands be made strong by the hands of the mighty God of Jacob, for Joseph will be bleat "with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb."

In the conclusion of Jacob's blessing upon

Joseph, Jacob said, "The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound 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." 26 v.

By this part of the blessing we learn that the blessing which Jacob conferred upon Joseph, prevailed above the blessing of Jacob's progenitors, unto the utmost bound of the everlasting hills.

"The Lord made a covenant with Abram saying, 'unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: the Kenite and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.'" Gen. 15: 18-21. The land which was inhabited by these nations was called "all the land of Canaan," for the Lord confirmed this blessing upon Abram and said "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and thy seed after thee. And I will give unto thee and thy seed after thee, *the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession.*" Gen. 17: 7, 8. Thus we perceive that the land of Canaan was *the land, and the only land* which the Lord gave unto Abraham, and this land alone was given to Isaac when "the Lord appeared unto him and said, 'go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries, and *I will perform the oath which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries.*" Gen. 26: 2-4. Therefore unto Abraham and Isaac the Lord gave "all these countries," which was "all the land of Canaan," from the river of Egypt unto the river Euphrates. This blessing was confirmed upon Jacob when Isaac blessed him and said, "God Almighty bless thee and make thee fruitful, and multiply thee, that thou mayest be a multitude of people. And give thee the blessing of Abraham, to thee and thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." Gen. 28: 3, 4. These were the blessings of Joseph's father, the blessings of Jacob and the blessings of Jacob's "progenitors," Abraham and Isaac, but Joseph's blessing prevailed above their blessings, "unto the utmost bound of the

everlasting hills." Therefore Joseph's inheritance was not the land of Canaan *only*, but it extends to the utmost bound of the everlasting hills from the land of Egypt. Jacob was in Egypt when he conferred this blessing upon Joseph, and if a person was to go from Egypt to the utmost bound of the everlasting hills, he would go to the hills of America. He could not find the utmost bound of the everlasting hills on any other land. The hills and mountains of the central and western parts of North America, are the most remote of any hills and mountains on the earth, therefore the utmost bound of the everlasting hills are in North America, consequently Joseph's blessing extends so far, and as the land of Canaan was given to Abraham, Isaac and Jacob, and their posterity, so America was given to Joseph and his posterity, because Joseph's blessings prevailed above the blessings of his progenitors, unto the utmost bound of the everlasting hills.

PROPHETS IN THE LAST DAYS. No. 2.

THE LORD'S MESSENGER.

The man who is called "one crying in the wilderness," is the prophet whom the Lord speaks of as His "messenger." See Mal. 3: 1-5, where the Lord says:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

This messenger was to prepare the way of the Lord, and then He is to "suddenly come to his temple." The Lord Jesus did not suddenly come to His temple at His first coming. His enemies could "abide the day" of His first coming, and they could stand when He appeared. They *could and*

did stand, but "He was brought as a lamb to the slaughter." He was "cut off out of the land of the living." Isa. 53: 7, 8. He did not then purify the sons of Levi, neither did they offer an offering unto the Lord in righteousness in that day. The chief priests were foremost among the enemies of Christ. See Mat. 26: 47, 59, Mat. 27: 12, 41, Mark 15: 3, 31, Mark 14: 1, 55. The offering of Judah and Jerusalem was not pleasant unto the Lord in that day. If their offering had been pleasant unto the Lord, their desolation would not have come upon them. The offering of Judah and Jerusalem will be pleasant unto the Lord at His second coming, when "Jerusalem shall be called holy," and when the "iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found." Jer. 50: 20. To prepare the way for the *second* coming of the Lord, the Lord's messenger was to be sent, as we have shown.

In Mark 1: 1-3, a *small part* of the prophecy of Malachi concerning this messenger, and a *small part* of the prophecy of Isaiah concerning "the voice of one crying in the wilderness" is quoted, and represented to have been fulfilled by John the Baptist, as follows:

"The beginning of the gospel of Jesus Christ the Son of God; as it is written in the prophets, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee; the voice of one crying in the wilderness, 'prepare ye the way of the Lord, make His paths straight.'"

Thus John only fulfilled that part of the prophecy of Malachi concerning the messenger which says, "he shall prepare the way before me," and that part of Isaiah's prophecy concerning one crying in the wilderness which says, "prepare ye the way of the Lord," and as John fulfilled only a *small part* of both these prophecies, therefore both will be fulfilled from the beginning to the end thereof, in connection with the mission of *one prophet* and that prophet is the messenger spoken of by Malachi, and him whom Isaiah speaks of as one crying in the wilderness, "prepare ye the way of the Lord," that as John prepared the way of the Lord at His first coming, so this prophet might prepare the way before Him at His second coming. When John the Baptist was in his infancy, his father, Zacharias, prophesied concerning him, and said:

"And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people, by the remission of their sins, through the tender mercy of our God;

whereby the day-spring from on high hath visited us." Luke 1: 76-78.

This prophecy contains so much of the prophecies of Isaiah and Malachi on this subject, which were fulfilled by the mission of John as we have shown, and no more. John did "go before the face of the Lord to prepare His ways," as Zacharias, Isaiah and Malachi prophesied.

We have now conclusively shown that *only a small part* of these prophecies of Isaiah and Malachi were fulfilled in connection with John's mission, but that they will be fulfilled in connection with the mission of a prophet who was foreordained to prepare the way of the Lord at His second coming.

As it was necessary that "the prophet of the Highest" should be sent to prepare the way of the Lord at His first coming, is it not more necessary that a prophet should be sent to prepare the way before Him at His second coming? Is it reasonable to suppose that He would come in flaming fire to destroy all the wicked without first sending a prophet to warn them?

ONE ANOINTED TO PREACH THE DAY OF VENGEANCE OF OUR GOD.

Isaiah 61: 1-3 contains the following prophecy concerning the work of a prophet of the last days:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

We are aware that some suppose that Christ fulfilled this prophecy at His first coming, but we intend to show that He only fulfilled a part of it, and He only read a part of it when "there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, '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.' And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were

fastened on him. And He began to say unto them, 'This day is this scripture fulfilled in your ears.'" Luke 4: 17-21.

Thus the Savior "closed the book" when He had read *only* that part of the scripture which was then fulfilled in their ears. If He had read any more of it He could not have said, "this day is this scripture fulfilled in your ears." He was anointed to preach as He had read. He did not "proclaim" "the day of vengeance of our God," for that day is the day prophesied of by Isaiah, where he says, "the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them. * * * And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll. * * * It is the DAY OF THE LORD'S VENGEANCE, and the year of recompense for the controversy of Zion." Isa. 34: 2, 4, 6, 8. This is the day of vengeance of our God which a prophet of the Lord was to be anointed to proclaim. This is the day which is spoken of in the next chapter, where Isaiah says, "your God will come with vengeance, even God with a recompense; He will come and save you." 4v.

In the conclusion of the description of the events of that day, in that chapter, Isaiah says, "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." This prophecy coincides with the description of the work which the Lord's anointed was to perform. He was foreordained to proclaim the day of vengeance of our God, and "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

"ONE MIGHTY AND STRONG."

This is the prophet whose work is described in a revelation of Joseph the Martyr, which was published in the *Evening and Morning Star*, Jan. 1833, and the *HERALD*, Vol. 2, p. 215, from which we will extract the following:

"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, and to arrange by lot the inheritance of the saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God."

There is a striking resemblance between this revelation and the prophecy concerning him who is "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord." It will require "one mighty and strong" to do this work, and by doing it he will "set in order the house of God." He is to appoint unto them that mourn in Zion, these blessings, for he is to arrange by lot the inheritance of the saints. It would be foolish to suppose that this revelation was the work of an uninspired man, and that it was thus made to coincide with this prophecy of Isaiah, for we never heard that the prophet Joseph or any person, prior to the present time, ever undertook to show that there is a resemblance between them, and we never discovered it before, and we think that this discovery has enabled us to present another evidence that God will send "one mighty and strong, holding the sceptre of power in his hand."

"THE BRANCH."

Zech. 6: 12, 13, contains the following prophecy:

"And speak unto him, saying, 'thus speaketh the Lord of hosts, saying, 'behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both.'"

We intend to show that this prophecy was not fulfilled anciently. The man who is called "the Branch," was to *grow up* out of his place, and he was to build the temple of the Lord. He was not *then* grown up, for the prophet said, "he *shall* grow up out of his place, and he shall build the temple of the Lord," but there was not sufficient time for him to grow up between the time that this prophecy came from Zechariah, and the time when the temple was built in that age. Zech. 1: 1, says, "in the eighth month, in the *second year* of Darius, came the word of the Lord unto Zechariah," and Zech. 4: 1, says, "it came to pass in the *fourth year* of king Darius, that the word of the Lord came unto Zechariah in the fourth day of the ninth month," therefore we infer that it was in the second, third or fourth year of king Darius when Zechariah prophesied concerning the Branch. In Ezra 6: 13 we read that "this house (the temple) was finished on the third day of the month, Adar, which was in the

sixth year of the reign of Darius the king." These passages show that in one or two years from the time that Zechariah prophesied that the Branch should grow up out of his place and build the temple of the Lord, the temple was finished, therefore there was not time for him to grow up and build the temple in that short space of time. Beside, the building of the temple was commenced in the first year of Cyrus, king of Persia. See 2 Chron. 36: 22, 23, Ezra 1-3 c. Artaxerxes succeeded him and Nehemiah said, "I was appointed to be their (the Jews) Governor in the land of Judah, from the *twentieth year* even unto the *two and thirtieth year* of Artaxerxes the king." He was succeeded by Ahasuerus. See Ezra 4: 6, Esther 1: 1, Dan. 9: 1. From all these references we learn that the temple had been building many years, and was nearly finished when Zechariah prophesied that the Branch should grow up out of his place and build the temple of the Lord. It was therefore a prophecy which was to be fulfilled in the last days. Then the Branch was to grow up out of his place and build the temple of the Lord. In Zech. 3: 8-10, the Lord said, "I will bring forth my servant, the Branch. For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes: behold I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree." This prophecy also shows that the Lord will bring forth "His servant the Branch" in the last days, for the Lord did not "remove the iniquity of that land (which Zechariah had been prophesying of) in one day," nor at any time since that day. In the verse which precedes this communication, the Lord said unto "Joshua the high priest," "if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt judge my house, and shalt also keep my courts." The Lord's "house," and His "courts," were in Jerusalem, therefore it is the iniquity of that land which will be removed in one day. The iniquity of that land will be removed in that day when the Lord "will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days and in that time, saith the Lord, 'the iniquity of Israel shall be sought for and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve.'" Jer. 50: 19, 20. That is the time when the Lord will remove the iniquity of that land. That is the day spoken of by Zechariah. He had been show-

ing how the Lord will destroy all the nations that shall come against Jerusalem, and that He will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications, and that they shall look upon Him whom they have pierced, and mourn for Him as one mourneth for his only son, and after he had described that great mourning, he said, "in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land." Zech. 13: 1, 2. That is the day when the Lord will bring forth His servant, the Branch, and as Zechariah says, the Lord will bring him forth in that day when Israel shall call every man his neighbor under the vine and under the fig tree. The prophet Micah shows that this event will transpire in the last days, for in Micah 4c., we have a description of events which (the prophet says) will come to pass in the last days, and he says, "nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." 3, 4v. Now we have shown, conclusively, that the Branch, spoken of by Zechariah, will grow up out of his place, and that the Lord will bring him forth in the last days. We will now adduce evidence that the Branch was to be a prophet. Zechariah says, "he shall build the temple of the Lord;" and Malachi says, "the Lord whom ye seek shall suddenly come to His temple." Mal. 3: 1. There will therefore be a temple of the Lord built before He comes, and the Branch will build it—that is, superintend the building of it. To be qualified to build it he must be a prophet, otherwise he would not know when, nor how, nor where it should be built. In many ages, and perhaps in every age, since Christ made His first appearance, there have been men who have imagined that Christ would come again in their day, and those who built temples for the Lord to come to, in past ages, since His first coming, built them in vain. A temple of the Lord, must be built by revelation from the Lord. The Psalmist said, "except the Lord build the house, they labor in vain that build it." Ps. 127: 1. It is in vain therefore that men build houses, and call them houses of God, when God has not given a commandment to a prophet, to build a house of the Lord. When David had a desire to build an house of the Lord, the Lord said unto Nathan, the prophet, "go and tell my servant David, thus saith the Lord, 'shalt

thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherain I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, 'why build ye not me an house of cedar?'" 2 Sam. 5-7.

So the Lord had not dwelt in any house during that time because He had not spoken "a word with any of the tribes of Israel," whom He commanded to feed His people, Israel, saying, "why build ye not me an house of cedar?" Moses, Joshua, Othniel, Samuel and other prophets, the Lord had raised up to feed His people, but He commanded none of them to build an house unto Him, neither did He command, authorize or permit David to build an house unto Him, although he had a desire to do so, and "said unto Nathan the prophet, 'see now, I dwell in an house of cedar, but the ark of God dwelleth within curtains.'" 2v. But the Lord said unto him, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name." Now as neither David nor any of the prophets of Israel who lived before his day could build an house which God would acknowledge as His house, how can any man or men, in the last days, build an house which will be an house or temple of the Lord, when God has not commanded an house to be built? How can the Branch build the temple of the Lord, so that the Lord may suddenly come to His temple, unless the Branch is a prophet, and unless the Lord commands him to build the temple of the Lord, and reveals unto him the "pattern" of it, and tells him where it shall be built? In Heb. 8: 5, we read that "Moses was admonished of God when he was about to make the tabernacle: for, 'see (saith He) that thou make all things according to the pattern showed to thee in the mount.'" As Moses was admonished to make the tabernacle according to the pattern which the Lord showed him, so must the temple which the Branch will build; be made according to the pattern, and built in the place which the Lord will show unto him. If a tabernacle could not be built, except by a prophet, how can a temple be built except by a prophet? Is not the building of a temple, and especially the building of the temple to which the Lord shall come, when He will be "like a refiner's fire, and like fullers' soap" a greater work? Most assuredly it is, therefore a prophet will build it.

For the Herald.

DIALOGUE BETWEEN A SECTARIAN
PRIEST AND LATTER-DAY-SAINT.

Mr. G. I hear Mr. B. that you have left your employment at sawing and taken to the profession of preaching. I took you to be an honest man until you joined the Latter-Day-Saints? One of my members informs me that you have not only joined that deluded people but you are holding forth your doctrines at your house, so as to disaffect many of the neighbors who turn in to hear your babbling. It is strange that men of as little learning as yourself should set up to be teachers. I believe in a well educated ministry to keep down schisms and the babbling of pretenders that go about to deceive.

B. Well Mr. G. if you will allow me to speak—

G. Are you aware Mr. B. what horrible tales are told about your people and many have lost their property and families have been divided.

B. Will you allow me to speak in reply.—

G. I am not done. Your preachers do not insist upon a vital inward work of godliness. God looks at the heart: that you cannot deny. The ceremonies of baptism and laying on hands are trifling considerations, compared with a deep work of grace in the heart, although it was indeed once necessary to establish christianity in its infancy, and the church without learned men. Paul seeing the advantage of learning exhorted Timothy to study. A want of education was a great detriment to Peter and John in their preaching. Well educated people saw the same deficiency in them as in Jesus.

B. This is the third time that I have asked to speak in reply.

G. Good breeding and courtesy is an ornament to a christian, and reverence to men of profound piety should not be forgotten. A hint I trust will be sufficient, and that you may not say that I take too much of the time to myself, I am willing to hear what you have to say, but I hope that you will not attempt to refute what I have now said. Men who never saw a college, or read a half dozen of our theological books must be in a poor condition to argue against a man of my profession.

Mr. B. Mr. G. I must insist that you grant me the privilege to speak in my own house.

G. O! certainly, I intend to do so. It is the most painful part of my duties when conversing with the unlearned people, to have to submit to so much rough manners. But it is through much tribulation that we enter the kingdom. Our blessed Savior endured much more than I have done among the illiterate. But I feel to bear the yoke patiently, considering Him that was as a lamb that is dumb before his shearers. Will you please tell me why your people lay so much stress upon baptism, and so little upon an holy life.

B. Well, Mr. G. as you do not like to have me reply to the many insinuations you have thrown out against the Latter-Day-Saints, but insist upon an answer of the last question, I will do so with all readiness. We do consider baptism to be inexpressibly important to *all believers*.

G. Inexpressibly important! Then I have not been misinformed in regard to your views. baptism is well enough for those who feel it a duty, but it bears no comparison with the work of grace in the heart. A change of heart (Mr. B.) is the essential thing in a true christian,—

B. In your mind it may be, but in mine, and according to the scriptures, that ordinance which saves men is highly important. Peter says emphatically that baptism “now saves” us as much as the ark saved Noah. The object of baptism shows clearly that there is no salvation without it.

G. most astonishing! Baptism to say the most of it, is to answer a good conscience.

B. Peter the faithful Apostle of Jesus has plainly told us what baptism is for, and if you will have humility enough to listen to Peter, you may know what it is for.

G. Pray what does he say baptism is for?

B. Peter, on the day of Pentecost, informed them that enquired what they should do to be saved, that it is for remission of sins.

G. Then you do mean to say that baptism is a pardoning ordinance?

B. Yes, I do, and I feel fully justified in saying whatever he does.

G. My opinion is, Mr. B., that all believing penitents are born again, and necessarily new creatures in Christ, and have passed from death unto life, and their sins are forgiven.

B. You, and learned divines, have one opinion, and God has another. He has never said that He would forgive believers, and receive them into His kingdom without baptism, but on the contrary, He told Nicodemus that he must be born of the water

and of the Spirit, or he could not enter into the kingdom of God. Baptism of water and of the Spirit, is the new birth. "Born of the water," signifies that we should be concealed from human view in the water, and brought forth of the water as much as a little child when it is brought fourth into this world. If Saul of Tarsus had been denied the privilege of baptism for the remission of sins, he would have forever remained unpardoned, and have gone down to the grave in his sins. But Paul, when he believed and was truly penitent, was told that his sins could even then be washed away by baptism—a blessed privilege for Paul. He was wiser than ministers of our day. Paul did not say that he was born again, or that he was a new creature, because he had seen a heavenly vision, and had heard the voice of the Lord at noon day. Far from it. He was not so ignorant as to expect any such thing without baptism. When Ananias commanded Paul to arise and be baptised and wash away his sins, he did not contend against the ordinance of baptism, as many do, with a vain hope that he could repent away his sins, or that a heavenly vision could take them away. One learned man, at least, had sense enough to get his sins washed away with water, through the word that sent him to Ananias.

G. Your reasoning surprises me. Do you think that a man can commune with the heavens, and be an honest seeker after truth, and he not be pardoned, and not a member of the kingdom of God?

B. I do, indeed. Cornelius was an example. This man, Cornelius, fasted and prayed to God always, and gave much alms to the people, and one of the angels of God appeared to him and conversed with him.

G. I have often admired the piety of that holy man, and all you say of Cornelius is very true, and surely you will not say that Cornelius was not a christian and a star of the first magnitude in the kingdom of God.

B. Cornelius was not a star of any magnitude at all in the kingdom of God, for he was not known or recognized even as the most private or obscure member of the kingdom of God previous to his baptism. The angel commanded Cornelius to send for Peter, who would tell him words whereby he and his house could be saved.

G. I have been told that you Latter-Day-Saints were a very uncharitable people, insinuating that a great many good pious people will be shut out of the kingdom for not joining your church, and that the good old pious Cornelius was not a member of the kingdom of God. Who then can be saved? I have heard divines who were very learned in the prophecies, say that this schism is the

little horn spokⁿ of by the prophet Daniel, and something very sharp and dangerous to encounter.

B. It is not strange, Mr. G., that I also should be regarded as uncharitable. I appeal to the law and the testimony for my charity. Beyond that I must not, I cannot go, although it excludes Cornelius, or an angel from heaven. Jesus Christ is greater than Cornelius, and He has said that no man can enter His kingdom except he is born of the water and of the Spirit, and if I, or an angel, should teach any contrary doctrine, we should be accursed. Cornelius had no claim to forgiveness or membership in the kingdom of God, as long as he was not born of the water. Even the Son of God would have been regarded as unrighteous without baptism, and He would never have been allowed to ascend the throne of His Father and reign over the righteous, if He had not have submitted to this ordinance, and how much less claim has Cornelius to enter the kingdom in another way. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

G. Why, Mr. B., if such a holy man as Cornelius should get into the kingdom without baptism, do you really think that he would be considered a thief and a robber?

B. Yes, and I am not without higher authority than any of your learned divines on the subject. Jesus Christ has said that any man that takes another way into the fold is a thief and a robber. It matters not how righteous a man has been previous to an act of transgression. The first wicked act destroys his character. The things of God's kingdom are very valuable, and the man that takes them unlawfully is condemned and punished for the first offence. Jesus said of baptism, "thus it becometh us to fulfill all righteousness," and if Jesus could not fulfill all righteousness without baptism, how much less could Cornelius.

G. You must excuse me, I have an appointment to attend to at the school house, and ought not to have tarried so long. I must say that you have so much ingenuity in reasoning on the scriptures that you would deceive the very elect, if possible. I must consult our standard works. I have some excellent works which are very profound, but they would be of no use to unlearned men like you.

B. Pray, have you any works which are more profound than the writings of Jesus Christ, and the apostles and prophets. I have always considered that they are the only standard works, and as to the writings of uninspired divines, I never did care much

about them, for cursed is he that trusteth in man and maketh flesh his arm. Unlearned men like myself have another Comforter, even the Spirit of Truth, which revealeth all things unto us and shows us things to come, and let me tell you before you go, except you repent and are baptized for the remission of your sins by one having authority from God, all your preaching and prayers, and all your repentance and fasting—in short, all the good deeds which you have done, will be regarded as filthy rags. Cease immediately from your harangues against the Latter-Day-Saints, and against the ordinance that washes away sins and initiates souls into the kingdom of God. We (unlearned men) believe with Jesus, that it is life eternal to know God. Can Mr. G. tell us of any man knowing God who does not obey the laws of God?

LOREN W. BABBITT.

BARRY, Pike Co., Ill., Nov. 2, 1863.

NEWS FROM ELDERS.

Bro. J. M. Wait wrote from Shiocton, Wis., Nov. 24, 1863, and said: "I will drop you a few lines to let you know how we are prospering in this part of the country. We had a two days' meeting, Oct. 10 and 11th. Three have been added to the church since our last report, and many more are believing. I have just returned from a short mission. I preached to the Oneida Indians on the Book of Mormon being a record of their fathers, and I never saw a people rejoice as they did, and I have agreed to preach to them again in about three weeks from this date. They are quite well civilized, and some of them are good farmers, and they can speak English. I intend to do all I can in preaching this gospel, for I believe it with all my heart."

Bro. Stephen J. Stone wrote from Amboy, Ill., Nov. 28, 1863, as follows: "In my mission at Stockton, Jo Davies Co., Ill., I found an aged Sister by the name of Lucy M. Bostwick, who desired to join the Reorganization. She was an eye witness to the healing of that deaf and dumb girl that was noticed in the October number of the HERALD, taken from the *Times and Seasons*."

AS WE HAVE RECEIVED no letters from Bros. Shippy and Gillen very lately, we have only the following with their names changed.

The Chatham (C. W.) *Planet* says:—"Of all the sections of Canada, for excitements, novelties, &c., we believe that, without exception, this particular section carries off the palm. But the greatest excitement caused by any or all of these new-fangled ideas, is now raging in the township of Chatham, only a few miles from this town. As nearly as we can ascertain, it seems that

about a month ago there came into that township a man named Gilliland, who represents himself as coming from Nauvoo, in the State of Illinois, the great Mormon centre, some years ago, before Brigham Young and his tribe were driven away. He was soon joined by a kindred spirit named Shipley. Their creed differs from that of the husband of seventy wives, inasmuch as they do not contend for a plurality of wives. We are told that no less than nineteen persons have been baptized into the new church."

RECEIPTS.—For the *Herald*.—G. Rarick, I. Agan, M. Despain, G. Allen, each \$2; J. Howell, D. K. Rogers, S. H. Briggs, A. Smith, S. Stone, H. Bartlett, S. D. Rogers, W. F. Cooke, E. Gibbs, C. Marble, F. M. Drinkwine, J. Livingston, L. Sadler, H. Bogue, each \$1; Z. Whitcomb, \$1.50; N. Case, \$1.30; C. M. Brown, \$3.00; F. Lee, \$0.50; W. Pace, \$0.50; J. Gold, \$1.25.

For the *Book of Doctrine and Covenants*.—C. M. Brown, J. Gold, I. A. Bogue, E. A. Newberry, M. W. Reid, each \$1.25.

For the *Hymn Book*.—R. W. Briggs, C. M. Brown, B. Ames, M. Cook, I. A. Bogue, E. A. Newberry, each \$0.55; J. Gold, \$1.10.

For the *Voice of Warning*.—C. M. Brown, J. Gold, M. Cook, E. A. Newberry, each \$0.40; J. Nichols, \$0.80; from Abingdon, Ill., \$0.40, name unknown. Please send it.

The three last mentioned books will be forwarded to subscribers forthwith after they are bound. A few weeks more will be requisite to complete the work.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS: One dollar per volume (twelve numbers, *in advance*.)

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THE TRUE LATTER-DAY-SAINTS' HERALD.

“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer.* 6: 16.

“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.”—*Matt.* 24: 14.

No. 12—Vol. 4.] **PLANO, ILL., DEC. 15, 1863.** [WHOLE No. 48.

HISTORY OF THE PRIESTHOOD. No. 4.

JETHRO AND MOSES.

Stephen, the martyr, in his discourse to the Jews said, “this is he (Moses) that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers, who received the lively oracles to give unto us.” Acts 7: 38. This shows that the Church of Christ was in the wilderness, and that from Moses, who was in that church, the lively oracles came to the people in the days of Stephen. Moses said, “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.” Deut. 18: 15. This shows that Moses was a prophet “like unto” Christ. “Like unto” Him therefore, he was “called of God an high priest after the order of Melchizedek,” and as “Christ glorified not himself to be made an high priest,” and as “every high priest taken from among men is ordained for men in things pertaining to God,” (Heb. 5: 1) so Moses was ordained, and he was ordained by “Jethro, the priest of Midian,” his father-in-law. See B of C. 4: 2. We have shown in our “Review of the *Israëlite Inucl.*,” that Jethro was a priest of the living God. We will however produce further evidence. “Jethro, Moses’ father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses’ father-in-law before God.” Ex. 18: 12. This shows clearly that Jethro was a priest of the Most High. If he was not, then Aaron and all the elders of Israel were guilty of participating in idolatrous worship. This could not be, because, as we are here informed, they did then “eat bread with Moses’ father-in-law before God.” As Melchizedek administered bread and wine unto Abraham, so did Jethro, Aaron and all the elders of Israel

eat bread before God. Was not this a representation of the sacrifice of Christ for the sins of the World? It is further evident that Jethro was a priest of the Most High, because of the events which transpired forthwith, “on the morrow” after these events transpired, “Moses sat to judge the people, and the people stood by Moses from the morning unto the evening. And when Moses’ father-in-law saw all that he did to the people, he said, ‘what is this thing that thou doest to the people. Why sittest thou thyself alone, and all the people stand by thee from morning unto even?’ And Moses said unto his father-in-law, ‘because the people come unto me to inquire of God: when they have a matter, they come unto me, and I judge between one and another, and I do make them know the statutes of God, and His laws.’ And Moses’ father-in-law said unto him, ‘the thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: ‘be thou for the people to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws; and shalt shew them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then

thou shalt be able to endure, and all this people shall also go to their place in peace.' So Moses hearkened to the voice of his father-in-law, and did all that he had said." Ex. 18: 13-24.

This quotation presents much evidence that Jethro was not only a priest of the Most High, but that he was a distinguished and highly honored priest, who had more wisdom and knowledge in reference to the duties of that prophet who was "like unto" Christ, than he had himself. Would Moses have "hearkened to the voice of his father-in-law," and do "all that he had said," if Moses did not know that the instructions of his father-in-law were in accordance with the mind and will of God? Would Moses have "hearkened" unto him if Jethro had been engaged in idolatrous worship, and officiating as an idolatrous priest on the preceding day, and decoying Aaron and all the elders of Israel into idolatry? Jethro said to Moses, "the thing that thou doest is not good," and *Moses hearkened to his voice and did all that he had said.* When Moses told him how he judged between one and another, and how he made them "know the statutes of God and his laws," would he (a prophet like unto Christ) have hearkened to Jethro and obeyed his "counsel," if Moses did not know that that "counsel" was from God? Is it reasonable to suppose that an idolatrous priest could give good counsel, and teach a prophet like unto Christ how to make Israel "know the statutes of God and His laws?" Idolatrous priests would not give counsel that a prophet like unto Christ might have God with him, and that he might bring the causes of the people unto God, and that he might provide out of all the people, able men, such as fear God, to be judges of the people, neither would a prophet like unto Christ hearken unto and obey such counsel. An idolatrous priest would be very far from giving counsel to a prophet like unto Christ, and then say unto him, "if thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace." This shows that Jethro submitted his counsel to Moses that Moses might ascertain if God would command him to obey the counsel of Jethro. As "Moses hearkened to the voice of his father-in-law, and did all that he had said," we infer that God did command him to do so. Jethro did not counsel Moses to do as he had said, unless God commanded him to do so, and as Moses "did all that he had said," God did command him to do so, therefore "Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens."

Ex. 18: 21. We think that we have clearly shown that Jethro was a priest of the Most High, and that Moses received counsel from him, knowing that his counsel was in accordance with the mind and will of God. He was also an high priest, for as we have shown "he took a burnt offering and sacrifices for God," and we read in Heb. 5: 1, that "every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." This shows that it is a duty which belongs to high priests to offer gifts and sacrifices, and that they were ordained for this purpose, therefore Jethro was an high priest, and he was ordained to that priesthood. This is further confirmed by Heb. 8: 3, where we read that "every high priest is ordained to offer gifts and sacrifices." It was before Aaron was set apart to minister in the priest's office that Jethro took a burnt offering and sacrifices for God, therefore he was not a priest of that order under the covenant which God made with Aaron concerning him and his seed.

Prior to the account of Jethro's visit to Moses, we are informed that "Moses built an altar, and called the name of it Jehovah-nissi," Ex. 17: 15. We are also informed in Ex. 24c., that he builded an altar, and that "he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord." 5v. This history is given prior to the history of the appointment of Aaron to minister in the priest's office, and Moses offered sacrifices unto God at the time when he anointed Aaron to minister in the priest's office, (see Lev. 8c.,) therefore Moses held a priesthood before the covenant of priesthood was made with Aaron, and the young men of the children of Israel which offered burnt offerings, did also hold a priesthood before that time.

There were priests in Israel before Aaron was anointed to minister in the priest's office. "The Lord came down upon mount Sinai. * * * And the Lord said unto Moses, 'go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.' * * * And the Lord said unto him, 'away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the Lord.'" Ex. 19: 20-22, 24. This shows that there were priests who came "near to the Lord" before Aaron was appointed to minister in the priest's office, and it shows that Moses and Aaron had greater privileges than the priests who came near

to the Lord, because they were permitted to go up into the mount, into the presence of the God of Israel. "Then went up Moses, and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under His feet as it were, a paved work of a sapphire stone, and as it were the body of heaven in His clearness. And upon the nobles of the children of Israel He laid not His hand: also they saw God, and did eat and drink." Ex. 24: 9-11. Thus Aaron and his sons, Nadab and Abihu, had the privilege of seeing God before they were anointed to minister in the priest's office, for the first account of their *appointment* to minister in that office, is in the fourth subsequent chapter—in Ex. 24. The privilege of seeing God is not included in the covenant of priesthood which the Lord made with Aaron and his sons, and as this privilege was previously bestowed upon them, we infer that they held the Melchizedek priesthood at that time, and were afterwards appointed to preside over the Aaronic priesthood, and as the seventy elders and the nobles of Israel saw God, they also held the Melchizedek priesthood. When Moses was taken away, the Melchizedek priesthood was taken away. Then the children of Israel received the word of the Lord through the Urim and Thummim. See Ex. 25: 7; Ex. 28: 30; Lev. 8: 8; Num. 28: 21; 1 Sam. 28: 6. A man like Aaron, holding the Melchizedek priesthood, could preside over the Aaronic priesthood, but the seed of Aaron, who were his successors, who had not the Melchizedek priesthood, could preside over the Aaronic priesthood. John the Baptist was one of his successors in the priest's office, and he was one of his descendants, (see Luke 1c.,) who held the Aaronic priesthood *only*. Therefore John baptized with water, but he had not authority to lay on hands to confer the gift of the Holy Ghost. Therefore John said, "I indeed baptize you with water: but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." Luke 3: 16. Paul described the condition of the people who only had high priests of the Aaronic order, and he said that then "the way unto the holiest of all was not yet made manifest." Heb. 9: 8. In the same letter Paul said to the Hebrew saints, "ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of

the new covenant." Heb. 12: 22-25. These are some of the blessings of the saints, who have been made saints by the agency of the Melchizedek priesthood, therefore by these means Moses, Aaron, Nadab and Abihu, and the elders and nobles saw God.

Aaron was a *saint*, for the Psalmist said, "they (Israel) envied Moses also in the camp, and Aaron the saint of the Lord." Ps. 106: 16. Saints are members of the church of God, and they are "them that are sanctified in Christ Jesus," for Paul addressed his first letter to the saints at Corinth thus: "unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. 1: 2. Aaron was therefore a member of the church of God, and he was sanctified in Christ Jesus.

The gospel was preached to the children of Israel in the wilderness, for Paul said, "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." Heb. 4: 2. As the gospel was preached unto them, it is evident that those who preached the gospel unto them, were *sent* by God to preach it, for Paul says, "how shall they hear without a preacher, and how shall they preach except they be sent?" When men are sent to preach the gospel, they are sent with authority from God, therefore they are "priests of the Lord, ministers of our God." Some of those priests who preached the gospel in the wilderness, must have been priests of the order of Melchizedek, for without this order of priesthood the Church of Christ can not be organized, hence John the Baptist could not organize the church or kingdom of God, but he *prepared the way* and preached, saying, "the kingdom of heaven is at hand." As the church was in the wilderness, it was organized by men who held the Melchizedek priesthood, for without that priesthood it could not be organized. As John could not organize it by the authority of the Aaronic priesthood, but only *prepare the way* by preaching the gospel and baptizing for the remission of sins, how can men who have no priesthood organize it?

Paul said, "moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." 1 Cor. 10: 1, 2. We understand by these remarks that the house of Israel were baptized in the Red Sea, by Moses and others whom he had commissioned for this purpose, and that they were baptized with the Spirit of God, which rested upon them like a cloud. Some suppose that they were baptized in the sea when they crossed it, but

we read that the Lord "made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left." Ex. 14: 21, 22. This shows that they were not baptized in the sea at that time, but they were baptized *unto, or by, Moses*, as the Jews were baptized *of, or by John*, for we read that "there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized *of him*." Mark 1: 5. Moses, like John, proclaimed the doctrine of baptism, and baptized those who believed and repented, or authorized others to do so.

Paul says in reference to the law of Moses, "wherefore then serveth the law? It was **ADDED** because of transgressions, till the seed should come to whom the promise was made." Gal. 3: 19. Unto what was the law *added*? It certainly was not added to any system of heathenism, nor to the laws of Egypt, nor to the laws of any other nation. We know of nothing to which the law of Moses could have been added except the gospel, which (as we have shown) was preached unto the children of Israel in the wilderness. Because the gospel did not profit them, "not being mixed with faith in them that heard it," therefore they *transgressed* therein, for without faith it is impossible to please God. (See Heb. 11: 6.) The Lord said concerning that generation, "I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith." Deut. 32: 20. The gospel had been preached unto them, they had been baptized in the cloud and in the sea, and the church had been in the wilderness, but Israel "forsook God which made him, and lightly esteemed the Rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they Him to anger." 15, 16v. This is called the provoking of His sons and of His daughters. And He said, "I will hide my face from them, I will see what their end shall be," &c. By these historical facts, we perceive that the children of Israel had been sons and daughters of God, but they forsook the Lord and became a very froward generation, children in whom was no faith, therefore the Lord *hid* himself from them. Moses and Aaron, Nadab and Abihu, and seventy elders and the nobles of Israel had seen God, but the people said unto Moses, "speak thou with us, and we will hear: but let not God speak with us, lest we die." Ex. 20: 19. The gospel was preached unto them, and by obedience thereunto they could have enjoyed the blessings thereof, but because of trans-

gressions, the law was added. Paul said, "before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith, but after that faith is come, we are no longer under a school-master." Gal. 3: 23, 24.

In Deut. 34: 9, 10, we read that "Joshua, the son of Nun, was full of the Spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." This account shows that Joshua was ordained by the laying on of the hands of Moses, and that by this ordination he was filled with the Spirit of wisdom, but he was not ordained to a priesthood like that which Moses held, for down to the time when this history was written, we are informed that there arose not a prophet in Israel like unto Moses. Moses was a prophet like unto Christ, therefore he was a presiding high priest of the order of Melchizedek, but Joshua was not so, although he was filled with the Spirit of wisdom by an ordination under the hands of Moses. Joshua was filled with the Spirit of wisdom by the same instrumentality that elders were qualified and set apart for the work of the ministry, in the days of the apostles, whom Jesus ordained. In 1 Tim. 4: 14, Paul said to Timothy, "neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Paul also said to Timothy in the next chapter, "lay hands suddenly on no man." He had been giving him instructions concerning elders.

For the Herald.

BAPTISM.

Three-fourths of the religious portion of mankind are grounded in the faith that baptism by water, to say the most, is a mere matter of form, and that its administration, by certain modes is not only useless, but positively disgraceful! As startling as this fact may seem at first view, it is nevertheless true. We find that the sacred ordinance of baptism, the ordinance that was so much revered and hallowed by primitive followers of the Lamb, is now esteemed by nearly all the professed followers of the meek and lowly Jesus, as a light thing—esteemed as a thing not essential, but a thing simply worthy of imitation. And not only this state of things positively exists, but where there happens to be an individual

who is a Bible believer enough to repudiate this form of doctrine, the talents of the most learned divines of the day is brought to bear against him, and in the mean time he is denounced as an incorrigible fanatic. Well might the GREAT I AM exclaim through the prophet Isaiah: "the earth also is defiled under the inhabitants thereof; because they have transgressed the laws, *changed the ordinance*, broken the everlasting covenant," and "therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isa. 24: 5, 6. According to the scriptural evidence on the subject, the purpose of baptism is of so peculiar and essential a nature, that it is absolutely impossible to dispense with it, without forfeiting our claims to a place in the celestial kingdom of God.

First, then, I will try to show that baptism is thus absolutely necessary. Now it is argued that baptism is not essential to salvation, and in testimony thereof the case of Paul and the Jailor is interposed, which reads as follows: "and brought them out and said, 'sirs, what must I do to be saved?' And they said, 'believe on the name of the Lord Jesus Christ, and thou shalt be saved, and thy house.'" Acts 16: 30, 31. Now we will admit that every Bible reader should be very careful how he allows the plain truths of scripture to be wrested from him, and errors substituted in their stead, but we should be just as careful not to let our tenacity run to the other extreme. For argument's sake let us admit that simply a belief in the Lord Jesus Christ, (as the above passage clearly intimates) without any other action on our part, is all that is necessary, and we at once establish the fact that the devil himself will be saved in the Celestial kingdom of God. In evidence of this fact we find James using the following language: "thou believest that there is one God; thou dost well; the devils also believe and tremble. But wilt thou know, O vain man! that faith without works is dead!" James 2: 19, 20. Here we see that there is a work to do—a something in addition to simply believing that Jesus is the Christ. Paul evidently made this remark to the Jailor in order to impress upon his mind the importance attached to a belief in the Lord Jesus Christ, as that was one of the conditions connected with his eternal salvation, and one which he could not dispense with, but by no means the only one which must be complied with.

Now it is argued that the passage in

Acts 16: 31, establishes the fact that a belief in the Lord Jesus Christ is all that was essentially necessary to the Jailor's salvation, but I think I have clearly shown that the position is not only a false one, but an exceedingly dangerous one. If it be argued that any man ever could have been, can now be, or ever will be, saved without receiving the administration of the ordinance of baptism, Jesus, "who was tempted in all points as we are, yet without sin," should have been, of all men, the favored one, but we find that He, as well as all others, was obliged to obey the law of God. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him; but John forbade Him, saying, 'I have need to be baptized of thee, and comest thou to me?' And Jesus answered and said unto him, 'suffer it to be so now: *for thus it becometh us to fulfill all righteousness.*' Then he suffered him." Mat. 3: 13, 14, 15. We see in these verses that baptism is unquestionably a part of all righteousness, and consequently it was just as necessary for Jesus to fulfill that part as any other part, and also that had He failed to submit himself to receive this ordinance, He would not have fulfilled all righteousness, and He would therefore have been a transgressor. Again: "Jesus answered, 'verily, verily, I say unto thee, *except a man be born of the water, and of the Spirit, he cannot enter into the kingdom of God.*'" John 3: 5. Who will dare to say that the phrase "born of the Spirit," does not mean the baptism of the Spirit? Surely none will have the audacity to say so. The purport of the language in our quotation is exceedingly clear on the subject under consideration. Nicodemus was told that neither he nor any other man could "enter into the kingdom of God," except he was "born of water and of the Spirit." And this is not all the testimony by any means, though it is the most definite I think that we have on record.

The case of Cornelius is a remarkably apt case in this connection. We read that "there was a certain man in Cesarea, called Cornelius, a centurion of the band called the *Italian band*, a devout man and one that feared God with all his house, who gave much alms to the people, and *prayed to God always.*" Acts 10: 1, 2. This man's "prayers and alms came up for a memorial before God," and he received the visitation of an angel, yet with all this goodness and favor with God, he was told that there was some thing that he ought to do which he had not done.

Mark the language: "*he shall tell thee what thou ought to do.*" Acts 10: 6. Then there must have been more for him to do than he had yet done, else the angel must have been mistaken. Peter, in rehearsing the matter to his Jewish brethren, says that the angel told Cornelius to "send men to Joppa and call for Simon, whose surname is Peter, *who shall tell thee words, whereby thou and all thy house shall be saved.*" Acts 11: 13, 14. Now we see plainly from this quotation that the man who was a "devout man," and one who "prayed always," was nevertheless in an unsaved condition, and that had he refused to obey the words of Peter, he never could have been saved, because Peter had the words of salvation. Now Peter was to tell him "words whereby he and his house should be saved," and among other things we find that Peter commanded him to be baptized. (See Acts 10: 48.) Now suppose that Cornelius had suddenly turned self-righteous enough to say, "I think this is altogether useless, and I shall not be baptized, what can baptism have to do essentially with my salvation, when to say the most, it is a matter of conscience? Is there any reasonable doubt, but that with all his goodness, this very act would have damned him? So we find that if Cornelius had not been baptized, he could never have been saved.

Peter evidently preached the same doctrine to Cornelius, that he did on the day of Pentecost to the Pentecostians, for they asked the question, "what shall we do?" "Then Peter said, '*repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*'" Acts 2: 37, 38. Now it must be remembered that they were inquiring what they should do to be saved, and consequently upon the answer they received, depended their salvation, and we find by the answer, that their salvation depended as much upon their being baptized as it did upon their repenting, for both the conditions stand inseparably connected by the conjunction "and." And why is baptism thus indispensably necessary to the salvation of mankind? Simply because baptism is for the remission of sins. If it is not, Peter must have been badly mistaken when he told those Pentecostians to "repent and be baptized * * * in the name of Jesus Christ for the remission of sins." It is not to be supposed that because a person has been baptized for the remission of sins, no more sins can stand against him, but that inasmuch as a person who has

thus been baptized humbles himself and comes before God with a broken and a contrite heart, that God is bound to hear him and remit all his former sins. And there is evidence to establish the fact that it *washes* away our sins. Now I verily believe that the same cause produces the same effect in all ages of the world, and if it washed Paul's sins away, it also washed mine away, and will wash any other person's away who has not committed the sin against the Holy Ghost. We read in Acts 22: 14-16, "and he (Ananias) said; 'the God of our fathers hath chosen thee, that thou shouldst know His will, and see that Just One, and shouldst hear the voice of His mouth; for thou shalt be His witness unto all men of what thou hast seen and heard. And now why tarriest thou? *Arise and be baptized and wash away thy sins, calling on the name of the Lord.*'" Now the testimony of these verses is very emphatic and decisive on the subject. He was commanded to be baptized, and the effect of baptism was *the washing away of his sins*. Baptism was the means, and the washing away of his sins was the effect. This law of cause and effect, so far as the washing away of sins is concerned, is said to be changed, inasmuch that it is now said that baptism has nothing to do with our sins, but that it is only "*the answering of a good conscience toward God.*" Now let us see about this matter, and if it be so, that it is only the answering of a good conscience toward God, our sectarian brethren are indeed correct in their teaching. Now let us be careful to mark the language. "*The like figure wherunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of the dead.*" 1 Peter 3: 21. Here we have the sectarian grounds for dispensing with the ordinance of baptism as a necessity, notwithstanding the idea intended to be conveyed is entirely different from that which they would like to have it convey. There are two eternal, unchangeable principles intended to be taught in these words, the first being that baptism is an indispensably saving ordinance, and the second being that baptism is to be administered by immersing the whole body in the water. Let us examine the language again, "*the like figure wherunto even baptism doth also now save us.*" Can language be either written or spoken more plainly than this? What vocabulary of the English language will you go to, to get words to more fully express a thing, than those used in this

case? The word "save" either has no meaning, or this is incontrovertibly positive testimony on the subject.

There is another train of reasoning that strengthens the idea of the absolute necessity of baptism, which is as follows: In Matt. 28: 19, we read, "go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here we find an express command given to baptize not only the Jews, but *all nations*. Now suppose those who received this commandment had gone forth and taught all nations, and had refused to baptize them, would they not have rested under condemnation as disobedient servants? Most assuredly they would; and if they had remained disobedient would they not have been damned? Most assuredly they would. And would God command them to do a superfluous thing and damn them because they did not do it? **NAY, VERILY.** The economy of High Heaven is too perfect for such disastrous mistakes as this to be made under its direction. Let us have a better opinion of our Heavenly Father than this. If baptism had not been a necessity, the command to baptize would not have been given, and consequently could not have been transgressed.

NATHAN LINDSEY.

For the Herald.

LETTER FROM ENGLAND.

DEAR BRO. SHEEN.—I am extremely glad to hear of the prosperity of the work in the land of Zion, and in the Salt Land. My prayer is that it may spread wider and deeper.

Notwithstanding the multiplied obstacles in our way in this land, the work is going forward in every locality that we have visited to labor. Several Branches have been established since I wrote to you before.

The news from Wales is encouraging for the progress of the work. I have been laboring for some time past in this place and vicinity, and have held nine public discussions in Birmingham, West Bromwich, Wednesbury and Wolverhampton. At the latter place, I found some of the old saints, who then, for the first time, were informed of the existence of the Reorganization, and they seemed much interested concerning it. I shall look after them again this week. The work is going steadily onward, and with perseverance and patience, the kingdom of God will be re-established in this land where the false shepherds have revelled so long, undisturbed in their ill gotten gains, lording

it over the flock and not feeding them, but themselves of them.

Your brother, Charles Sheen, was baptized last week, and others in this city are ready to be.

We are to hold a Conference at Penny-darren, Dec. 26th and 27th, at which time we hope to adopt means to accelerate the work, and spread it wider. I am not in the least discouraged, for truth must prevail, so the Reorganization must prosper, for it is the system of truth which is ordained to make us free.

Invoking the prayers of all saints, and the blessings of God upon His own, I am as ever, yours in hope. J. W. BRIGGS.

BIRMINGHAM, Eng., Nov. 24, 1863.

For the Herald.

LETTER FROM VERMONT.

BRO. SHEEN :—Believing that a few items will prove interesting to you, touching the great work of the last days, I have thought best to communicate the same to you. Last Spring I attended the Annual Conference of the Church, in Amboy, Illinois. Since then I have labored under the Presidency of Brother Joseph Smith, in the field assigned him at the Conference. Many things in my labors have been a source of much comfort and gratification to me, but none so much as to witness the spread of the great work we are engaged in. My labors have chiefly been confined to Hancock Co., Ill., and Lee Co., Iowa. The work there is in a very prosperous condition. My voice has been heard by many people whose hearts have been made glad with the sound of the everlasting gospel. I have baptized many. The Rock Creek Branch has some sixteen good faithful saints. Additions have been made by me and others to the Nauvoo Branch, and also to the Montrose and String Prairie Branches, and some additions in other places. My time spent in those parts will long be remembered by me, and the kindness and respect shown towards me by the President, Brother Joseph Smith, and the saints in general, will ever be remembered by me. The good seasons we have enjoyed together, prove to be some of the best of my days. It was with very reluctant feelings that I took my departure from them, but circumstances touching my family in Vermont, rendered it necessary that I should return. Having received from the First Presidency a mission to the States of Vermont and New Hampshire, I shall commence the work as soon as practicable. Any persons in either of these States, wishing to correspond with me upon the great work we are engaged in, can address me at North Chester, Vermont.

Dear brethren and sisters, let me exhort you to honor and respect the noble cause you have espoused. Inasmuch as you have taken upon you the character of your Divine Master, study to approximate to that as much as possible. Remember the nearer we live to God, the greater will be our blessings. We live in a very wicked age of the world. The temptations are great, the allurements of vice are many, and the power of darkness is greater than it ever has been, hence we should be upon our guard, to watch and pray at all times, that we may escape the evils of the present world, and above all things to endure faithfully unto the end, for unto such is the promised reward sure. We ought at all times to guard our thoughts and actions, and guard against giving offence to any one, whether in word or deed. A wound is much easier made than healed up, and especially beware of a spirit that will sow division in our midst. This is one of the devices of the Evil One to deprive us of blessings. May the God whom we serve give us strength according to our day, and bring us off victorious at last.

Yours with respect in the gospel covenant.
JAMES BURGESS.

NORTH CHESTER, Vt., Dec. 13, 1863.

For the Herald.

GOOD NEWS FROM CANADA WEST.

BROTHER SHEEN.—On Nov. 16th, we agreed to write to you again as soon as we had organized a branch. Permit me now to go a little back of that date, and say that on Nov. 1st I preached in a school-house about two miles from Louisville, at 11 o'clock, A. M. to a large and attentive congregation: and in the evening, and after Bro. James W. Gillen had preached on the organization of the church as it was established in the days of Christ and His apostles, he gave liberty for any one to speak, if they had any questions to ask on that subject, and one W. M. McCubbin, a Baptist, began to ask some questions, foreign to the subject, however, but his folly was soon manifest as was the folly of Jannes and Jambres. See 2 Tim. 3: 8, 9. A man sitting by McCubbin by the name of Richard Houston, equally puffed up by the wisdom of men and Sectarian superstition made an attempt to throw the congregation into confusion, and break up the meeting by starting for the door in a great hurry, muttering something like this "ho-e-he-ll, put him out. Put them damnable doctrines."—He went to the door and finding that his efforts were in vain, (no one following him,) so he came back to his

colleague. The Spirit rested in power on Bro. Gillen, and he soon put them to silence and dismissed the meeting. From that time until now, all manner of false stories have been put in circulation to calumniate us, and blight the character of Joseph Smith, the Martyr, and impede the progress of the Latter-Day work, but truth prevailed, and we continued our meetings, and on the 8th Bro. Gillen baptized two, and on the 12th I baptized two more, so we continued our course of lectures, and on the 15th, Bro. Gillen baptized three, and on the 20th I baptized four, so by that time great excitement prevailed, and the sound of our series of meetings went afar off, and the people kept flocking to hear us: wondering what would be the result. On the 22nd, Bro. Gillen baptized two, and on the 23rd, I baptized six, which made 19, and at 6 o'clock, P. M. the same day, we organized a branch called the Lindsley Branch. Asa Vickery was ordained an Elder by vote, and sustained as presiding Elder, George Green, Priest; Ashel Porter, Teacher; George Shaw, Deacon; and Moses Shaw, Clerk. The Presiding Elder, Priest, and three of the members of the Buckhorn Branch were present. We had a glorious meeting, the Spirit of God was with us, and peace, union and harmony prevailed, and the sacrament of the Lord's Supper was administered. There were many who were believing present, whom we hope ere long will join the church.

"The great Mormon revival," (as it was called by some) was published in the *Planet*, a paper printed in Chatham. It was I suppose, intended as a slur on the church, but it did us no harm. On the 25th we had a prayer meeting at Bro. Geo. Shaw's. The gifts of the gospel were with us, and 4 children were blessed. On Dec. 6th Bro. Gillen baptized two more in the Lindsey branch. They were baptized, and O! how it made some of the Baptists squirm and howl, especially one of their preachers by the name of Duncan, who has done but little since we began to preach here except warning his flock and hearers to keep away from our meetings, and circulating false reports about the saints. He seems afraid to meet us, for I sent him word that I was willing to defend the doctrine of Jesus Christ in his presence, or affirm that the doctrine we teach is the doctrine taught in the Bible. A Methodist preacher came to hear us one night when I was preaching, and after the meeting he made some remarks, and called the doctrine which I had taught, "stuff." My text was from 2 Cor. 7: 10, which came in connec-

tion with "the doctrine of baptisms and of laying on of hands," (see Heb. 6 : 2, Acts 8 : 16, 17, and Acts 19 : 6,) and after he had called the doctrine of Christ "stuff," I arose and made a reply, and he soon found that he was trying to handle a doctrine which he did not understand, so he said that he would try it again, or find some one that would debate with me. I said, "I am ready," but he said that he wanted two or three weeks to get ready. So we will meet in January if he gets ready, or finds a champion to meet me. I have baptized 2 in the Buckhorn Branch, which makes 23 that we have baptized since we came to Canada, and that the good Lord may carry on His work, is the prayer of your Brother in Christ.

JOHN SHIPPY.

LINDSLEY, (C. W.) Dec. 14, 1863.

SPECIAL CONFERENCE.

Minutes of a Special Conference of the Church of Jesus Christ of Latter-Day-Saints, for the District which is under the Presidency of Wheeler Baldwin, held at Elijah B. Gaylord's house, Fremont Co., Iowa, on Saturday, Nov. 7, 1863.

Pursuant to previous appointment, Conference met at 11 A. M., and organized by choosing Bro. Wheeler Baldwin, President, and S. S. Wilcox, Clerk. The President then stated the object of the Conference, and the Conference proceeded to ascertain how many official members there were in the District, and found that there were 22. The following were present: Twelve, W. W. Blair; High Priests, Wheeler Baldwin, and Elijah B. Gaylord; Seventy, Wm. Redfield; Elders, John Leeka, Rufus Pack, Simon Dike, Edwin R. Briggs, Wm. C. Matthews, Rufus A. Gonsolly, Alexander H. Smith, George Z. Redfield and S. S. Wilcox.

On Motion, Bro. Noah G. Green was ordained an Elder by Bros. Wheeler Baldwin and W. W. Blair.

The President made some enquiry into the secular condition of those Elders that belonged to his district, and to ascertain who could devote their time, in part, or entirely, in preaching. The secular condition of those present having been enquired into, Conference adjourned to meet at 9½ o'clock next day.

Conference met pursuant to adjournment, and opened by singing and prayer. The following resolutions were adopted:

Resolved, That Bro. Rufus A. Gonsolly take charge of, and have the following places supplied with preachers: Dalton School House, West Liberty School House, Pacific City, and White Cloud.

Resolved, That Wm. Redfield, S. S. Wil-

cox and George Z. Redfield, take charge of Hamburg, Silver Creek and Indian Creek, and supply them with preachers.

Resolved, That E. R. Briggs, and D. B. Harrington, preach in their neighborhoods.

Resolved, That Wheeler Baldwin and Wm. C. Matthews, labor in Taylor county, and visit the Branches as much as possible.

Resolved, That Elijah B. Gaylord teach singing as much as possible in the different Branches.

Bro. Blair then gave the Elders some instructions with regard to their duties, and also gave some general instructions with regard to the laws of our land, and to parents.

On Motion, Conference adjourned to meet again, at the same place, the first Saturday in February, 1864.

WHEELER BALDWIN, PRES.

S. S. WILCOX, Clerk.

From the L.-D.-S. Messenger and Advocate, of September, 1835.

LETTER OF JOSEPH, THE MARTYR.
No. 1.

TO THE ELDERS OF THE CHURCH OF LATTER-DAY-SAINTS.

After so long a time, and after so many things having been said, I feel it my duty to drop a few hints, that, perhaps, the elders, traveling through the world to warn the inhabitants of the earth to flee the wrath to come, and save themselves from this untoward generation, may be aided in a measure, in doctrine, and in the way of their duty. I have been laboring in this cause for eight years, during which time I have traveled much, and have had much experience. I removed from Seneca county, N. Y., to Geauga county, Ohio, in February, 1831.

Having received, by a heavenly vision, a commandment, in June following, to take my journey to the western boundaries of the State of Missouri, and there designate the very spot, which was to be the central spot, for the commencement of the gathering together of those who embrace the fulness of the everlasting gospel. I accordingly undertook the journey with certain ones of my brethren, and, after a long and tedious journey, suffering many privations and hardships, I arrived in Jackson county, Missouri; and, after viewing the country, seeking diligently at the hand of God, He manifested himself unto me, and designated to me and others, the very spot upon which He designed to commence the work of the gathering, and the rebuilding of an holy city, which should be called Zion:—Zion, because it is to be a place of righteousness, and all who build thereon, are to worship the true and living God, and all believe in

one doctrine, even the doctrine of our Lord and Savior Jesus Christ.

"Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 52: 8.

Here we pause for a moment, to make a few remarks upon the idea of gathering to this place. It is well known that there were lands belonging to the Government, to be sold to individuals; and it was understood by all, at least we believe so, that we lived in a free country, a land of liberty and of laws, guaranteeing to every man, or any company of men, the right of purchasing lands, and settling, and living upon them; therefore we thought no harm in advising the Latter-Day-Saints, or Mormons, as they are reproachfully called, to gather to this place, inasmuch as it was their duty, (and it was well understood so to be,) to purchase, *with money*, lands, and live upon them,—not infringing upon the civil rights of any individual, or community of people: always keeping in view the saying, "do unto others as you would wish to have others do unto you." Following also the good injunction: "deal justly, love mercy, and walk humbly with thy God."

These were our motives in teaching the people, or Latter-Day-Saints, to gather together, beginning at this place. And inasmuch as there are those who have had different views from this, we feel, that it is a cause of deep regret: for, be it known unto all men, that our principles concerning this thing, have not been such as have been represented by those who, we have every reason to believe, are designing and wicked men, that have said that this was our doctrine: to infringe upon the rights of a people who inhabit our civil and free country; such as to drive the inhabitants of Jackson county from their lands, and take possession thereof unlawfully. Far, yea, far be such a principle from our hearts: it never entered into our mind, and we only say, that God shall reward such in that day when He shall come to make up His jewels.

But to return to my subject: after having ascertained the very spot, and having the happiness of seeing quite a number of the families of my brethren, comfortably situated upon the land, I took leave of them, and journeyed back to Ohio, and used every influence and argument, that lay in my power, to get those who believe in the everlasting covenant, whose circumstances would admit, and whose families were willing to remove to the place which I now designated to be the land of Zion. And thus the sound of the gathering, and of the doctrine, went abroad into the world; and many we have

reason to fear, having a zeal not according to knowledge, not understanding the pure principles of the doctrine of the church, have no doubt, in the heat of enthusiasm, taught and said many things which are derogatory to the genuine character and principles of the church, and for these things we are heartily sorry, and would apologize if an apology would do any good.

But we pause here and offer a remark upon the saying which we learn has gone abroad, and has been handled in a manner detrimental to the cause of truth, by saying, "that in preaching the doctrine of gathering, we break up families, and give license for men to leave their families; women their husbands; children their parents and slaves their masters, thereby deranging the order, and breaking up the harmony and peace of society." We shall here show our faith, and thereby, as we humbly trust, put an end to these false and wicked misrepresentations, which have caused, we have every reason to believe, thousands to think they were doing God's service, when they were persecuting the children of God: whereas, if they could have enjoyed the true light, and had a just understanding of our principles, they would have embraced them with all their hearts, and been rejoicing in the love of the truth.

And now to show our doctrine on this subject, we shall commence with the first principles of the gospel, which are repentance, and baptism for the remission of sins, and the gift of the Holy Ghost by the laying on of the hands. This we believe to be our duty, to teach to all mankind the doctrine of repentance, which we shall endeavor to show from the following quotations:

"Then opened he their understanding, that they might understand the scriptures, and said unto them, 'thus it is written, and thus it behooved Christ to suffer, and to rise from the dead, the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.'" Luke 24: 45-47.

By this we learn that it behooved Christ to suffer, and to be crucified, and rise again on the third day, for the express purpose that repentance and remission of sins should be preached unto all nations.

"Then Peter said unto them, 'repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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.'" Acts 2: 38, 39.

By this we learn, that the promise of the Holy Ghost, is unto as many as the doctrine

of repentance was to be preached, which was unto all nations. And we discover also, that the promise was to extend by lineage: for Peter says, "not only unto you, but unto your children, and unto all that are afar off." From this we infer that it was to continue unto their children's children, and even unto as many generations as should come afor, even as many as the Lord their God should call. We discover here that we are blending two principles together, in these quotations. The first is the principle of repentance, and the second is the principle of remission of sins. And we learn from Peter, that remission of sins is obtained by baptism in the name of the Lord Jesus Christ; and the gift of the Holy Ghost follows inevitably; for, says Peter, "you shall receive the gift of the Holy Ghost." Therefore we believe in preaching the doctrine of repentance in all the world, both to old and young, rich and poor, bond and free, as we shall endeavor to show hereafter—how and in what manner, and how far it is binding upon the consciences of mankind, making proper distinctions between old and young men, women and children, and servants.

But we discover, in order to be benefited by the doctrine of repentance, we must believe in obtaining the remission of sins. And in order to obtain the remission of sins, we must believe in the doctrine of baptism, in the name of the Lord Jesus Christ. And if we believe in baptism for the remission of sins, we may expect a fulfillment of the promise of the Holy Ghost: for the promise extends to all whom the Lord our God shall call. And hath He not surely said, as you will find in the last chapter of Revelations: "And the Spirit and the bride say, 'come.' And let him that heareth, say, 'come.' And let him that is athirst, 'come.' And whosoever will, let him take the water of life freely." Rev. 22: 17.

Again the Savior says: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Mat. 11: 28-30.

Again Isaiah says: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed." Isa. 45: 22-24.

And to show further connections in prof

of the doctrine above named, we quote the following scriptures:

"Him hath God exalted with His right hand, to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5: 31, 32.

"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. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. * * * And as they went on their way, they came unto a certain water; and the eunuch said, 'see, here is water; what doth hinder me to be baptized?' And Philip said, 'if thou believest with all thine heart thou mayest.' And he answered and said, 'I believe that Jesus Christ is the Son of God.' And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And, when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus; and, passing through, he preached in all the cities, till he came to Cesarea." Acts 8: 12-17, 36-40.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: for they heard them speak with tongues, and magnify God. Then answered Peter, 'can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?' And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." Acts 10: 44-48.

"And on the Sabbath, we went out of the city, by a river side, where prayer was wont to be made; and we sat down, and spake unto the women that resorted thither. And a certain woman, named Lydia, a seller of purple, of the city of Thyatira, which wor-

shipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, 'if ye have judged me to be faithful to the Lord, come into my house, and abide there.' And she constrained us.

*** And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, 'do thyself no harm; for we are all here.' Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, 'sirs, what must I do to be saved?' And they said, 'believe on the Lord Jesus Christ, and thou shalt be saved and thy house.' And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Acts 16: 13-15, 25-34.

"And it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, 'have ye received the Holy Ghost since ye believed?' And they said unto him, 'we have not so much as heard whether there be any Holy Ghost.' And he said unto them, 'unto what then were ye baptized?' And they said, 'unto John's baptism.' Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.' When they heard this, they were baptized in the name of the Lord Jesus. And, when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19: 1-6.

"And one Ananias, a devout man, according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, 'brother Saul, receive thy sight.' And the same hour I looked up upon him. And he said, 'the God of our fathers hath chosen thee, that thou shouldst know his will, and see that

Just One, and shouldst hear the voice of His mouth.. For thou shalt be His witness unto all men, of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.'" Acts 22: 12-16.

"For, when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk, is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil." Heb. 5: 12-14.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Heb. 6: 1-5.

These quotations are so plain, in proving the doctrine of repentance and baptism for the remission of sins, I deem it unnecessary to enlarge this letter with comments upon them, but I shall continue the subject in my next.

In the bonds of the new and everlasting covenant,

JOSEPH SMITH, Jr.

JOHN WHITMER, Esq.

From the Evening and Morning Star of May, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 3.

May we not ask, why so many "misgivings" about any subject written in the Bible? Why is there so much difficulty in understanding those things which have been indited by the Spirit of God, to enlighten the human family? Why is it that the wisest, the most learned, the greatest of reformers. (or at least they profess to be so,) are in such serious difficulties, as not to be able to comprehend the things which God our heavenly Father, has taken the pains to communicate

and send down from heaven for the benefit of man? For such is the darkness which prevails, that those who are engaged in endeavoring to correct the errors of others, and return them back to first principles, as they say, are themselves under the necessity of stopping, and are not able to pursue the course which they have marked out for themselves. Is it because the God of heaven, after all the manifestations of His kindness to man, has, instead of enlightening their minds, given them a book clothed in such mysterious language, and words of such doubtful import, that a person is never safe in attaching any definite meaning to them, or where lies the difficulty? The apostle John says, in John 1: 5, 6. "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth." Are these sayings of John correct? or are they not? Is it even so, that a man who says he has fellowship with God, and yet is in darkness, lies and does not the truth? So says John. If so, what are we to think of those reformers who profess to have gotten so near the truth as to have entered into the '*ancient order of things*, and still declare, that *they*, even themselves are in darkness, and such great darkness, that they are incapable of understanding the teachings of the ancient prophets? For the deep things of God, (as they are pleased to call them,) they cannot comprehend. And after many years' labor and study, have to come to the conclusion that there is too much "conflicting" of the "winds" for an inexperienced mariner to launch forth into the mighty "abyss." If we ask, what abyss? O, the abyss of prophecy! a dark unfathomable abyss! *Wonderful!* To whom? Astonishing! To one who has fellowship with God! Yes, fellowship with God! Yes, indeed a great reformer; yea, more than great, very great; the Idol of his followers! the would be oracle of the age, the founder of the millenium, the restorer of pure speech! Yes reader, all these, with many more equally as great. But after all in darkness? yes, gross darkness. Be still, John? hush to silence! for we have found one man, if no more, who says that he has fellowship with God, and is in darkness, and to all appearance will remain so. For the days have passed away, they say, when the Spirit of God is in the hearts of the saints a Spirit

of revelation, as in days of old. And how these reformers are to get into the light is somewhat mysterious to us: how they are to determine when they get the proper rules of interpretation we are not able to say, unless the Spirit of God should say something about it, it will only be guess-work at best—a very uncertain ground to rest a man's eternal welfare upon. It appears to us, if their theory be true, that all they can do is to change one guess for another. In former days the saints were not at so great a loss: they had an unction from the Father, which taught them all things, and was the truth, and was no lie. So that they needed not human teaching, for their anointing which they had from the Holy One, was so peculiar in its effects, as to teach them of all things. See 1 John 2; 20-27. But these modern reformers have not obtained an anointing of any kind: they have no unction from the Holy One to lead them into the truth. And they are not at liberty to understand the Bible as it says: nor can they obtain the proper rules of interpretation. But still, they are reformers, notwithstanding they do not possess one single peculiarity of the religion of the ancient saints, and are equal with them (as they say) in all the privileges of the eternal world, and are heirs of God and joint heirs with Jesus Christ.

It is truly marvelous to see men trying to reform their fellow men and correct their errors on the subject of religion while they themselves openly deny the existence of the religion of the Bible, and boldly declare that that religion has ceased, and will exist no more. And if any man dare assert, that if ever the religion of heaven prevails on the earth it will be found to be the same it was before; they will denounce him as the basest of imposters, and the worst of villains! For instance, let a man declare that he has obtained the ministering of angels, how quick will all the reformers, yes, and non reformers, too, denounce him as the worst of men, but ask them, did the people of God in ancient days receive the ministering of angels? Surely they did, say they. What! and you have got the same religion as they had? They will answer in the affirmative. And yet you have no such thing as the ministering of angels? "No." And your religion still the same as theirs? "Yes the same God, the same gospel, the same dispensation, and the same Spirit." And yet, the dealings of God with them are as different as Ma-

hometanism and Christianity! There is something surely very strange about this matter, how two things can be unlike in every particular, and yet be the same.

After all the maneuvering and management to conceal their nakedness, of which modern religionists are capable, it will come to this at last, that all their darkness and difficulties arise from their unbelief. They are unwilling that the God of heaven should have such an order of things as is set forth in the Bible. For should such an order of things ever exist on the earth as the prophets describe, it would expose their works to the contempt of the weakest mind. The religion of the Bible was never more destructive to the craft of Demetrius, than is the religion taught by the ancient prophets, opposed to the schemes of modern times, and modern would-be-saints, whether their religion be of the reformed or non-reformed sects. The directions which we have of the great difference which exists between the things taught in the Bible respecting the last times, and the religion believed in by this sectarian generation is, that the religion of this generation is so directly at war with the religion of the Bible, that they cannot, with all their intelligence, understand the things taught by the sacred writers. Their religion is so directly opposed to the Bible, that it does not admit of the existence of such an order of things as the prophets said God would introduce in the last days: and this drives them to the necessity of interpreting, expounding and spiritualizing, in order to make themselves and others believe, that they are great sticklers for the Bible, and powerful defenders of the religion which it advocates. But instead of expounding, or interpreting the mysteries of the Bible as they pretend, they go to creating mysteries, and making things which in themselves are plain and easy of understanding dark and incomprehensible. We should really be glad to see some of those spiritualizers, and interpreters, favor the world with a Bible manufactured according to their plan, substituting their interpretations and spiritual meanings, for the words which are in the Bible, and then compare one with the other; and we are confident, that no person would suppose that the two books were written on the same subjects; it might be a necessary appendage to Webster's and Dickinson's polite Bibles.

If these spiritualizers, and interpreters, were to change their course, and instead

of spiritualizing, and interpreting, go to believing and understanding the Bible as they would any other book, they would soon find that they had inherited lies, and vanity, and things in which there was no profit, (See Jer. 10: 19v,) and their preaching had been vain, as also their faith, and that they were yet in their sins, being far from God, and without hope in the world, save that which they had entertained through the traditions of their fathers, by which they had made void the faith of the gospel and set at nought the counsel of the Most High; having received and taught for doctrines, the commandments of men. For it is only the weak and vain schemes of men in spiritualizing and interpreting, which have rendered the Bible obscure and unintelligible. All the important items of prophecy relating to the great things of the last days, are as plain as language can make them, if the world was willing to believe that the Bible was true; for, to spiritualize the obvious meaning of the prophets away, is to make their language false, and to make them tell lies in the name of the Lord. For a person may believe an interpretation, or a spiritual meaning as the sects call it, and not believe the Bible. Indeed it is as impossible for a man to believe both, as it is for him to serve two masters, or to have the friendship of the world, and the favor of God: yea, the camel could go through the needle's eye as easily, or a rich man get into the kingdom of heaven; or a man could as easily serve God and Mammon, as to believe an interpretation, or a spiritual meaning, and the Bible also, for the plainest of all reasons, which is this, that a man never spiritualizes, nor interprets, only when he does not believe what is written.

Let men cease thus to pervert the truth, and to handle the word of God deceitfully, (for if this is not handling the word of God deceitfully since the world began,) and let them betake themselves to the understanding of it, and it would make a speedy change in their views: the apparent darkness of prophecy would soon disappear: "misgivings" about the proper rules of interpretation would soon cease to exist, and the would be reformers of mankind, would have something of consequence to unfold to the minds of their followers, instead of keeping them years gaping and stretching after something, and receiving nothing except a strife about words, which subvert mens' souls, and serve no better purpose. Had

the Millennial Harbinger" been called *Universal Wrangler*, it would have suited its character much better, and the editor might continue it in existence, and yet be a conscientious man; but nothing now can support it but the stupid ignorance of its patrons.

The whole sectarian scheme of things, (what we mean by sectarian scheme is every scheme which is not the scheme of the Bible,) stands on no better foundation than the ignorance of mankind, and produces no better result than the complete overthrow of all its devotees, whether they are reformed, or not reformed, and it is supported by a vague scheme of spiritualizing and interpreting; for without these two powerful supports, sectarianism, with all its appendages, would come to a final issue, and sink with as much rapidity as the angel's millstone, and rise no more forever.

Any rational being with the Bible in his hand, feeling himself at liberty to believe what it said, would very soon redeem himself from all the follies of the age, see the weakness of all the sectarian schemes of the nineteenth century, and all former ages, and the perfect folly of all the pretended reformations of ancient and modern times, when there were not inspired men at the head of them, both apostles and prophets: for without such, the God of heaven never at any time produced a reformation, nor did he ever bring back an apostate race at any time, by any other means, than by raising up and inspiring men from on high, and giving unto them the Spirit of revelation in the knowledge of himself. Eph. 1: 17v. Any man proclaiming himself a reformer in religion, and in the next sentence denying inspiration and revelation, declares to all the world, that God never sent him. And let him bring about what order of things he may among those who trust themselves to his guidance, he never will establish the order of heaven, or that order of things which is according to the mind and will of the Holy Spirit; for this has never yet been done by any person unless he was inspired of God, and had in himself the Spirit of revelation, and actually received revelations from heaven for himself. Nor can an apostate generation be brought back to the order of heaven without some persons are inspired, as the apostles of old were, to bring them back.

BRO. Z. H. GURLEY wrote from Henderson, Ill., Dec. 18th, and says: "The church in

this place is prospering finely, there is great peace and happiness among us, there seems to be but one prevailing desire, and that is to obey, serve, and honor God in all things. They realize that God has let fall the sword of His indignation in behalf of His people, and that the pure in heart only, will be gathered to Zion. The Spirit of preaching is with me, and with God's help I am determined to do it. We have interesting meetings here. The Church has had a time of fiery trials here, but is now coming out of it. I may say that it is out of it."

OBITUARY.

DIED, in the village of White Creek, Adams Co., Wis., Nov. 12, 1863, **SIEVIA BARKER**, wife of William Barker, in the sixty-fourth year of her age.

Mother Barker was truly a mother in Israel. She embraced the gospel in this dispensation about the year 1831 or '32. She has lived to see the church pass through many trials, persecution, fire and sword, but with christian consistency, and intelligent reliance on the arm of Jehovah, she has kept the faith, and rejoiced to see the church reorganized under the leadership of Joseph, son and successor of the martyred prophet, and like Simon of old, she could exclaim, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." She was buried to-day; such a spectacle I never before saw; so many friends, children and grand-children attended the funeral of their mother and grand-mother. In Christ she lived, in Christ she died, and with Christ she hoped to reign a thousand years on the earth in its renovated condition, with those who have a part in the first resurrection. truly and sincerely,

H. P. BROWN.

WHITE CREEK, Wis., Nov. 14, 1863.

RECEIPTS—*For the Herald*.—R. W. Strong, E. Strong, B. McLain, C. Randall, M. Finkle, R. P. Baldwin, each \$1; W. Redfield, J. Hunter, W. Barker, H. E. Booth, H. P. Brown, each, \$2; W. Robinson, \$0.50; T. Dungan, \$2; E. Adams, \$1; W. Anderson, \$1; B. Robinson, \$2; W. Hall, \$1; W. Haskins, \$1; S. Hills, \$2; C. Haskins, \$1.
For the Book of Doctrine and Covenants.—J. Ells, \$2.50; J. Black, \$1.25; W. Haskins, \$1.25.

For the Hymn Book.—W. Redfield, \$0.55; N. Finch, \$2.50; C. Randall, \$1.10; J. Ells, \$2.25; R. B. Wight, \$9.90; J. Cartwright, \$0.55.

For the Voice of Warning.—W. Redfield, \$0.45; J. Ells, \$0.80; H. P. Brown, \$0.80; I. B. Larew, \$1.20.

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LATTER-DAY-SAINTS' HERALD.

“THUS SAITH THE LORD, ‘STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.’ BUT THEY SAID, ‘WE WILL NOT WALK THEREIN.’”—*Jer. 6: 16.*

“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.”—*Matt. 24: 14.*

No. 1—Vol. 5.] **PLANO, ILL., JAN. 1, 1864.** [WHOLE No. 49.]

NEWS FROM UTAH.

“COMING EVENTS CAST THEIR SHADOWS BEFORE..”

By a letter from Utah, we are informed that the Governor, Mr. Doty, has been very suddenly called to report himself at Washington. This is to all except Brigham and his party a profound secret. It is believed in well informed circles that it was a scheme of Brigham to get into the Union, and have the soldiers sent away, and to compel the missionaries and those who believe in their preaching to leave, or be persecuted unto death because they worship God according to the dictates of their own consciences, as they are led by the Spirit of God.

For the Herald.

LETTER FROM CALIFORNIA.

BROTHER SHREEN: I have been baptized by Bro. Briggs at Salt Lake, and sent out here on a mission. I arrived here last Friday night and found Bro. Webb already in the work. He was holding meetings at his own house and had baptized two. We shall cooperate in the ministry and do all we can to build up Zion in purity, for we have the most implicit confidence in her present Head, and lawful heir to the Martyr's blessings. The work here is in the future, but we have good faith, and with your prayers to help us, we doubt not but the honest will come to the light of Zion. As Bro. Webb is more confined at home on account of his family we will appoint him President until Brother Briggs shall come. His address will still be Sacramento, California. I intend traveling to all parts of the State. Please excuse haste and pray for us.

Yours in the New Covenant,
 G. P. DYKES.

Sacramento, Cal., Nov. 23, 1863.

MINUTES OF THE COUNCIL FOR THE DISTRICT OF KNOX AND ADJOINING COUNTIES.

The Council did not meet until Saturday the 19th inst., owing to the inclemency of the weather, and the same cause, no doubt, made our numbers small. The meeting was opened in the usual manner. Z. H. Gurley was then chosen President, and Edwin Stafford, Clerk. It was then ascertained that the following Elders were present: Z. H. Gurley, Lorin Page, C. M. Brown and Thos. Allen, of Henderson Grove Branch; W. A. Moore, Eli Atkinson and E. Stafford, of Abingdon Branch; Phineas Bronson, of Princeville Branch, and R. C. Moore, Teacher, of Abingdon Branch.

The President then made some very appropriate remarks, touching the duty of the Elders; showing the high and important trust committed to our charge, and that it was necessary that we should understand the same, in order to fulfill the law of God committed to our charge, to illustrate which he read from B. of C. 12: 7, “and that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore for this cause I give unto you the commandment, that ye shall go to the Ohio: and there I will give unto you my law: and there ye shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do: for I have a great work laid up in store: for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.” He then read sec. 61: 1; 2 par. in connection: “Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest blessings, ye that hear me, and ye that hear me not will I curse, that have pro-

fessed my name, with the heaviest of all cursings. Hearken, O ye elders of my church whom I have called: behold I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me. And I will be your ruler when I come; and behold, I come quickly, and ye shall see that my law is kept. 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," &c. He then showed, although this section is in the latter part, (or middle) of the book, yet it was given a short time previous to sec. 13, by referring to the History of Joseph Smith, as contained in the *Times and Seasons*. Section 13 contains the law for which they were to assemble to the Ohio to receive it, and this law the Elders were to see that it was kept. He then read portions of the law (as contained in sec. 13.) and made many remarks concerning the same that were truly edifying to the brethren present, and all were made to feel the force of his remarks, to a more or less degree; and felt determined to try, in the strength of Israel's God, to profit by them.

The President then called for an expression of the minds of the elders, relative to their willingness and ability to labor in the vineyard. He said, "I will do all that I can in the vineyard of the Lord, I am settling up my affairs with a view to this, that I may do the will of our Heavenly Father."

Bro. P. Bronson said, "I am willing to do my duty according to the best of my ability. I am not able to travel, but am willing to do all I can."

Bro. W. A. Moore said, "the Spirit is willing, but the flesh is weak, but I have resolved to go out into the world and hunt places to preach; the Spirit has frequently admonished us to go forth, and it was said in the Abingdon Branch, in interpretation of tongues, not more than a week or two ago, that we had been admonished for the last time."

Bro. T. Allen said, "I for my part do not feel it a task to go to preach to this generation, and wherever the way opens shall endeavor to fill it; for this is a day of warning, and not of many words."

Bro. Eli Atkinson said, "the Lord has chosen a weak vessel in choosing me, I came here to tell you that I am willing to fulfil my calling to the best of my ability, and it remains for this Council to say what I shall do, and I am willing to perform."

Bro. L. Page said, "I thank God that I

was the first to name the organizing of this Council. I am willing to do all I can, both in the branch and out of it, according to my ability."

Bro. E. Stafford said, "I feel like as Bro. W. A. Moore hath said, the Spirit is willing, but the flesh is weak, but by God's help I am determined to preach the gospel to the best of my ability, and if I know my own heart, and if I have one desire greater than another, it is that God Almighty will help me to preach, and grant me to live to be an humble instrument in His hands to preach the gospel, whithersoever He shall send me, that I may bring souls to the knowledge of the truth, as it is in Jesus."

Bro. C. M. Brown said, "you all know my manner of life and conversation." He said he thought if the Savior ever gave half a talent it was given to him. He knew his weakness; he had not command of language, but believed that inasmuch as he would do all he could he would be blest, for he always felt blest when he did all he could, and his desires were to do his duty, and warn his fellow man.

Bro. Gurley then spoke encouragingly to the elders who said that they were weak; He stated circumstances in his experience; to show that none could be weaker than he was, and he said, "I wish you could know my feelings at this day, you would not talk about weakness." After deliberations concerning the best method of preaching to this region. It was

Resolved, That each brother under the jurisdiction of this Council, use his utmost endeavors to procure places to preach, and fill the appointments, and report at our next council meeting.

Resolved, That we adjourn to meet on the first Saturday in March, 1864, at the house of Lorin Page, in Galesburg, Ill., on Main street, two blocks west of the public square.

There was a good feeling throughout the meeting, which lasted from about 12 o'clock M., until 5 P. M. The Spirit of God was sensibly felt, and each one felt that what we were doing was approbated of our Heavenly Father. There was not a particle of contention, but peace, love, unity and harmony reigned throughout, and each one felt that the time had come for concert of action in the great work of the last days. In the prayer meetings a goodly portion of the Spirit was poured out, and to appearance there was not one who did not feel its melting influence, and it was felt too in the shape of prophecy, and in administering and in blessing children, and each one felt that it was a foretaste of what we should have, were we to live up to what we already had received.

Being instructed to send these minutes for publication in the *HERALD*, we cheerfully comply.

ZENOS H. GURLEY, PRESIDENT.
EDWIN STAFFORD, Clerk.
GALESBURG, Ill., Dec. 22, 1863.

From the L.-D.-S.' Messenger and Advocate, of November, 1835.

LETTER OF JOSEPH, THE MARTYR.
No. 2.

TO THE ELDERS OF THE CHURCH OF LATTER-DAY-SAINTS.

At the close of my letter in the September number of the *Messenger and Advocate*, I promised to continue the subject there commenced. I do so with a hope that it may be a benefit and a means of assistance to the Elders in their labors, while they are combatting the prejudices of a crooked and perverse generation, by having in their possession, the facts of my religious principles, which are misrepresented by almost all those whose crafts are in danger by the same; and also to aid those who are anxiously inquiring, and have been excited to do so from rumor, in ascertaining correctly, what my principles are.

I have been drawn into this course of proceeding, by persecution, that is brought upon us from false rumor, and misrepresentations concerning my sentiments.

But to proceed, in the letter alluded to, the principles of repentance and baptism for the remission of sins, are not only set forth, but many passages of scripture were quoted, clearly elucidating the subject; let me add, that I do positively rely upon the truth and veracity of those principles inculcated in the New Testament; and then pass from the above named items, on to the item or subject of the gathering, and show my views upon this point: which is an item which I esteem to be of the greatest importance to those who are looking for salvation in this generation, or in these what may be called "the latter times," as all the prophets that have written, from the days of righteous Abel down to the last man that has left any testimony on record, for our consideration, in speaking of the salvation of Israel in the last days, goes directly to show that it consists in the work of the gathering.

Firstly, I shall begin by quoting from the prophecy of Enoch, speaking of the last days:

"Righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten his resurrection from the dead. (this resurrection I understand to be the corporeal body) yea, and also the resurrection of

all men, 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; a 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."

Now I understand by this quotation, that God clearly manifested to Enoch, the redemption which He prepared, by offering the Messiah as a Lamb slain from before the foundation of the world: by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family, even a resurrection of their corporeal bodies: and also righteousness and truth to sweep the earth as with a flood. Now I ask how righteousness and truth are going to sweep the earth as with a flood? I will answer: men and angels are to be co-workers in bringing to pass this great work: and a Zion is to be prepared; even a New Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city: for the tabernacle of the Lord shall be with them.

Now Enoch was in good company in his views upon this subject: "And I heard a great voice out of heaven saying, 'behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.'" I discover by this quotation, that John upon the Isle of Patmos, saw the same things concerning the last days, which Enoch saw. But before the tabernacle can be with men, the elect must be gathered from the four quarters of the earth.

And to show further upon this subject of the gathering, Moses, after having pronounced the blessing and the cursing upon the children of Israel, for their obedience or disobedience, says thus: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee; and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee, this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God, will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee; and if any of thine be driven out unto the utmost parts of heaven; from thence will the Lord thy God gather thee; and from thence will He fetch thee."

It has been said by many of the learned and wise men, or historians, that the Indians, or aborigines of this continent, are of the scattered tribes of Israel. It has been conjectured by many others, that the aborigines of this continent, are not of the tribes of Israel; but the ten tribes that have been led away into some unknown regions of the north. Let this be as it may, the prophecy I have just quoted, "will fetch them" in the last days, and place them in the land which their fathers possessed: and you will find in the 7th verse of the 30th chapter quoted: "And the Lord thy God will put all these curses upon thine enemies and on them that hate thee, which persecuted thee."

Many may say that this scripture is fulfilled; but let them mark carefully what the prophet says: "if any are driven out unto the utmost parts of heaven;" (which must mean the breadths of the earth.) Now this promise is good to any, if there should be such, that are driven out, even in the last days: therefore, the children of the fathers have claim unto this day: and if these curses are to be laid over on the heads of their enemies, wo be unto the Gentiles. "Wo unto the unbelieving of the Gentiles, saith the Father." See book of Mormon page 487. Again see Book of Mormon, page 497, which says: "Behold this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob: and it shall be a New Jerusalem." Now we learn from the Book of Mormon, the very identical continent and spot of land upon which the New Jerusalem is to stand, and it must be caught up according to the vision of John upon the Isle of Patmos. Now many will be disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent: but you will see from Revelations 21: 2, that there will be a New Jerusalem come down from God out of heaven, adorned as a bride for her husband. That after this the Revelator was caught away in the Spirit to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cities spoken of here, and as every thing cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent. And also the Jerusalem shall be rebuilt on the eastern continent. See Book of Mormon, page 566: "Behold, Ether saw the days of Christ, and he spoke also concerning the house of Israel, and the Jerusalem from whence Lehi should come: after it should be destroyed it should be built up again, a holy city unto the Lord: wherefore,

it could not be a New Jerusalem, for it had been in a time of old." This may suffice upon the subject of gathering until my next.

I now proceed, at the close of my letter, to make a few remarks on the duty of elders with regard to their teaching parents and children, husbands and wives, masters and slaves, or servants, &c., as I said I would in my former letter. And firstly, it becomes an elder when he is travelling through the world, warning the inhabitants of the earth to gather together, that they may be built up an holy city unto the Lord, instead of commencing with children, or those who look up to parents or guardians, to influence their minds, thereby drawing them from their duties, which they rightfully owe to such, they should commence their labors with parents, or guardians, and their teachings should be such as are calculated to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. And no influence should be used with children, contrary to the consent of their parents or guardians. But all such as can be persuaded in a lawful and righteous manner, and with common consent, we should feel it our duty to influence them to gather with the people of God. But otherwise let the responsibility rest upon the heads of parents or guardians, and all condemnation or consequences, be upon their heads, according to the dispensation which He hath committed unto us: for God has so ordained, that His work shall be cut short in righteousness, in the last days: therefore, first teach the parents, and then, with their consent, let him persuade the children to embrace the gospel also. And if children embrace the gospel, and their parents or guardians are unbelievers, teach them to stay at home and be obedient to their parents or guardians, if they require it; but if they consent to let them gather with the people of God, let them do so, and there shall be no wrong, and let all things be done carefully and righteously, and God will extend His guardian care to all such.

And secondly, it should be the duty of elders, when they enter into any house, to let their labors and warning voice, be unto the master of that house: and if he receive the gospel, then he may extend his influence to his wife also, with consent, that peradventure she may receive the gospel; but if a man receive not the gospel, but gives his consent that his wife may receive it, and she believes, then let her receive it. But if the man forbid his wife, or his children before they are of age, to receive the gospel, then it should be the duty of the elder to go his way and use no influence against him; and let the responsibility be upon his head,

shake off the dust of thy feet as a testimony against him, and thy skirts shall then be clear of their souls. Their sins are not to be answered upon such as God hath sent to warn them to flee the wrath to come, and save themselves from this untoward generation. The servants of God will not have gone over the nations of the Gentiles, with a warning voice, until the destroying angel will commence to waste the inhabitants of the earth; and as the prophet hath said, "it shall be a vexation to hear the report." I speak because I feel for my fellow-men: I do it in the name of the Lord, being moved upon by the Holy Spirit. O that I could snatch them from the vortex of misery into which I behold them plunging themselves, by their sins, that I may be enabled, by the warning voice, to be an instrument of bringing them to unfeigned repentance, that they may have faith to stand in the evil day.

Thirdly, it should be the duty of an elder, when he enters into a house to salute the master of that house, and if he gain his consent, then he may preach to all that are in that house, but if he gain not his consent, let him go not unto his slaves or servants, but let the responsibility be upon the head of the master of that house, and the consequences thereof; and the guilt of that house is no longer upon thy skirts, thou art free; therefore, shake off the dust of thy feet, and go thy way. But if the master of that house give consent that thou mayest preach to his family, his wife, his children, and his servants, his man-servants or his maid servants, or his slaves, then it should be the duty of the elder to stand up boldly for the cause of Christ, and warn that people with one accord, to repent and be baptized for the remission of sins, and for the Holy Ghost, always commanding them in the name of the Lord, in the spirit of meekness to be kindly affected one towards another; that the fathers should be kind to their children, husbands to their wives; masters to their slaves or servants; children obedient to their parents, wives to their husbands, and slaves or servants to their masters.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and He is the Savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives even as Christ also loved the church and gave himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should

be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Eph. 5: 22-31.

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters, according to the flesh; not with eye-service as men-pleasers; but in singleness of heart, fearing God." Col. 3: 18-22.

But I must close this letter, and resume the subject in another number.

In the bonds of the new and everlasting covenant,
JOSEPH SMITH, Jr.

To J. WHITMER, Esq.

*From the Evening and Morning Star of
May, June and July, 1834,*

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 4.

This faithless generation has a very strong proof of the impossibility of any man having power, without the Spirit of inspiration, to bring about an order of things, such as is found in the Bible, particularly, that part of them who reside in this region, as far as they have been made acquainted with the *Millennial Harbinger*, and its Editor: for surely there is no want of either worldly learning or talents in the Editor; but with them all he cannot make even an attempt at establishing the Millennial church: no, so far from establishing it, he cannot find out what it is: he would fain write about it, no doubt, if he knew what to say, and would rejoice greatly to be an instrument in ushering it in: but so far from making any advance toward it, he is not able to say one word about it, except on the title page of his paper. In this queer attitude he stands before the public, as a monument of human imbecility, speaking louder than words, saying, what an empty puff of breath is man, unless he is inspired of God, he begins by proposing, he continues with proposing, and terminates upon nothing, he makes a great commotion, but leaves the world at as great a distance from God as he finds it.

A man may propose much, he may write much, preach much, build up many churches, call them churches of Christ, Millennial churches, disciples, or what he or they please; but unless he is empowered from on high he can never build up the kingdom of heaven, nor add one member to it. When he gets done, compare his work and his church with one built by an inspired man, and there is no resemblance between them: The things believed by one are not believed by the other; the things done by one are not done by the other. Nor can any uninspired man build up a church, that will not call the religion of heaven a delusion, enthusiasm, an imposition, and every other evil epithet that the worst feelings of human nature can invent, and the servants of God base imposters. Let a man but declare in the presence of a parcel of men-made saints, that he believes the church of Christ to be always the same; let him contend for the very things for which the apostles in the days of the Saviour contended, and it will soon be found to whom they belong, to God or to men; and they will denounce it as the worst of impositions, the foulest of all schemes of speculations; though they confess that was what the ancient apostles contended for, and for which they laid down their lives. Then it was glorious, but now it is a vile, unsufferable imposition; but still they say they believe the Bible—"why! believe the Bible? surely we believe the Bible: it is the most glorious of all books, and it contains the most blessed of all religions." Ask them, "Is your religion the same as in the Bible?" "Doubtless it is." Does it bring forth the same fruits! "Ah! besure, the mighty works of the ancients have ceased; inspiration has ceased, and spiritual gifts are no more; but still, our religion is Bible religion, and our faith, is Bible faith, and we are a people who are as much the people of God as they were." Yes, reader, you have to believe that these sectarians are all the people of God, are Bible Christians, and heirs of the grace of life, without possessing one single qualification of the ancient saints, or else you must bear all the abominations they can heap on your head, because you cannot believe it.

I would be gratified, to have some of the sectarian (would-be saints,) give us a little light on this subject, particularly on the subject of spiritual gifts, as they existed in the primitive church. Paul, in enumerating the spiritual gifts, men-

tions wisdom, knowledge, and faith. See 1 Cor. 12: 8. What I would be glad to know, is whether all the spiritual gifts have ceased to exist in the church, or whether some of them continue; for if they are all done away, the present church is without wisdom, knowledge, or faith, and I confess, if I am left to judge from their writings, and sayings, misgivings, and interpretations, I must admit that it looks very much as if this were the case, but as they are not willing to admit that all the spiritual gifts are done away, will some one of the wise ones be so kind as to take 1 Cor. 12c. and show unto us how many of the spiritual gifts are retained, and how many have ceased to be the privilege of the saints to enjoy? Will some of the modern reformers be so kind as to give us some light on the subject, as we may expect a little more from them than others, or else they are no reformers.

If it be admitted that faith still continues in the church, and who, among all the religious world, dare deny it? For the author of the epistle to the Hebrews, says, "without faith it is impossible to please him," (God.) Heb. 11: 6. And if faith is the prerogative of the saints now, the work of faith is equally so; and if the prayer of faith ever had power with God, what reason can be assigned that it should have no power in these last days? Will some of the knowing ones be so kind as to give us the desired information, and point out the time when the prayer of faith ceased to have power with God? and also the place in the scriptures, where it is said that there was to be a time when God would not answer the prayer of faith? If neither of these things can be done, let them be honest, and confess that faith has ceased, and should the Son of Man now come, He would not find faith on the earth; and that THEY also have ceased to please God, and instead of being the servants of God, they have become the disciples of men; and instead of being saints, they have become the dupes of a set of men-made teachers, who have turned them away from the truth to follow after fables.

After all the management and the ingenuity of the sectarian religionists, to make themselves appear righteous, it is impossible for them to hide themselves from the view of an honest reader of the Bible. The great disparity between them and the primitive church of Christ is so manifest, that a man must load himself with an immense burden of prejudice not to see it. There are, however, none, or very few at least, but

do see it, and have to display all their talents and learning to prove that which no creature that God ever made could prove, and that is, that God acknowledges the churches which they have built up, equally with the church built up by the ancient apostles, and yet that it is not necessary that this modern church should sustain the same position before Him which the ancients did.

It might be considered one of the most marvelous things in the world, for men, with the Bible in their hands, and who do believe in future rewards and punishments, to deceive themselves and others by using all their talents and learning, to lead the world astray. We are told in Acts 4: 27, that "against the holy child Jesus, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together;" and Paul said to the Thessalonians, 1 Thes. 2: 14, 15. "For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."

According to these testimonies, it made no difference where the gospel had effect, whether in Jerusalem or in Macedonia, Asia, or Europe, or who proclaimed it, either an apostle, or a prophet, or the Savior. Nor did it matter who received it, nor where it was received; for let the world differ in other things as they might, in this they all agreed to persecute the messengers of heaven, and to seek the destruction of the church of Christ. The Pharisees, the Sadducees, the Herodians, and the Nazarites, in other things disagreed, but in persecuting the saints of God they agreed perfectly, together with all the heathen of every tribe, and tongue; for let them worship at the shrine of what God they would, with one consent they would persecute the Church of Christ. Here you would find all classes of characters agreeing, moral and immoral, temperate and intemperate, learned and unlearned, vulgar and refined, old and young, priests and infidels; for they all felt a common interest. Neither were they wanting in persons to prove any thing they desired—there was no falsehood too great to tell, or to swear to.

The Roman Emperors put hundreds of the saints of God to death, because they believed that God would deliver them out of the hands of their enemies. The Romans were therefore determined to put their faith to the test, as they did the faith of the Savior—"let him come down from the cross, and then we will believe on him."

In every age of the world, when the Lord, after an apostacy, began to restore pure religion, the existing religionists, (it mattered not whether they worshipped one imaginary god or fifty,) were all alike in their hostility to the messengers of heaven, and to the people of God. There is one thing common to the god, or gods of all apostate religionists, whether they are visible or invisible, wood, stone, marble, copper, brass, silver, gold or iron, they are all dumb—they never speak. Or, if the worshiper supposes his god to be spirit, still he is as silent as the material gods, and his tongue is as still as if he were wood or stone. It has been peculiar to the people of God in every age, to worship a God that would speak; for though some apostate religionists say they worship a God that is spirit, and one that in the younger part of his life, was in the habit of speaking and communicating to and with his saints, but now for many years he has been silent, and never calculates to speak any more, either because of his age, or because he does not know the language of the people. This peculiarity in the God of the saints, has exposed them to the severest reproaches from those whose god had got the other side of speaking. Probably, because age may have impaired His senses, or weakened His nerves, or for some other reason or cause which He has not made known. If the saints' God would be as silent as theirs, their religion might be borne with, but to worship a God that will communicate with His saints, is too great an imposition to be endured, in the estimation of *dumb-god* worshippers.

Since the God of heaven has begun to bring His church out of the wilderness, and to gather together His saints as He promised the fathers of Israel He would do in the last days, they (the saints) have had to feel the truth of Paul's declaration, that they who will live godly in Christ Jesus shall suffer persecution. See 2 Tim. 3: 12. As it was in former days, so it is now, all the dumb-god worshippers in the land have found one thing on which they can unite. Every tongue is let loose, every pen is employed in fabricating and publishing the most incredible falsehoods that the foulest of the foul can invent, though neither the inventor, the reporter, nor yet the printer believes a word of them; but they serve as a pretext to practice iniquity under.

In former days, Pharisees, Sadducees, Herodians, Nazarites, and all classes and casts of heathen, mutually agreed to persecute the church of God. So in these last days, Presbyterians, Methodists, Baptists, Episcopalians, Quakers, Shakers, Dunkards, Jumpers, Universalists, Restorationers, and

to put the *mask* on, the LEARNED, the WISE, the pious reformer, Mr. Campbell, with his train of *Campbellite reformers*, have entered the list, in connection with thousands of those who hate religion in all its forms! The cry of "false prophets," and "false Christ," is heard through all their ranks, as though their heads and hearts were all alike. And as we are to know them by their works, we must draw the conclusion, that as their works are alike, their hearts cannot differ much.

In examining carefully and honestly, all the sentiments of the different religious parties of the present day, their articles of faith, creeds, confessions, leagues, covenants, &c., it would be found, that there is scarcely one item of the doctrine of Christ preached in its purity; nor is there an item received in the same point of light as the ancients received it; neither is the practice, which grows out of their sentiments, in any respect like the practice of the ancient churches.

With all the reformations which the nineteenth century produces, or can produce, the sectarians will leave the world in no better condition than they found it, divided, distracted, confused with parties, strifes, contentions, tumults, envyings, persecutions, evil speakings, and the whole list of abominations related by the apostles, will be in full practice among them. And in despite of all their exertions, though they were ten times as vigilant and zealous as they are, and their reformations ten to one, and their converts to multiply as the sand by the sea shore, till, when the Savior shall come, the people will be as they were in the days of Noah, and know nothing until the Savior will be revealed in fire, and they will be destroyed by the brightness of His coming; for this is the testimony of Moses and the prophets, of Jesus and the apostles. Nor has there ever been an inspired man on earth who did not bear the same testimony.

The ignorance of the religious teachers of the day, never appeared more glaring in any thing, than in an attempt to create a Millennium by converting this generation. I ask, when was a generation of apostate religionists ever converted to God? At no time since the world began. We read of them being cut off, but of their conversion we have no account. The antediluvians, who were doubtless apostate religionists, were cut off. The Jews were cut off; and God, by the mouth of all the holy prophets, has said that in the last days, the Gentiles, because they will not receive the truth in the love of it, will be destroyed. But notwithstanding all this testimony, the priests of the day are determined to represent all the prophets as liars; for they have decreed to

convert the whole generation before the Son of man shall come, and make a Millennium out of them. But let them know that all the Millennium the Bible knows anything about, is the thousand years that Christ shall reign personally on the earth, after He has gathered all the saints together from one end of heaven to the other, and cut all the wicked off, that there shall not one be left.

We have been a little amused to see the inconsistencies which will appear in the writings and sayings of those who profess to be engaged in the same cause. Take for instance Mr. Campbell with his *Harbinger*, and Mr. Scott with his *Evangelist*; both professedly of the same faith, and devoted to the same cause. Mr. Campbell has published a long series of articles from the pen of a Mr. McCorkle, in which he has endeavored to prove that this whole religious generation is in a state of apostacy, (which is easily done by any one acquainted with the Bible,) and thus no apostate generation has ever been converted to God, and he warns this generation to beware, for the judgments of God will be upon them. (This he can do with the greatest propriety.)

Mr. Scott, of the *Evangelist*, in one of his late editorial addresses to his patrons and brethren, informs them, that it was required of the saints always to convert the world, and as his brethren are the saints, he therefore notifies them that God requires at their hands the conversion of the world. Mr. Campbell's paper goes abroad alarming this generation, from the pen of Mr. McCorkle, that they are in a state of apostacy, and therefore must be cut off, and cannot be converted; (and this is the testimony of all the prophets since the world began.) So one of their reforming papers denounces the judgments of God on this generation without remedy; the other has prescribed what purports to be a sovereign remedy. He and his brethren have got to convert them by the absolute requirements of heaven. If Mr. Scott was really in earnest when he penned the sentence alluded to, and is honest when he says that he believes the coming of the Son of Man draws near, he must feel himself and his brethren to be in a very peculiar situation; for just as sure as the Lord lives, when the Son of Man comes, instead of the generation who lives at that time on the earth being converted, they will be like the people of Noah, and like them they will be cut off. Now, if Mr. Scott and his brethren have got, by the requirement of heaven to convert them, they will as certainly be found to be transgressors, as that the Lord will come, for they will never get them converted, for if they do, the prophets, yea, every one of them have lied; for

they have said that they would be a wicked generation, and be cut off. While it is written that the way of the transgressor is hard, (see Prov. 13: 15,) Mr. Scott must feel himself and brethren in trying circumstances; for the Lord never required at the hand of any person more than they can do; and if the Lord has really required this at their hands, they will have to be like Abraham, against hope they will have to believe with hope; for the testimony of all the prophets is, that it will not be done. So Mr. Scott and the prophets stand in opposition to each other.

I think that it is probable, notwithstanding the immense labor which Mr. Scott has laid off for his disciples, and the vast importance he attaches to it, that it will pass off for a little editorial puff, with which some Editors try to make the most of a thing.

There is not a fact more certain than this, that if the heavens have to retain the Savior till Mr. Scott and his saints convert the world, he will have a long residence there yet, and the generations of five thousand years will have nothing to fear from his coming. So Mr. McCorkle may stay his hand, and cease to pronounce the judgments of God on this generation, and calmly employ himself about other matters, and leave this business to Mr. Scott, who has certainly chosen the hardest task, that of converting the whole world of mankind. If he and all the sectarian priests combined succeed in converting the whole world, they will perform a greater miracle than God will, when "He shall utterly destroy the tongue of the Egyptian sea, and with His mighty wind shake His hand over the river, and shall smite it in the seven streams, and make men go over dry shod." Isa. 11: 15.

I would recommend, however, to these gentlemen, as it is not so pleasing for reformers to disagree as it would be for them to see eye to eye, that they hold a council as the apostles did at Jerusalem about the question of circumcision, to settle this question; and as Mr. Campbell has a great interest at stake let him be moderator, and let the question be fairly settled, whether Mr. McCorkle is to succeed in getting this generation destroyed, or whether Mr. Scott will get them converted; and let the result of the controversy be published, both in the *Harbinger* and *Evangelist*, so that the public mind, as far as they have been effected with the plans of Messrs. McCorkle and Scott, may be at rest. I can see no reason why this matter could not be settled thus amicably, besure, if there were to be any very severe "conflicting of the winds," as that is an element which Mr. Campbell is rather

afraid of, he might have the liberty of calling on as much help as the case might require.

Among all false eligionists, and worshipers of dumb gods, there is a great likeness, whether they be heathen, Christian, Jewish or Mahometan, as their god or gods are all alike, as far as speaking is concerned. They are therefore under the necessity of obtaining a knowledge of their duty to them, without getting any direct communication from them, (I mean to themselves;) and they come to a knowlege of it by conjecture, or by means of what they have said to others, or what they have been supposed to say. So one god requires one thing, and another requires another. Some require their worshipers to wash in the Ganges, others require their's to burn their children; some find it necessary to demand of their subjects to be crushed to death under the wheels of their car: but Mr. Scott's god is worse than all of them, for his god requires of him that he, and those associated with him, should convert the world. This the God of heaven never required at the hand of any man, or set of men; he has required of his saints to proclaim the gospel to every creature in all the world, but no where commanded them to convert the world. A man can burn his children; he can wash in the Ganges; he can lay down and let the wheel of the car of his god crush him to pieces; and the saints of God can proclaim the gospel to every creature; but to convert the world to any particular religion, neither Mr. Scott, nor any other man, or set of men has done it nor can do it. So that his god is more unreasonable than Juggernaut; for Juggernaut requires nothing of his worshipers but what they can do; but Mr. Scott's god requires of him what neither himself nor any other man or set of men have done, or ever can do.

It is really marvelous to hear men proclaiming to the world what great duties have been required of them by their God, when they have no authority for it but the workings of their own brain.

Among the follies of men this is the greatest, and where is the sect that is free from it? I answer none; there never was nor never will be a people on this earth, except those who get direct revelations from heaven for themselves, but will forge out their own religious duties, and enjoin duties on themselves that no other being ever required of them. In consequence of the gods of the nations all being dumb, we have had at one time and another, in this world, the most marvelous codes of religious laws that could be devised. Men might

be great statesmen and politicians, brave warriors, able counsellors, wise governors, discreet rulers, as far as worldly government was concerned, but unless their god could and did talk, and that to themselves, their religion was perfect folly, and the most senseless ignorance. Take, for instance, the Greeks in their greatest glory, and with all their sagacity as statesmen, and wisdom as legislators, yet their religion was the greatest folly, being of no advantage to them, neither in this life nor yet in that which is to come, consisting in running races, with men, horses, and chariots, with every species of folly, not even drunkenness excepted, licentiousness, and debauchery, and still they were conscientious in the observance of their imaginary duties, as necessary religious performances.

Let any candid person read the history of religion, as it has been practiced in the world from one period to another, during the few thousand years, of man's existence, and he will read nothing but a mixture of folly and wickedness from one end of the earth to the other, except among that portion of mankind who received direct revelation from heaven; nor were they any better off, though their fathers had received revelations from God, unless they received them themselves, they would soon degenerate, and their religion would be turned into the greatest nonsense and wickedness.

Whenever the Jews began to reject the prophets sent to them, they began to corrupt themselves, and become defiled before God, and ripened rapidly for destruction, and nothing could have preserved them from the complete overthrow which they suffered, but receiving constant revelations from God. *Had they continued to acknowledge the prophets, and received their teachings, they never would have crucified their Messiah, and they would have escaped the calamities which befel them.*

The world, at one time and another, has supported all kinds of religion without direct revelations from heaven, except the religion of Jesus Christ, but that they never preserved without direct revelations from heaven since the world began. For revelations direct from heaven were a part of that great system devised in the heavens, for the salvation of man, and a very important item of it too, without which all the rest of the plan would have failed of its object, for without this, no people were ever saved, nor ever will be, nor is there salvation in the system if this important item is taken away. There never was a society on earth, nor never will be one, it matters not how pure they may be, which will teach that the God of heaven says that the canon

of scripture is full, and that there is now no more need of revelations, and that you have got enough: but from that very hour that society would begin to corrupt its way before God, and never stop its deterioration until every vestige of purity had departed from it, and it would become a sink of corruption. It was part of the scheme of salvation to give constant revelations to the saints, and that, as long as they lived, nor was there any period in their life that they did not need to receive revelations. A person might as well talk about a perfect human system, when it had an arm or a leg cut off, as to talk about a perfect scheme of purification, by which men are fitted for heaven, without the persons thus being fitted receiving continued revelations for themselves, for their own direction and salvation.

Without this power, what vain and foolish duties men hatch up out of their own brain and enjoin them on their followers, and on themselves also! What various kinds of obligations, from the severe austerities of a dominican friar, to the laborious duties enjoined on Mr. Scott, even the task of converting the world, for the Dominican friar, or the Augustine monk, has as much authority for his austerities, as Mr. Scott has for his arduous task of converting the world: that is just as much authority as they could give to themselves, or get from persons in the same situation as themselves. Indeed, they both worship the same kind of god, one who has found it necessary to hold his tongue for nearly two thousand years, and does not calculate to speak any more till time shall end, and one of them has as good a chance to know his duty as the other, and has as good a right to practice his austerities as the other has to convert the world.

No man ever yet knew his own individual duty to God only, as it was made known to him from time to time, as he needed instruction by immediate revelation direct from God. Without this he will labor in the labyrinths of uncertainty and doubt, "ever learning and never able to come to the knowledge of the truth!"

In consequence of the religious world having lost the power of getting revelations for themselves, they have fallen into their present state of confusion, each party manufacturing duties for themselves. For instance, the Presbyterian, the Episcopalian, the Methodist, and the Catholic gods, with the gods of some other sects, requires them, (or at least they think he does), to sprinkle their children, while the Baptist, the Christian, (so call-

ed,) and the Campbelite god, or gods, are greatly offended with it, and consider it an insult to him for them to perform such a thing in his name; but requires them to immerse only. But notwithstanding their gods require them all to immerse, they differ widely in the object for which they do immerse: the Baptist and Christian gods, command their worshippers to be baptized because their sins are forgiven them; and the Campbelite god commands his worshippers to be baptized for the remission of their sins, in order that their sins may be remitted; the Episcopal god requires the children of his worshippers to be sprinkled, that their sins may be remitted, as also the Catholic god; but the Methodist god considers the children of his worshippers all fit for heaven without sprinkling, as he considers them without sin. The Baptist and the Presbyterian god have elect and non elect among the children of their worshippers, as well as among the adults. But after all the supposed requirements of these gods, (gods we say, for who in his senses will have the effrontery to say that all these clashing commandments came from the same god?) let a person ask any of them, has your god at any time spoken to you and told by direct revelation that he required this at your hands? "O no, (say they,) we worship a god that does not give revelations at present, nor will he ever speak any more to men in the flesh. He formerly conversed very freely with men, and told them every thing that they desired to know in righteousness, but he has now of a long time, (seventeen hundred years, at least,) been silent, and will remain so forever." Well, how do you know that he requires such ceremonies of you as those which you perform? "We know because we find in a book which he caused to be written that these were required." But of whom were they required? "Why, they were required of the people who lived at that day." Well, do you expect to receive the same reward for your obedience as the people received in that day? "No, we do not expect to receive any of the spiritual gifts which were bestowed upon them, neither healings, miracles, speaking with tongues, nor yet the interpretation of tongues." And still he requires the performance of the same duties of you as he did of them? "To be sure; for he never changes;" But He does not give you as great a reward as he gave them. After all you have said about your god, a man must draw the

conclusion, that he is very much like the Pharaoh who rose up in Egypt, who knew not Joseph. He requires the tale of brick; but makes you hunt the straw! Criticise all these sects down closely, and you will soon find that their gods, notwithstanding they are supposed to differ so much in their requirements, agree in one thing, that is, they are not very noisy! They are all dumb dogs: they have ears, but they hear not, mouths, but they speak not. So were the gods of the heathen, which were made by men's hands, of wood and stone, and after all the cry which pretended religionists make against the follies of Paganism, their gods are but a very little better than those.

A god that never speaks, is no better than an image of stone or wood, nor is any person under any more obligation to worship him, than he is to worship wood or stone, the gods of men's hands: But none of these gods, can be the God of the Bible. Whenever he had a people on earth, whether they were Jews or Gentiles, whether they were in Pontus, Galatia, Cappadocia, Bithynia, in Libya, Macedonia, or the parts about Cyrene, Crete, or Arabians, He spake to them all, and gave revelations to them all. If they were worthy of promises, they were not under the necessity of going and hunting after the revelations given to some other people, but by the faith that was in them, they obtained them for themselves. By faith, says the author of the epistle to the Hebrews, the elders, or ancients, "obtained promises." See the 11 chapter, 33 verse. The sectarians of this generation, are different from the ancient saints, for instead of obtaining promises by faith, they get them by stealth, by plundering the property of the saints and calling it their own. They do not even pretend to get promises, but to claim those which others obtained for themselves eighteen hundred years since, and call them their own! "God (say they,) has promised eternal life to his children." And they call themselves his children, or they get their priests to set in judgment on them, and call them the children of God: and having got a priest to name them" they claim to themselves the promises which were made to the saints in the days of the ancient apostles, which they obtained by their faith. They do not, neither can they claim the same standing before God which the saints obtained; for they came so near to God as to have heavenly visions, obtain the Spirit of prophecy, of revelation, and of speaking with

tongues, of the interpretation of tongues, as also the gifts of healing by the same Spirit, and of working miracles and also the seeing and conversing with angels, with the gifts of wisdom, knowledge, and faith. The author of the epistle to the Hebrews, informs us, that the saints to whom he wrote that epistle, had "come up to mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the Spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12: 23. Such was the power which the ancients had with God, that by their faith they were introduced into the society of all the heavenly host, not even the Father and the Son excepted, so that they became acquainted with the unseen world and its inhabitants, and having this power with God, through faith they obtained promises, enjoyed the Spirit of both revelation and vision, and thus they received the promises of God because He considered them worthy. Another peculiarity about these saints was, that it was God who sat in judgment on them, and not men: they did not call on priests to know whether they were the people of God or not, but on the Father of heaven himself, and He passed decision on their head, that if they had sinned, He who searched the hearts and tried the reins of all living, declared it unto them, and told them wherein. If they were indulging in secret iniquities He made it manifest to all. Thus they were searched, rebuked, rebuked, and chastened, until they were made clean every whit, and became a fit temple for the Holy Spirit, which dwelt in them, and led them unto all truth. They were full of the Spirit of wisdom and understanding: God dwelt in them and they in Him, until they became identified with the Father and Son, as the Father and Son were identified in one. See John 17: 10-23v.

If the epistolary writings of the New Testament, were examined closely, it would be found that all the churches that did not obtain this power with God, were rebuked for their wickedness instead of being flattered with the promises made to another people. This was the perfection which God required, and he would receive nothing less from them, or else He would "spew them out of His

mouth." But in these last days, we have churches and very many of them, who have never obtained a particle of power with God, and are utter strangers to the purity, holiness, and faith of the saints, and yet they are claiming their promises, and expect that God will receive them into the same heavenly mansions with those who overcame the world and obtained power with God. If I were to ask this sectarian generation, where their promise of eternal life is, they would have recourse to the promises made to the saints of former days, and there found their hope of eternal life. But ask them, do you sustain the same character before God that they did? Have you the same power with God that they had? Can you draw near with as pure hearts to God as they did, and obtain the judgment of God on yourselves as they obtained it? All these questions they would have to answer in the negative, and confess they did not. How vain, then, must it be to expect to be benefitted by their promises, unless we sustain the same character, and have obtained the same standing before God they had obtained. If men are to be judged according to the deeds done in the body, shall persons whose sayings, doings, and sufferings, bear as little resemblance as those of the primitive saints and the sectarians of the nineteenth century, receive the same reward, and be appointed unto the same glory in the eternal world? If they are, God will not judge men according to the deeds done in the body.

If men obtain power with God in proportion to their holiness and purity before Him, there must be a vast difference between the purity and holiness of the primitive saints and the modern sectarians; for there is a great difference in their power, one having power to do all things, and the other power to do nothing! one doubtless was holy, and the other is as certainly corrupt! one pure, and the other unpure! and yet, they are all to be rewarded alike in the eternal world! And to crown the whole, all are to be rewarded "according to the deeds done in the body!!!"

From the Evening and Morning Star, Aug. 1834.

THE PROGRESS OF THE GOSPEL.

For a length of time, and some of our friends may say too long, other important matter has prevented our saying but little relative to the spread of the truth,

and the prosperity of the elders of the Church of Latter-Day-Saints. But circumstances having prevented, in consequence of the situation of the church, and necessity calling forth much to inform those whose ears were continually saluted with misrepresentations, calculated to create an unfavorable opinion upon a subject which deeply interested every lover of his country and freedom, it has been our duty to record, (and we confess, painful,) scenes which had not previously disgraced the annals of the history of our nation since this government was organized. And yet, at this time, it may be thought to be superfluous in us to speak particularly of the Jackson outrage—of the atrocious deeds committed upon unoffending citizens, and of the distress inflicted upon innocent women and children: we therefore forbear, in this article.

From scenes of distress in the far west, we turn our eyes to that portion of the American society claimed to be the most refined and hospitable, and the heart sickens at the sound of falsehood and calumny, heaped upon the saints. Ten thousand times ten thousand foolish reports are hatched up by designing individuals, and palmed upon their credulous followers, and swallowed by these greedy dupes, and cherished in their bosoms as truths. The sound, "False prophets" echoes and re-echoes from the mouths of Babel's priests to the meanest worshiper of Baal, and creation is convulsed to its center by blasphemies from the ignorant multitude who never knew the reality of the religion of heaven, and yet vainly suppose themselves to be the children of the Most High!

Amid this day of strife we are often reminded of the words of Peter, in 1 Peter 4: 12: beloved think not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you;" for if, in the days of this apostle, the saints were compelled to suffer, (which will not be doubted,) it is to be expected in the last days, though most people boast of this wise, virtuous, and righteous age. In the days of this apostle, the truth found advocates, and the gospel of Christ, converts, after all the opposition of the powers of darkness. Any man making himself acquainted with the history of those days, will find that no scurrilous report, no foolish lie, nor idle tale, could be permitted to sleep; but with the utmost diligence were circulated with an intention to hedge up the

way of salvation, and overthrow the work of the Lord, and yet it spread—still it prevailed: and had those professing it, remained faithful, that church would have risen in majesty and covered the earth, while darkness would have disappeared forever.

Another era has rolled on, and God has begun to display His marvelous works in the eyes of many, that testimony may be given to this perverse generation, that desolation awaits them; and that with His own voice He is about to call Israel from the four winds. While the way is opening and the great supper preparing, it is to be expected that Satan will martial his forces and call his whole power into action. Every heart in which he has a place is ready to be barred against the truth, and every uncircumcised ear is closed against the precious sound, which otherwise would be received as tidings from above, and would cause nations to clap their hands, and the universe to join in one glad song of praise. At first thought, the upright in heart might be ready to conclude, that a nation of Gentiles would be born to God in a day, and that a people professing such high attainments in the favor of heaven, would be ready to embrace the truth with a zeal becoming their pretensions. But to view the contrast causes the heart to sorrow. Is it possible, the question might be asked, that this generation are sunk so low? Alas! they are fallen! are fallen!

Let the impartial once look; let the honest once search, and his mind will admit, indeed, he cannot but acknowledge, that this is a people in whom is no godliness; and a generation who have corrupted their way before the Lord. They condemn the Jews for persecuting the Savior, and say, "had we lived in the days of the apostles, these chosen men would have been protected by us;" but wherever the same gospel is now preached, the same opposition is manifested, and the same unhallowed schemes are resorted to for the purpose of destroying those who embrace it. Surely, then, they are witnesses against themselves that they are worse than the Jews: for the Jews never pretended to follow the Messiah nor obey His teachings: but from His first appearance among them they sought His destruction, and never rested till it was effected, as they supposed. Here is a people professing that quiet religion, the influence of which softens the vain ambitious thoughts of

the heart, and begets a love for all, and teaches so to regard the well being of men that even good should be rewarded for evil. One question, and one only will we now ask on this point. Are these precious maxims observed?

From the east the sound is heard that numbers are turning to the Lord, and this is no marvel, for their intelligence has stepped in, in advance of the superstition of other places. With anticipations which are pleasing, we look forward to the time, (and we hope it is not long) when thousands shall come from the east, rejoicing in the assurances of the everlasting gospel.

From the south we frequently learn of the progress of truth, though bigotry and fanaticism present a formidable front. We verily believe that the Lord will yet bring a people from that section, sanctified and meet for His use: and earnestly hope, that he will raise up and send faithful laborers to call his elect from those regions.

From the north we hear glad news, and our ears are frequently saluted with the sound of REFORMATION, and the triumph of the gospel, notwithstanding the adversary has sent his emissaries with loads of printed lies, to destroy the good seed; and our prayer to the Father of mercies is, that, like the aurora borealis, it may rise in splendor until its spreading glory shall illuminate the horizon.

We often request our brethren, (the elders) to communicate the account of their labors; and we cannot close this piece without urging this request once more. For the satisfaction and benefit of the whole church, we want them to give briefly, the public feeling as manifest toward the gospel, which to many, and especially our distant subscribers, will be a source of information worthy of their attention. We simply ask for facts. It cannot be doubted, (by the careful searcher of the scriptures,) but that the time is fast approaching when the Lord WILL arise in his might and come forth out of his PLACE and vex the nations, and as the time draws near, duty calls for the warning voice to be raised by all who are assured of this fact; and from whom could we expect more than from the elders of this church?

It is yet our privilege to receive frequent intelligence concerning the spread of the work, and often from persons whose names we have not before heard. When this is the case it seemingly calls forth renewed gratitude from our hearts,

and reminds us of the hand which is set for the redemption of Israel, the second time, and of the glorious day approaching when this gospel of the kingdom shall be preached in all the world for a testimony unto all people, that the Son of man is coming on the earth.

For the Herald.

THOUGHT PICTURES.

Hush! Hark!

Hear the music;

Flowing soft in wav'ring numbers,

Through mine inmost soul it wanders,

'Tis the night-bird in the lilacsinging sweetly as of yore.

While my candle faintly shining,

Distant objects scarce defining,

Throwing soft light, faint and mellow, on my silent chamber floor,

Fadeth round me in the dark.

Softly, hark!

The bright

Moon is shining,

Soft the western winds are blowing,

Flowers and shady vines are growing,

And my thoughts are backward turning to the years long gone before,

When in Eden bloomed the flowers;

And the song birds in her bowers,

Wak'd the soft melodious echo, on the blooming river shore,

Where the waves lay bathed in light,

Pure and bright:

The tall

Palms were waving,

And the scarlet trumpet flower,

Formed for Eve a lovely border.

Sweetly waved the white-flowered mandrakes, where the fig tree bloomed and bore.

There the water-lillies waving,

In the stream their long stems laving,

Every gift, and every blessing, that our God on man could pour.

All were lost by Adam's fall,

Life and all.

Onward,

Down time's river

Comes my mind with awe and wonder,;

Mournfully and sad I ponder,

How the world grew dark in sin, and Satan's power waxed more and more,

I seem to hear old Noah preaching,

Day by day with patience teaching,

Telling how the coming flood, would sweep the world from shore to shore;

But the scorner mocked each word;

Scarcely heard.

Listen !
 Hear the roar !
 The foundation of the ocean,
 Broken up with wild commotion;
 Sends the rolling thundering waters, o'er
 the earth from shore to shore,
 While the old ark upward lifting,
 Through the mist and darkness drifting,
 Passed above each drowning empire, all
 their pomp and glory o'er.
 On the mountain rests at last,
 Firmly fast.

Upward
 Curls the fire,
 While around the altar kneeling,
 Noah's little family, feeling
 That salvation hath been given, by the God
 whom they adore.
 Radiant on the cloud appearing,
 Comes the rainbow each heart cheering,
 Like an angel sweetly telling that the flood
 will come no more.
 While the glad hymn round the fire,
 Rises higher.

And now
 I am thinking,
 Of the little heavenly stranger,
 In Bethlehem, in the manger,
 How He grew in form and Spirit; and in
 wisdom more and more ;
 Of His life of sweet perfection ;
 Of His death and resurrection,
 How He went again to heaven, when His
 work on earth was o'er,
 To the future far ahead,
 I am led.

When the
 Lord returning,
 All the just shall be uplifted,
 While the earth is burned and sifted,
 Then I think of glorious Zion, when her
 mourning will be o'er.

Of the earth in exultation,
 Robed in wondrous vegetation,
 Palms and dates, bright figs and olives, wa-
 ving o'er each river shore ;
 Glittering cities clean and white,
 Bathed in light

Holy !
 Holy ! Holy !
 Is the Lamb of God for ever,
 He is with us, naught shall sever
 His redeemed from His bright presence, of
 molest them any more,
 But beneath the cloud and pillar,
 They shall taste of life's sweet river.
 Holiness, joy, beauty, glory, fill the earth
 from shore to shore,
 Glory be our God, to thee,
 Eternally.

Thus I
 Draw bright pictures,
 That I've learned by Bible teaching,
 That I've heard by holy preaching,
 Till my soul grows full of joy, as I think
 earth's history o'er,
 How I love God's testimony,
 Sweeter than the clearest honey,
 Making wise our simple minds, and causing
 us to praise Him more,
 While within the Spirit's light,
 Shineth bright,
 Hush, good night.

DAVID H. SMITH.

For the Herald.

THE SAVIOR'S CALL:

To-day the Savior calls ;
 Ye wanderers come,
 O ye benighted souls,
 Why longer roam ?

To day the Savior calls ;
 O hear Him now :
 Within these sacred walls
 To Jesus bow.

To-day the Savior calls ;
 For refuge fly ;
 The storm of justice falls,
 And death is nigh.

The Spirit calls to-day,
 Yield to His power ;
 O grieve Him not away :
 'Tis mercy's hour.

C. E. C.

For the Herald.

PREACH THE GOSPEL.

Go forth ye gospel heralds,
 Proclaim the law of God :
 Go forth to scattered Israel ;
 Tell them to serve their God.

CHORUS:—Go blow the gospel trumpet ;
 Go blow the gospel trumpet :
 Go over hill and valley,
 And call poor Israel home.

Go on for God will bless you,
 While you perform His will ;
 His Spirit will assist you ;
 Go on and serve Him still.
 Go blow the gospel trumpet, &c.

Go travel to the eastward,
 Go travel to the west,
 Go gather in poor Israel,
 In Zion let them rest.
 Go blow the gospel trumpet, &c.

For God said He would bring them
Out from captivity,
Go now and plainly tell them,
That happy day draws nigh.

Go blow the gospel trumpet, &c.

For God hath heard their groanings;
He soon will break their chains,
And bring them out from bondage,
To their own lands again.

Go blow the gospel trumpet, &c.

And Zion and Jerusalem,
Will soon in glory shine,
And Christ will come from heaven,
Majestic and divine.

Go blow the gospel trumpet, &c.

What joy will fill our bosoms,
When we shall all meet there,
We'll then be free from bondage,
From sin and worldly care.

Go blow the gospel trumpet, &c.

The harvest now is whitening,
The sheaves must gathered be;
Go gather up more laborers,
For Zion must be free.

Go blow the gospel trumpet, &c.

For the Herald.

THE GREAT COMMISSION.

"Go preach my gospel," saith the Lord,
Bid the whole earth my grace receive;
He shall be saved that trusts my word,
And he condemned who'll not believe.

I'll make your great commission known
And ye shall prove my gospel true
By all the works that I have done,
By all the wonders ye shall do.

Teach all the nations my commands;
I'm with you till the world shall end;
All power is trusted in my hands;
I can destroy, and I defend.

He spake, and light shone round His head,
On a bright cloud to heaven He rode;
They to the farthest nations spread,
The news of their ascended God.

C. E. C.

For the Herald.

PRAYER FOR ISRAEL.

Lord send thy servants forth
To call the Hebrews home,
From east and west, from south and north,
Let all the wanderers come.

Where'er in lands unknown,
The fugitives remain,
Bid every creature help them on
Thy holy mount to gain.

An offering to the Lord,
There let them all be seen,
And washed with water and with blood,
In soul and body clean.

With Israel's myriads sealed,
Let all the nations meet,
And show the promises fulfilled;
Thy family complete.

C. E. C.

RECEIPTS—*For the Herald.*—H. Weatherby, L. Hewitt, J. Houston, W. Grice, J. Lytle, A. Vickery, A. Porter, C. Thurston, each \$2; J. Newberry, T. Williamson, Mr. Lowmsberry, Z. H. Gurley, L. Hewitt, I. F. Scott, F. Leonard, C. Davis, C. Smith, S. Cramer, G. Corless, J. Seelye, J. Holt, J. M. Wait, each \$1; D. Powell, \$2; W. A. Moore, \$0.50.

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THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS: One dollar per volume (twelve numbers, *in advance.*)

COMMUNICATIONS, on doctrine, for the HERALD *must* be sent to President JOSEPH SMITH Nauvoo, Hancock Co., Illinois.]

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS: THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF."

"THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms 37; 28, 29.*

No. 2—Vol. 5.] **PLANO, ILL., JAN. 15, 1864.** [WHOLE No. 50.]

For the Herald.

FIRST REVIEW OF "AN APPEAL TO THE LATTER-DAY-SAINTS." No 1.

BRO. ISAAC SHEEN:—In a former communication I apprized you that Sidney Rigdon had published and sent forth a pamphlet entitled "An Appeal to the Latter-Day-Saints." The names of J. H. Newton, W. Richards and W. Stanley, are set forth as its authors, yet to us who know the parties, and are familiar with the tone and style of Sidney's ringing of changes upon the same idea, is conclusive to us of its authorship. He has been trying for some time to form a nucleus as a starting point. He wrote a letter (dated Jan. 15, 1863, and postmarked Jan. 17,) to one of his correspondents in Pittsburgh upon the subject, from which letter I make the following extract: "The time for the Lord to move His cause has not yet arrived, and it is vain, and worse than vain, for men to try to build up when He is not engaged with them. The only thing we can do under our circumstances, would be to bring forth a book, written under the guidance of the Spirit of truth, so as to place the subject pertaining to the present and future concerns of our Zion, in a point of light so clear that none need mistake. This can be done, and it would discharge our duties before the Lord to those of the old church. It would also tend to confirm our own minds and bring us to see eye to eye."

This is conclusive to us, so far as identifying him with the publication, and that Sidney wrote the book. In the "Appeal" he assumes the right to the Presidency of the Priesthood, in virtue of sundry ordinations, and certain prophecies in the B. of M. and D. and C. More recently one of his emissaries, who calls himself Stephen Post, visited us at Pittsburgh, and got introduced to myself and family, as an Elder in the days

of Joseph the Martyr. When he was asked if he belonged to any organized body of the saints, he answered "No" but he said that he desired to know the truth, and build Zion, that he was a subscriber for the HERALD. This threw me off of my guard, and I asked him to preach, thus introducing him to the entire congregation. After preaching he expressed a wish to visit the brethren. He received invitations and subsequently did so.

The next thing that I heard respecting him was, that he had avowed himself to be on a mission for Sidney Rigdon, and was laboring to proselyte to his standard, and had met with some partial success. I immediately took some of the brethren and went to the scene of his operations. I at once charged him with duplicity in denying that he belonged to any organized party. He, to endeavor to extricate himself from the charge, read a letter just received from Sidney, wherein he was informed that he had been appointed "a member of the provisional government," and the field of his labor and the character of his labors were designated. He is instructed to endeavor to see all persons who believe the Book of Mormon and Doctrine and Covenants, and (if my memory serves me,) as many as receive him, he is directed to ordain them Elders, and not to stop to preach the gospel, but to instruct his converts to gather up into Iowa and Nebraska. *He was not to discuss the doctrine of polygamy,** and to remember that

*Sidney is undoubtedly aware that if his elders "discuss the doctrine of polygamy," they will be put in remembrance of the detestable, adulterous, and most odious polygamous system, which he established in Pennsylvania about 18 years ago. Perhaps he wants to re-establish the same system of lasciviousness. If he establishes any sys-

head-quarters are to be in Pittsburgh. This last subject I believe to be in view of a statement Sidney made and published in his *Messenger and Advocate*, when he "organized his kingdom of Daniel no more to be thrown down." He then stated that he had been impressed with the fact some years before, that at this place he should commence a great work, but as the kingdom he then organized utterly failed, and "became like the chaff of the summer threshing floor which the wind carried away," his present efforts are to fulfil that prediction, if he can. My impression is, from what I can learn, that it is the old idea of the kingdom, under another name. I have now given you a history of the subject as it is forced itself upon me.

The "Appeal" is divided into eight sections, and contains about seventy pages. The first section is principally quotations, proving the necessity of searching the prophecies of the old prophets, the B. of M. and D. and C. This we all know to be our duty, but in the tone of the remarks of the "Appeal," the impression is wished to be made, that none are seeking to observe these commandments but the parties who have sent forth the "appeal," but this idea, (being an erroneous one) we will endeavor to remove it as we progress in our examination of the contents of the book.

The second section of the "Appeal" professes to give the general import of the contents of the book, and "what the prophecies, promises and words are." The 30th Sec. of D. and C., is the first referred to, and the statement is made, that "Joseph Smith the Translator and Revelator was sorely reproved of the Lord for having transgressed His commandments while translating the plates, and was *threatened with being cut off*, unless he obeyed more strictly the injunction is laid upon him." Now this is utterly false. He was not sorely reproved, neither was he threatened with *being cut off*. There is no such statement in the revelation, and what proves the indignity of the charge, is the fact that it is repeated in the same paragraph. The offence of Joseph was, that he had permitted Martin Harris to carry home

them, it will either be in harmony with that, or in opposition to it. If his next organization should exclude the detestable and lascivious laws of his last organization, it will show that his laws are very changeable, but we expect that he will be consistent in his wicked career, and the command to not "discuss the doctrine of polygamy," confirms our belief that he will not reform or reform his people, but that he will continue to *legalize vice*, and call evil good, and good evil.

Ed.

some part of the manuscript to show his wife, and as Martin had assisted Joseph materially, not thinking for the moment of the consequences, as the manuscript was by some one unknown taken from his possession, Joseph then realized that he had done wrong in hearkening to his importunity. The whole revelation is mild and expository, rather than severe and threatening. Paragraph four says: "Behold thou art Joseph, and thou wast chosen to do the work of the Lord, but because of transgression if thou art not aware thou *wilt fall*, but remember God is merciful, therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this thou shalt become as other men and have no more gift;" but not one word about being "cut off," but that in the event of his non-repentance, he should become as another man and lose his gift. This false and disparaging statement seems to be made with the view of creating an unfavorable impression against Joseph at the very threshold of the subject.

The third section of the "Appeal" is devoted to an attempt to prove that the church is blotted out of existence, or rather will be at the end of the rule of the twelve in Utah, and several garbled extracts are given to prove this point. There is one quotation made which seems to have great weight with the author of the "Appeal." "And but few will stand to get an inheritance." The revelation containing these words was given August, 1831, when the church was but few in number, and Sidney among those few. I believe he has had his share in the driving, but whether he will obtain an inheritance remains to be seen. To censure and cast reflections is one thing, but to have clean hands ourselves, is another matter. In the rejection of the church as such, we fully believe. That rejection consisted in its disorganization and abolishment of the offices, growing out of the priesthood, but the priesthood itself remains with the individual, for which he must give an account. If the church had been destroyed by the rescinding of the authority of the priesthood, then the church would have been without hope; that would have been its end: in that case it would have been no more forever, but the Lord said unto the church, "*I will not utterly cast them off*, and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people, and even as I have said, it shall come to pass." Sec.

98, p. 4. The "Appeal" is intended to create the impression that the saints have no restorative power only through Sidney's agency, but we think it will be shown in the sequel that his position is not as good as he might wish. We understand him when he says, "the church is scattered and gone to exist no more forever." It is only by inducing the saints to believe statements of this kind that he can have any hope of success.

With regard to the Twelve, and their organization at Utah, we have only a passing remark to make. Inasmuch as their order is contrary to the commandments given for our guidance, it must surely share the fate of all unauthorized kingdoms before it.

The application by the "Appeal" of the parable, (Sec. 98: 6-8,) as having reference to the state of affairs of the Twelve at Utah, is so absurd and contrary to truth, that we cannot let it pass without notice.

And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion. A certain Nobleman had a spot of land, very choice, and he said unto his servants, go ye into my vineyard, even upon this very choice piece of land, and plant twelve Olive trees; and set watchmen round about them and build a tower, that one may overlook the land round about, to be a watchman upon the tower: that mine olive trees may not be broken down, when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower? and consulted for a long time, saying among themselves, what need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord, and the enemy came by night, and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees.

Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, 'why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon

the walls thereof, built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower, would have seen the enemy while he was yet afar off, and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.'

And the Lord of the vineyard said unto one of his servants, 'go and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen: and inasmuch as they gather together against you, avenge me of mine enemies; that by and by I may come with the residue of mine house and possess the land.'

And the servant said unto his lord, 'when shall these things be?' And he said unto his servant, 'when I will: go ye straightway; and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom.' And his servant went straightway, and done all things whatsoever his lord commanded him, and after many days all things were fulfilled."

I say that this parable has no application to the Twelve at Utah; because, first, these servants were sent by the express commandment of the Nobleman, the owner. Secondly, the place to which they were sent was a choice piece of land; in the stead of which the Twelve were driven into one of "the parched places in the wilderness, in a salt land and not inhabited." Jer. 17: 6. Thirdly, the twelve olive trees which were planted were the twelve high counsellors of Zion, organized by Joseph in person, in July, 1834. Respecting the organization, Joseph says, "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, * * * 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 had done my duty in organizing the high council, through which council the will of the Lord might be known on all important occasions, in the

building up of Zion, and establishing truth in the earth."—*Times and Seasons*, vol. 6, p. 1109. Fourthly, the nobleman says, the twelve apostles are a *travelling* high council, and have no authority in Zion or any of her stakes, which fact is maintained in Sidney's *Messenger and Advocate*, published in Pittsburgh, in 1843, page 150.

Great stress is laid upon the following words in par. 7, of this revelation: "And the lord of the vineyard said unto *one* of his servants, go and gather together the residue of my servants," &c., &c. The "Appeal" says that the lord's calling on *one servant*, shows the contrast between the Lord's manner of working and that of the Twelve, and that He works with *one*. The "Appeal" affirms that Sidney is *that servant*. It says, "Sidney Rigdon then is the messenger spoken of in Malachi. He is the *one* who is to gather up the residue after all others are broken and scattered." Now Sidney Rigdon knows all this to be contrary to truth. He is, or ought to be as conversant with the revelations, as any person now living.

Sec. 101: 4, 5, has these words: "Verily, verily, I say unto you, that my servant Baurak Ale is the man to whom I likened *the servant*, to whom the lord of the vineyard *spoke in the parable* which I have given unto you. Therefore let my servant Baurak Ale say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion, upon the land which I have bought with monies that have been consecrated unto me," &c., &c. Joseph was Baurak Ale, and he did gather up about 150 men, and went up to the land of Zion from Kirtland, starting on the 7th of May, 1834. On the 8th he organized his camp. In his history Joseph says, "every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank offerings with prayer and supplication, and at the sound of the morning trumpet every man was again on his knees before the Lord, imploring His blessing for the day."—*Times and Seasons* Vol. 6, p. 1074.

"Sunday, (June 8th,) we had preaching, and in the course of the day were joined by my brother Hyrum Smith, and Lyman Wight with a company of volunteers which they had gathered in Michigan, &c. The whole company now consisted of two hundred and five men, and twenty-five baggage wagons, with two or three horses each." Page 1088. He also said, "notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us, and His angels went before us, and the faith of our little band was unwavering.

We knew the angels were our companions, for we saw them." Page 1075.

I have given so much of the history of the church at the time of the date of the revelation quoted to prove its fulfillment at the time, consequently when Sidney wrote that it was prophetic; he knew as well as he existed that he was writing a falsehood, and when he eulogized himself as him who is called "one of his servants" who should redeem Zion, as described in the parable, he knew every word that he wrote was a violation of truth.

But the question will naturally be asked by persons unacquainted with the history of the church: Why was not Zion redeemed at that time; why did not the saints succeed? The answer is given in D. and C., Sec. 102, in a revelation given in the camp in Missouri, June 22, 1834, we will make some quotations from that revelation for the benefit of those who have not the D. and C. The reasons are there given why they could not at that time succeed, as follows: "Behold, I have commanded my servant Baurak Ale to say unto the strength of my house, even my warriors, my young men, and middle-aged to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen: *but the strength of mine house have not hearkened unto my words.*" par. 5.

Par. 3 and 4 says: "It is expedient in me that mine elders should wait for a little season for the redemption of Zion; for behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil. *I will fight your battles.* Behold the destroyer I have sent forth to destroy and lay waste mine enemies, and not many years hence, they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints."

For the proof of the fulfilling of this prophecy, let the reader notice the desolation of those counties around Jackson Co., Mo., caused by this rebellion. Has not the Lord in very deed sent forth the destroyer to destroy? Has He not indeed let fall the sword of His indignation in behalf of His people? O! behold it, all ye ends of the earth, for the Lord our God is just and true, and will fulfil His covenant which He hath made, unto all who fear Him. The land of Zion is being redeemed, and His promise unto His scattered people is being fulfilled. He said that not many years hence, His enemies shall not be left to pollute His heritage and blaspheme His name; upon the lands which He had consecrated for the gathering together of His saints. But Sid-

ney's perversion of the revelations, and his misrepresentation of historic facts, in the instance given, is only a sample of what follows. The fourth Section of the "Appeal," page 23, commences by affirming that the servant mentioned in the parable, and the messenger of Malachi, are one and the same person; and says "it can admit of no doubt." To prove this position the following quotation is given from the D. and C. 8 Sec. 13 par: "And now behold, I give unto you, (O. Cowdery) and also unto my servant Joseph, the keys of this gift which shall bring to light this ministry." The question is then asked, "what ministry?" Surely the ministry which was to finish the work of bringing to pass the restoration of Israel, for this was the work which was to be done, gather Israel; and through these means prepare the way for the coming of Christ. It is worthy of remark here that the Spirit did not say, "I give to you this ministry," but "the keys to bring it to light." That a clear understanding of the subject of the revelation may be presented, and as the quotation is a garbled extract, we will quote the entire paragraph:

"And now behold I give unto you, (O. Cowdery) and also my servant Joseph, the keys of this gift, which shall bring to light this ministry, *and in the mouth of two or three witnesses shall every word be established.*"

The last part of this sentence is omitted in the "Appeal." Joseph, in his history, speaking of this revelation, says:

"On the fifteenth day of April, eighteen hundred and twenty-nine, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me that having been teaching school in the neighborhood where my father resided; and my father being one of those who sent to the school; he had went to board for a season at my father's house, and while there the family related to him the circumstance of my having received the plates, and accordingly he had come to make enquiries of me.

Two days after the arrival of Mr. Cowdery, (being the 17th of April,) I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I enquired of the Lord, through the Urim and Thummin, and obtained the following revelation:—

(B. of D. and C., Sec. 8.)

Revelation given April, 1829, to Oliver Cowdery, and Joseph Smith, Jr.

1. "A great and marvelous work is about to come forth unto the children of men: behold I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder

of both joints and marrow: therefore give heed unto my words.

2. Behold the field is white already to harvest, therefore whose 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: yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive; if you will knock, it shall be opened unto you.

3. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion, seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

4. Verily, verily, I say unto you, even as you desire of me, so it shall be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation: keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

5. Behold thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred and cometh from above: and if thou wilt inquire, thou shalt know mysteries which are great and marvelous; therefore thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

6. Verily, verily, I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me, and behold as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldst not have come to the place where thou art at this time.

7. Behold thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth; yea, I tell thee, that thou mayest know that there is none else save God, that knowest thy thoughts and the intents of thy heart: I tell thee these things as a witness unto thee, that the words or the work which thou hast been writing is true.

8. Therefore be diligent, stand by my servant Joseph, faithfully, in whatsoever difficult circumstances he may be for the word's sake. Admonish him in his faults, and also receive admonition of him. Be patient; be sober; be temperate; have patience, faith, hope and charity.

9. Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

10. Behold, I am Jesus Christ, the Son of God. I am the same that came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

11. Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And, behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

12. Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourself in heaven, then shall you assist in bringing to light, with your gift, those parts of my scriptures which have been hidden because of iniquity.

13. And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.

14. Verily, verily, I say unto you, if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they, and then shall ye have joy in the fruit of your labors.

15. Verily, verily, I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them, even so am I in the midst of you. Fear not to do good, my sons, for

whatsoever ye sow, that shall ye also reap; therefore if ye sow good, ye shall also reap good for your reward.

16. Therefore, fear not little flock, do good; let earth and hell combine against you, for if ye are built upon my Rock, they cannot prevail. Behold, I do not condemn

you, go your ways and sin no more, perform with soberness the work which I have commanded you; look unto me in every thought; doubt not, fear not; behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen."

This revelation was given to encourage Oliver in the work of writing the Book of Mormon as revealed through Joseph through the Urim and Thummim, and evidencing that it was of God by revealing the secrets of his (Oliver's) heart, (par. 11,) as he afterwards confessed to Joseph, (see history) that he had cried unto the Lord to know if it was true. The Lord also bestowed upon

Oliver the gift to translate, and commanded him to assist in bringing to light those parts of the scriptures which had been hidden because of iniquity. Those scriptures contained an account of the personal ministry of the Savior to the Nephites, after His resurrection from the dead; also the gospel as He declared it unto them, (see B. of M., B. of Nephi 5 c.) In B. of Nephi, 12c., Nephi says, "he (Jesus) did *teach and minister.*"

The fact that the Messiah did thus reveal himself, and minister His gospel upon this land to the Nephites, was a fact utterly unknown until they brought it to light by the keys, (the Urim and Thummim) of the gift which the Lord had bestowed upon them for that special purpose. The Lord also confirmed their work when they had brought it to light by His own voice out of the heavens, agreeable to His promise which He had made them in this revelation. "In the mouth of two or three witnesses shall every word be established." See their testimony appended to the Book of Mormon. In order that all room for doubt should be removed upon the subject, the Lord adds: "Verily, verily, I say unto you, if they reject my words, and this part of my gospel and ministry, blessed are ye, for they can do no more unto you than unto me, and if they do unto you as they have done unto me, blessed are ye, for you shall dwell with me in glory."

(This last promise secured to Joseph eternal life if he was slain.) The Lord called the ministry of which He then spake "*my personal ministry*," showing conclusively that it was His personal ministry that they were called to reveal, in the translation of which they were engaged. Torture it with criticism as you

will, it cannot be shown that it had any more reference to Sidney or his "Senior priesthood," than it had to President Lincoln; but only to the parties named, and the personal ministry of the Messiah. But, if as Sidney has done in this instance, persons are allowed to suppress a part of the evidence, it is no difficult matter to prove what they choose. There is no difference between the suppressing of evidence and direct falsifying. Sidney's attempt to make it appear that this revelation had reference to him, goes strongly to prove deliberation of purpose, once more if possible to deceive the saints. Infamy can attempt to do no more. His former effort, although abortive and demoralizing, was laudable compared with this. In that case we will concede that he himself was deceived, but his letters prove that this undertaking has been long thought of and deliberated upon, and therefore so much more reprehensible.

The second revelation which is quoted to prove the superiority of Sidney's priesthood over that held by Joseph, is Sec. 11, par. 2: "Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth even as John, to prepare the way before me, and before Elijah which should come, and thou knew it not." The words, "and thou knew it not," are suppressed. It is claimed that Sidney held a priesthood before he knew anything respecting Joseph, from the words, "thou wast sent forth even as John." It will be admitted in the providence of God that he was sent forth to assist in the great work named like many others, for he who determined the times before appointed and fixed the bounds of men's habitations, determined the exact period when Joseph and Sidney, Oliver and others, should live upon the earth, and we think this is what is meant and no more. This is proved by the fact that there was no valid priesthood upon the earth, when Joseph and Oliver received the Aaronic priesthood under the hands of the Angel John. If there was, it must be of some order which is not hinted at in the revelations of heaven, since man has been upon the earth. Sidney is aware of this fact, therefore he calls his "*the priesthood of the Holy Ghost*," which would imply that his priesthood is not only higher than the priesthood of all men who have ever lived upon the earth, but higher than the priesthood of the Son of God. A printed document now before me, entitled "a circular to the saints throughout the world, *Messenger and Advocate*, Extra," dated Jan. 30th,

1847, Greencastle, Franklin Co., Pa. In it a lecture is advertized as having been delivered in these words: "A lecture on the Holy Ghost, showing the connection between the embodying of the Holy Ghost, and the founding and triumph of Zion in the last days," and many other curious subjects, of which the writer of this was a hearer, and because the ideas were new, and as they came from such a source, he then thought they must certainly be truthful, but time, the revealer of secrets, as he came his round dispelled the delusion, and demonstrated that new ideas are not always truthful ones, and deeply impressed upon the mind of the writer, the apostolic injunction, "prove all things."

The next enquiry is, was there anything which was *exclusively* Sidney's mission in this work of "preparing the way?" Were not others also designated to the same work, and in what way or manner were they to prepare the way? On these subjects we will consult the "former commandments." Sec. 15, par. 2, reads thus: "I have sent mine everlasting covenant into the world; to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me." Here then we have the character of the messenger, and the way and manner of the preparation which the Lord required. This differs from Sidney's statement of the case. He says to his emissary "do not stop to preach the gospel, but teach them to gather to Iowa, or Nebraska Territory."

Of Orson Pratt it is said, "you are called of me to preach my gospel; to lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation; *preparing the way of the Lord for His second coming*; for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory." (See Sec. 56: 1. The whole quorums of the Seventies and all men who have been legally ordained, are just as much messengers to prepare the way of the Lord as Sidney, as the books witness. Many of the men whose names are mentioned in the D. and C. were proclaiming the message and preparing the way for some time, before Sidney knew anything about it. This idea of exclusive and special right to *prepare the way* by Sidney, is sheer folly and self conceit. He was in perfect ignorance until the men who received the message, and were empowered by the angels of God to proclaim it to the ends of the earth, pointed him out the way, and instructed him in the order of the kingdom, then already organized. These men who

prepared him for "the great work" of qualifying men to meet the Savior in the clouds, by baptism and laying on of hands, by the authority which they conferred upon him for the reception of the Holy Ghost, Sidney says were never called to gather Israel, yet they disentombed the history of the past, unfolded in words of living light the glorious mysteries of the yet future, received power from the eteraal God to bind and seal in heaven, and on earth, and with mighty power to proclaim the everlasting covenant, by which Israel was to be recovered, to lay the foundation of Zion, the church, and build her up unto her most holy faith, and yet with the perfect knowledge of these things, he strives to impose upon the inexperienced and the unwary, the idea that he is the only living man who has or ever had authority upon earth to gather Israel, and prepare for the revelation of the Messiah in power and great glory. The "Appeal" admits that the gospel gathered the people by tens of thousands, until they became "so great that none made them afraid," and the Spirit speaking to them in words of promise in reference to their redemption and triumph says, "ye are the children of Israel and the seed of Abraham," and Joseph gathered them by the authority and direct commandment of heaven, by the proclamation of the everlasting covenant, for their cleansing and sanctification, many of whom received the testimony of Jesus, and thereby obtained power to become the sons of God, and commune as the church of the first born with the Spirits of just men made perfect, and the general assembly of the church of the first born whose names are written in heaven.

"And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice, and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things, against the day when tribulation and desolation are sent forth upon the wicked." D. and C. Sec. 10, p. 2.

This revelation was given to the messengers some months before Sidney was baptized into the church, consequently it had no personal reference to him, but it is positive in its language to Joseph and others, authorizing them to gather the elect unto one place, and equally positive in its contradiction of Sidney, when he says, "Joseph Smith was never called to gather Israel, and prepare the way before Christ" *Appeal*, page 24. And inasmuch as the order of the priesthood which Joseph obtained, was all sufficient to prepare the way for the Messiah to reveal himself to some, undoubtedly it was equally

sufficient to prepare the way for the ministering of Elijah, who *did* come, of whose ministration Joseph gave an account in his history. In the *Millennial Star* of 1833, pages 729 and 730, Joseph says, Sunday, April 3, 1836: "In the afternoon I assisted the other Presidents in distributing the elements of the Lord's Supper to the church, receiving them from the Twelve, whose privilege it was to officiate in the sacred desk this day. After having performed this service to my brethren, I retired to the pulpit, the veils being dropped, and bowed myself with Oliver Cowdery in solemn and silent prayer. After rising from prayer, the following vision was open to both of us: the veils were taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit before us, and under His feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire, the hair of his head was white like pure snow, His countenance shone above the brightness of the Sun, and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with Father. Behold your sins are forgiven you. You are clean before me, therefore lift up your heads and rejoice, let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have with their might built this house to my name, for behold I have accepted this house, and my name shall be here, and I will manifest myself to my people in mercy in this house, yea, I will appear unto my servants and speak unto them with mine own voice, if my people will keep my commandments and do not pollute this holy house; yea, the hearts of thousands and tens of thousands shall greatly rejoice, in consequence of the blessings which shall be poured out, and the endowments with which my servants have been endowed in this house, and the fame of this house shall spread to foreign lands, and this is the beginning of the blessings which shall be poured out upon the heads of my people; even so: Amen.

After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

After this vision had closed another great and glorious vision burst upon us, for *Elijah*

the prophet, who was taken to heaven without tasting death, stood before us and said :

Behold the time hath fully come which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse, therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

Three things are in these visions specially manifest: first, that the Lord accepted the house built to His name and the organization of the priesthood therein, and that the keys for the gathering of Israel were committed to Joseph and Oliver; second, that the promise of their first born right in the priesthood, should continue in their seed through all subsequent generations; third, in the ministering of Elijah, that he ministered to others and not to Sidney, is conclusive, that the preparation for his (Elijah's) coming, was not Sidney's mission exclusively, more than others, therefore the play upon the words, "to prepare for Elijah," is merely sensational, and at this date false doctrine, putting that in the future which is already past. Many of the saints know that it was through the keys which Elijah committed, that the turning of the hearts of the fathers to the children, and the hearts of the children to the fathers, was revealed, being made manifest by the ordinance of baptism for the dead.

The "Appeal," in order to make assurance doubly sure, with regard to Sidney's priesthood, quotes from D. and C., Sec. 85, p. 3: "And again, verily I say unto thy brethren Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom: as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through thy administration, the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews: and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation."

To arrive at the true import or idea of any sentence, it is always necessary to ob-

serve the connection and relation one word bears to another in the case. In this instance, speaking of the relative equality between Joseph and his counsellors, the revelation does not say they are equal in the absolute sense of the term, but they are "accounted" as equal. This qualifying prefix "accounted," determines the fact that their equality was only such to a certain degree. It made them nominally equal in their office in the order of the priesthood, but not so in the gift of revelation and knowledge in the kingdom of God. This is proved in the cases of Oliver Cowdery and Hyrum Smith, they were both authorized to give commandments by revelation to the church, yet they were not unqualifiedly equal to Joseph, but were subject to his council, but to Sidney Rigdon that authority was never given, consequently the plea based upon the assumption that his equality was unmodified, is not warranted by the revelation quoted, for that abridges it in the premises. And the same relation which he held to the church as counsellor to Joseph, he also held in the school of the prophets. The whole, subject to the administration of Joseph, according to these words: "As also through your (Joseph's) administration, the keys of the school of the prophets which I have commanded to be organized, that thereby they (the prophets) may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and the Gentiles, as many as will believe, that through your (Joseph's) administration, they (the prophets) may receive the word, and through their (the prophets) administration, the words may go forth unto the ends of the earth, unto the Gentiles first, and then, behold, and lo, they (the prophets) shall turn unto the Jews," &c. D. and C., Sec. 85, p. 3.

The second administration here spoken of is plainly that of the school of the prophets. Sidney's and Frederick's administration is identified with Joseph's as being equal with him in presiding, but Joseph as the revelator. The attempt to pervert these plain obvious sayings into purposes of personal exaltation, is painful in the reflection. "If thine eye be evil, thy whole body shall be full of darkness."

THE ORGANIZATION, DISORGANIZATION AND REORGANIZATION OF THE CHURCH IN THE LAST DAYS. No. 2.

THE CHURCH COMPARED TO A MOTHER.

In the quotation from the prophecy of Micah which we have reviewed, the daughter of Zion, (the church) is compared to a mother. She is so represented in various parts of the Bible, sometimes she is called

the bride, the Lamb's wife. Isaiah prophesied of her as a mother who would say, "the Lord hath forsaken me, and my Lord hath forgotten me,"—as a mother who would lose her children, but afterward she would have so many that she would say, "the place is too strait for me: give place to me that I may dwell." This mother is there called the Lord's people, "His afflicted," and Zion. The prophet there says:

"Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted His people, and will have mercy upon His afflicted. But Zion said, 'the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee. Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, 'the place is too strait for me: give place to me that I may dwell.' Then shalt thou say in thy heart, 'who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been?'—Isa. 49: 13-21.

This prophecy shows that Zion, (the Lord's people) would be afflicted and believe that God had forsaken and forgotten them, that she would lose her children, that she would be desolated by destroyers who would make her waste, that her places (not place) would be waste and desolate, that afterward the Lord would comfort her, that her destroyers and those who made her waste shall go forth of her, that her children which she should have after she had lost the other shall be so numerous that her waste and desolate places, and the land of her destruction shall be too narrow. These are the blessings of the daughter of Zion, who will say, "who hath begotten me these, seeing I have lost my chil-

dren, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone: these, where had they been?" This is a plain description of events which have transpired in the past experience of the Latter-Day-Saints, in connection with their future prosperity. Thus Zion is described as a mother who should have children, and places, and a land to dwell in; but she was to lose her children, and her places were to become, her waste and desolate places, and her land, the land of her destruction. She was to be swallowed up but they that swallowed her up were to be sent far away. Then her children were to be so many that they would say *again* in her ears, "the place is too strait for me: give place to me that I may dwell."

This prophecy is represented by many sectarian commentators to be a prophecy on the "restoration of the church," and we fully coincide in that representation. Zion is here spoken of as the Lord's people whom He will *comfort* and whom He loves as a woman loves her infant child. Now the Lord will not comfort the ungodly whether they be Jews or Gentiles. There is no comfort for that part of the house of Judah and the house of Israel who will not obey the gospel and thus be living members of the true church. The Lord comforts those who are "walking in the fear of the Lord, and in the *comfort* of the Holy Ghost." Acts 9: 31. God will not comfort the wicked, for "upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." Ps. 11: 6. The Psalmist also said, "the Lord preserveth all them that love Him: but ALL the wicked will He destroy." Ps. 145: 20. When the Lord destroys ALL the wicked, ALL the wicked of Israel will be destroyed. The Psalmist saw that Zion would be a place of gathering for the saints. In reference to the glory of Zion in the last days and the gathering of the saints he says, "out of Zion, the perfection of beauty, God hath shined. Our God shall come. * * * Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50: 2, 3, 5. They are the people whom the Lord will gather together unto him, in Zion, for the Savior said, "they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four-

winds from one end of heaven to the other." Mat. 24: 31. His elect are His saints and they are the children of Zion, of whom Isaiah said to Zion, "lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth." Thus we perceive that Zion fills the relationship of a bride, and *her Maker is her Husband*. See Isa. 54: 5. The children of Zion are the children of God, for as Zion is compared to a bride, and as her Maker is her Husband, her children are saints. They are the Church of Christ. As the children of Zion are children of God, it is by faith in Christ that they are the children of God, for Paul said to the churches in Galatia, "ye are all the children of God by faith in Christ Jesus." Gal. 3: 26. "Know ye therefore, that they which are of faith, the same are the children of Abraham." 7v. "If ye be Christs, then are ye Abraham's seed, and heirs according to the promise." 29v. The children of Abraham are the children of God, as these, and many other passages show, therefore they are the children of Zion, and these are the people who shall make haste, and gather themselves together, and come to Zion. The city of Zion will therefore be the place where the Lord will gather His saints to, and it will be built up and inhabited by saints. If Zion should be built by a promiscuous gathering of righteous and wicked people, such a promiscuous gathering would not be an "ORNAMENT" to her, but concerning this great gathering of the children of Zion, to Zion, the Lord said, "thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth." This precious *ornamental* gathering of the children of Zion, will be a gathering of a different class of people from the gathering of the Jews to Jerusalem, for very many of the Jews will be gathered to Jerusalem in unbelief, and they will not believe in Christ until after they are gathered, when all nations will be gathered against Jerusalem to battle, and Jesus will stand upon the mount of Olives, and the Jews shall see the wounds in his hands, then those who are among "the residue of the people" who "shall not be cut off from the city" of Jerusalem, will believe that Jesus is their Messiah. See Zech. 13, 14. Jerusalem will not be utterly wasted after the Jews gather to it in the last days, but after

the city shall be taken by the great army which shall take the city, rife the houses, and half the city go forth into captivity, the *residue will remain*, but Isaiah saw that Zion would be built up, then her destroyers would make her waste, and her places would become waste, and desolate, and her land would be the land of her destruction, then they that made her waste would go forth of her.

In Isa. 50: 1-3, the prophet says: "Thus saith the LORD, where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. Wherefore, when I came, *was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering."*

Here is a description of Zion, the church, as a divorced mother—as a mother whom the Lord would divorce because of the iniquities of her children. The Lord says to those who had been his people, "for your iniquities have ye sold yourselves, and for your transgressions is your mother put away." We suppose it would be generally conceded that the Lord is here speaking of those who had been His people. Who, then is their mother whom the Lord has put away? If she is not the church, who was to be put away in consequence of the iniquities of her children, the members of the church, who is she? In consequence of the iniquities in the church, she was put away, divorced and "rejected" at the death of Joseph the martyr. Then "was there no man" to preside over the church. The Lord called His people by His Spirit but there was none to answer. Then false prophets made the Lord's people err, therefore" the Lord said, "night shall be unto you, that ye shall not have a vision: and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea they shall all cover their lips: for there is no answer of God." Mic. 3: 6, 7. This was the condition of the saints when their mother, the church

was put away, but the Lord's hand was not "shortened at all" that he could not redeem, nor His "power to deliver." After these events He will manifest His power, for He said, "at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst." Therefore after the church should be put away the Lord was to proceed to do these things which are a part of the "marvelous work and a wonder" which He was to perform in the last days. If we can show that such miracles will be wrought in the last days, we shall thereby show that it was in the last days that the church would be rejected, and that the mother of God's people which was to be put away or divorced, is the church, for Isaiah shows that these miracles would be wrought after this divorce had occurred. In Isaiah 11c, there are prophecies of many miracles which the Lord will perform in the last days, for the prophet is there prophesying concerning that day when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." *Gr.* In his description of the miracles of "that day" He also says, 15, 16v. and 12: 1. "and 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. And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

These are some of the miracles which the Lord will perform in the last days after the divorcement of the church which the Lord calls "your mother." These are some of the miracles which are prophesied of in a prophecy called, "the burden of Egypt," (Isa. 19: 1.) or (as Isaac Leeser translates it) "the doom of Egypt." The prophet there says, "the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither. The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither,

be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish." 5-8v.

In Jer. 51: 35 there is a prophecy concerning Babylon, and there the Lord says, "I will dry up her sea, and make her springs dry." We will now quote Isa. 51: 9-11:

"Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. *Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?* Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

By this prophecy we learn that the Lord will make a way in the depths of the sea for the ransomed to pass over by drying the sea. "Therefore (the prophet said) the redeemed of the Lord shall return and come with singing unto Zion." When the Lord makes a way in the depths of the sea, that part of the sea will be "dried" by His marvelous power. This will be done at the last great gathering for "everlasting joy" will then be theirs and "sorrow and mourning shall flee away." These events have not yet transpired. We now request you to read Zech. 10: 10, 11; Isa 43: 1, 2, 16; Isa. 63: 10-14; Jer. 50: 38; Isa. 42: 14, 15, 16. Having shown that these events were to follow the divorcement of the church which is spoken of as the mother of the Lord's people, we will now quote Hosea 4: 2, 3, 5, 6.

"By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore, shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away. Therefore, shall thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."

We hold that the prophet was here

prophesying concerning a people and events of the last days, for we have no account, either in the Bible, or in any ancient history of such a complete destruction in any land or in any sea since the day when Jeremiah wrote this prophecy, for in what land did "every one" who dwelt therein languish, with the beasts of the field and the fowls of heaven? When the Jews were scattered and driven from their land, did the fowls of heaven languish? On the contrary, although that was not the supper of the great God spoken of in Rev. 19: 17-18, when the fowls that fly in the midst of heaven will come and gather themselves together to eat the flesh of kings, and of the multitude of horses and men who will be slain in "the great battle of God Almighty," yet there was undoubtedly a great feast for the fowls of heaven when Jerusalem was besieged by the Roman army, and when they were driven from their city and from their land.

Hosea, evidently described the same series of events, (in the prophecy which we have quoted) that Isaiah did in his prophecy, in Isa. 50: 1-3, for Hosea shows also that in consequence of the iniquity of God's people "the fishes of the sea shall be taken away" and the Lord by Isaiah said, "at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water." Hosea's prophecy says, "my people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." This has truly been the condition of the Latter-Day-Saints. The Lord has both "rejected" the church and very many who had been saints. In consequence of the prevalence of their iniquity, the Lord afflicted them as Hosea foretold. "Therefore shalt thou fall in the day, and the prophet also shall fall with the in the night, and I will destroy thy mother." "Therefore" the people of God fell in the day, because iniquity abounded and the love of many waxed cold, as Jesus foretold concerning the Latter-Day-Saints. See Mat. 24: 12. "Therefore" they fell in the day, because (as Hosea prophesied) by swearing and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." They were destroyed for lack of knowledge. "Therefore" they fell in the day—in the day of gospel light—in the day when God spoke from the heavens again, by the voice of a prophet, and by the Holy Ghost shed abroad in the hearts of

His saints. When God speaks by prophets, that epoch is called "day" and when he does not, that epoch is called "night." Thus Micah described the "day" when God would speak by prophets and visions, and the "night" when the sun would go down over the prophets, and there would be no answer of God. He said:

"Then shall they cry unto the Lord, but He will not hear them: He will even hide His face from them at that time, as they have behaved themselves ill in their doings. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, 'peace;' and he that putteth not into their mouths, they even prepare war against him: therefore, night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God." Micah 3: 4-7.

Thus the people of God fell in the "day" and the prophet fell by the hands of his enemies in the "night." It was in the night, because the decree of heaven was that "the day shall be dark over them," and that "night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine." Thus Hosea prophesied that in consequence of the iniquity of God's people they should "fall in the day, and the prophet should fall with them in the night," and (he said,) "I will destroy thy mother," (the church.) "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." So the prophet continued to describe the events which have transpired and are transpiring in relation to the L.-D.-Saints. Read the remainder of Hosea 4c. Thus the church is called the mother of the people of God, and this agrees with the fact that the church, and Zion, and the New Jerusalem are spoken of as God's people, and are called the bride, the wife of the Lamb, &c. We suppose that it would be superfluous to undertake to present numerous references to show that the Church of God is called the people of God. We will therefore only quote from 1 Peter, 2: 9, 10: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have"

obtained mercy." We will now show that the people of God are also frequently called Zion. The Lord said unto Isaiah, "I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, 'thou art my people.'" Isa. 51 : 16. John the Revelator said, "I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21 : 2. "One of the seven angels" said unto John, "come hither, I will shew thee the bride, the Lamb's wife." "And he carried me away in the Spirit; to a great and high mountain; and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21 : 9, 10. The union of Christ and His people when He shall come to dwell with them on the earth is called "the marriage of the Lamb," and His saints are called "His wife," for John "heard us it were the voice of a great multitude," saying, "let us be glad and rejoice, and give honor to Him : for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints. And He saith unto me, 'write, blessed are they which are called unto the marriage-supper of the Lamb.' And He saith unto me, 'these are the true sayings of God.'" Rev. 19 : 7-9.

This marriage of the Lamb to His saints, who are His church, is described by the Savior as the marriage of the King's Son, in the parable, in which He said, "the kingdom of heaven is like unto a certain King, which made a marriage for His Son." Mat. 22 : 2. It is also described, in the parable of the ten virgins. Jesus said, "thou shalt the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom." Thus Christ is the Bridegroom and the kingdom of heaven, which is the church, will be His bride, at His coming, when the foolish nominal members of the church, will be shut out from the marriage of the Lamb with His church. Jesus had been describing the signs which would appear in that generation in which He would come again, and in connection therewith He said, "then shall the kingdom of heaven be likened unto ten virgins." This is therefore a description of the Church of Christ as it would be organized "then," that is, when the signs of the coming of the Son of Man would appear in the last days. It was then to be like ten virgins, five of them wise and five foolish. "They that were foolish, took their lamps, and took no oil with them, but the wise took

oil in their vessels with their lamps. While the Bridegroom tarried, they all slumbered and slept." Mat. 25 : 3-5. This represents the condition of the church in the first Joseph's day, and immediately after, when both the foolish and the wise who had been members of the church, "slumbered and slept." In the Savior's description of the signs which would precede His coming, He had been saying, "many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Mat. 24 : 11, 12. Thus after Joseph's death many false prophets rose and deceived many, and because iniquity abounded, the love of many waxed cold. Thus "they all slumbered and slept. And at midnight there was a cry made, 'behold, the Bridegroom cometh; go ye out to meet Him.' Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, 'give us of your oil, for our lamps are gone out.' But the wise answered, saying, 'not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.' And while they went to buy, the Bridegroom came, and they that were ready, went in with Him to the marriage : and the door was shut." Mat. 25 : 5-10. "At midnight" this cry was to be made, after the kingdom of heaven (the church) had set out to meet the Bridegroom, and after they had all slumbered and slept. This prophecy coincides with the prophecy of Hosea, which says, "the prophet also shall fall with thee in the night, and I will destroy thy mother." It coincides also with the prophecy of Micah which says, "night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets." When the midnight cry is heard, the foolish and the wise set out again to meet the Bridegroom, which shows that in the Reorganized church there would be foolish and wise members, as there were in the church, before they all slumbered and slept. This parable shows that in the last days the church would be organized, because "then" they would go forth to meet the Bridegroom. Then it was to be disorganized because they would all slumber and sleep. Then it was to be reorganized because she was to arise again when she should hear the midnight cry. To show further that the Bridegroom spoken of in this parable is our Savior, we will quote His answer to the disciples of John when they came to Him and said, "why do we and the Pharisees fast off, but thy disciples fast not?" Jesus said unto them, "can the children of the bride-chamber mourn, as long as the Bridegroom is with them? But the days will come, when

the Bridegroom shall be taken from them, and then shall they fast." Mat. 9: 15. So Jesus is the Bridegroom of His church, the bride. "As the Bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62: 5. Isaiah prophesied concerning the wife of the Lamb, the church of the last days, for he said:

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 54: 1-8.

By this prophecy we learn that the wife of the Lamb, after she had been barren and desolate, she would break forth on the right hand and on the left, and her seed will inherit the Gentiles, and make the desolate cities to be inhabited. She will forget the shame of her youth, and will not remember the reproach of her "widowhood" any more. So the prophet foretold "the shame" of the church in the last days, in her "youth," when her children for their iniquities sold themselves, and for their transgressions, their mother, the church, was put away. This was the reproach of her widowhood. It commenced when she (the church, your mother,) was put away, (rejected.) Notwithstanding the reproach of her widowhood, the prophet says to the church in our day, "thy Maker is thine Husband. The Lord of Hosts is His name." He called her "as a woman forsaken and grieved in spirit, and a wife of youth," when she was "refused," "rejected" and "put away." "For a small moment" after she was refused, her Husband, the Lord of hosts forsook her, but

with great mercies He has begun to gather her. In a little wrath He hid His face from her for a moment, but with everlasting kindness He will now have mercy on her. Thus did Isaiah prophecy concerning the church in her organized, disorganized and reorganized conditions in the last days.

[For the Herald.]

THE GOODNESS OF GOD.

'Tis a Heaven below,
My Redeemer to know;
My soul does desire nothing more;
He's my joy and my song,
All the blessed day long,
Him my heart shall forever adore,

His power and His fame,
And love we'll proclaim,
As long as God giveth us breath,
The plan of salvation,
To every nation,
"Go teach them" the Almighty thus saith:

The covenant of peace,
The world to release,
From the thralldom of Satan and sin;
If they will believe it,
And with gladness receive it,
It will free them from sorrow and pain.

For Jesus will come,
And receive us all home,
For the day of the Redeemer is near.
Oh! Glory to God,
My heart cries aloud,
Hosanna let all the world hear.

H. B.

OBITUARIES.

DIED, in the city of Janesville, February 4, 1853, Elder WILLARD WOODSTOCK, aged 62 years and 11 months. Brother W. was born in the State of Vermont. He, like many others, embraced religion and became a member of one of the popular churches; but when the fullness of the everlasting gospel was presented to him he eagerly embraced it, and like Moses, esteemed the reproach of Christ greater riches, than the treasures, or honors of this world. He was baptized by Elder Jared Carter, Jan. 12th, 1832, and was ordained an elder August 10th, of the same year. He was with the church in prosperity and adversity. He traveled and preached till the church went into iniquity, and then like thousands of others withdrew fellowship and waited for many years till the church was reorganized. He

died in the full assurance of coming forth in the first resurrection. He leaves a wife and seven children, to mourn the loss of a kind husband, and an affectionate father.

S. POWERS.

DIED, on December 17th inst., 1863, WILLIAM H., son of Winthrop H., and Deborah Blair; aged 7 years and 9 months.

Adieu to thee our gentle boy,
Death has torn thee from thy parents' breast,
And thou hast found celestial joy,
With God, eternal rest.

We weep, we mourn thy loss;
How can we let thee go!
Alas; how oft our hopes are crossed,
There are no joys without sorrow.

Death's signet rests upon thy brow,
His icy fetters hold the fast;
To God we cheerfully give thee now,
In kindness, He, our Henry asks.

And now to us who here repine,
God speaks in gentle tones of love,
He is not dead! this child of thine,
He only sleeps to wake above.

And in that bright and glorious day,
When the trumpets wakening sound,
Shall bid the rise from mouldering clay,
Thy loved lost Henry will be found.

MARION B. GRAYBELL.

AMBOY, Ill., 1863.

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APOLOGY.—If there should be any mistakes in this or the next number of the Herald, or in the mailing of them, it may be reasonably supposed that our absence from this place is the cause of such mistakes. We are going to Cincinnati tomorrow (Jan. 15th), to attend to the publishing of the B. of Cov., Hymn Books and Voice of Warning. While we remain there three or four weeks, our address will be, "ISAAC SHEEN, Cincinnati, Ohio.

Remittances during that time, for all of our publications, can be sent to WM. D. MORTON, Plano, Ill.

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THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS: One dollar per volume (twelve numbers, *in advance*.)

COMMUNICATIONS, on doctrine, for the HERALD must be sent to President JOSEPH SMITH Nauvoo, Hancock Co., Illinois.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

No. 3—VOL. 5.] **PLANO, ILL., FEB. 1, 1864.** [WHOLE No. 51.]

For the Herald.

FIRST REVIEW OF "AN APPEAL TO THE LATTER-DAY-SAINTS." No 2.

The next assumption in the "Appeal," is that Sidney, as spokesman to Joseph, was ordained to proclaim the words of the Book of Mormon to the Lamanites, and thereby save them. We have searched the books diligently in reference to this subject, and cannot find a particle of evidence to that effect—not one word.

In the Book of Mormon, (speaking of the choice seer) the Lord says, "behold, I will give unto him, that he shall write the writings of the fruit of thy loins, unto the fruit of thy loins: and the spokesman of thy loins shall declare it.,' 2 Nephi 2c. This prophecy has had its fulfillment, but Sidney had nothing to do in the case. There is not any commandment to him in any book, upon the subject of the gospel being proclaimed or sent by him to the Lamanites. But it may be asked, was not Sidney ordained a spokesman, and is he not the only one named as such. B. of C. Sec. 95: 3 says, "It is expedient in me that you, my servant Sidney, should be a spokesman unto *this* people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto me." The revelation says he shall be a spokesman unto "this people," meaning the church which was then organized, and to my servant Joseph, hence we have the field of his labors in that calling clearly defined, and restricted to "this people" and Joseph, and not

one word about the Lamanites; that has no foundation in truth. It is all in the imagination. The "Appeal" says, "the church is gone to be no more forever," and Joseph is no more, therefore Sidney's calling as spokesman, of necessity has ceased to be, for agreeable to the revelation, where Joseph and the church are not, Sidney's spokesmanship has no existence. With regard to the spokesman who should declare the words to the Lamanites, after Joseph should bring them forth, that prophecy had its fulfillment in the mission of Oliver to the Lamanites by the direct commandment of the Lord. "And now, behold, I say unto you, that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my church to be established among them, and thou shalt have revelations, but write them not by way of commandment." Sec. 51: par. 8. And we further learn, that Oliver in his calling as spokesman, was the legally authorized expounder of the revelations unto the church, his authority in that office is in these words:

"Behold I say unto thee, Oliver; that it shall be given unto thee, that thou shalt be heard by the church, in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given. But behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church, excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and

authority unto the church." Sec. 51 : 1, 2.

His office as spokesman, although he is not called expressly by that name, yet the labors of his calling are so plainly stated, that it is impossible to be mistaken as to its character. After declaring that Joseph received revelations in a similar manner to Moses, Oliver was commanded to declare them faithfully, *even as Aaron*, with power and authority unto the church. By this we learn that Oliver held precisely the same relation to Joseph, that Aaron held to Moses. Aaron was the spokesman to Moses, and Oliver was spokesman to Joseph, while Sidney was a spokesman to the church and Joseph. Oliver was the first preacher to the church, before the world : yea, before the Gentiles, and to the Jews also. See Sec. 46 : 8. There was no limits to the field of his spokesmanship. It was to Jew and Gentile, and to the Church of God. He held that office for years before Sidney was called to be a spokesman. As the expounder of the revelations and commandments, he delivered the charge unto the Twelve at their organization as a quorum impressing upon them the necessity of seeing the face of God for themselves, and to receive an endowment under his hand, "*your ordination is not full and complete until God has laid his hand upon you.*" To Oliver the angels of God ministered, and conferred a priesthood upon his head. The voice of the Lord bore witness to him of the truth of the Book of Mormon, and in conjunction with Joseph to them the Messiah revealed himself, accepting their work ; while of Sidney none of these things can be said. Well might it be said to Oliver that he should declare the commandments with power and authority being thus qualified.

We have now before us the whole pith and substance of the "Appeal," or rather the foundation principles upon which the superstructure rests, this is admitted on page 27, which reads thus : "Here is the sum of the whole matter. The prophet Malachi had said that before Christ came He would send His messenger, and he should prepare the way before Him. Joseph Smith said Sidney Rigdon was that messenger. The Spirit said that the Lord would raise up a spokesman to Joseph Smith, and Joseph Smith said that Sidney Rigdon was that spokesman. The Lord said He would prepare a priesthood with which he would gather Israel. Joseph Smith said Sidney Rigdon held that priesthood."

We have learned that it is an easy matter to make statements, and jump at con-

clusions, but the day has passed when the saints will take things for granted. Now the reasons must be shown in what way and manner the conclusions were reached. Now the saints say "when I was a child I thought like a child, I understood as a child, but when I became a man I put away childish things." They want to know the wherefore of every man who cries, "*tidings my Lord.*" Wherefore we have undertaken to analyze the propositions and statements in the "Appeal," and in the process have learned (with pain too) that the plain and simple meaning and intention of the revelations quoted, have been artfully wrested from their obvious and common sense meaning, and that assertions are made respecting them which are utterly and deliberately untrue. The first mention of the name of Joseph is coupled with a falsified statement respecting him. The parable in Section 98 has had its fulfillment, so far as the parable itself is concerned. The author of the "Appeal" knew this when he said that it was yet prophetic. The Savior's ministry to the Nephites, is falsely claimed to be the revelation of Sidney's priesthood, and Sidney claiming to be equal to Joseph, is shown to be contrary to the truth in the case, as it is shown by the facts given, that the right to preside in the school of the prophets was entirely identified with the school of the prophets, and the second administration is not Sidney's, but that of the prophets themselves. It is also proved that Sidney is not the spokesman who was commanded to declare the word to the Lamanites ; neither is he the messenger mentioned by Malachi, because others had the same mission before him, consequently the whole is false doctrine, *demoralizing in its tendency and consequences*, and the fact of this publication (the Appeal) even if he was not its author, being accessory to its publication, shows that his mind has become darkened, and he has lost his gifts.

The fifth Section of the "Appeal" commences by quoting Sec. 101 par. 3 : "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." We will now give a specimen of the reasoning in this case to show how the conclusions are reached, and as a sample of the manner in which the propositions in the "Appeal" are solved. Now

for the reasoning in the "Appeal."

"Let us take in connection with this (101 Sec. 3 par.) the 3 par. of 85 Sec., which we have already referred to in speaking of the mission of Sidney Rigdon as connected with Fred. G. Williams, we have these words: behold, and lo, they shall turn to the Jews, and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation; 4 par., for it shall come to pass in that day every man shall hear the fulness of the gospel in his own tongue, and in his own language through those who are ordained unto this power, by the administration of the Comforter, and shed forth upon them for the revelation of Jesus Christ."

So much for the argument, now mark the conclusions therefrom. "Here we are told who the man is, that is to lead Zion like Moses led Israel; it is said of Sidney Rigdon, that when the ministry he holds turns to the Jews, then cometh the day when the arm of the Lord shall be revealed in power. So if Zion is to be led by power, he is the man to do it; if this is not the case, the book is not intelligible."

The above will not pass for logic in this land, because it is false in the premises. What Sidney calls the "*ministry which he holds*," the D. & C. calls the school of the prophets, for it is said of them, "*they (the prophets) shall turn to the Jews,*" &c. So the conclusions drawn by the "Appeal" are absurdities, Sidney Rigdon is not mentioned at all in the second administration, only in the first as identified with Joseph.

We will now give two statements from the D. and C., which are conclusive upon this point. In March, 1833, Sidney was declared as being "accounted equal" with Joseph in holding the keys of the kingdom; from this appointment he claims his authority as a revelator. See page 61 of the "Appeal." In Oct. 1833, seven months afterwards, when Sidney was appointed a spokesman to the church, it was said unto him, "and he (Joseph) shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of the kingdom upon the earth." This is positive and conclusive, that seven months after the appointment from which he fixes his appointment to the revelator's office, (for he claims unqualified equality) we learn from the mouth of the Lord he had not power to obtain revelations, whereby

he might obtain positive knowledge for himself, and yet it is in virtue of this nominal equality, that he now claims to be the revelator to the church. If he has power now, he had power then. If he is a revelator at all, he certainly has been such at least from the death of the Martyr, but his false doctrines and presumptuously false revelations, are demonstrative that the Lord has not spoken through him. But Sidney claims to be the man who shall lead Zion to redemption by power in virtue of his age; this I believe is a new claim not known to the priesthood, yet it is put forth as a mosaic qualification, after quoting D. and C. 7: 21, which enjoins upon the elders the necessity of informing themselves in relation to their duties, especially in relation to the doctrines of the kingdom, that they may be more perfect "in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God." After commenting upon this and other texts, on page 46 of the "Appeal," this question is asked: "how long would it take a person to obtain these qualifications?" It then says, "take Moses for example, that he was learned in all the learning of the world, and that he spent forty years in Egypt to do it, he then fled to Jethro, in the land of Midian, with whom he was forty more years, getting the peculiar learning which belongs to the *priesthood only*, in all eighty years. * * If then it took Moses eighty years, how long would it take Sidney Rigdon to obtain the same knowledge? Let the reader judge for himself."

The scriptures say "Moses was learned in all the learning of the Egyptians," but that it took him forty years to acquire that education is nonsense. This paragraph is intended to blind the enquirer respecting the last twenty years of Rigdon's life, and to try to account for his otherwise inexplicable silence and dormancy in the ministry and work of the preparation which he claims as being exclusively his work. Perhaps a poor excuse is better than none. As respects the learning of the world, it is an established fact that ten years will qualify an adult for any of the learned professions, and to say that it took Moses forty years to become acquainted with the learning of the priesthood, is a most unblushing fabrication. He was held as a keeper of sheep until the exact time had arrived for the deliverance of Israel from Egypt. At the burning bush he received his commission as their deliverer by the hand of the angel, and from

that hour began to exercise it, we learn from the D. and C. that the qualifications of the priesthood of Moses, was "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." Sec. 8: par. 42. The B. of M. 2 Nephi, 2c., says of Joseph in his prophetic office, he was "great like unto Moses." The B. of C. says that he received revelations and commandments "even as Moses." See Sec. 51: 2. We know of no evidence that shows that Moses ever received a revelation until at the burning bush, and there he received his qualifications in one day, as a revelator and deliverer of God's people; after he had spent forty years in keeping sheep, and (probably) other secular business. Before Joseph was 39 years old, he had finished his ministry in this life, for the Lord said of him "he shall do my work," and like most of the Lord's servants he sealed that work with his blood. Sidney Rigdon is now upwards of seventy years old. We have no evidence that he, in person, ever received a revelation from the Lord by way of commandment to the church, but on the contrary, *we have in our possession several printed revelations of his own, which he put forth, but every one of them have proven false.* It is now between thirty and forty years since Sidney was inducted into the Melchizedek priesthood, and how long before that he had received what he calls "the priesthood of the Holy Ghost," I cannot say, but I learn by the "Appeal" that he has not learned to be like Moses, neither in spirit nor in the intelligence which cometh from above, therefore it is impossible that he can lead Zion to redemption by power, for that power consists in the great gifts of the Spirit, which is the power of God.

Sidney published a paper in Pittsburgh, Pa., from Oct. 1844 until Oct. 1845. In it is the record of his doings, consequently it is a matter of history that Sidney organized what he called the kingdom of Daniel, and that he prophesied, and sealed, and blessed, and yet the whole was a miserable failure. His teachings were all very grand, but alas! all very false. He spoke presumptuously in the name of the Lord. Of such men Moses in Deut. 18: 22 said, "when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." It is not known to us in all the revelations extant, that the Lord will ever employ such a man on His errand, who thus presumes to

act in His name without His commandment. This inference is legitimate, from the words, "thou shalt not be afraid of him." Therefore beware, O ye saints! lest ye be deceived by the "Appeal," or its advocates.

About twenty pages of the "Appeal" is interspersed with railing accusations against Joseph and his family with regard to Sidney and his family. As a specimen of Sidney's spirit, and the venomous malignity with which he is actuated, we will give some extracts from pages 47, 48, 49 of the "Appeal."

"Satan however had determined that such an event as qualifying the Lord's priesthood never should take place, for as he had got the Smith family under his influence, he turned them on the one the Lord had chosen with a fury that might have done honor to Saul when he sought the life of David. Saul would not however have condescended to the scandalous degradation of the Smith family, Saul was a man who had been too well raised to condescend to the low vulgarity of the Smiths, such outrages as they committed were peculiar to the lowest class of mankind.

What presents the case now under consideration in its most forbidding character was, that the revilers and persecutors in this instance were more indebted to the persecuted for the position they occupied than all the rest put together, but when a people fall from their steadfastness before God, and give themselves over to Satan, they are far worse than those who had never known God. Consequently, there was no falsehood too foul for Joseph and his wife to fabricate; no slander too base for their foul and polluted hearts to invent; no degraded condescension too low for them to bow to in order to effect their demonical purpose of destroying their benefactor; and when they could do nothing else, they attacked his family; trying to scandalize two or three innocent girls. They employed all, over whom they had any influence. Persons went off a distance, and wrote back that they had there found letters written by his family speaking evil of the Smiths; the whole concocted among themselves, to create some excuse for their sardonic falsehoods. Men were employed to bear false witness, and perjure themselves to effect their object."

"Out of the abundance of the heart the mouth speaketh."—Matt. 12: 34.

Here we have the outpouring of Sidney's vindictiveness. Can anything be more brutal, or more false. The fair fame of the living, or the hallowed and sacred precincts of the glorious dead, afford no protection against the poisonous shaft of his venom, but thank God, the published records of the church will unlock the secret cause of his

malignity, and prove positively his infamy in the charges here made. One of Sidney's friends observed respecting this foul aspersion, that they wished that it had not been in the book, but I feel pleased that it is in because Sidney had it in his heart, and the best thing that he could do for himself and others, was to let such corruption have vent. It gave his pious heart a little ease, and enabled all who read the last effusion of his mind, to determine exactly the spirit which governs him. Yet hear him once again ye scattered residue "that will be no more forever."

"At this period, the salvation of Zion depended entirely on the firmness and Christ like condition of one man. Had he been overcome, all would have been lost; but his endurance, 'as seeing Him who is invisible,' baffled Satan, and foiled him in his determination to stop the progress of truth."

"Doth a fountain send forth at the same place sweet water and bitter?"—James 3: 11.

Without any further comment we will now give the minutes of a Special Conference, held in the city of Nauvoo, Ill., Oct. 6, 1843, and published in the *Times and Seasons* of that city, Vol. 4, pages 329, 330.

"President Joseph Smith was called to the chair, and Gustavus Hills chosen clerk. Opened with singing by the choir, and prayer by Elder Almon Babbitt.

The President stated the items of business to be brought before the Conference, to be,

1st. The case and standing of Elder Sidney Rigdon, Counsellor to the First Presidency.

Elder Sidney Rigdon addressed the Conference on the subject of his situation and circumstances among the saints.

President Joseph Smith addressed the Conference, inviting an expression of any charges or complaints which the Conference had to make. He stated his dissatisfaction with Elder Sidney Rigdon as a Counsellor, not having received any material benefit from his labors or counsels since their escape from Missouri.

Sunday, 8th inst., 10 o'clock A. M.

Conference assembled agreeably to adjournment, and opened with singing by the choir, and prayer by Elder W. W. Phelps.

Elder Sidney Rigdon resumed his plea of defence. He related the circumstances of his reception in the city of Quincy, after his escape from Missouri—the cause of his delay in not going to the city of Washington, on an express to which he had been appointed—and closed with a moving appeal to President Joseph Smith concerning their former friendship, associations and sufferings, and expressed his willingness to resign his place, though with sorrowful and inde-

scribable feelings. During this address, the sympathies of the congregation were highly excited.

President Joseph Smith arose and satisfactorily explained to the congregation the supposed treacherous correspondence with Ex-Governor Carlin, which wholly removed suspicion from Elder Sidney Rigdon, and from every other person. He expressed entire willingness to have Elder Sidney Rigdon retain his station, provided he would magnify his office, and walk and conduct himself in all honesty, righteousness, and integrity; but signified his lack of confidence in his integrity and steadfastness, judging from their past intercourse.

President Hyrum Smith followed with appropriate and expressive remarks on the attribute of mercy in God, as that by which He influences, controls, and conquers—and the propriety and importance of the saints exercising the same attribute towards their fellows; and especially towards their aged companion and fellow servant in the cause of truth and righteousness.

Elder Almon Babbitt and President Wm. Law followed with remarks in defence of Elder Sidney Rigdon.

On motion by President Wm. Marks, and seconded by President Hyrum Smith, Conference voted that Elder Sidney Rigdon be permitted to retain his station as Counsellor to the First Presidency."

Here then, in this rebuke and chastening by Joseph for his apathy, and non-fulfillment of the duties of his high calling before the Lord, we have the key which lays open the secret spring of this fountain of corruption which has been festering for years. If Joseph had injured him or his family in the least, why did he not show it? Why did he not bring it forward, as the reason for not acting in concert, and giving aid and counsel in the high calling of his presidency? If his family was the subject of the high handed infamy which he alleges was attempted to be practiced upon them, he was bound by every law of honor, of God and man, to protest against the indignity. If the charges had the shadow of truth, he was bound by the covenant of his priesthood to bring the authors to justice, but in the stead of charging home upon Joseph and his family the attempt to injure not only him, but the two or three innocent girls, he wept like a child, and pleaded his sufferings and persecutions and afflictions for the cause, until almost every eye was wet. His appeal to Joseph in relation to the past was most touching, and to feelings as sensitive as he knew Joseph possessed, he knew that he could scarcely plead in vain. The writer of this was present. The minutes of the Con-

ference, speaking of Sidney's address says, "He closed with a moving appeal to President Joseph Smith, concerning their former friendship, associations and sufferings, and expressed his willingness to resign his place, though with *arrows and indelible feelings*; during this address the feelings of the congregation were highly excited." The reader will bear in mind the date of this Conference, that it was Oct. 8, 1843, that all this alleged abuse of Sidney and his family was prior to that date. Every saint in Nauvoo will remember that after that Conference Sidney was always at his post of duty. When he left for the East, many of us remember the affectionate farewells of Joseph and Hyrum in their partings with him on board the steamer, and that was the last time Sidney ever saw Joseph and Hyrum in the flesh. It now appears that his (Sidney's) apparent affection for those men was all deceit, that he had never forgiven Joseph for the rebuke at the October Conference, and now after a lapse of nineteen years, it finds vent in the most bitter aspersions and defamation. For the truthfulness of his charges against Joseph and Emma in the "Appeal," comparing his (Sidney's) conduct at the Conference when put upon his defence with his present course, then let all men judge. To my mind it is a bundle of the most abominable falsehoods which were ever written. I judge by the facts as they were made public, and it is upon that ground alone that a righteous judgment can be given. It seems now that Joseph was right in his estimate of Sidney's character, when he "*signified his lack of confidence in his (Sidney's) integrity and steadfastness, judiciously from their past intercourse.*"

For this enforcement of the laws of the kingdom by Joseph, he is now charged with tyrannizing over his fellow servant (Sidney) and for that Sidney says that he was cut off in an hour when he thought not of it.

There is no revelation of these last days which ever intimated that Joseph would live until the coming of the Son of Man, but the contrary doctrine is clearly revealed, consequently his death, if it proved anything, it was that he had finished his work, for it was prophesied of him that he should finish the work assigned him. The B. of M. says of the man who should bring it forth, "He shall do none other work save the work which I shall command him. And I will make him great in mine eyes: for he shall do my work." 2 Nephi 2c. This promise was made not by man, but by Him who was able to keep him from falling. Taking this promise in connection with that respecting him which says, "they that seek to destroy him shall be confounded," is con-

clusive that he had finished his work. If it is not so, then the prediction has failed. If Joseph died as a transgressor, it was because he had in some way *defied the power of God*, and in that case he would become a son of perdition, but the mighty one of Israel, who knows the end from the beginning, said, "The keys of this kingdom shall never be taken from you while thou art in this world, neither in the world to come," and who would ever dream of a son of perdition holding the keys of the kingdom of God in the eternal world? none but the darkened and the insane.

But the most conclusive evidence of his abiding confidence in the Lord is seen in the last days of his existence, when the clouds gathered blackness, and the lives of the whole city were jeopardized by an angry mob, incited by men who had apostatized in their hearts. I say this, because, with all their pretensions of adherence to the doctrine, they sought and did betray Joseph into the hands of the very men whom they knew would take his life if a favorable opportunity offered, and with this knowledge, and when it was in his power to make good his escape, he voluntarily surrendered himself to the authorities, under their pledge of protection and an impartial trial, yet *he knew in so doing he was going to certain death*. The writer of this is a witness; for Joseph declared it to him and his brother Hyrum, when on the prairie near Carthage, that they must be sacrificed to save the women and children in the city. He gave his life to save others. Greater love hath no man than this, that he lay down his life for his friends. In it he evinced the great moral integrity of his heart, and like "the good Shepherd," he gave "his life for the sheep." Such were the last days of Joseph the Seer, although we do not believe he was immaculate, yet will his name and his fame be cherished by the righteous, as long as the generation of men inhabit the earth.

The first revelation given respecting Sidney Rigdon, closes with the conditionality of his success and triumph as a teacher in Israel, in these words: "keep all the commandments and commandments by which ye are bound, and I will cause the heavens to shake for your good." Sec. 11, par. 6. Upon this condition all the promises of God which were ever made to him were suspended, yet he writes as if every thing to him was absolute and unconditional. "Who am I, saith the Lord, that have promised and have not fulfilled? I command and a man obeys not; I revoke and they receive not the blessing; then they say in their hearts, this is not the work of the Lord, for his promises are not fulfilled. But woe unto such, for their re-

ward lurketh beneath, and not from above." Sec. 18, par. 6. Precisely in this condition is Sidney Rigdon. He says if he does not realize all the claims, and has written in the "Appeal," "then are the books a tissue of falsehoods, and our religion vain."

The last commandment which the Lord gave concerning Sidney through the mouth of Joseph, was in Jan. 1841, in which He rebuking him for not standing up in the office of his high calling, and commanding him to humble himself and offer an acceptable offering unto the Most High, continues, saying:

"And again, verily I say unto you, if my servant Sidney will serve me and be counselor unto my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me; and if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I the Lord your God will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a spokesman before my face. Let him come and locate his family in the neighborhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trumpet, and warn the inhabitants of the earth to flee the wrath to come; let him assist my servant Joseph; and also let my servant William Law assist my servant Joseph, in making a solemn proclamation unto the kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitation, even as I have said. Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he will hearken to my voice, it shall be well with him: even so: Amen."

The Lord never revoked this commandment to him, yet in the face of this positive prohibition, and commandment, he did "remove his family to the eastern land." It is a startling yet positive fact, that from that very hour, he has been one of Zion's captives, a wanderer and a fugitive, delivered over to the buffetings of Satan, fulfilling the prophecy of Joseph upon his head, Jan. 23, 1833, which prophecy was delivered upon the occasion of the washing of feet as commanded of the Lord, Joseph says: "Each Elder washed his own feet, after which I girded myself with a towel and washed the feet of them all, wiping them with the towel with which I was girded. * * * I then said to the Elders, as I have done, so do ye, wash ye therefore one anothers feet, and by the

power of the Holy Ghost I pronounced them all clean from the blood of this generation, but if that any of them should sin wilfully after they were thus cleansed, and SCALED UP UNTO ETERNAL LIFE, they should be given over unto the buffetings of Satan until the day of redemption."—*Milennial Star*, Vol. 14, p. 360.

We know now that Sidney did remove his family to the eastern land, contrary to the positive prohibition of Almighty God. Whether he realized the fact at the time or not, we say not, but the consequences of the violation of the commandment given respecting his family, is now before the saints to consider and ponder in their hearts. The effect of this buffeting has been upon him from the moment of his violation of the law of God. The evidences are these: he has not made one successful step in the kingdom of God since that fatal hour. The first news that hailed him in Pittsburgh was the death of Joseph, which hurled him (Sidney) from the throne of his counselorship. His efforts to attach the great mass of the saints to his guidance, failed. His subsequent attempts to organize a kingdom was a miserable abortion, and his prophesying falsely in the name of the Lord, casting odium upon the living and the dead, are all positive testimonials of the buffetings under which he is placed, and he is thereby this day one of the most remarkable instances of any living man foaming out his own shame.

In writing this article my motive has been to point out the heresies of the "Appeal," its sophistries and false conclusions. Having suffered myself beforetime from Sidney's pretensions and false teachings, I know the baneful influence of such things upon the minds of men. Whether I have succeeded in my efforts, others must judge. To the saints scattered abroad I hope it will prove a word in season, being intended as a word of caution.

"Behold, I, the Lord, have made my church in these last days like unto a judge sitting on a hill, or in a high place, to judge the nations, for it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets, shall be known." D. and C. Sec. 21, par. 7.

JOSIAH ELLS.

PITTSBURGH, Pa., Dec. 5, 1863.

WE WANT CONTRIBUTORS, and we want those contributions to be as brief as the nature of the subject they treat of, will permit. Concentrated wisdom is like concentrated food, easily carried during its digestion.

GENERAL CONFERENCE.

Report of the first General Conference of the Reorganized Church of Jesus Christ of Latter-Day-Saints in the British Isles, held in Pen-y-daren, Merthyr Tydvile, South Wales, on the 26th and 27th days of December, 1863.

Conference convened at 11 A. M., on the morning of the 26th, and was opened by singing and prayer.

Elder J. W. Briggs, was called to the Chair, and Elder Charles Derry to act as Scribe.

The President gave an outline of the business to be attended to, after which he reported that since he left this place, he had been laboring in Birmingham, and vicinity. The fruits of that labor did not as yet appear, but he had good faith that it would. His object had been to disabuse the public mind, and to show the difference between Mormonism and its perversion. He had held several discussions on the subject in different places in public, and he thought it likely that the individual set on by the clergy to tear down the truth would turn round and walk with us, and help us.

Elder Jeremiah said: I left this place about five weeks ago and went to a place called Maesteg, I found Brighamites there, after some talk some acknowledged that if God had a church on the earth this was it. One commanded me to leave his house in the name of Jesus Christ, he said that he felt a very bad pain in his loins, and that he must order me out and then he would feel better, but I did not think proper to leave at that command, for I knew that Jesus Christ would not order His own word out. He then ordered me out in his own name, and of course I obeyed. I visited Neath, and among others I talked with David Davies, who acknowledged the truth; many called me a false prophet. I went down to Llanelly, and found the saints there in good order, it appeared that when they were connected with the Brighamites, that they all met in a chapel of which Bro. Thomas Thomas is the only Trustee, and when he and others united with the reorganized church, they waited upon the Brighamites, by my advice, to suggest the propriety of our using the chapel one Sabbath and they another, but they would not agree to it. Thomas Thomas then demanded the key, but they treated him with contempt, and would not give it up. He then broke open the door and forbade them using it any more, and we hold the chapel and good is being done there. I visited a number of other places and found some that could see the light; others said I would be in hell soon, but they were sorry

for me, for they thought I was honest.

Elder Wm. Jones represented the Cyn-bach Branch, which numbers 17 members, including ten Elders, and four Priests.

Elder John Watkins represented the New Tredegar Branch, consisting of 14 members, including 2 Elders and 1 Priest. He said ten had been baptized since the last Special Conference, and 3 before. They held meetings in different places alternately. There is not much prospect of any further increase at the present.

Elder James Clifford said that the Pen-y-daren Branch numbered 32 members, including 13 Elders, 5 Priests and 1 Teacher; 10 had been baptized since the last Special Conference. He had labored all he could under the circumstances; he felt that there were others to be brought in, and he did not intend to rest until he had discharged his duty toward them.

Elder Jeremiah represented the Llanelly Branch; it numbered 15 members, including 9 Elders and 1 Priest; they were expecting to baptize more shortly.

Elder Wm. Davies reported he had not been able to do much, but he had visited many of his old brethren and talked with them, and some were in favor of this work, but they dare not open their houses for preaching. One Brighamite had been told by his President, that if his son opened his house for us, he (the father) would be brought before the Council to answer for it. He felt the want of some pamphlets to put into their hands, that would do more good than he could under the circumstances; he never was so happy as he is in this work, he felt it to be the greatest blessing he ever enjoyed to have a standing with the saints.

Bro. John Rodgers reported that he had baptized two, and more would have been, he was persuaded, if he had been enabled to distribute pamphlets among them; many were very bitter against us. At one place several Brighamite elders ordered us to leave the house of one of their members, and forbade us to say a word, but one of their members had the courage to invite us to talk with him, and he is on our side. He felt that numbers would come out.

Elder Rees Johns said he visited the same place with Bro. Rodgers. On one occasion, when some of the Brighamite elders ordered me out of the house, and called me an old devil, and the man of the house told them they had no right to order a man out of his house, that I was an old friend of his, and I should stay. The Gentiles cried, shame on them for abusing an old man like me. He would do all he could for the truth.

Bro. George Davies said that he had labored in Dowlais and had done what he

could, he was not ashamed of the truth, neither did he heed what people said about him, he was satisfied it was the work of God.

Bro. James Griffiths said that he had done nothing in the field in which he was appointed to labor, his circumstances had prevented him, but he was glad he was in the church of God, and did not care what the enemies of truth said about him, or to him, so that they kept their hands off of him.

The reports of the above were unanimously accepted.

The West Bromwich Branch numbers about 18 members, including 2 Elders, 1 Priest and 1 Deacon. The majority of the branch are good, truth-loving people, but there are some that have not the love of God in their hearts.

Elder C. Derry reported, that since the last Special Conference here, he had been doing what he could in the Forrest of Dean. There was a branch called the Lydney Branch, of which John H. Morgan was the President, numbering ten, including 2 Elders, 1 Priest and 1 Teacher. Others were giving their attention to the work, and he had no doubt but a good work would be done; the saints were good people and were deeply interested in the work. There were quite a number of old Mormons standing aloof, because of the evils they had seen, but he was convinced they were a good people, and were investigating the work. He had visited Bristol. The Brighamites there only abused him, and durst not allow him one word in defense. In Gloucester he found a man by the name of James Wiltshire, whom he knew in Utah, this man took hundreds of pounds with him to Utah, he was now working for fifteen shillings per week. But his poverty had not stripped him of his love for truth, and he received him gladly and commenced to investigate, and told him his humble fare was at his command. After investigation he declared his intention to be baptized. Others of the Brighamite order are investigating the matter, but the majority have lost their manhood and dare not examine. He visited Cheltenham and distributed the written word, and talked where he could get a chance. Through the kindness of Mr. Wiltshire he was introduced to a family that never had anything to do with the church, who made him welcome to their shelter. He found another family that had been to Utah, the lady received him kindly, and when the man came home, he introduced himself as a missionary come to look after the scattered sheep; when the man told him, rather abruptly, that he need not trouble himself about him, for he should never have anything to do with Mormonism again. Elder Derry told him he must be

his own judge about that, but he knew that if he was an honest, truth-loving man, he would come into the fold of God. He preached to him. The lady invited him to sup with them, and when he left to look after some place to sleep at, the man went with him a little distance, pressed his hand like a brother and begged him to forgive his abruptness, and heartily thanked him for his trouble in coming to visit him. Elder Derry said he visited a little place called Castle Eaton, in Wiltshire, the birth place of his wife, the people received him kindly on her account. He talked to the Brighamites, and all that he saw were very reasonable, and willing to talk with him, and treated him kindly. He believed there was a good work to be done in the places mentioned in his report. Notwithstanding the efforts of the Brighamite elders to close the doors and hearts of the people against him, he knew some instances where it had recoiled on their own heads.

Conference adjourned for one hour.

At 2 o'clock P. M., meeting was called to order in the usual way.

The President stated that the first business on hand was the appointment of the Elders to their respective fields, and he wanted all to understand that it was the duty of Elders, Priests, Teachers and Deacons, to labor diligently in their several callings, but they must be judges of what they can do, and where they can labor. Of course when the church assume to provide for their families, and set them at liberty to go out into the field, then they are the servants of the church, and would be expected to labor where the church wants them to labor.

The following appointments were then made, viz: that Elders Wm Davies, John Morgan, and Priest Evan Griffiths continue to labor in Georgetown, and the Cafen. That Elders Hopkin Thomas, Rees Johns, and Priest Rees Thomas, labor in Merthyr and vicinity. That Elders David Thomas, John Rodgers, Daniel Rees and George Davies, labor in Dowlais.

Resolved, That Bro. James Griffiths be released from his former field of labor, and that he labor in the Pennydaren district. That Elder James Clifford continue to labor in Pennydaren district. That David Jenkins and John Jenkins labor in Capcoch. That David Griffiths and Evan Thomas labor in Aberamon. That Lewis Williams and Nicholas Morgan labor in Aberdare. That John Griffiths and John Lewis labor in Hirowaun. That William Jones and John Jones labor in Cymbach. That Isaiah Thomas labor in the Argoed. That John Watkins and David Owen labor in New Tredegar, and vicinity. That Robert Humphries

and Thomas Williams labor in Nelson and vicinity.

The President stated that these Elders have the privilege of extending their labors wherever they can do good, so that they do not interfere with each others labors. And that when they are in the districts of other Elders, they are required to work in connection with them as they desire, and it might be well to exchange labors with each other at times.

He then referred to the Word of Consolation that was to be printed in the Welsh language, and showed that the printer had failed to fulfill his contract, but unfortunately he had been paid beforehand. A Committee was appointed to see what was done with the matter, and see if he could be got to fill his contract.

The President then suggested the propriety of publishing a small periodical, and asked the Conference to give their decision on the matter, and state whether it should be published all in Welsh, or all in English, or in both.

Elder Derry spoke on the necessity of such a work, and showed how the church in America had issued various publications, and scattered them broadcast over the land at their own expense, and the good that had resulted from the same. It was to this fact, under God, that he owed his standing in the church at this time. It would require a sacrifice on our part, but who would not make a sacrifice in order to bring the truth before the people?

A Committee was appointed to consider the matter, and bring it before the church.

Meeting adjourned until 10 o'clock A. M., of the next day.

Sunday, 27th, 10 A. M.—Meeting was called to order in the usual way.

At 11 o'clock A. M., the President read a portion of scripture, after which Elder Derry made a few remarks on the necessity of searching and delving after intelligence. He showed that when God gave a law to His people, He intended that they should be perfectly acquainted with the same; they could not obey that which they knew not. Obedience, to be acceptable, must be understandingly and voluntarily given. Besides, we are to be the messengers of that law to our fellow man, and how shall we teach that which we understand not? He hoped the day was forever past when Latter-Day-Saints would boast themselves in their own ignorance. A wise man would be ashamed to boast of his intelligence, but it would be a burning shame for men and women to glory in ignorance. Some are afraid that this church may run into the same darkness that has pervaded our minds in days past; the

only safe guard against this danger, is to have a thorough knowledge of the law of God, and live it. Then it is out of the power of prophets, or apostles, or any other being to lead us astray; it is upon this principle that the elect cannot be deceived. God has told us respecting that law, "he that doeth according to these things shall be saved, but he that doeth them not shall be damned, if he continues."

Elder Jeremiah spoke in Welsh, after which the meeting adjourned until 2 P. M.

Sunday afternoon meeting was opened as usual.

Elder Briggs, as Chairman of the Committee appointed to consider the matter of publication, gave in the report, as follows: That the character of the periodical be left to the decision of the next Conference. Report was accepted, and a committee of two in each branch were appointed to solicit subscriptions for the same, and report to the next Conference.

Resolved, That the minutes of this Conference be sent to *The True Latter-Day-Saints' Herald* for publication. And also that an insertion be requested in Reynolds's newspaper.

After which the meeting adjourned until 6 o'clock P. M.

Evening meeting was opened by singing and prayer, after which the President addressed the meeting.

SYNOPSIS OF A DISCOURSE DELIVERED BY ELDER J. W. BRIGGS, AND REPORTED BY C. DERRY.

We propose to consider the subject of priesthood in the Church of God. What it is, what it may do, and what it may not do. We speak of the priesthood as the authority from God set in the church for certain purposes. We all recognize, by reading the Bible and Book of Mormon, that whenever God had a church upon the earth, there were officers set in the same, and they were called the priesthood of God. The purpose of God is to establish His kingdom upon the earth, and if need be, by removing all other kingdoms. The Savior says, the gospel shall be preached to every creature; and mankind are to become members or citizens of that kingdom, by obedience to that gospel. But the Apostle Paul says, "how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall he preach except he be sent," and to this end God has given His priesthood; and this authority to minister in the things of God belongs alone to those whom He has called and qualified. The scripture declares that, "no man taketh this honor unto himself but he that is called of God, as was Aaron." And we find "that

even Jesus glorified not himself to be made a High Priest, but was called of God an High Priest forever." But we must understand that those holding this priesthood are not law makers, but simply administrators of the law, for God is our lawgiver. Jesus declared He came not to do His own will, but the will of His Father; and they that are thus called must see to it, that they administer according to the Spirit and the word. And when they do this, God is bound to recognize their acts; and what is bound by them on earth, is bound in heaven; but inasmuch as they act contrary to the Spirit and the word, God is not bound to recognize them, neither are the saints, and they ought not to recognize them, whatever may be the position of those that thus act. When God gives a law, to whom is it given? To His people of course. Are not the Elders a portion of His people? Then they are bound by the same law as that which binds the rest of the people of God. The idea that the priesthood is disconnected from His people, is so absurd that we need not refute the same here.

It is supposed by the apostate church that the priesthood has the right to make laws under some circumstances, but we have already shown that they are law administrators and not law makers, and when any officer attempts to make a law to govern the church, he is out of his place. But suppose they assume that there is no law to govern a certain case and they make one to suit that case, whose conscience does it bind? We answer, no ones, God is the lawgiver. But is it not the right of the priesthood to decide what is law, and to enforce obedience to their decision? We answer, it is the duty of the priesthood to teach the people to understand the law of God. But suppose they cannot understand it? Then those holding the priesthood have no right to administer that law unto them until they do understand. But what shall they do when they are in the dark about any matter? Why stand still as the Israelites did when they were hemmed in by the Egyptians; Moses told them to stand still and see the salvation of God; hold fast to the truths you have received, cling to the rod of iron, "it is the Lord's business to provide for His saints," in every condition. When Joseph and Hyrum were taken from the earth, all acknowledged that a mist of darkness came over the church, and they knew not what to do; but they thought something must be done, hence they set to work in their darkness, and the first step they took was down hill; but they did not intend to run down to the bottom; but on they went from one ruin to another ruin; and from worse to

that which was still worse, until they arrived at the bottom and fell down at the shrine of idolatry. But supposing that instead of this, we had abided by the things we had received and have stood still, we should then have done what the Book of Mormon calls holding on to the rod of iron. Now it was plainly declared in the Doctrine and Covenants that the President of the church was appointed by revelation; but none seemed to have thought of this, hence the remaining shepherds assumed to do what God had told them he would do himself, and the Spirit of God did not endorse their acts. But what did they learn by this? Why just nothing at all! They did not know as much as Cain knew when his offering was rejected, he knew it and the cause thereof, and was wroth, but they were blind to this fact, and the next thing for them to do, was what all apostates do, viz: teach that the gifts of the Spirit were given for the establishing of the church, but they were not needed now. Hence we hear the chief of them saying, "If I were to allow this people to speak in tongues, I should have them accusing me of misapplying the tything and other means," and his Councillor declared that "when he heard a man speak in tongues, he was afraid that man would steal his wood." The Gentiles say we have no need of apostles, etc., but we need teachers, and the apostate church of the last days, says: "we need to obey counsel; but we have outgrown the law of God in the Bible, Book of Mormon and Book of Covenants." In ancient days the apostates made the word of God of none effect by their traditions. The apostates of the last days have done the same, hence they administer the law which comes through their head, while they ignore the law of God. I am aware that when it suits their purpose they quote from the books; but their general idea is that the law contained in those books is the same to them as a boy's coat is to the full grown man, hence they have substituted for the law of God the counsel of man. But where there is a change of the law there is of necessity a change of the priesthood, hence as they have done away with the law of God, they have also forfeited their right to the priesthood and are acting under another authority. It was an axiom of the Elders in the early days of the church that whatever fulfilled a prophecy that was the event spoken of, hence when the Utah leader sat in the temple of God at Nauvoo, acting as God, and being addressed by that name, as though he were God; he fulfilled the prophecy of Paul in the first chapter of his second epistle to the Thesalonians, and when they taught and practiced polygamy they

fulfilled the prophecy in the third chapter of the second epistle to Timothy; therefore these were the events prophesied of. The doctrine of shedding a man's blood for the remission of his sins, is also a doctrine of devils. If a man's blood can atone for sin now, it could have done so in the beginning, and there would have been no necessity for Jesus Christ to have died for us. In ancient days when men departed from the Lord they went step by step until they ran into idolatry; this is the case with the latter-day-apostates. They have proclaimed, Adam the creature, as their God and the only God with whom they have to do, and this in spite of the mandate of the Creator, who declared amid the thunders of Mount Sinai, "*thou shalt have no other gods besides me.*" All this, and much more is the consequence of the first false step, or departure from the law given for the government of the church of God. There were those that knew the law, but they thought the priesthood was greater than the law, they forgot that it was their duty only to administer, and not to make laws. Others were deterred from opposing them, for fear of being cursed by them; but hold still awhile! How is this priesthood to administer? "According to the Spirit and the word," and if they do not do this, neither their cursings or blessings avail, but their curses will fall upon their own heads; and withal they are told to bless and curse not, and the law is to be answered upon their heads, and when we see them not contrary to it, we need not be afraid of their cursings. Now what does the reorganization signify? It signifies the fulfillment of Lehi's vision, when he saw the people taking hold of the end of the rod of iron and pressing their way through the mist of darkness, still clinging to the rod until they arrived at the tree of life. He saw multitudes taking hold and clinging to the same, until they attained to the excellency of the resurrection of Jesus Christ, and to such the Spirit and the Bride will say come, and they will also say to the perverters of the law, go! for be it known that the church is independent above all things beneath the Celestial world. When men go according to their own wisdom instead of that which has been given for our guidance, the result is division, and the apostle tells us to avoid them that cause division. But says one, do we not need new revelation? Will there not be any more given? Undoubtedly there will, until the knowledge of the Lord shall cover the earth as the waters cover the sea, but then it will all perfectly harmonize, and there will be no danger of the evils again arising that have cursed the church in the day of darkness.

It is not likely that any man will be deceived twice by the same thing; neither is it likely that the church will ever again be deceived by polygamy, etc., seeing they have learned by experience that it is contrary to the law of God. The Lord says, "it is forbidden to teach unless we have the Spirit," and the Spirit and the word agree, and while we continue in this we cannot go astray; but if we think we are greater than the law we are deceived. The scripture declares that "unless we are perfected by the law He has given, we cannot inherit a Celestial glory." If we loose the path, we cannot find our way to the tree of life. Now mark it, God says there is a light to guide us to the tree of life, but beyond the boundaries of that all is darkness. What remains to be done if we step into that darkness? Return immediately and take hold of the end of the rod of iron and continue to walk by the same, if you do otherwise than this you run deeper into darkness and are lost. Our advice to all Israel is, return to the word of the Lord, to the Spirit and letter of the Law, and my word for it, and the word of the Lord for it, the Spirit of the Lord will return unto you, and you will be enabled to say with the Spirit and the Bride, "Come!"

We have nothing new to offer, God will offer nothing new until we comply with what He has already given. When He sent His prophets to ancient, wandering Israel, He never sent anything new, but called them back to the old ways from which they had wandered. Calamities always followed disobedience, but when they returned and organized according to the pattern these curses were withdrawn, and blessings were poured out in rich abundance, and he whom this law excuses is entitled to enjoy those blessings, but he whom it condemns will endure the curses and calamities thereof. There are some who have figured in the latter-day-apostacy for whom all hopes are very small, for the Apostle says they are Sons of Perdition. All that is required of us is to do what we can do, and do it with unanimity and understandingly, and then we can ask with confidence, and receive. The way I feel about the work is this: I am not responsible for it; God is responsible for it, and I am only responsible for the little I am called to do in the same, and if God has nothing to do with it, the sooner it goes down the better; but let us see to it that we do not betray it to the kingdom of darkness, and although we are few in number to-day, yet we shall be great and many by and by, for God has said Zion shall be the head, and not the tail. May God bless, and protect, and guide us in His kingdom for Christ's sake, Amen.

Priest Evan Griffiths, of Penndyaren, and Teacher John E. M. Frowan, were then called to the office of Elders.

It was then promptly and unanimously *Resolved*, To sustain all the constituted authorities of the Reorganized Church of Jesus Christ of Latter-Day-Saints in their respective callings and duties, with President Joseph Smith at the head.

Conference then adjourned until the 21st day of February, 1864.

J. W. BRIGGS, PRESIDENT.

C. DERRY, Clerk.

PENNDYAREN, Merthyr Tydville, South Wales, December 28, 1863.

LETTER FROM J. W. BRIGGS.

BRO. SHEEN:—The foregoing minutes and accompaniments will show what we are doing, and trying to do. During the winter it is more difficult for public preaching, from the fact that it is out of door preaching that is wanted. A very general interest is felt among the saints for the spread of the work, and it is thought that a periodical published here devoted to this object will do much good, though it will require some sacrifice at first, of course, to sustain it; they are willing to do this as means will allow. I wish you to notice in the *Herald* our determination to publish one, (I expect to commence with April) and request all who may wish to subscribe for it, or donate towards it, or contribute to it, to communicate to me at "No. 29 High street, Penndyaren, Merthyr Tydville, Glamorganshire, South Wales," price 3 pence per number, (6 cents.) It will have to be supported at first upon the same principle that the *Herald* was.

Bro. Jeremiah, on account of his family, intends to leave for home about the middle of March, and attend the April Conference. This I regret exceedingly, for no better man could be sent to Wales. But he tells me that there is a Bro. Thomas Jenkins, at one time living near Galesburg, that would supply his place. There ought to be a Welsh Elder sent from the Spring Conference I think. Yours, J. W. BRIGGS.

LETTER FROM E. C. BRIGGS.

BRO. SHEEN:—I write to inform you still further of the triumph of our glorious cause in this desert and salt land; I have not been able as yet to procure a single hall, or commodious house to hold meetings in, in all this city, or Territory. Brigham has made his word good, "that wherever he had any influence not a house should be opened to receive me or my doctrine," and instead of publishing me and warning the people not to receive me into their houses in an open, bold, becoming manner, as any good

principled man would do, if he attacked another's principles, or person (as he said he would publish against me,) he has in a secret manner said and written to his followers, "not to harbor us in any manner, only as beggars, and to treat us with silent contempt, but don't tell them that it is the counsel, and that it came from me."

I have been to Ogdon City since I wrote to you, and attended meeting there in the Tabernacle. After meeting I asked the Presiding Elder for the privilege of the house for meetings, or some of the halls; but he replied, No; we do not wish to let you have any of our houses to preach in. C. C. Rich, one of the supposed apostles was there, and he said we are satisfied with our religion, and do not wish to be stuffed, neither did he wish to hear any apostates preach; and he reiterated the scandalous reports that Brigham put in circulation against Brother Joseph and his associates. From there I went to North Ogden, and called on a Bro. Thomas Squires, who had previously called on me in this city, at which time I had great freedom to expound the doctrine of the reorganization, and bore testimony of Bro. Joseph's true calling as the only successor of Joseph the Martyr; but he did not commit himself for or against me, so I on my way to Ogdon Valley called on him, and stopped with him about a day and a half, the result was, that he was notified by Bishop Chancey West, to appear at a meeting to answer to a charge preferred against him, on the evening of the 30th of October, and as it was open doors to Jew or Gentile, I also attended the meeting, which was conducted in the following manner:

The Bishop, after the usual preliminaries of opening meetings, said, I am happy for the privilege I now enjoy in meeting with so many saints on the present occasion. I know that Bro. Joseph Smith, Jr., was a prophet of God, I rejoiced under his administration, and under the influence of the Spirit, and has any one any doubt but what Brigham Young is his legal successor, and the prophet? It is preposterous. I have witnessed the power of God in foreign lands testifying that Brigham Young was the legal successor of Joseph, and what he promised me was fulfilled, and many of you are witnesses of the power of God, wisdom and blessings, we have enjoyed under his administration, how we have been delivered through his counsel. Where is Johnson's army? The United States sent the flower of their army here to destroy us, and when Johnson said he would winter in Salt Lake City or in hell, I was in the office when the word came to Bro. Brigham, he calmly said they may winter in hell, but they can't in

Great Salt Lake City, and then he said to the boys get ready and go up to Ecco, go out and stampede their cattle, burn up their grass, burn up their trains, but don't kill any one, our acts will be scanned. Talk about arguments, how is it with the world? See them with their scisms, over seven hundred sects. How was it with Moore, didn't he have good arguments? * But how was it with them when it was scanned? But I will now come right to the business, I will ask the brethren whose names have been handed to me, I wish to ask Bro. Thomas Squires, as I have been informed that there are those here who are leaning towards young Josephism, and they are harboring those who have come here to teach Josephism; I do not know whether it is so or not, they have a right to believe as they please, but I do not feel to fellowship them as brethren and sisters. Have you not been blessed when you were sent to battle against error under the prophet Brigham? Apostates said we could not finish the Temple at Nauvoo, but we did finish it, as Brigham Young said we could. † Thousands have received witness that Joseph was a prophet, and I ask Bro. Squires, "do you acknowledge Brigham Young as the one to lead the church?" "Do you believe in the right of Brigham Young as the legal successor of Joseph, and the Prophet and President of the Church?" Squires said, "may I ask a question?" It was allowed. "What charges are preferred against me?" Bishop answered, "there is none; but I repeat the questions, I am your Bishop, and it is your duty to answer me, and I do not want any argument about it, and I want order." (He then threw out what I thought were intimations.) Squires said, "I consider the questions out of order, and will not answer them, for I do not acknowledge your right to catechize me in this manner." Bishop then added, "I ask Bro. John Lewis, do you acknowledge the right of Brigham Young to lead the church as the successor of Joseph." Lewis replied, "have you any charges preferred against me?" Bishop replied, "No." Lewis replied, "then I answer no questions." Bishop then said, "I ask Bro. John Green, do you believe that young Joseph Smith has the legal right to lead the church?" Green replied, "if any one on the earth has the authority I believe he has it." After which the Bishop called on Bro. Thomas

*I hear he was most brutally murdered; so I am told by many who were eye witnesses, after he had thrown down his arms, and murdered too, by professed Mormons.

†It is well known that the Temple at Nauvoo was never finished.

Dunn, a former Bishop of North Ogden, to make a statement, which he did as follows: "I have been acquainted with Bro. Squires three or four years, at times have been a little suspicious of him because he entertained some of the Morrisites." Here Bro. Squires stopped the speaker and said, "I have never entertained or fed a Morrisite in my life, and there was never but one called on me, and he stopped only a short time, a half hour or such a matter; I do not want that brought in as an influence here." Dunn then proceeded, "the brethren and sisters would ask me if he was doing right when he would give aid and comfort to those who were our enemies; and I remember that once Bro. Squires showed me a passage in the *Millennial Star*, where it refers to a man who should be raised up mighty and strong, and now since the missionaries have arrived here from little Josephism, he entertains them, and he makes them a home there at his house; I went to see Bro. Squires to-day to talk with him for myself, I asked him if he believed the revelation on polygamy, and its my firm conviction that he does not believe in polygamy, or that Abraham was a polygamist, and from what Bro. Lewis told me I believe he is of about the same opinion as Bro. Squires." Then a brother Goddard was called to bear his testimony, but he did not particularly touch the case under consideration, but said, "I was present when Bro. Joseph the Prophet, blessed little Joseph, and the power of God was manifest so we could not keep still; and I was also present when he blessed David, and the power of God was manifested again so we could not keep still, † and if little Joseph is the man to lead the church, let him come on." ‡ Bro. Hammond West, (brother of the Bishop) next took the stand and said, "Bro Squires has not been proven a Josephite or not very satisfactorily a Brighamite, but when you bring up philosophical arguments, and when you bring up a pile of books and refer to the law to prove all things, I want

†I suppose he meant they could not keep still for joy, on account of the great blessings pronounced upon their heads as the great restorers in Israel, and plants of renown. God be praised for His goodness. Amen.

‡You may think by this time I was somewhat amused, while the audience stared with wonder, and some of them with chagrin and shame, and my mind reflected back to the history of that wonderful event recorded in the sacred history of our Savior; when he met the one possessed of the devil's, and they cried out, "we know who thou art, the Christ, the Son of God."

to live by a living priesthood; what does Noah's ark have to do with us? If our friends should call on Bro. Hammond to prove all things, (I suppose he referred to us, or me,) prove the devil, what the hell do I care what is in all of the old nasty slough holes." Then the Bishop stated, "I am not afraid of being called in question in this matter, and this is the last time you will have a chance on this matter, a hundred and fifty or two hundred were cut off from the church because it was stated they did not live according to their religion. At a Conference a few years since, I heard Joseph say where the church went, that is a majority, there is the church. Do the brethren here, harbor men who are bitter enemies, and are laying a plot to overthrow this people, I want the brethren to know I am a Brighamite to the back bone, and I will abide by Brigham's counsel, and his counsel at Conference was to cut off all who harbored these d—d scamps in their houses. Bro. Brigham said don't you harbor these infernal scamps, don't harbor them, and now brethren what shall we do with these brethren, make a motion." Then followed the motion and second. Then one in the audience said, "I would like to give Bro. Squires another chance to answer those questions," therefore another chance was given for him to answer the questions, Squires replied, "has any one ever heard me speak against Bro. Brigham, if they have let them say it now, I have always said that he was the president of this people," the Bishop then called the vote and he was cut off.

The questions were again put to Lewis, he replied, "I don't compromise," and the three were cut off from the church without being labored with according to the law of God, and on suspicion that they leaned towards the doctrines of the Reorganization, and for entertaining me one night, they were so shamefully used and not allowed to answer or defend themselves, that it needs no comment to see the high handed oppression of Brighamism in Utah; their names are well known in England as defenders of the faith, and Bro. S. and L. as presidents of conferences. Bro. Squires has since joined the Reorganization and is holding meetings in his own hired house. I asked the presiding Elder of North Ogden, to allow me to announce a meeting to give it publicity in his audience, and he said *no, we don't want any more business done here to day.* In Ogden Valley I got the privilege of the school house once, but I could not get it the second time. I have also

been to Provo, and Springville, but could not procure any house at Springville, to hold meetings in, at Provo, I procured a private house and baptized four, and many more are with us in faith, and I saw a brother a few days since, who told me that he was present when the Martyred Prophet blessed Bro. Joseph and predicted that he should be a prophet, seer and revelator. Our cause is onward with intense rapidity to the spiritual beholder, while Utah begins now to witness the joys of gospel blessings, and that peace in the Holy Ghost, as was enjoyed in the days of the first Joseph. O! the deep feelings of regret, remorse, shame and sorrow, that are felt by the innocent hearted ones of this territory, who have been beguiled into this heathenish soul destroying, murderous, blasphemous, *polygamy*; but brethren and sisters many thousands have been led into it, were as honest, virtuous and pure in their intentions as the infant babe, is unconscious of evil, by that seductive spirit that was to characterize the departing from the faith in the Latter times, and by those unscrupulous men who were "speaking lies in hypocrisy" and were "lovers of pleasure more than lovers of God. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was;" and surely these scriptures are having their most marked and literal fulfillment here. The leaders here are cutting off from the church all who do not pay their tithings, and their greediness for gold seems to have no bounds, while many pay them conscientiously, others pay through policy, fearing the monopoly that exists in the hands of the few. It seems strange and is too bad, all of the elders in every land, and every nation can obtain suitable rooms to hold meetings in, and I cannot procure one in all this Territory, but the scriptures must be fulfilled as spoken by the great apostle Paul. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith but they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was," therefore I re-

joice in my lot for all things shall work for good to them that love God and keep His commandments, and the Lord of the whole earth will do right.

Yours in the Lord,

E. C. BRIGGS.

GREAT SALT CITY, Dec. 12, 1863.

NEWS FROM ELDERS.

BRO. GURLEY AND JONES, write from Kewanee, Ill., that there has been quite a revival of the work there, Elder Gurley has been preaching there, four have united with the church. Bro. G. goes from there to Millersburg, Ill., he says, "We have had a glorious time among the saints here, "writing from Kewanee, "the work of God is prospering in this section."

BRO. JEREMIAH JEREMIAH, writes from Wales, that the iron bolts of Brighamism, are beginning to give way before the voice of the true Shepherd and his servants. A new room was opened in Aberaman on the 20th inst. which will hold four or five hundred people." He states that at a meeting held there at that time, several elders spoke warmly of the work and much good seemed to have resulted, we should have given his letter entire, but the conference minutes from England tells nearly all that he had told and much more regarding the work there.

BROS. SHIPPY AND GILLEN, write encouragingly of the work in Canada, and as far as we can learn, much good is being done in every field where laborers are in the vineyard who labor, but where they are asleep at their posts the adversary is busy sowing tares.

Bro. Geo. Brady writes from Moscow, Iowa, under date of Jan. 21st, and says: "I am now out on a short mission, as you will see by my letter, and since I have been out I must say that I feel quite encouraged. I have preached to some of the largest congregations that I ever spoke to in this country. Last Sunday after I had done speaking I gave liberty for remarks, when an old man by the name of Babbitt arose and bore a strong testimony to the work, he said that he joined the church in the days of the First Joseph, when there was only thirty members, and he said that his testimony had gone forth, and he could not take it back without denying the Bible, and that he could not do, for he knew that the work was of God, and he called upon all men to believe it. I spoke last night to a very large and attentive congregation, and will speak to

them this evening, and again to-morrow morning, I feel that good will be done, at heart I feel quite encouraged. I pray God to bless you all. I desire to be remembered by the saints, that I may be a faithful minister in the kingdom of God."

RECEIPTS—*For the Herald.*—Percy A. Goddard, \$1; Albina Griffith, \$1; James Winslow, \$1; E. Atkinson, \$1; Joseph Wilder, \$2; Mathew Hall, \$1; H. M. Wilson, \$3.35; H. P. Brown, \$2; H. C. Holcomb, \$2; John D. Jones, \$2; Isaac Fletcher, \$2; James Lord, \$1; Betsey Ames, \$1; Angelina Page, \$1; C. E. Brown, \$6; Samuel Pratt, \$1.20; Wm. Mathews, \$2.20; Samuel Snider, \$2; Wm. H. Moss, \$2; Jamima Calif, \$1; W. F. Randall, \$1; Richard Randall, \$1; Isaac Crosby, \$2; W. F. Cooke, \$5; Walter Kinney, \$1; Nicholas W. Empey, \$0.90; Andrew Graybill, \$1; J. D. Craven, \$1; Betsey Bardsley, \$1; George Wright, \$1; John Mackland, \$1; Joseph Wild, \$1; J. H. Davis, \$1; Nephi Yocum, \$1; John Chapman, \$1; George Hatt, \$3; G. C. Christianson, \$1; John Chance, \$1; Wm. Bragg, \$1.

For the Book of Doctrine and Covenants.—H. M. Wilson, H. C. Holcomb, John D. Jones, C. E. Brown, Samuel Pratt, Geo. Hatt, Robert Young, John B. Lytle, each \$1.25.

For the Hymn Book.—H. C. Holcomb, \$0.55; John D. Jones, \$2.75; Cyriel E. Brown, \$0.55; Nicholas W. Empey, \$1.10; Samuel Pratt, \$0.55; Franklin Leonard, \$1.10; James Stewart, \$0.50.

For the Voice of Warning.—H. M. Wilson, \$0.40; C. E. Brown, \$0.40; Samuel Pratt, \$0.80; Clark Conwell, \$0.40.

THE TRUE LATTER-DAY-SAINTS' HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SIENEN.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 87: 28, 29.

No. 4—Vol. 5.] **PLANO, ILL., FEB. 15, 1864.** [WHOLE No. 52.]

For the Herald. THE REMNANT.

In closing my last article, which was on the subject of "The Mountain of the Lord's House," I made the inquiry as to who were the "remnant," spoken of by Joel in 2: 32, where he says, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call." When we view the latter days in the light of prophecy, and find they are to be "perilous," and that then men's hearts are to fail them for fear, and for looking after those things which are coming on the earth; and that "many false prophets shall arise and deceive many,"—that then "the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof," and that "the day of the Lord so cometh as a thief in the night," it becomes a matter of intense interest for all to know to what source to look for deliverance. In the days of the apostles, Jerusalem was the point from whence the light of truth beamed out upon the world. "Salvation is of the Jews," said Jesus, and it was ordained of God that from this point, the knowledge of salvation by remission of sins, should go forth into all the world. Our Savior said, (Luke 24: 46, 47,) "thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Judea was the scene of the apostles first labors, and "into none of the cities of the Gentiles enter ye," was the command of Jesus to them, until after His passion, then "He commanded them to not depart from Jeru-

salem; but wait for the promise of the Father," that from that God-ordained point, they, after they had received the power of the Holy Ghost, might go forth and fulfill the last mission which He gave them, viz: "teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." But in the last days, when "all Israel shall be saved," as it is written (Rom. 11: 26,) salvation is to go forth from another place; and mankind must look to another source than Jerusalem for the salvation of the Almighty, until the Jews are gathered back, and "a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness." Zech. 13: 1. Paul says, "there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." Rom. 11: 26, and "Oh, that the salvation of Israel were come out of Zion." (Ps. 14: 7,) was the inspired prayer of the psalmist for Israel. He, as well as Paul, knew by the inspiration of the Almighty, that when the Lord should "set his hand again the second time to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea," (Isa. 11: 11,) that he would "lift up an ensign to the nations from far," and not from Jerusalem, and that the locality, or place from whence the light and saving power of God should proceed, was Zion. It is not so much my purpose to treat in this article of Zion and Jerusalem as places of deliverance, as of the *remnant*. Yet when we understand the one subject, it aids us very much with regard to the other. Inasmuch, therefore, as "salvation," the "covenant," or "deliverer," is to go forth of Zion in the last days, it is essential to know where Zion is. Isaiah in the 18th chapter,

speaking of the latter-day-work, says of the ministry, or "ambassadors," sent "upon the sea in vessels," who go as "swift messengers to a nation scattered and peeled," (that is to Israel) that they are to go *from* "the land shadowing with (or in the form or shape of) wings, which is beyond the rivers of Ethiopia." The land here described can be none other than the land of America, first, from the fact that it lies directly "beyond the rivers of Ethiopia," and then, it lies, geographically, in the very form of wings, and there is no other land on the face of the globe that does, and "in that time" (when the swift messengers go to a nation scattered and peeled) "shall the present be brought unto the Lord of hosts, of a people scattered and peeled," where shall they be brought to? we inquire. Obviously to the place from whence the "swift messengers" were sent, and that land we have seen is America. The prophet describes it in the 7, verse as "the *place* of the name of the Lord of hosts, the *mount Zion*." What do we learn by these scriptures? Why, the all-important fact, that America is "the land shadowing with wings," and that it is "the *place* of the name of the Lord of hosts, the *mount Zion*." Here then is the land from whence the "deliverer" spoken of by Paul, the salvation of Israel prayed for by David, should go forth, for here is *Zion*. We will now give another proof that America is the land where the great latter day work should commence, and to which the saints will be gathered, and therefore the land of *Zion*. Moses says of Joseph, (Deut. 33: 17.) "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: and with them he shall push (gather) the people together to the ends of the earth: and they (his horns) are the ten thousands of Ephraim, and they are the thousands of Manasseh." Here we find a pushing together declared, or a gathering, and that the ten thousands of Ephraim, and the thousands of Manasseh are the instruments, or ministry, by which it is brought about, and that the "*ends of the earth*," are the *places* to which they will be gathered. Now, which way shall we measure the earth, to get the *ends* thereof? Certainly not north and south, for in that direction its diameter is the least. To find the "*ends of the earth*," would be to find the two points farthest apart, and this you would do by measuring from east to west, for that way its diameter is greatest.

Now, if we can find *one* point at which God will gather the people in the latter days, it will not be difficult to find very nearly the other point. It is a well known fact to all enlightened Bible students, that God will,

in these last days, gather Judah back to Jerusalem, or the land of Judea; and that as a nation, they will, at the coming of our Lord Jesus Christ, occupy that land. Here then is *one* of God's gathering points—here is *one* of "the ends of the earth," to which Moses alluded in his blessing of Joseph and his seed. Having found this one end of the earth, we must now go eastward or westward half way around the earth, and there you find the other end; and where does it bring you? It brings you to "the land shadowing with wings"—the land of America—just opposite upon the globe, and here is the land of *Zion*. At what point in America the *city* of *Zion* was to be located, would be left, we might readily conclude, to be revealed in that day when "the Lord shall build up *Zion*." Ps. 102: 16. We therefore must look to the revelations given in these days, and they inform us, (D. and C. Sec. 4, par. 1.) that the "city shall be built beginning at the temple lot which is appointed by the finger of the Lord, in the western boundaries of Missouri," and in par. 2, the Lord assures us that in this city, ere this generation passes away, there shall be built unto the Lord a house, "and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house." We are told in Sec. 18, given in August, 1831, that *Zion* was appointed and dedicated to God, that "a feast of fat things might be prepared for the poor; (God remembers the poor to bless them.) Yea; a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, well prepared unto which all nations shall be invited. Firstly the rich and the learned, the wise and the noble; and after that cometh the day of my power: then shall the poor, the lame and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come." and furthermore, "that the testimony might go forth from *Zion*, yea, from the mouth of the city of the heritage of God; yea, for *this cause I have sent you hither*."

We have before seen, that Paul said, the "covenant," (which is the gospel) should go forth of *Zion* as the "deliverer," that David saw that salvation to Israel should come out of *Zion*, and now we are told that the Lord sent the ministry to dedicate the city plat—"the *place* of the name of the Lord of hosts, the *mount Zion*," that the "testimony might go forth of *Zion*." In par 15, the Lord says, "for verily the sound must go forth from this place into all the world, and unto the uttermost parts of the

earth—the gospel must be preached unto every creature, with signs following them that believe.” How plain and striking the coincidence of these prophecies, and their fulfilment. David, Moses, Isaiah, Paul and others make the predictions, and the Latter-Day-Saints’ fulfill them to the letter. From Zion, in August, 1831, the gospel began to go forth unto the nations, as predicted, with signs following them that believed. In 1833 the saints were driven from the immediate vicinity of the “city of Zion.” In 1838 they were driven to the State of Illinois, by the exterminating order of the State of Missouri. In 1844, (June 27th) the Prophet, and the Patriarch of the Church (Joseph and Hyrum Smith) were killed by a mob, in Carthage jail, Illinois. The church, on account of their wicked works, were rejected, and brought upon themselves, “wrath, indignation, and judgments,” by their follies and abominations, which they practiced before the Lord. In the blindness and distraction that ensued, various factions arose, with varied success. Many set themselves up as Prophets to lead the church, and foremost among them was the “Twelve,” who drew after them, for a season, the greater body of the saints.

But the most of those who followed the Twelve, were not satisfied with the measures and practices of those in authority, but what should they do? They could not go back into the world and deny their religion, which they knew to be true, and it evidently did not occur to them that it was infinitely better to stand still, or even go out among entire unbelievers, than to follow a blind, corrupted priesthood; and so they followed on, self-reproached and self-condemned, solacing themselves with the thought, that things would take a turn for the better by and by, not comprehending the fact that they must make the turn themselves, and must work out their own salvation with fear and trembling, and that to follow, silently, under corrupt rule, was to become partakers of their evil deeds. But Zion was under the feet of the enemies of God. The church as an organized body was rejected, and to what source must the scattered, sorrowing saints look for deliverance? They could not find it in Jerusalem, nor in Zion, nor in an organized church. Where then? We answer, in the “Remnant,” whom the Lord should call. Well, says one, who, or what is this remnant? there has been a great deal of speculation about that matter, and we would like to know. Very well, let us go to the “law and the testimony,” and see if we cannot find out.

That it is a *people*, while Zion, and Jerusalem, are *places*, is evident from the language itself. A remnant, is a *part* of anything, less than the whole, hence, a *remnant* of a people, is not the people, in a proper sense. A remnant of a church is not, in proper parlance, the church, but a part, separate and distinct from it. So far as relates to an organization now, that Joseph the Martyr knew that the faithful Latter-Day-Saints would find deliverance in this remnant spoken of, is very evident from his remarks to a Conference of Elders, held April 21, 1834, see Joseph’s History, *Times and Seasons*, Vol. 6, page 1059. He says as follows: “God was to call a *remnant*, in which was to be deliverance, as well as in Jerusalem and Zion. Now if God should give no more revelations (than the Bible) where will *we* (the saints) find Zion and this *remnant*? The time is near when desolation is to cover the earth, and *then* God will have a place of deliverance in *His remnant*, and in Zion,” &c. I do not understand this language to mean that deliverance will be found *simultaneously* in the remnant and in Zion, any more than the language of Joel means that deliverance should be found simultaneously in Zion and Jerusalem, which Latter-Day-Saints ought to know will not be the case. It simply means that when the terrible desolations of the last days come, the saints will find safety in the *remnant* and in Zion, and of necessity, deliverance must be found in the remnant *first*. All the saints know that the “*desolations*” have come, and are being multiplied, as foretold by prophecy, and they are looking about for safety and deliverance from them, and where shall they look for it? In Zion? No! for Zion is not yet redeemed. Shall we look to Jerusalem? No! that is in no better condition for the saints deliverance than Zion. Where then shall we look? Look to the “remnant” that God has called, you may rest assured that deliverance will be found there, and you may know God has certainly *called* the remnant; for “desolation” is beginning to cover the earth, and *them*. Bro. Joseph said, “God will have a place of deliverance in His remnant.” But where is the remnant? you inquire. It certainly is not among the Lamanites, for God has not *called* them yet, and when God does call them, it will be through the saints, so they, “the remnant of Jacob,” will be dependent on the saints for their deliverance, “and by the keys which I *have* given, shall they (Israel) be led.” D. and C. Sec. 11, p. 6. Israel (and the

Lamanites are a remnant of them) must be dependant upon the saints for salvation, from the fact that the keys of the last dispensation have been committed unto them for the *last time*, and from them the gospel must go forth into all the world, unto every creature. Wherever the remnant is when God *calls* them, He will give them the knowledge of His salvation, both for themselves, and for those who come to them; in them, and by them, He will make manifest His power to deliver, there you will find the priesthood of God, and the keys of power. Do you still ask who are the "remnant?" I answer, they are the *remnant* of that church which was rejected in Nauvoo in 1844, and I will now give you a testimony given by the Spirit, at Zarahemla, Wis., Jan. 29, 1854, and may God witness the truth of it to your souls, by the Spirit.

"Ye ask truly, but ye ask amiss: cleanse ye yourselves of all bitterness, and come before me as one man, and prove me thereby, saith the Lord by the voice of His Spirit, and lo, I will scatter the darkness, and thy watchman, Oh, Israel, shall see eye to eye, and this *remnant* shall rise out of obscurity and put on strength, uphold the first elder, or senior in this work, whom I have appointed by your faith and prayers, and surely I will give you knowledge, and show you hidden wisdom, concerning the *remnant* of whom I have spoken in days of old, whom I have appointed to speak comfortably to the captives, and give them bread and water in their journey. Therefore seek the preparation for that which I have promised even power over false spirits, and disease; and if you seek it, even unity, with all your hearts, I will bless the sacrifice, and you shall have peace and joy, beyond that which you have before tasted in Zarahemla."

By this we learn positively who the remnant are. As before stated, they were the remnant of the church. The Lord began to call them in the year 1851, by the power of His Spirit, and revealed to them the necessity of keeping His holy law, as given in the Book of Covenants and Book of Mormon, declaring through different individuals, at different times, and in diverse places, that He would ere long call forth young Joseph Smith, the son of the martyred Prophet, to stand in his father's place at the head of the latter day dispensation; and that he should be mighty and strong in the work of the Lord, and that he should assemble, and set in order the quorums, and that in due time Zion should be redeemed, &c. And from 1851 until

this present writing, the Lord has continued to bless the "remnant" with signs following them that believe, as promised in His word, and thousands are rejoicing in their deliverance from bondage to sin—bondage to fear—and from bondage to a corrupted and corrupting priesthood.

On April 6th, 1860, the Lord brought young Joseph to Amboy, Ill., to a Conference of the Elders of the "remnant," where, agreeably to previous prophecy, he was ordained; not to be a Prophet, Seer, &c., for his father had ordained him to this blessing while yet in his boyhood, but to the Presidency of the church, and high priesthood. Inasmuch as God had ordained that in Joseph's seed the kindred of the earth should be blessed, (see D. and C. Sec. 103, par. 18,) and that in the day when desolation should go forth, deliverance should be found in the *remnant*; it was essential that Joseph should go to the *remnant*, when called, instead of going to the rejected organization of the church, and in this may be found one prominent reason why Joseph, when called of God, did not go to Utah.

W. W. B.
COUNCIL BLUFFS, IOWA, Jan. 1864.

LETTER FROM BRO. WEBB.

Sacramento City, Dec. 2, 1863.

BROTHER SHEEN:—With a thankful heart but trembling hand, I haste to give you a brief outline of what the first rays from the orb of righteousness is effecting out here, "in the far off west." Already, "they" begin "to fear the Lord from the west."

Oct. 4, I baptized John Fails, and Susan Bagnell.

Nov. 22. At a meeting held in my house consisting in all, of 19 souls, after partaking of the sacrament, Elder G. P. Dykes spoke on the scattered condition of the saints. That it was in consequence of transgression, and that the end was not yet, nor probably the severest trials of the saints yet come; for the Lord, Himself, when declaring the judgements, and universal calamities, that are fast coming on the world, enquires, "and where shall be the safety of my people?" The way to ensure safety, will be for each to arm himself with righteousness—to make the abode of each a holy place, for that alone will be the hiding places. That the prophet Nephi beheld, that the saints would be scattered upon *all* the face of the earth when the great whore of all the earth, would be

in universal and bloody conflict. But that the saints would be armed with righteousness, in power and great glory.

He then proved from the Book of Cov. the positive right of the Martyr's Son, Joseph Smith, to the blessing that God put on his Fathers Head, to be Prophet, Seer, and Revelator; and to preside over all the Church of Jesus Christ. And then, in a sublime manner showed how that God had not only in consequence of His fore knowledge of all that would take place through Satanic influence, wicked men, and human weakness promised "to set His hand *again* the second time," but had actually done so? in manifesting His approbation by placing His servant over those who had proved themselves worthy to be his church, by coming out from the ungodly; and had remembered their covenants; and his commandments; not only to say, but to do them. He stated that he had been to Salt Lake City—that he had witnessed the treatment received by the Missionaries at their Conference, which was too bad for detail. That he had been baptized, and ordained by Elder E. C. Briggs, that at the request of Elder Briggs he had come here to labor, at least until spring, and that he had come on foot, and alone. That in conjunction with a suggestion by Brother Briggs, he would move that Bro. E. H. Webb, preside over the whole church on the Pacific Slope, including California, Nevada, Oregon, &c.

Elder Webb replied, that he felt like one of old, "what am I, or what my fathers House"? That from his heart, he felt to wish that some one more influential and talented could be appointed. That the promotion, extension, or prosperity of the work, was the only thing that really lay near his heart: and that humility and determination to be faithful, are the most necessary qualifications.

The motion was carried unanimously. After which Bros. Fails, Bagnell, Garlick, and Kempt told us their joy, and testified to the truth in great warmth. There were tongues, interpretations, prophesyings, &c. or as one afterward modestly observed, "*so much of God was there, that for the devil and doubt, there was no room.*"

Wednesday, Nov. 25, E. H. Webb was baptized, confirmed and ordained by Elder Dykes, and on Sunday morning 29th, Cornelius Bagnell and Aaron Garlick, were baptized, and after baptism confirmed and ordained. Confirmation &c. has also been attended on others who had

been baptized previous to Elder Dykes arrival. Here is much rejoicing. And our articles of faith, and declarations of Loyalty, has already gone the rounds of the most popular papers, and the frequent say is, "*good for the Latter-Day-Saints.*"

We held Divine service last Sabbath in one of the Baptist Churches here, and Elder Dykes unfurled the Banner so mildly, and with so much dignity, as to command the attention and respect of all present. Truly Zions messengers are ambassadors of peace, not of contention, but of peace, to him that is afar off, and to him that is near, and "how beautiful upon the mountains are the feet of them that publisheth peace." Really it seems as if the Lord was going in haste to take away the reproach of his people.

Your brother in the Covenant.

E. H. WEBB.

TO THE SAINTS.

There are a number of poor in the church who are dependent upon the church for assistance to obtain the necessaries of life; there are also several elders abroad preaching the truth to the people of different places, whose families are dependent upon the church for support. I have made every effort in my power, and am still exerting myself to attend to the duties of my office; but owing to the scattered condition of the church, it is not in any power to attend to each one that is in need of assistance, neither am I furnished with church funds sufficiently fast to meet the constantly increasing demand; I write this article therefore, to ask the brethren in every branch, and also all scattered brethren who are able to assist me, in this, one of the most difficult, and yet, one of the most important obligations laid upon the people of God—the providing for the poor among them, and the caring for the families of those elders sent into the field by the church, and for the support of whom the church stands pledged.

I need not attempt by a labored and lengthy article, to impress upon the minds of the saints, the very great importance of this matter, for every one must see from the reading of the books, that it is one of the many provisions given, for the perfecting of His people. As the Bishop of the church, I feel a very great desire to discharge every duty devolving upon me, and I wish that in doing my duty, I may have the confidence of my brethren in the faith; this I fear I have not as yet fully had, or my hands would not now be so nearly tied by the want of means to relieve the necessities of suffering saints. Again, we must remember this other

very prominent item of law, that none but the deserving have any claim upon the church fund for support; the idler must not eat the bread of the industrious; whoso is able to labor, let him do so, that they be not a burden, is an axiom of the saints of former days, and must needs be adopted by us in our efforts to do right in the sight of God. Those elders who have taken the more important missions, whose families are unprovided for, and are not in such circumstances as to provide for themselves, must also receive of the care of the church, and to this end it is necessary that we all make a united effort to obtain harmony of action in the premises.

I therefore propose, that the Presidents of branches and their assistants in the ministry, look to the condition of the poor in their respective branches, and that they report the same to me, together with what is being done towards their support, and whether they can be sustained among them; and also reporting to me whether there is anything for the general store house in their hands, or to be sent from their branch, and this in order that we may arrive at a more intelligent and persistent effort to make ourselves a people free from the condemnation of the Lord.

Brethren, will you help me, will you come up to the help of the Lord, remembering that whoso ministers unto the necessities of the poor, is lending unto the Lord? Hoping that this short article will find you all rejoicing in the hope and assurance of happiness with Christ upon a redeemed and purified earth, I am,

Yours ever in the Lord,

ISRAEL L. ROGERS.

For the Herald.

LETTER FROM GILBERT WATSON.

BRO. SHEEN:—At the request of Brother Blair, and several other brethren, I send you for publication in the *Herald*, (if you think it wisdom to do so) an account of the wondrous hand-dealing of God, in opening my eyes in regard to the new organization of the church, and my true condition before Him, and my duty in the premises. It is known to you, and to many of the readers of the *Herald*, that I was a bitter opposer of the re-organized church, as it exists under the Presidency of Joseph, the son of the martyred prophet. I was a believer in most of the principles, or doctrines, taught on Beaver Island, under the administration of James J. Strang, and because the leaders of the new organization discarded him and denounced them, I opposed what I am now confident is the true church of God; but I

done it thinking that I was doing God's service.

I attended the Annual Conference last April at Auboy, Ill., and was favorably impressed at the time with the Spirit which was manifested, but I returned home far from being convinced that the position I had taken was wrong. Soon after I got home I found the spirit of opposition growing on me, and I set about opposing the re-organized church, if possible, more bitterly than ever. I wrote to several brethren of my acquaintance, stating my objections in the form of questions, hoping to use the different answers that might be given by the different individuals to the same questions, as weapons against the church. Among those to whom I wrote was Bro. Ebenezer Page, an old acquaintance, and one in whom I had much confidence. Bro. Page wrote me a very friendly letter in return, and gave me his views on various points, and finished up by giving unto me an account of the strong testimony which God had given him of the truth of the divine calling of Joseph Smith, the son of the founder of this last dispensation. Bro. Page's testimony made a strong impression on my mind. I had known him for many years, and knew him to be an honest man, and one whom God had blessed with many great blessings, therefore I had confidence in his testimony. The idea had frequently flashed across my mind while opposing the re-organized church, that possibly after all I was opposing the true church of God; but after reading Bro. Page's strong testimony the idea was no longer a flash, it became almost a settled conviction. I was in deep trouble. "Sleep departed from mine eyes and slumber from mine eye lids." I thought and reasoned the matter over in my own mind, over and over again, but could come to no satisfactory conclusion. I found that I lacked wisdom, and that I needed a witness for myself, so I fasted and prayed to our Father in heaven, in the name of His Son, that He would show unto me my true condition before him, and also what He required of me; at the same time covenanting before him, that I would do His will if He would only make it known unto me. After pouring out my soul unto God in the forest, I felt an assurance that my prayer would be answered. I went home, and at my usual time retired to rest, and in a short time dropped to sleep, and dreamed that I was in a house in a large city, seemingly in an old bar room. A man behind the counter had hold of the end of a rail, and I had hold of the other end. We parried with the rail till I jerked it out of his hands and let it drop on the floor. I then ran out of doors to get out of the way of the man I was par-

rying with, for I thought that he started to get hold of me. When I got out of the house it was dark, but I got to one side of the house, and close to the side of the house where I was, was a little child, which seemed to be under the care of this man. The child was crying piteously to be taken care of, but I was so much in dread of this man that I scarcely took any notice of the child. I wandered through the city, flattering myself that I had got rid of the man that I so much dreaded. Frequently I would come across the child crying as I found it at first, but I finally lost sight of it altogether. After wandering awhile through the city I suddenly met the man that I was trying to elude, all dirty and earworn. When I met him I thought that it would not do to show any signs of fear, so I met him boldly, and asked him if he had found the lost child? Yes, he said, I found it dead in my dooryard. He then desired me to go with him and lodge for the night, for it was yet dark. So I went with him to an obscure room of the city, and when I went in, I was astonished to find it the most abominable and filthy place that I ever saw, instead of the comforts of a good sleeping room, as I had expected to find it. The floor of the room was covered with human filth and straw. There was no bedclothes or covering of any kind, and the man whom I accompanied, and the occupants of the room laid down together naked, and committed all manner of abominable and lascivious practices. I was desired to go and do likewise, but I said, no; such things are an abomination, but I laid down in the filth on the floor by myself, and so shocked was I at having to do so, that I awoke.

After I awoke, I began to ponder on the dream. The first thing that came to my mind was the little child. What could it represent? The idea came to my mind that it represented the church, and as soon as the thought came, to my great astonishment the Spirit came upon me in power, and witnessed that it was so. Then I thought what could the rail mean? It came to me that it represented false doctrines, and with the idea came the Spirit, as before. The next thing I thought of, was the man who had hold of the end of the rail with me. Who could he represent? It came to me that it represented J. J. Strang, and the thought no sooner came to my mind than the Spirit bore record to its truth. The eyes of my understanding were then opened, and I was shown that the large city was the world; the obscure room in the city was Beaver Island, and what I saw transacted in the room represented the abominations that were practiced in that place, and although I had

not been guilty of the lascivious practices committed there, yet I had lain among filth and was defiled, and that I must go and wash and be clean. It was also made plain to me that Bro. Joseph was truly called of God. When I saw my true condition before God, I wept like a child, and promised before God that I would do as he commanded me. Then the Spirit came upon me again, and I praised God and thanked Him for His great goodness, in showing me my true condition before Him.

The next day I made arrangements for a conveyance to Ulaio, it being the nearest place to us where there was a branch of the re-organized church, and distant twenty-eight miles from here. The following day—June 27th—my wife, and son, and self, went to Ulaio, and the same evening we were baptized by Elder Wesley B. Horton, President of the branch. The brethren and sisters there felt to rejoice, and thank our Father in heaven that we had been brought to acknowledge and obey the truth. We had a good time together, God being with us by His Spirit.

About two weeks after this, Bro. Horton came out to our region and baptized four more, and organized a branch here of twelve members. The branch is known by the name of the Lisbon Branch. Since the branch was organized we have held meetings nearly every Lord's day. Our desire is to lay aside every weight, and run with patience the race that is set before us, looking unto God to assist and support us by His Spirit, that we may be enabled to endure unto the end, and attain to the life everlasting. Pray for us.

Your Brother in Christ,

GILBERT WATSON.

SUSSEX, Wis., Dec. 14, 1863.

LETTER FROM W. W. BLAIR.

BRO. SHEEN:—I must tell you something more of the good time we had last October, in visiting around with Bros. Joseph, Alexander and David Smith, and Bro. Wm. Davis. I think the incidents which I shall relate will be duly appreciated by the saints.

On Friday, Oct. 16th, I accompanied the brethren to Galland's Grove. We stopped at the house of Bro. Alexander McCord. That night Joseph had a remarkable night vision, which he told in the morning. He said: "I saw in my dream a woman, whom I was to receive into my charge, and under my watch, care, and counsel, and she was almost wild, having been held captive a long season by barbarians, who had degraded and dishonored her. She was nearly naked. The clothes that were upon her were tattered and torn, and very filthy withal, and

her whole appearance was that of extreme wretchedness. In her pitiable condition, she looked with distrust upon all around her, especially on me, apparently fearing lest I, too, would abuse and disgrace her. My heart was deeply moved with her deplorable condition. I ordered that she be washed, her hair combed, and that suitable apparel be given her, including clean underclothes. My request having been complied with, I now saw her again. But how changed, how entirely different from what I saw her last. Her garments now were of spotless purity, her eye beamed with joy and delight, her fears and misgivings were entirely banished, and she expressed her unbounded gratitude to me, as her friend and benefactor, while she clasped her arms around my neck, and imprinted upon my cheek a multitude of kisses, with all the tender affection of a mother."

I said when I heard it, that the dream or vision was of the Lord, and that the woman was the church, her captors a corrupt ministry, her wild, ragged, dirty condition, represented her sinful, demoralized state, her distrust represents what is being said by many of the saints in Europe and America, that is, that by and by Joseph will lead into the same corrupt doctrines and practices as Brigham, Young, Strang, and others. The clothing in clean apparel, represents the redeeming of the saints by righteousness, the balance is easily understood. How plain this points out Joseph's mission, and what will be done! On Saturday, the 17, Joseph preached from Ps. 84: 10. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." In his explication of the text, he showed that the term "house," here used, was a figure, expressive of the church of Christ, and that the term "doorkeeper," was likewise a figure, meaning the gospel ministry. His remarks upon the qualifications essential for the ministry, were highly instructive and edifying. The latter part of his discourse was upon the righteousness of the individual. He showed by a correct, cogent, line of reasoning, that men's professions of righteousness, were valueless, except they, in their manner of life, were conformable to the law of God, and, that we arise in the scale of righteousness, by our righteous deeds. His sermon proved him fully equal to the important, and hallowed duty of pointing the saints to the "old paths, where is the good way," from which they have strayed, in the cloudy and dark day, and it will long be remembered by those who heard it. From Galland's Grove we proceeded on to Bluff City, to Glenwood, and thence to Plum Hollow, eight miles north of Sidney. David,

who for the past ten days had been sorely afflicted with a sore throat, now began to feel like himself. He "tuned his pipes," and with his brethren, and Bro. Elijah Gaylord's and Noah Green's families, who are sweet singers, sang the songs of Zion, many of them his own composition, till we all forgot the sorrowful world without, and felt that paradise was well nigh regained, and we were made to rejoice in the blessedness of our heavenly prospects, and present joys. May the Lord minister many such happy seasons to His saints. From here we went to Manti, and here is a cluster of the "true vine." Our venerable Bro. Wheeler Baldwin, whose head is whitened by nearly eighty summers past, presides over this people with ability and discretion. He has been in the church for about thirty-two years, was at the Conference at Amhurst, Ohio, in 1832, when Joseph the Martyr was ordained to the Presidency of the Melchizedek Priesthood, and was intimately acquainted with the Prophet up to the time of his martyrdom. Bro. Baldwin was one of the first High Priests ordained in the church. He testifies that the same Spirit that witnessed the truth of the Book of Mormon, and that the first Joseph was a prophet of God, testifies that young Joseph is called and chosen of God to succeed his father in the presidency of the church. At Manti we had a joyous time. In one of the evening prayer meetings Bro. Joseph spoke in prophecy, relative to the work the Lord had lately begun in that place; immediately upon this David arose in the congregation, and in the Spirit of the Lord, sang the two first verses of the following beautiful Hymn, which he afterward wrote down:

Tune:—"FADING FLOWERS."

Let us shake off the goals from our garments,

And arise in the strength of the Lord;
Let us break off the yoke of our bondage,
And be free in the joy of the word;

For the pebble hath dropped in the water,
And the waves circle round with the shock;

Shall we anchor our bark in the centre,
Or drift out and be wrecked on the rock?

Let us waken our songs in the morning,
And let them till noontide resound;
The evening will find us rejoicing,
While the law in our hearts will be found;

For the Lord is remembering Zion,
And bringing her comfort once more;
Shall we anchor our bark in the centre,
Or drift out and be wrecked on the shore.

Thank the Lord for the plan he hath given,

That will render us pure as the child,
That will turn this cold earth into 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.

The congregation seemed spellbound; as with eagerness they listened to catch the heaven-inspired song, as it fell from his lips in all its richness and power. Every soul was thrilled, and every heart melted under the sweet, peaceful influences of the Holy Spirit, which attended and bore witness to the word. Our visit was, to all, I trust, a feast of fat things, the mention of which, in times long to come, will awaken many happy, joyous recollections.

On Monday, the 26th, Joseph, David and Bro. Davis started for Nauvoo, (Alexander staying with me.) They returned with the blessings and prayers of the saints, many of whom, at Conference, saw for the first time, all the living souls of the martyred Prophet. It done one's soul good, to see with what eagerness the old veterans of the cross, those who had, through weal and woe, walked hand in hand with the father, now seize the opportunity of expressing their gratitude in having the privilege of bearing abroad the banner of the cross, under the presidency of young Joseph.

I must not forget to tell you a "good thing" about W. W. Phelps. It may relieve him of some of the odium that attaches to his character, for his treatment of late to Elder E. C. Briggs. When at Manti, Bro. Thaddeus Cutler, son of Alpheus Cutler, told me he had a letter which was written by W. W. Phelps in 1847, to Alpheus Cutler, who was at the time a captain of one of the emigrant trains. In the letter he complained of the manner in which the church, in their exodus west, was getting along, and saying that the counsels of their leaders were confused; they knew not what they should do, or where they should go, but they must nevertheless be patient, and endure until God should see fit to send young Joseph to lead them. He knew it was his place, and right, to lead the church, and he would do it by and by. How like a prophet Elder Phelps speaks? and what a pity that he cannot now see a realization of his testimony? But prophets sometimes get blind. The Ass saw the angel of the Lord standing in the way, and his sword drawn in his hand, and it was not until Baalam got his foot crushed against the wall a time or two, that he got his eyes opened to see even as well as the Ass; and

if Elder Phelps cannot be made to see any other way, we hope that not only his foot, but his heart may be crushed, and that speedily.

W. W. B.

LITTLE SIOUX, IOWA, Dec. 27, 1863.

LETTER FROM JAMES BLAKESLEE.

BRO. ISAAC SHEEN:—As I have not written to you for some time, I thought I would write to you, and let you know what I have been doing since the last August Conference. I tarried at home several weeks after Conference, being laid up with boils, preaching generally once or twice a week, and baptized one new member at Batavia. I also visited and preached in the Plano and Fox River branches, several times. When about the last of November last, I visited the Mission branch of the church, where I stopped some three weeks, and preached several times to the saints, I also preached three times outside of the branch, from two to four miles, the people were very much interested, and wished to hear more preaching. From Mission I went to Ottawa, Ill., in company with Elder Yancey Jacobs, where I spent nearly three weeks, and where I preached almost daily, or nightly. The people were much interested, and much prejudice was removed from the minds of the people. The people were anxious to hear more, but it was during the severe cold time in January last that I was there; the saints, and the good people, ministered to my wants, and vied with each other in striving to make me comfortable and happy, and these last remarks will apply to all the saints, and good people, where I have been preaching. There are but three members of the church in Ottawa, but there are many who are very nigh to the kingdom. On my return home I stopped at Mission, and attended one meeting in the branch, and preached once outside, where I had preached twice before; and I also preached a funeral sermon among the Lutherens, (Norwegians) and from thence to Sandwich, preached once to the branch, and from thence home. I have reason to believe that my labors in my last short mission will result in great good to many hungry souls. The saints at Mission, La Salle Co., Ill., are building a house of worship for the branch of the church at that place. They are acting upon the principle of doing many things of their own free will, and of being anxiously engaged in a good cause, and of bringing to pass much righteousness, &c, as the Lord has said. I would be glad to hear of other large branches of the church doing likewise. May the Lord bless His saints, and the good people who are engaged in search of truth, is my ear-

next prayer. Your brother in the gospel.

JAMES BLAKESLEE.

BATAVIA, Ill., Feb. 4, 1864.

*From the L.-D.-S.' Messenger and Advocate,
of December, 1835.*

LETTER OF JOSEPH, THE MARTYR.

No. 3.

TO THE ELDERS OF THE CHURCH OF LATTER-DAY-SAINTS.

I have shown unto you, in my last, that there are two Jerusalems spoken of in holy writ, in a manner I think satisfactorily to your minds. At any rate I have given my views upon the subject. I shall now proceed to make some remarks from the sayings of the Savior, recorded in the 13th chapter of His gospel according to St. Matthew, which in my mind affords us as clear an understanding, upon the important subject of the gathering, as any thing recorded in the Bible. At the time the Savior spoke these beautiful sayings and parables, contained in the chapter above quoted, we find Him seated in a ship, on the account of the multitude that pressed upon Him to hear His words, and He commenced teaching them by saying: "Behold a sower went forth to sow, and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth, and forthwith they sprang up because they had no deepness of earth, and when the sun was up, they were scorched, and because they had not root they withered away; and some fell among thorns and the thorns sprang up and choked them; but other, fell into good ground and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold: who hath ears to hear let him hear. And the disciples came and said unto him, why speakest thou unto them in parables, (I would remark here, that the "them," made use of, in this interrogation, is a personal pronoun and refers to the multitude.) He answered and said unto them, (that is the disciples) it is given unto you to know the mysteries of the kingdom of heaven, but unto them (that is unbelievers) it is not given, for whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, shall be taken away, even that he hath."

We understand from this saying, that those who had previously been looking for a Messiah to come, according to the testimony of the prophets, and were then, at that time, looking for a Messiah, but had not sufficient light on the account of their unbelief, to discern Him to be their Savior; and He being the true Messiah, consequently they

must be disappointed and loose even all the knowledge, or have taken away from them, all the light, understanding and faith, which they had upon this subject: therefore he that will not receive the greater light, must have taken away from him, all the light which he hath. And if the light which is in you, become darkness, behold how great is that darkness! Therefore says the Savior, speak I unto them in parables, because they, seeing, see not; and hearing, they hear not; neither do they understand: and in them is fulfilled the prophecy of Esaias, which saith: by hearing ye shall hear and shall not understand; and seeing ye shall see and not perceive.

Now we discover, that the very reasons assigned by this prophet, why they would not receive the Messiah, was, because they did or would not understand; and seeing they did not perceive: for this people's heart is waxed gross; their ears are dull of hearing; their eyes they have closed, lest at any time, they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted and I should heal them.

But what saith He to His disciples: Blessed are your eyes, for they see, and your ears, for they hear; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

We again make a remark here, for we find that the very principles upon which the disciples were accounted blessed, was because they were permitted to see with their eyes, and hear with their ears, and the condemnation which rested upon the multitude, which received not his saying, was because they were not willing to see with their eyes and hear with their ears; not because they could not and were not privileged to see, and hear, but because their hearts were full of iniquity and abomination: as your fathers did so do ye. The prophet foreseeing that they would thus harden their hearts, plainly declared it; and herein is the condemnation of the world, that light hath come into the world, and men choose darkness rather than light, because their deeds are evil. This is so plainly taught by the Savior, that a wayfaring man need not mistake it.

And again hear ye the parable of the sower: Men are in the habit, when the truth is exhibited by the servants of God, of saying, all is mystery, they are spoken in parables, and, therefore, are not to be understood, it is true they have eyes to see, and see not; but none are so blind as those who

will not see. And although the Savior spoke this parable to such characters, yet unto His disciples He expounded it plainly; and we have reason to be truly humble before the God of our fathers, that He hath left these things on record for us, so plain, that, notwithstanding the exertions and combined influence of the priests of Baal, they have not power to blind our eyes and darken our understanding, if we will but open our eyes and read with candor, for a moment. But listen to the explanation of the parable: when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. Now mark the expression; that which was before sown in his heart; this is he which received seed by the way-side; men who have no principle of righteousness in themselves, and whose hearts are full of iniquity, and who have no desire for the principles of truth, do not understand the word of truth, when they hear it. The devil taketh away the word of truth out of their hearts, because there is no desire for righteousness in them. But he that received the seed into stony places the same is he that heareth the word and, anon, with joy receiveth it, yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that receiveth the word, and the cares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful: but he that received seed into the good ground, is he that heareth the word and understandeth it, which also beareth fruit and bringeth forth some an hundred fold, some sixty, some thirty. Thus the Savior himself explains unto His disciples the parable, which He put forth and left no mystery or darkness upon the minds of those who firmly believe on His words.

We draw the conclusion then, that the very reason why the multitude, or the world, as they were designated by the Savior, did not receive an explanation upon His parables, was, because of unbelief. To you, He says, (speaking to His disciples) it is given to know the mysteries of the kingdom of God: and why? because of the faith and confidence which they had in Him. This parable was spoken to demonstrate the effects that are produced by the preaching of the word; and we believe that it has an allusion directly, to the commencement, or the setting up of the kingdom in that age: therefore, we shall continue to trace His sayings concerning this kingdom from that time forth, even unto the end of the world.

Another parable put He forth unto them,

saying, (which parable has an allusion to the setting up of the kingdom, in that age of the world also) the kingdom of heaven is likened unto a man which sowed good seed in his field, but while men slept an enemy came and sowed tares among the wheat and went his way; but when the blade was sprung up, and brought forth fruit, then appeared the tares also; so the servants of the householder came and said unto him, sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him wilt thou then that we go and gather them up; but he said nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of the harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.

Now we learn by this parable, not only the setting up of the kingdom in the days of the Savior, which is represented by the good seed, which produced fruit, but also the corruptions of the church, which is represented by the tares, which were sown by the enemy, which His disciples would fain have plucked up, or cleansed the church of, if their views had been favored by the Savior; but He, knowing all things, says not so; as much as to say, your views are not correct, the church is in its infaney, and if you take this rash step, you will destroy the wheat or the church with the tares: therefore it is better to let them grow together until the harvest, or the end of the world, which means the destruction of the wicked; which is not yet fulfilled; as we shall show hereafter, in the Savior's explanation of the parable, which is so plain, that there is no room left for dubiety upon the mind, notwithstanding the cry of the priests, parables, parables! figures, figures! mystery, mystery! all is mystery! but we find no room for doubt here, as the parables were all plainly elucidated.

And again, another parable put He forth unto them, having an allusion to the kingdom which should be set up, just previous or at the time of harvest, which reads as follows: The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Now we can discover plainly, that this figure is given to represent the church as it shall come forth in the last days. Behold the kingdom of heaven is likened unto it. Now what is like

unto it?

Let us take the Book of Mormon, which a man took and hid in his field; securing it by his faith, to spring up in the last days, or in due time: let us behold it coming forth out of the ground, which is indeed accounted the least of all seeds, but behold it branching forth; yea, even towering, with lofty branches, and God-like majesty, until it becomes the greatest of all herbs: and it is truth, and it has sprouted and come forth out of the earth; and righteousness begins to look down from heaven; and God is sending down His powers, gifts and angels, to lodge in the branches thereof. The kingdom of heaven is like unto a mustard seed. Behold, then, is not this the kingdom of heaven that is raising its head in the last days, in the majesty of its God; even the church of the Latter-Day-Saints,—like an impenetrable, immovable rock in the midst of the mighty deep, exposed to storms and tempests of Satan, but has, thus far, remained steadfast and is still braving the mountain waves of opposition, which are driven by the tempestuous winds of sinking crafts, have and are still dashing with tremendous foam, across its triumphing brow, urged onward with redoubled fury by the enemy of righteousness, with his pitchfork of lies, as you will see fairly represented in a cut, contained in Mr. Howe's "Mormonism Unveiled?"

And we hope that this adversary of truth will continue to stir up the sink of iniquity, that people may the more readily discern between the righteous and wicked. We also would notice one of the modern sons of Sceva, who would fain have made people believe that he could cast out devils, by a certain pamphlet (viz. the "Millennial Harbinger,") that went the rounds through our country, who felt so fully authorized to brand Jo Smith, with the appellation of Elymus the sorcerer, and to say with Paul, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? We would reply to this gentleman—Paul we know, and Christ we know, but who are ye? And with the best of feelings, we would say to him, in the language of Paul to those who said they were John's disciples, but had not so much as heard there was a Holy Ghost, to repent and be baptized for the remission of sins by those who have legal authority, and under their hands you shall receive the Holy Ghost, according to the Scriptures.

"Then laid they their hands on them, and they received the Holy Ghost." Acts 8: 17.

"And, when Paul had laid his hands upon them, the Holy Ghost came on them; and

they spake with tongues, and prophesied." Acts 19: 6.

"Of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment."—Heb. 6: 2.

"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. 10: 14, 15.

But if this man will not take our admonition, but will persist in his wicked course, we hope that he will continue trying to cast out devils, that we may have the clearer proof that the kingdom of Satan is divided against itself, and consequently cannot stand: for a kingdom divided against itself, speedily hath an end. If we were disposed to take this gentleman upon his own ground, and justly heap upon him that which he so readily and unjustly heaps upon others, we might go farther; we might say that he has wickedly and maliciously lied about, vilified and traduced the characters of innocent men. We might invite the gentleman to a public investigation of these matters; yea, and we do challenge him to an investigation upon any or all principles wherein he feels opposed to us, in public or in private.

We might farther say that, we could introduce him to "Mormonism Unveiled." Also to the right honorable Doctor P. Hurlburt, who is the legitimate author of the same, who is not so much a doctor of physic, as of falsehood, or by name. We could also give him an introduction to the reverend Mr. Howe, the illegitimate author of "Mormonism Unveiled," in order to give currency to the publication, as Mr. Hurlburt, about this time, was bound over to court, for threatening life. He is also an associate of the celebrated Mr. Clapp, who has of late immortalized his name by swearing that he would not believe a Mormon under oath; and by his polite introduction to said Hurlburt's wife, which cost him (as we have been informed) a round sum. Also his son Matthew testified that, the Book of Mormon had been proved false an hundred times, by Howe's book: and also, that he would not believe a Mormon under oath. And also we could mention the reverend Mr. Bentley, who, we believe, has been actively engaged in injuring the character of his brother-in-law, viz: Elder S. Rigdon.

Now, the above statements are according to our best information: and we believe them to be true; and this is as fair a sample

of the doctrine of Campbellism, as we ask, taking the statements of these gentlemen, and judging them by their fruits. And we might add many more to the black catalogue; even the ringleaders, not of the Nazarenes, for how can any good thing come out of Nazareth, but of the far-famed Mentor mob: all sons and legitimate heirs to the same spirit of Alexander Campbell, and "Mormonism Unveiled," according to the representation in the cut spoken of above.

The above cloud of darkness has long been beating with mountain waves upon the immovable rock of the church of the Latter-Day-Saints, and notwithstanding all this, the mustard seed is still towering its lofty branches, higher and higher, and extending itself wider and wider, and the charriot wheels of the kingdom are still rolling on, impelled by the mighty arm of Jehovah; and in spite of all opposition will still roll on until His words are all fulfilled.

Our readers will excuse us for deviating from the subject, when they take into consideration the abuses that have been heaped upon us heretofore, which we have tamely submitted to, until forbearance is no longer required at our hands, having frequently turned both the right and left cheek, we believe it our duty now to stand up in our own defence. With these remarks we shall proceed with the subject of the gathering.

And another parable spake He unto them: The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened. It may be understood that the church of the Latter-Day-Saints, has taken its rise from a little leaven that was put into three witnessa. Behold, how much this is like the parable: it is fast leavening the lump, and will soon leaven the whole. But let us pass on.

All these things spake Jesus unto the multitudes, in parables, and without a parable spake He not unto them, that it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world. Then Jesus sent the multitude away and went into the house, and His disciples came unto him, saying, declare unto us the parable of the tares of the field. He answered and said unto them, he that soweth the good seed is the son of man; the field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one. Now let our readers mark the expression, the field is the world; the tares are the children of the wicked one: the enemy that sowed them is the devil; the harvest is the end of the world. Let them carefully

mark this expression also, *the end of the world*, and the reapers are the angels. Now men cannot have any possible grounds to say that this is figurative, or that it does not mean what it says; for He is now explaining what He had previously spoken in parables; and according to this language, the end of the world is the destruction of the wicked; the harvest and the end of the world have an allusion directly to the human family in the last days, instead of the earth, as many have imagined, and that which shall precede the coming of the Son of Man, and the restitution of all things spoken of by the mouth of all the holy prophets since the world began; and the angels are to have something to do in this great work, for they are the reapers: as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world; that is, as the servants of God go forth warning the nations, both priests and people, and as they harden their hearts and reject the light of the truth, these first being delivered over unto the buffetings of Satan, and the law and the testimony being closed up, as it was with the Jews, they are left in darkness, and delivered over unto the day of burning: thus being bound up by their creeds and their bands made strong by their *priests*, are prepared for the fulfillment of the saying of the Savior: the Son of man shall send forth His angels, and gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, and there shall be wailing and gnashing of teeth.

We understand, that the work of the gathering together of the wheat into barns, or garners, is to take place while the tares are being bound over, and preparing for the day of burning: that after the day of burnings, the righteous shall shine forth like the sun, in the kingdom of their Father: who hath ears to hear let him hear.

But to illustrate more clearly upon this gathering, we have another parable. Again the kingdom of heaven is like a treasure hid in a field, the which when a man hath found, he hideth and for joy thereof, goeth and selleth all that he hath and buyeth that field: for the work after this pattern, see the church of the Latter-Day-Saints, selling all that they have and gathering themselves together unto a place that they may purchase for an inheritance, that they may be together and bear each other's afflictions in the day of calamity.

Again the kingdom of heaven is like unto a merchant man seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it. For the work of this example, see men trav-

elling to find places for Zion, and her stakes or remnants, who when they find the place for Zion, or the pearl of great price, straitway sell all that they have and buy it.

Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full they drew to shore, and sat down and gathered the good into vessels, and cast the bad away. For the work of this pattern, behold the seed of Joseph, spreading forth the gospel net, upon the face of the earth, gathering of every kind, that the good may be saved in vessels prepared for that purpose, and the angels will take care of the bad: so shall it be at the end of the work, the angels shall come forth, and sever the wicked from among the just, and cast them into the furnace of fire, and there shall be wailing and gnashing of teeth.

Jesus saith unto them, have you understood all these things? they say unto him, yea Lord: and we say yea Lord, and well might they say yea Lord, for these things are so plain and so glorious, that every saint in the last days must respond with a hearty *amen* to them.

Then said He unto them, therefore every scribe which is instructed into the kingdom of heaven, is like unto a man that is an householder; which bringeth forth out of his treasure things that are new and old.

For the work of this example, see the Book of Mormon, coming forth out of the treasure of the heart; also the Covenants given to the Latter-Day-Saints: also the translation of the Bible: thus bringing forth out of the heart, things new and old: thus answering to three measures of meal, undergoing the purifying touch by a revelation of Jesus Christ, and the ministering of angels, who have already commenced this work in the last days, which will answer to the leaven which leavened the whole lump. Amen.

So I close, but shall continue the subject in another number.

In the bonds of the new and everlasting covenant.

JOSEPH SMITH, Jr.

To J. WHITMER, Esq.

HEAD QUARTERS DISTRICT OF
UTAH, Great Salt Lake City,
U. T., Nov. 14, 1863.

CIRCULAR: The General commanding the District has the strongest evidence that the mountains and canons in the Territory of Utah abound in rich veins of gold, silver, copper and other minerals, and for the purpose of opening up the country to a new, hardy, and industrious population, deems it important that prospecting for

minerals should not only be untrammelled and unrestricted, but fostered by every proper means. In order that such discoveries may be early and reliably made, the General announces that miners and prospecting parties will receive the fullest protection from the military forces in this District, in the pursuit of their avocations; provided, always, that private rights are not infringed upon. The mountains and their now hidden mineral wealth, are the sole property of the Nation, whose beneficent policy has ever been to extend the broadest privileges to her citizens, and, with open hand, invite all to seek, prospect and possess the wonderful riches of her wide spread domain.

To the end that this policy may be fully carried out in Utah, the General commanding assures the industrious and enterprising who may come hither, of efficient protection, accorded as it is by the laws and policy of the Nation, and enforced, when necessary, by the military arm of the Government.

The General, in thus setting forth the spirit of our free institutions for the information of commanders of posts within the District, also directs that every proper facility be extended to miners and others in developing the country; and that soldiers of the several posts be allowed to prospect for mines, when such course shall not interfere with the due and proper performance of their military duties.

Commanders of posts, companies and detachments within the District, are enjoined to execute to the fullest extent the spirit and letter of this circular communication, and report, from time to time, to these Head-quarters the progress made in the development of the Territory, in the vicinity of their respective posts or stations.

By command of Brig. Gen. Connor:

CHAS. H. HEMPSTEAD,
Capt. C. S. and A. A. A. Gen'l.

SPECIAL CONFERENCE.

Minutes of a Special Conference of the Church of Jesus Christ of Latter-Day-Saints, for the District under the Presidency of George Morey, held in the School House in Little River Branch, Decatur Co., Iowa, on Saturday, Jan. 9, 1864.

Pursuant to previous appointment Conference met at 11 o'clock A. M., and organized by choosing Bro. George Morey, as President, and Eli Steel, Clerk. The President then stated the object of the Conference. The service then opened by singing and prayer.

The President then read a revelation from the Book of D. and C., after which he made some appropriate remarks, and exhorted the saints to faithfulness in preparing themselves for the establishment of Zion in the last days. Conference then adjourned until 11 o'clock A. M., the following day. (On account of the severity of the weather, and depth of the snow, the congregation was small.)

Jan. 10th, 11 A. M.—Conference met pursuant to adjournment, and opened by singing, and prayer by Father Cowles. The President then read the 5th chapter of St. Matthew, and after singing, he addressed the congregation most feelingly from the teachings of Christ contained therein, also from a revelation contained in Sec. 13, of D. and C.

Bro. E. Robinson then spoke on the subject of Faith, and the necessity of the saints being diligent and prayerful, also on the unbelief and wickedness extant in the land.

The President then exhorted the saints to faithfulness; after which Conference adjourned to meet on the last Saturday of April next.

GEORGE MOREY, PRESIDENT.
ELI STEEL, Clerk.

GO BRING A GARMENT.

Tune—"HARD TIMES."

Go bring a garment both costly and new
And purchase me jewels of beautiful hue,
For He whom I loveth will shortly be seen,
And I in His presence would not appear
mean,

So praise God.

My robe must be made of righteousness
"white,"

All woven with "patience" and folded
aright;

With jewels of "purity" handsome and
rare,

And a tiara of "wisdom" to bind in my
hair,

So praise God.

Some odorous eye balm of "charity" pure
So that my weak eyes may his coming en-
dure,

A necklace the fairest the world can afford
Of "humiliation" to welcome the Lord,
So praise God.

Two wristlets of "works" that shall well
agree

With the breast pin of "faith" that I bind
upon me,

And sandals of "honesty" solid and good
To keep my poor feet in the way that I
should,

So praise God.

And thus in these beautiful garments ar-
rayed

To meet my Redeemer I won't be afraid,
For wearing His garments, and bearing
His name.

I'll find when He comes that He wears the
same,

So praise God.

DAVID H. SMITH.

NAUVOO, Feb. 6, 1864.

For the Herald.

FEAR NOT TRIBULATION.

Rise my soul for inspiration;
Wake the solemn song for thee:
O! prepare for tribulation,
This thy certain lot shall be;
God has promised no exemption,
All His children must be tried,
All who share this great redemption,
Purchased by the Lamb and Bride.

Think ye not the way is rougher
Than when Jesus went before;
Think of what He had to suffer,
What His faithful followers bore.
On the cross behold Him languish,
While a scoffing world surround,
Think of Peter's bitter anguish,
In his gloomy prison bound.

Truly blessings then were given,
Angel's did their hearts sustain,
While the dreadful wrath of heaven
Oft' descended like the rain.
Then though grief thy soul depresses,
Rolling o'er thee like the waves,
Still remember Him that blesses,
Still regard the hand that saves.

Tho' thy path is paved with sorrow,
Oft' bedewed with many tears,
Press thee on to-day, to-morrow,
God may banish all thy fears,
Hope in Him, for thou shalt praise Him,
So shall every honest soul,
He who loves, believes, obeys Him,
While unceasing ages roll.

Now His goodness thou discernest,
Praise and bless His holy name,
Soon this vesture thou returnest
To the dust from whence it came.
In thy Savior's love prevailing,
Why should sorrow bear thee down?
Press ye on with zeal unfeeling,
Then no one can take thy crown.

Why is fear thy heart pervading?

Angels guard thy path along:
O, prepare the robe un fading,
Soon to join the ransomed throng,
Where triumphant songs repeating,
Heavenly scenes thine eyes explore,
Where thy living joys completing,
Pleasures flow forevermore.

Choicest metals and most precious
gems, are as valuable for their smallness
in bulk, as for their brilliancy of polish.

EXPLANATION.—In our comments in the *HERALD*, (v. 5, p. 28,) on Hosea 4: 2, we did not intend to be understood as saying that the church was rejected because the members were generally guilty of “swearing, and lying, and killing, and stealing, and committing adultery,” but we know that many (we do not say a majority) became habitually guilty of “swearing and lying,” and that a smaller minority became advocates for “killing, and stealing, and committing adultery.” In a letter which the first Joseph wrote to W. W. Phelps, after the saints were driven from Jackson Co. Mo., which was re-published in the *HERALD*, he said that there were transgressors among them, therefore the innocent had to suffer with the guilty, as in the case of a body: when it is diseased in one part, the whole body suffers. We apply the same reasoning to this case. *These facts do not in the least present a justifiable excuse for those who have persecuted the righteous.* It is a great sin which they have been guilty of, and this nation is now suffering under the avenging hand of God, because by such unjustifiable excuses the saints have been persecuted, and repeatedly driven from their inheritances and their homes.

RECEIPTS.—*For the Herald.*—Jacob Whifinger, Nancy B. Grove, W. F. Cooke, James Wardsworth, John X. Davis, and M. N. Kent, each \$2; R. C. Clemens, Samuel Candle, T. P. Green, Henry Walker, Wm. Simms, Dr. R. B. Wight, Henry Green, Richard Richards, R. T. Richards, D. Mathews, John Harris, W. L. Williams, Elias Thomas, Winthrop Graves, Lars Lewis, Thomas Hougas, Elizabeth Lewis, D. P. Young, Andrew Cairns, and Hubert Hubbard, each \$1; Mary J. Williams, \$1.50; E. A. Newberry, \$1.40; Austin Hayer, \$1.30; Benjamin Purcell, \$0.65; John Whitesmuth, \$0.25; Charles How-
ey, \$2; Nancy Tibbits, \$1.

For the Book of Doctrine and Covenants.—George Morey, \$2.50; J. W. Waldsmith, \$1.25.

For the Hymn Book.—Wm. F. Cooke, \$2.20; Wm. J. Duncan, \$0.50.

For the Voice of Warning.—C. G. Lamphear, \$1; O. O. Newberry, \$0.40; John Parry, \$0.40.

APOLOGY.—If there should be any mistakes in this or the next number of the *Herald*, or in the mailing of them, it may be reasonably supposed that our absence from this place is the cause of such mistakes. We are going to Cincinnati tomorrow (Jan. 15th,) to attend to the publishing of the *B. of Cov., Hymn Books and Voice of Warning*. While we remain there three or four weeks, our address will be, “ISAAC SHEEN, Cincinnati, Ohio.

Remittances during that time, for all of our publications, can be sent to Wm. D. MORTON, Plano, Ill.

THE TRUE LATTER-DAY-SAINTS *HERALD*, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS: One dollar per volume (twelve numbers, *in advance*.)

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COMMUNICATIONS, on doctrine, for the *HERALD* must be sent to President JOSEPH SMITH Nauvoo, Hancock Co., Illinois.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 87: 28, 29.

№. 5.—VOL. 5.] PLANO, ILL., MARCH, 1, 1864. [WHOLE NO. 58.]

HISTORY OF THE PRIESTHOOD. No. 5. FROM MOSES UNTIL CHRIST.

By the evidence which we have presented we have shown that the Lord did not command Moses to induct Aaron into a new order of priesthood just instituted, but one of long standing, and well understood by all, which was a branch of, or one of the departments of the Melchisedek priesthood, and of equal antiquity. Although we admit that the giving of the law is regarded as a new dispensation, yet by no means does the idea imply the institution of a new priesthood. But during the continuation of the Mosaic ritual, it was confined to Aaron's posterity, and the tribe of Levi, who were set apart to the service, and performance of the ceremonies, and institutions of this law. That the grade of office which Aaron held, was inferior to that which Moses held, is evident from the following:

"The Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. And He said, hear now my words: If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?" Num. 13: 5-8. Thus Moses had a privilege to converse with the Lord face to face; but Aaron and other prophets who were then in Israel, were not entitled to this privilege.

There are some facts which are con-

nected with the history of the personal appearance of the Lord to the patriarchs and prophets which are very peculiar, yet sublime, and consistent with good reasoning. It is said that the Lord appeared to Abraham, and dined with him, but it is evident that He did not appear in His glory; for when Abraham saw him and the angels with him, he thought that they were three men. It is also recorded that Jacob wrestled with the Lord and conversed with him face to face. Moses and the seventy elders of Israel, at one time, saw the Lord; but there appears to have been some difference in the manner in which these elders saw him, and that in which Moses saw him at another time. All the congregation of Israel saw the cloud, and heard the voice of the Lord from it; but did not see him, nor talk with him face to face as a man talketh with his friend, as Moses did. But there are apparent contradictions in the history of this matter which need some explanation. Moses made this request of the Lord: "and he said, I beseech thee show me thy glory." He was answered thus: "Thou canst not see my face: for there shall no man see me, and live." This answer, is understood or explained by the request of Moses. Now when Moses came down from the mountain, the glory of the Lord shone on or from his face so much, that the children of Israel could not look upon him; therefore he covered it with a veil: so no doubt the glory of the Lord is in His countenance or shines from His face; therefore, the idea which the Lord conveyed to Moses, was that no man in his common state of this life can see His glory, that is, the full extent of it, and live. The account that follows this answer of the Lord to Moses, further ex-

plains the subject as follows: "And the Lord said, behold there is a place by me, and thou shalt stand upon a rock, and it shall come to pass, while my glory passeth by, that I will put thee in the cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." In John 1: 18 we read that Christ said, "no man hath seen God at any time." In 1 Tim. 6: 16, God is spoken of as "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." The history which is given by Moses, shows that no man can see God in the fulness of His glory, and thus we understand what Christ and His apostles said on the subject, and Moses showed how God appeared unto Abraham, Jacob and others, and how He appeared in *more* glory unto Moses, but not in the *fulness* of His glory unto any man, so when Christ and his apostles say, "no man hath seen God," they speak of Him as He exists, in the full sense of the word; in all His glory, for in this sense, no man hath seen God. One of the observations of Christ, appears to unlock the whole of this mystery. He said, "not that any man hath seen the Father save he which is of God; he hath seen the Father." John 6: 46. It is probable that Christ here alluded to himself: but these words may with propriety be applied to Adam, Enoch, Noah, Melchisedek, Abraham, Jacob, Moses and others, who were priests of the same order that He was of. They were all priests of the Most High God, but the mission which was assigned to them, differed from that which was given to Christ. All these great and holy men, were high priests after the order of Melchisedek, and members of the grand cabinet of the great God, and they were endowed with plenipotentary power or authority; and of course, had the right to converse with Him face to face, and of receiving information from Him, to communicate to the subjects of His kingdom.

Moses, by the authority of this priesthood, presided over the house of Israel, and was their lawgiver, but Aaron, and his sons, received an inferior office; therefore they did not see God as Moses did; but they received information from Him by the *Urim and Thummim*, through the agency of angels, by visions, and by the Spirit of God. But it appears that in consequence of the wickedness of the children of Israel, Moses was taken from them, and no person was ordained to succeed him in the same office. Joshua succeeded him as a Leader, and Judge in Israel; but he did not hold so high an office in the kingdom of God. The Lord commanded Moses thus: "Take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thy hand upon him; and set him before Eleazer the priest, and before all the congregation: and give him a charge in their sight. And thou shalt put *some* of thine honor upon him, that all the congregation of the children of Israel may be obedient." Num. 27: 18-20. This command to put "*some*" of his honor upon him, shows that Moses was commanded to ordain him to an office which was inferior to that which he held himself. It will be remembered that those who have received the fulness of the priesthood, have a right to officiate in, and ordain others to all the inferior ranks of office. Joshua was certainly a very eminent man, and had great faith, but he was not an high priest of the Melchisedek order, like Moses.

Moses said that the Lord intended to make the house of Israel a kingdom of priests, but, in consequence of their wickedness, this never was yet fully accomplished; but it is to be when they will be restored to their former inheritance, and the kingdom given to them again. Yet during the lapse of time from Moses to Christ, it appears that they were the only people who had the priesthood, or in any respect possessed the kingdom of God, and all who desired to be partakers of its blessings, were under the necessity of being adopted into the family of Israel.

The Aaronic priesthood continued with the seed of Aaron from Moses till Christ. They were hereditary heirs of this inferior order of priesthood. The form of government which was instituted for Israel, was ecclesiastical, and as far as their authority extended, it was patriarchal. The sons of Aaron as bishops, (or high priests of this inferior order of priesthood,) presided over the spiritual affairs, and all the Levitical priests officiated under their direction. They also had judges to oversee their temporal or political affairs, and to legislate for them; but more or less under the direction of the presiding priest, who obtained the word of the Lord by the *Urim and Thummim*. Josephus says that this instrument was a transparent or shining stone, which was consecrated to the Lord, and placed in Aaron's breastplate, and that by its shining or reflections, the priest obtained the word of the Lord, but that it ceased to shine about one hundred and fifty years before Christ,

See Josephus, book 3, c. 8. It is quite probable that several of the Jewish prophets, by their faith, received the Melchisedek priesthood from God, or an angel sent to confer it upon them. It is evident that Samuel, David, Solomon, Elijah, Isaiah and others received it, for Samuel, David, Solomon and Elijah offered sacrifices unto the Lord. See 1 Sam. 8: 9, 10; 2 Sam. 6: 12-18; 2 Chron. 7: 5; 1 Kings 18 c. Isaiah said, "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain He covered His face, and with twain He covered His feet." Isa. 6: 1, 2. These are therefore the evidences that these men had received the Melchisedek priesthood. Samuel, David, Solomon and Elijah offered sacrifices, although they were not sons of Aaron, but as they had received the highest order of priesthood, they had a right to officiate in all the lower offices of it. This is the reason why these men officiated at the altar, although they were not of the tribe of Levi. Isaiah saw God as other Melchisedek high priests saw Him.

In process of time, the Israelites corrupted their way before the Lord so much that they desired to have a king like other nations, which displeased the Lord; however, He granted their request. From this time until the coming of Christ, they had their blessings, and their afflictions. At times they were more faithful to God, and at other times they turned to idolatry, and the Lord suffered them to be brought into bondage, and burdened with heavy afflictions. But at no time did they consider themselves under a more severe curse, than when they were scattered or driven from their land, for this simple reason: they knew how to appreciate the privilege of living a separate people in their own land.

AT THE FIRST ADVENT OF CHRIST.

For the purpose of presenting a correct view, and giving a true account of the priesthood in this age, we deem it necessary to introduce the subject by making a few remarks upon the condition of the world at the time that our Savior made His appearance in the flesh. The Jews at that time were in a deplorable state. Their national affairs were in a confused state, and their ecclesiastical institutions were not less deranged, and the fact has been thoroughly demonstrated, that the Jews at this period had corrupted the priesthood, and were under a broken cov-

enant. For several years previous, and also at that time, they were divided into various religious factions, therefore there was a perpetual contention and disputation among them. They had rebelled against God, therefore He had in part withdrawn His Spirit from them. It is true that they professed to have faith in the law of Moses, and the writings of the prophets; but they adopted the unwarrantable practice of construing them to suit their own views and purposes; hence as one man's or set of men's interpretations did not suit others, there arose violent contending parties, which resulted in the organization of the sects of the Pharisees, Sadducees, Essenes and other societies. But notwithstanding their degenerate condition, many of them were in earnest expectation of, and looking for the immediate appearance of the Messiah; but their notions with regard to the manner that He was to come, were erroneous. The prevalent opinion was, that He would come in the majesty of His power, in great pomp and splendor, and triumphantly ascend the throne of David, remove the yoke of bondage from the Jews, restore the kingdom to Israel, and reign as King of kings and Lord of lords. As these were their sanguine expectations, they thought that it was too humiliating for them to stoop so low as to receive the quiet, meek and humble Jesus, who after the flesh, originated in a family who were in indigent circumstances. They pompously disdained the idea of receiving a Messiah who was cradled in a manger; and who was the son of a carpenter. In their pride they were blinded, and did not see that many of the plainest predictions of the prophets were being fulfilled daily before their eyes; and in their haughtiness they ascended the pinnacle of self-righteousness; but they became giddy, and tottered to ruin, and fell with a tremendous crash; and the most of them were laid low in the dust, and the few that were left, were reduced to a most dejected condition. Christ accused them of making void the law through the traditions of their elders, and of teaching for doctrine, the commandments of men. They amalgamated numerous traditions and superstitious ceremonies with the law, and probably created new ecclesiastics; and thus by degrees changed the law, infringed upon the stipulations of the covenant, and corrupted the priesthood, till all had lost their efficacy; or, in other words, were made void. This was their condition generally, but a few retained their integrity, and

obeyed the commandments of God, according to the best knowledge which they had; but they were so far in the minority that they had not the power to reform the nation.

It is evident that the priesthood which the Pharisees, and other sects of this age had, was an assumption, or a corruption of that which was given to their fathers, and it appears that they had so completely broken the covenant which the Lord made with all Israel when they were in the wilderness of Sinai, and corrupted the priesthood to such an extent that there was no authority which God acknowledged as valid, left among them to administer the law, except it was continued down through the immediate progenitors of John the Baptist, who was a descendant of Aaron. See Luke 1 c. He was foreordained to "go before him (Christ) in the spirit and power of Elias." 17 v. By this text we understand that he received his priesthood or authority from Elias. The account which was given by Josephus concerning the Urim and Thummim ceasing to shine about one hundred and fifty years before Christ, corroborates this idea. This instrument or oracle particularly belonged to the priests; but as soon as they transgressed and corrupted their priesthood, it ceased to shine; hence, it appears, that some time before Christ made His appearance, they broke the covenant, and lost the necessary authority to legally or effectually administer the law. That there was a regular lineal succession of priests, who nominally held this authority, I do not pretend to deny, but they corrupted it to such an extent that God did not bless them, and thus its efficacy had been lost, and that John might fulfill his mission as the forerunner of Christ, it was renewed to him from heaven. The authority of John was acknowledged by Christ when He went to John to be baptized of him. "John forbade Him, saying, 'I have need to be baptized of thee, and comest thou to me?' And Jesus answering said unto him, 'suffer it to be so now: for thus it becometh us to fulfill all righteousness.' Then he suffered him." Mat. 3: 14, 15. Thus Jesus acknowledged the renewal of the authority of the Aaronic priesthood which John had received, and the necessity of being baptized by him that He might "fulfill all righteousness."

The Gentiles at this period were in a state of idolatry, and without the knowledge of God, and the Jews were in an apostate condition; and thus the whole world were in darkness, therefore God renewed the covenant of priesthood and restored it to His saints.

The great and grand object which Christ had in view, in appearing to the world in the manner in which He did, was, the redemption of the fallen race of mankind. But it is an established principle in the economy of God and man, that whatsoever is first in conception, is the last in execution; for instance, when a man conceives the idea of building himself a mansion, all the toil and mechanical operations, are antecedent to inhabiting the building; so it is with regard to the great redemption of man, and his induction into the everlasting kingdom of heaven to enjoy eternal happiness, which was the first and great object which God conceived of, with regard to the affairs of man; but it was necessary that many preparatory works should be performed before this redemption could be consummated. The works that Christ came to perform preparatory to the completion of the above work, were first, to establish His kingdom, or reorganize it on earth, and to make known the gospel, which is the plan of salvation; secondly, to be an example of piety, patience, and righteousness; thirdly, to be offered upon the cross as a sacrifice to atone for the sin of man. The divinity of Christ is a subject which is connected with the history of the priesthood, but we will here only say that Christ was "God manifest in the flesh."

Now as the kingdom of God is inseparably connected with the holy priesthood, we deem it prudent, in order that there should be no misunderstanding, to make a few remarks about the manner in which it exists. Christ came into the world and was clothed with the royal priesthood from heaven, and was literally the King and Lawgiver. He chose His disciples from among the Jews, and commissioned them with the proper authority to act in His name, hence, the kingdom of God actually existed in embryo in the midst or within the bounds of the Jewish nation. So when the Pharisees demanded of Christ when the kingdom of God should come, He said, "the kingdom of God cometh not with observation; neither shall they say, 'lo here! or lo there! for, behold, the kingdom of God is within you.'" Luke 17: 20, 21. This answer of Christ shows that His kingdom commenced in an embryo state unobserved by the world, and that it was then within the nation. He had appointed and ordained officers of His kingdom. He said unto His twelve apostles, "ye have not chosen me, but I have chosen you, and ordained you." John 15: 16. They were the chief officers in the kingdom of God under Jesus the King. Jesus said, "my kingdom is not of this world." John 18: 36. He did not say "my kingdom is not in this world," for if He had said so, it would have been con-

trary to His answer to the Pharisees. His kingdom was in the world, but not of the world. His kingdom was a spiritual kingdom, established "within" a kingdom of this world. His kingdom was a righteous kingdom, within an unrighteous kingdom. In the patriarchal dispensation, (as we have shown) the people of God were a distinct and separate people by themselves. They lived together in a city or country by themselves, where they could enjoy each other's society, and where they possessed the territory. Their government was a tri-union of ecclesiastical, civil and military power, yet all were under the supervision of their king, patriarch or judge who reigned by the authority of the holy priesthood; however Abraham, Isaac and Jacob, (owing to their circumstances) were pilgrims and strangers in a strange country, but it was not so with their posterity when they were led out of Egypt by Moses, and into the promised land by Joshua. The government established for them was ecclesiastical. Jacob prophesied that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Gen. 49: 10 About the time that Christ appeared, the government was taken from the lineal successor of David, and given to Herod, (a Gentile) and as the Jews had corrupted the priesthood, their nation was in a state of derangement. They expected that when the Messiah would come He would restore the kingdom to Israel, which He would have done if they had obeyed His gospel, for he said, "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 even as a hen gathereth her chickens under her wings, and ye would not." The apostles supposed that the time had come for the kingdom to be restored to Israel; for they interrogated Jesus thus: "Lord wilt thou at this time restore the kingdom to Israel?" His answer was this: "It is not for you to know the times or the seasons, which the Father hath put in His own power." It appears to have been generally, if not universally believed by Christ's followers, that the time had come for the prophecy of Daniel to be fulfilled, concerning the kingdom of God, who, speaking of the Son of man said, "there was given Him dominion, and glory, and a kingdom, that all people, nations and languages, should serve and obey Him His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. * * * But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7: 14, 18. When this proph-

ecy shall be fulfilled, Christ will subject the whole earth to Himself, which will be the territory of His kingdom. He will then reign King of nations as he now reigns King of saints. With the expectation that the time had come for the kingdom to be restored to Israel, and with a belief that Jesus was their king, the multitude intended "to take Him by force and make him a king." John 6: 15.

Jerusalem and Zion are to be the seat of government when the Lord shall gather Israel from their long dispersion, and restores the kingdom to them, but as the Jews rejected Christ, and when He was willing to gather Israel, they would not; therefore, the time for the establishment of the glorious kingdom of God, when the kingdoms of this world shall become the kingdom of Christ, was postponed till they are punished sufficiently for their wickedness, and are willing to receive Him, therefore He said, "they shall fall by the edge of the sword, and shall be led captive into all nations; and Jerusalem shall be trodden down of the gentiles, until the times of the Gentiles be fulfilled" Luke 21: 24. He said on another occasion, "the kingdom of God shall be taken from you and given to a nation who shall bring forth the fruits thereof." Mat. 21: 43. When He came near Jerusalem, "He beheld the city and wept over it, saying, 'if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.'" Luke 19: 41, 42. The things that pertained to their peace were the kingdom of God that Daniel and other prophets have said so much about, and the restoration of those Israelites who were scattered among the distant nations. The new covenant which the prophets have frequently foretold that the Lord will make with the house of Israel, was delayed, and all the glorious events before mentioned, were postponed till the last days, or till the Lord shall receive Israel again to mercy; therefore Christ only established a spiritual kingdom in that day; or in other words, the spiritual part of it, which was disconnected with territorial affairs, therefore, His kingdom was not of this world. Christ was not of this world. His priesthood was from heaven, and the organization of His kingdom in that day pertained only to those things which are connected with the spiritual salvation of mankind; therefore, it may be emphatically said, His kingdom was not of this world, nevertheless, the kingdom of God is an organized government on earth, and all men, unto whom it is preached, are required to enter into it. Christ also said, "if my kingdom were of this world then would my ser-

vants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." This shows the difference between the kingdom established in the days of the ancient apostles, and that which Daniel, John the Revelator and others prophesied of. At the time when the latter is fully organized, the prophets tell us that Christ will appear in the character of a mighty conqueror or chieftain, subdue His enemies, and destroy the wicked.

Now the house of Israel were the elect people of God, and the kingdom by right belonged to them, but the Jews in Christ's day, as a nation, rejected it when it was offered to them; therefore, according to the prediction of our Savior, it was transmitted to the Gentiles. As soon as this was done the Jews were given over to unbelief and destruction; their city was soon destroyed, and they were carried captive into all nations; and ever since they have been subject to almost perpetual tribulations, except that in this age of the world their tribulations have been greatly lessened.

Now the reader will unquestionably bear in mind that no kingdom in an organized state, can exist either in heaven or on earth, without at least being constituted of four things: first, a king; secondly, commissioned officers; thirdly, a code of laws; fourthly, subjects; and when we speak of a political kingdom, we must include territory. Christ was, and is, the King of this kingdom of God, the apostles and others who received the priesthood, were the commissioned officers, the gospel is the law or code of laws; and all the members of the church are the subjects. This kingdom was, and is established expressly for the benefit of the whole human race, and that those who enter into it may enter into favor with God, and be separated from the world.

Christ frequently told the Jews that He received His authority from His Father, and that His Father sent Him. He is called the Everlasting Father, by Isaiah, that is, He is the Father of this earth, and of man; but is the Son of God and brother of man, in consequence of the flesh. "All things were made by Him; and without Him was not any thing made that was made," John 1: 3. Paul said that Christ "being in the form of God, thought it not robbery to be equal with God," (Phil. 2: 6); nevertheless Peter said:

"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For 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 down from heaven we heard when we were with Him in the holy mount." 1 Peter 1: 16-18. Now the question is, what was this honor and glory which Christ received in the holy mount? We infer that it was the honor and glory of an ordination to the high priesthood of the order of Melchisedek, for in Heb. 5: 1, we read that "every high priest taken from among men is ordained for men in things pertaining to God." As Christ was taken from among men to be an high priest, He was ordained to that office. We are also informed that "no man taketh this honor unto himself but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him 'thou art my Son, to-day have I begotten thee.'" 4, 5 v. It is here shown that every high priest (Christ not excepted) has to be called of God as was Aaron. Therefore we infer that when Christ received honor and glory from God the Father in the holy mount, He received an ordination to the high priesthood under the hands of Moses and Elias. In addition to Peter's account of the honor and glory which Christ received from God the Father in the holy mount, we have the following:

"Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, 'this is my beloved Son, in whom I am well pleased: hear ye him.' And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said 'arise, and be not afraid.' And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, 'tell the vision to no man, until the Son of man be risen again from the dead.'" Mat. 17: 1-9.

In this account we are informed that Jesus charged these three disciples to tell the vision to no man until the Son of man was risen from the dead; accordingly, after that event had transpired, Peter wrote the account which we have quoted. Peter's proposal to make three tabernacles, seems to have been made by him because Moses was commanded to make a tabernacle in the wil-

derness, that the sacred ordinances might there be administered. We argue that Jesus was ordained to the holy priesthood while He was on the earth, for we discover that He could not fulfill all righteousness without being baptized, therefore He set an example unto His followers. He said, "He that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice. * * * He goeth before them and the sheep follow him." John 10: 2-4. Jesus led the way into the waters of baptism, and His sheep follow Him. He is the Shepherd of the sheep. Both by example and by His teaching He pointed out the way of salvation, therefore His disciples are His followers. See 1 Thes. 1: 6. Although He thought it no robbery to be equal with God, yet He suffered "the porter," (John the Baptist) to open the door of the kingdom unto Him, by being baptized by John. He entered by the same door by which all His followers enter. It would therefore be inconsistent with this fact to suppose that He would not be ordained as His apostles were ordained. In defence of this idea we will quote His own words. He said unto the twelve, "as my Father hath sent me, even so send I you." John 20: 21. How did He send them? "Jesus ordained twelve to be with Him." Mark 3: 14. Jesus also said, "I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15: 16. These passages, collectively, show how Christ and His apostles were sent, and that they were all ordained in like manner. In Heb. 2: 17 is the following, which further explains this subject: "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." He is also called "the Apostle and High Priest," for Paul said, "wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3: 1. "Being made perfect, He became the author of eternal salvation unto all them that obey Him; called of God an High Priest after the order of Melchisedek." Heb. 5: 10. The apostle describes two orders of priesthood, namely, the Melchisedek and the Aaronic. Of each order of priesthood there must of necessity be many priests, and as Christ is an *High Priest* of the order of Melchisedek, there must of necessity have been priests of that order who were not *high* priests, otherwise there would be no need of calling any priests of that order, high priests, but priests only. But as there were priests and high priests of the order of Aaron, they were described

according to their rank, so also high priests of the order of Melchisedek were described according to their rank.

EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON, No. 5.

MOSES' BLESSING.

Having shown in a former article on this subject that Ezekiel foretold that the stick (record) of Joseph and the stick (record) of Judah would be united together, and become one in the Lord's hand when He should proceed to "take the children of Israel from among the heathen" and "gather them on every side, and bring them into their own land," and having shown that this continent is the land of the tribe of Joseph, we will now present additional evidence on this last mentioned point, for if this is the land of Joseph, it is the land on which Joseph's record has been kept, and where it was to be "put" with the stick (record) of Judah, and the Book of Mormon and the Bible are the records which Ezekiel prophesied of.

"Moses, the man of God, blessed the children of Israel before his death." Deut. 33: 1. "And of Joseph he said, 'blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. 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: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.'" Deut. 33: 13-17.

Thus did Moses describe the "glory" of the land of Joseph, and in his description of the great blessings of the land of Joseph he commences by saying, "blessed of the Lord be his land, for the precious things of heaven." Joseph's land was therefore to be a choice land, which the Lord would bless with "the precious things of heaven." What are the *precious* things of heaven? In 1 Sam. 3: 1, we read that "the word of the Lord was *precious* in those days; there was no open vision." The word of the Lord and open visions are therefore "precious things of heaven," and blessings with which this land was to be peculiarly blessed. Israel was blessed with the *precious* things of heav-

en when the Lord sent His servants, the prophets, unto them, and when these prophets wrote the word of the Lord. Thus the land of Palestine was "blessed of the Lord" with "the precious things of heaven," when the Lord sent prophets unto Israel, and when the word of the Lord was written by them on the stick of Judah, and as Moses said that the land of Joseph would be blessed of the Lord for the precious things of heaven, it is a land which has been eminently blessed with prophets who have written the word of the Lord in the sacred record of Joseph which is the stick of Joseph. This prophecy of Moses showed that Joseph's land would be blessed of the Lord with a much greater abundance of the precious things of heaven than the land of Canaan, or any other land, for he foretold that Joseph's glory would be "like the firstling of his bullock." The Lord said unto Israel by the same prophet, "every fradling that cometh of a beast which thou hast; the males shall be the Lord's." Ex. 13: 12. The firstling of the flock were thus preferred, set apart and dedicated unto the Lord. They were a select part of the flock, therefore the glory of the tribe of Joseph is compared to the glory of the firstling of the flock, therefore the Lord has chosen the tribe of Joseph and set them apart for himself, that the glory of Joseph may be superior to the glory of all the other tribes of Israel, and all the tribes and nations of the earth. How can Joseph's land be blessed of the Lord for the precious things of heaven, and how can his glory be like the firstling of his bullock if the above statement is not true, and if there has not been more prophets, more revelations and more of the precious things of heaven on this land and in the tribe of Joseph? When the Lord sent prophets, apostles, and Jesus unto the Jews there was a record made and handed down from age to age, of the revelations which were given through them. Would it be consistent with these facts if all this superior glory of the tribe of Joseph should be hid from the world, and no record of the prophecies and revelations, and precious things, and great glory which the Lord gave unto them be published and made known unto the world? The Bible is a record of the precious things and glory which the Lord gave unto the tribe of Judah, and his glory contrasted with the glory of the Gentile nations was like the firstling of his bullock, therefore the glory of Joseph is as much superior to the glory of Judah, as the glory of Judah has been superior to the glory of the Gentile nations. The Book of Mormon contains a record of their glory, and precious things with which they and their land has been blessed. If the Book of Mormon

does not contain this record, where can we find it? Where shall we find another record which will show that this prophecy of Moses has been fulfilled? Where is there another record which will show that Joseph's land has been blessed for the precious things of heaven, and that his glory has been like the firstling of his bullock? The fulfillment of these prophecies can not be found in the Bible. Moses not only prophesied of the superior glory of Joseph, but he prophesied of his superior power. He said, "his horns are like the horns of unicorns: (or reem; as Isaac Leeser translates it) 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." Thus in the manifestation of the *fulness and final glory* of the tribe of Joseph, power and authority from God was to be invested in that tribe to push the people together to the ends of the earth. By connecting this prophecy with the prophecy of Ezekiel, we are informed that when the stick of Joseph and Judah would become one in the Lord's hand, that then he would take the children of Israel from among the heathen and "gather them on every side, and bring them into their own land," and that this gathering would be effected by the exercise of delegated authority from God in the tribe of Joseph. Thus Ezekiel connects the union of the stick of Joseph and the stick of Judah with the gathering of Israel to their own land, and Moses foretold that the glory, power and authority of the tribe of Joseph would be so great that Joseph would "push the people together to the ends of the earth." Thus Moses foretold that the people would thus be gathered to two places of gathering, one at each end of the earth, and the Book of Mormon teaches that one of these places of gathering is on this continent, and that it will be called the New Jerusalem and Zion, and that the other place of gathering is Old Jerusalem. The description of these gathering places in the Book of Mormon coincides with this prophecy of Moses.

THE LAW OF GOD WRITTEN UNTO EPHRAIM.

By the prophet Hosea, the Lord said: "Because Ephraim hath made many altars to sin, altars shall be unto him *to sin*. I have written unto him the great things of my law, but they were counted as a strange thing." Hos. 8: 11, 12.

The great things of the law of God which the Lord has written unto Ephraim are "the precious things of heaven," with which the land of Joseph has been and will be blessed, and the description of the great glory of Joseph, which is like the firstling of his bul-

lock, and the great power of the priesthood by which he will "push the people together to the ends of the earth." The great things of the law of God which were written unto Ephraim can not be found in the Bible, for, as we have shown, it contains the law of God which was written unto Judah. The law of God was written unto Judah, but "the great things" of the law of God were written unto Ephraim. They are counted as a strange thing. The fact that the Book of Mormon is counted as a strange thing is not a valid objection to the book, but it is one of the multitude of evidences of the truth of the book. If it was a popular book it would not be counted as a strange thing.

TRUTH WAS TO SPRING OUT OF THE EARTH.

The Psalmist said, "I will hear what God the Lord will speak: for He will speak peace unto his people, and to His saints: but let them not turn again to folly. Surely His salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. *Truth shall spring out of the earth:* and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps." Ps. 85: 8-13.

Thus the Psalmist saw that when the Lord would speak peace to His people and to His saints, and when salvation would be nigh them that fear Him, that glory might dwell in the land of Israel, that then truth would spring out of the earth and righteousness would look down from heaven, and that the Lord would then give that which is good, and the land of Israel would yield her increase. Here is a chain of events which were to be connected with truth springing out of the earth, and some of these events are the same which other prophets foretold would transpire when the Lord would bring forth a sacred record, and gather His people Israel to their land.

The "truth" spoken of by the Psalmist, which was to spring out of the earth, is evidently a sacred record, and the events spoken of by the Psalmist which were to transpire when it should come forth are the same events which Isaiah foretold that they would transpire when the sealed book should come forth, and they are the same events which Ezekiel said would transpire when the stick of Joseph and the stick of Judah should become one in the Lord's hand. The prophecy of Hosea, concerning the writing which the Lord wrote unto Ephraim, coincides in reference to these events. We will now compare these prophecies: "Surely His

salvation is nigh them that fear him; that glory may dwell in our land. * * * The Lord shall give that which is good: and our land shall yield her increase." Ps. 85: 9, 12. "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?" Isa. 29: 17. "Thus saith the Lord God, 'behold, 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; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.'" Ezek. 37: 21, 22. Read also the remainder of the chapter. These references show that all these prophets foretold that the children of Israel would be gathered to their own land, to be no more scattered therefrom, soon after the record spoken of by them should come forth.

We will now make another comparison from these prophecies to show that Israel was to be blessed with a multiplicity of blessings, when the record spoken of by these prophets should come forth: "He (God) will speak peace unto his people, and to his saints. * * * Mercy and truth are met together; righteousness and peace have kissed each other. * * * Righteousness shall look down from heaven. * * * Righteousness shall go before him, and shall set us in the way of his steps." Ps. 85: 8, 10, 11, 13.

"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off. * * * Jacob shall not now be ashamed, neither shall his face now wax pale." Isa. 29: 18-20, 22. See v. 18 to 24.

"Neither shall they (the children of Israel) defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people and I will be their God. * * * I will make a covenant of peace with them; it shall be an everlasting covenant with them." Ezek. 37: 23, 25.

We will now make another comparison to show that these prophecies show that a marvelous work was to be connected with the coming forth of the record spoken of in these prophecies:

"I have written unto him (Ephraim) the

great things of my law, but they were counted as a *strange thing*." Hosea 8 : 12.

"Wherefore the Lord said, 'forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore behold, I will proceed to do a MARVELOUS WORK and a wonder.'" Isa. 29 : 13, 14. The gathering of the children of Israel to their own land, and cleansing them from their sins, and blessing them with all the blessings, as Ezekiel and the Psalmist have foretold in their prophecies, as we have quoted, will be "a marvelous" and "strange work," therefore these prophets did all prophesy concerning the same marvelous work, and the coming forth of the same sacred record. In fulfillment of these prophecies the Book of Mormon has come forth, and after it came forth the children of Israel *soon* began to gather to the land of their fathers, and the work of their gathering is still progressing.

For the Herald.

THE SAINTS SHOULD CLEANSE THEMSELVES FROM BODILY FILTH.

In the Book of Doctrine and Covenants, (Sec. 7, par. 38,) we find the following: "cease to be idle, *cease to be unclean*." Is there any saint who will say that this passage has a spiritual signification? I think there are none. Then if this be admitted, does not every saint see that it has reference to the keeping of our bodies free from filth? But I will write the whole paragraph in order to show that spiritual cleanness could not have been meant. "See that ye love one another; cease to be covetous, learn to impart one to another as the gospel requires; *cease to be idle*, CEASE TO BE UNCLEAN; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself: Amen."

Then we think that this is at least one commandment to us, commanding us—the saints of the last days, to cleanse ourselves from bodily filth. It is certainly a commandment; but whether it commands us to cease from bodily filth, or spiritual, might be a matter of question in the minds of some honest hearted saints. But we will examine it more particularly. Now every saint

will readily admit that a command to cease from spiritual uncleanness is a command to cease from sin collectively, because spiritual cleanness denotes freedom from all sin; therefore the foregoing commandment could not be taken spiritually from the fact, that in the same paragraph, not only this sin, but many others are enumerated. Therefore I conclude that this is at least one latter-day commandment, commanding us to abstain from bodily filth. I think that every saint who carefully examines the text will so conclude.

Paul, it appears, was very explicit on this subject. He seems to have regarded the subject as being one of more than ordinary importance, for he connects it with perfection in holiness. He says: "Having therefore this promise, dearly beloved, *let us cleanse ourselves from all filthiness of the flesh, and spirit, perfecting holiness* in the fear of God." 2 Cor. 7 : 1. Here it will be seen that Paul could not have meant a spiritual cleansing alone, from the fact that he particularly mentions both a bodily and a spiritual cleansing. Mark the language: "Let us cleanse ourselves from *all filthiness of the flesh and Spirit*." And we see that they are both a means by which we may perfect ourselves in holiness. Thus we discover that the cleansing of ourselves from bodily, as well as spiritual filth, will further us on in the divine life.

It must also be remembered that cleanliness is not only *taught* in the Scriptures of Divine Truth, but that it is used in many places to represent righteousness, which is another very weighty testimony in its favor. We will examine a few prominent passages on the subject.

"Verily, verily I say unto you, ye are *clean*, but not all, and there is none else with whom I am well pleased, for all flesh is corruptible before me." B. of C. 12 : 3. Here we see that righteousness is evidently referred to, and that it is represented by the word "clean." "Jesus saith unto him, 'he that is washed needeth not save to wash his feet, but is *clean* every whit: and ye are *clean* but not all.' For He knew who should betray Him; therefore said He, 'ye are not all *clean*.'" John 13 : 10, 11. Here we find that righteousness is again represented by the word "clean." "And to Her was given that she should be arrayed in fine linen, *clean and white, for the fine linen is the righteousness of the saints*." Here we find that "the righteousness of the saints" is represented by "fine linen," and that the "linen" is not filthy nor black, but "*clean and white*." Then let us not disgrace the cause of God by allowing ourselves to become filthy in our habits, but let us carefully abstain from

all bodily filth as much as circumstances will permit. There are many others that might be adduced, but I shall forbear, knowing that the saints are, as a general rule, conversant with the Scriptures, not only on this point, but on all other points pertaining to the *Letter-Day-Work*.

I will now notice some of the points which might be brought as objections against the preceding argument.

"There came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, 'why do thy disciples transgress the traditions of the elders; for they wash not their hands when they eat bread?'"

When the Savior was sojourning here on the earth in the flesh, it appears from this, that it was a tradition among the Scribes and Pharisees, that every one should wash himself immediately preceding the act of taking food of any kind, for the reason that if he should partake of it without complying with this tradition, that the food (not the act) thus eaten defiled his body: and when Jesus was interrogated on this point, He made the answer above quoted. In this case it must be remembered that *the merits or demerits of bodily filth was not the question* which was under consideration, but the question under consideration was, "does the food partaken with unwashed hands defile a man or does it not?" This doubtless was the question under consideration, but it does not say so in so many words, the inference however is very clear.

And by thus eating with unwashed hands the tradition of the elders was transgressed. This of itself was a very grievous sin in the eyes of a Scribe or Pharisee; but the partaking of food with unwashed hands seems to be the question under consideration. This will be apparent from the answer, which was as follows: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth; this defileth a man." Mat. 15: 1, 2, 11.

It is clear that the elders had traditionized the people to believe that the bread eaten with unwashed hands defiled the man, and not the fault of being filthy; therefore all bread or any other food handled with unwashed hands became defiled, and therefore any person eating the same would be a sinner.

I think I have clearly shown that the controversy between the Scribes and the Savior consisted in transgressing the tradition of the elders, etc., and that the question of filth had nothing to do with the matter. For further testimony on this subject, the reader is referred to Mark 7: 1-4. There is not the first passage any where to be found in all the word of God which justifies filthy habits.

It is our acts which condemns us, not what we take into our stomachs. If we were to eat that which a swine would shudder at and leave in disgust, it could not have any thing to do with defiling our bodies, but the heart is the defiling source, and from it all defilements proceed. Filthy habits are never occasioned by necessity any more than the habit of lying, or stealing, or of murdering, but are acquired by neglecting to perform the duty we owe to ourselves and to our God. A person may administer poison to himself, and in such a case, from whence does the defilement proceed? It most assuredly proceeds from the heart, from the very fact that he immediately becomes a murderer. The poison itself does not defile him, but it is the act which he has done.

To say that the Former-Day-Saints did not consider cleanliness a christian virtue, would be saying more than is true, for in 2 Tim. 2: 9, we read as follows: "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety: not with braided hair, or gold, or pearls, or costly array;" (10 v.) "but which becometh women professing Godliness, with good works."

Then, brethren, I exhort you in the name of my Master, even Jesus Christ, not only to keep your own persons tidy and clean, but inculcate habits of cleanliness in the minds of your offspring, that the saints may be Godly in this respect as well as others.

N. L.

LETTER FROM BRO. WM. ANDERSON.

BRO. SHEN:—Thinking perhaps the saints who feel an interest in the welfare of Zion, would like to hear how the missionaries are getting along in St. Louis, Mo., and vicinity, I shall endeavor to give a brief history. Our journey here was one of trials. It appeared that the combined powers of darkness was against us; such piercing cold winds, and drifts of snow, that it appeared we never could get there; but thanks be to God we arrived safely. On our journey we preached at Bear Creek, Pigeon Creek and Kiser Creek, the latter in Pike Co. Ill., and Alton. We had good meetings. After our arrival here we succeeded in getting a hall, trusting in the generosity of the people to pay for the hall, gave out an appointment for meeting, time came, many came to hear what the Josephites (for so they call us) had to say. After meeting was over one might have heard, why that's the same old doctrine again. Our congregations are increasing in numbers, and if they continue on, we shall have to get a larger hall. Some came to hear as skeptics, (because they had been so abominably deceived by the Brighamites,

that religion was almost a terror,) but now bear testimony to the renewal of the everlasting covenant. On the 7th of February we organized a branch with eighteen members, re-ordained eight elders, two priests and one deacon, and blessed seven children, and among these are the choice of the Brighamite's branch here. They warn their members to beware of us, for we are false prophets in sheep's clothing. They thunder out against the Josephites, but the members will come. They cut off some of the best men in their branch because they wish to know as concerning the organization, and among these was the first council, clerk and three more elders. The work is rolling on mightily in these parts, we hold meetings in Carondelet, Gravois and Blue Ridge. There are many old saints around here, and many are commencing to investigate the work. Elder Henry Cuedon is a man well calculated for the work with which he is engaged. The saints are rejoicing in the truth, they meet as brothers and sisters, and often expressing themselves, "Oh! don't it seem like old times again." Bishop Harris addressed the congregation last Sunday, he was at one time Bishop of the St. Louis stake, he went to Salt Lake, became disgusted, came back, and like many others here, has been sitting under Jonah's gourd, but now are heart and soul with us.

The saints are arousing from the sleep that has bound them these many years, and commencing to live their religion again. May God roll forth His work, and to Him will I ascribe the praise, honor and glory, in the name of Jesus. Amen.

Yours in the new and everlasting covenant.
WM. ANDERSON.

St. Louis, Mo, Feb. 9, 1864.

From the Evening and Morning Star of August, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 5.

An honest man, who has one correct view of the divine character, must believe that there will be a consistency in all the proceedings of God, in relation to His creatures, that His dealings will be in righteousness, without partiality, or hypocrisy, that when He comes to judge the world, His righteousness will shine as the heavens, and His glory as the noon day, so that every mouth will be stopped, every tongue stilled, and all creation acknowledge the equity of the divine proceedings. But no sooner does a man admit these facts, than he sees the folly and weakness of the sectarians of this generation, yea, of all of them, for there is no exception, neither

is there a difference; for they come short of the glory of God; nor has one of their societies ever reached the point of perfection, which entitles them to the promises of God. If the Bible is to be our guide in matters of religion, and if the world is in any way to be judged by it, or if it has any thing to do with the future destinies of men, the question is forever settled: that this generation of sectarians is in a state of apostacy, every one of them, of all sects and parties, in all the world, and are ripening for destruction, both here and hereafter; for there is no rule of judging laid down in the Bible which will not condemn them; neither is there any thing said in the Bible which does not go to show plainly, that God never approved of them. All the admonitions and instructions given to the saints in all the revelations of God, extant, proves to a demonstration, that the sectarians of the nineteenth century, and the saints of God are so little like each other, that the same system of teaching is in no respect suited to them both: indeed nearly all the use the Bible is to the sectarians of this generation is, that they claim to themselves the promises which were in former days given to the saints, entirely regardless of the way the saints obtained them, and also of the principle on which they were given to them. For instance, they (the sectarians) read what is said to the Romans, 8c. 35v., and onward, where the apostle says in writing to that church: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written; for thy sake we are killed all the day long; we are counted as sheep for the slaughter.) Nay, in all things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us from the love of God which is in Christ Jesus our Lord." And when they read they exult greatly that they cannot be separated from the love of God which is in Christ Jesus our Lord, as though the apostle had spoken, or written these things to them; or, as though they had a right to claim them and call them their own. They never seem to consider the great difference there is between them and the saints at Rome; for a small degree of attention must convince the most blind, that there is nothing in the situation of the sectarians of the nineteenth century to enti-

tle them to the promises made, and the assurances given by the apostle to the saints at Rome, in the first century, particularly, if sufferings for Christ's sake have any thing to do with the salvation of men; for if it is through sufferings that the saints approve themselves to God, surely the sufferings of the saints at Rome, in the first century, and that of the sectarians of the nineteenth century are very different; the former had to suffer ALL things for Christ's sake, the others suffer nothing for his sake, but are themselves persecutors, like those who made the saints of the first century to suffer for Christ's sake. Where is the man that can, in truth, say to any sectarian society of the nineteenth century, as Paul said to the saints at Rome? "Who shall separate us from the love of Christ: shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." I say, where is the man who can in truth apply these sayings to any society of sectarians in the nineteenth century? Have they been put to the test, to know whether these things would separate them from the love of Christ? No! Well, how does he know that they would endure sufferings as the saints at Rome, for Christ's sake? There are but two ways by which he could know it, either by seeing them tried, or else by getting a revelation from God, testifying that they would suffer these things for Christ's sake. But he has no such testimony; for there are none of the sects that have been tried. And all their leaders; and though led to, declare that there are no revelations to be had in these days! And yet, marvelous to relate, they pass decision on men's heads as though they were all apostles and prophets! Let us ask, does any man living know that he can, himself, endure nakedness, famine, peril, sword, persecutions, the opposition of principalities, and of powers, and of angels, and yet remain steadfast and immovable in the love of Christ? I say no man can know that he himself can endure all these things, until he is tried, or else receives a revelation from God, testifying to him that he can and will do it. What Paul here said to the saints at Rome, were founded on the clearest possible evidence, not only their being tried, but his having power to get

revelations: he had the testimony of both God and man, and could not be mistaken! what a vast difference between Paul's saying this to the saints at Rome, and a sectarian saying it to the sects of the present day: the former having the testimony of both God and man, but the latter being without testimony, having neither the testimony of God or man! For man is not in a situation to give testimony, being untried; and they all say that God does not, nor will not give any, and yet they act and decide as those who had the testimony of both; yea, as apostles themselves; for no being is able to tell what any man will endure for Christ's sake, but Him who knows the thoughts, searches the hearts, and tries the reins of all living; HE knows what men will endure for His sake, and what they will not endure; and those know to whom He reveals it, and none others. And because Paul said this to the Romans, it does not follow of course that this would be the case with ALL who had called themselves after the name of Jesus Christ, or that took upon them the name of saints. And because the saints at Rome had offered themselves unto God, in the before mentioned trials, and afflictions, persecutions, and tribulations, it is no proof that all men, to the end of time, who make profession of the faith of the saints, will approve themselves in like manner to God. So that the application of these assurances to any sectarian society is, without authority; there being no principle in the divine proceedings which would authorize it—God has given no such license, nor has he authorized any being to make any such application.

Strange as it may appear, yet it is no more so than true, that the sectarians of the nineteenth century, flatter themselves, that they will be accepted of God without their approving themselves to Him in any thing, and on this principle they claim to themselves the promises made to a people who commended themselves to God in all things, both in life and in death. Hear Paul declare to the Corinthians, 2d epistle, 6th chapter, from the 4th to the 11th verse, how the saints of his day approved themselves to God: "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of

God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." So says the apostle we approved ourselves to God, and having done so became heirs of promise. But when and where have the sectarians thus approved themselves to God? The answer is at no time, and in no place. There is not a sectarian in the world who has approved himself to God. And on what principle then, does he claim the promise made to a people who have approved themselves in all things? more particularly, as these promises were made to them, because they had approved themselves to God in the manner set forth in the scriptures? and had they not thus approved themselves to God, they would not have been the heirs of promise; for instead of receiving promises, they would have received cursings, if they had not approved themselves to God in the manner set forth in the scriptures. So that there is no principle in the economy of God, with men, that entitles the sectarians of this generation to claim to themselves the promises made in the scriptures to the saints; for surely the saints of the New Testament, and the sectarians of this generation are very diverse from one another; the closest observer will not be able to trace the least resemblance between them, but a great disparity in every thing—one was persecuted, the other is persecutors; one was reviled, the other reviles; one was evil spoken of, the other evil speakers; one was full of faith, the other without faith; one suffered the loss of all things for Christ's sake, the other suffered the loss of nothing; one took joyfully the spoiling of their goods, the other's goods were never spoiled; one was in necessities, stripes, imprisonments, poverty and want, for Christ's sake; the other has riches, honor, wealth and affluence for their own sake; one received in this world evil things, the other their good things; but notwithstanding all this, they are both to be rewarded alike in the eternal world! and yet, God is to reward every man according to the deeds done in the body, whether they be good or evil. So says the sectarian world; but who in the exercise of his reason and common sense can believe it?

In examining the scriptures carefully,

it will be found, that those churches which were far superior to any of the modern churches, were called upon to repent, or else to suffer the displeasure of God, instead of being flattered with the promises of heaven; and they, though far in advance of any of the sectarian churches, were in danger of the wrath of heaven, and would surely feel it unless they repented. There is surely something in the management of the professors of these last ages which is strange beyond comprehension. We are frequently saluted with the voice of a reformer, professing to reform the world, to correct their errors, and to bring them back to pure principles. For instance, the Methodists, profess to be reformers, they feel a great anxiety to reform the errors of Calvinism, calling it a false doctrine, and they even go so far as to say that it came from hell; but notwithstanding they say that Calvinism is a doctrine of devils, still the believers in this doctrine, if they are honest, will be saved, that is, they believe there is purity enough in that system to save men: but we ask, if there is purity enough in the system of Calvinism to save men, why do Armenians feel so much zeal to reform them? Can they more than save them? If they cannot, the Calvinist is as well off as the Armenian. But says the Armenian, "it hinders a great many from being saved, and therefore we try to put it down?" This is marvelously strange, the Calvinist is teaching a doctrine which will send thousands to hell, but will save himself. When any man, or set of men, present themselves before the world in the attitude of reformers, and yet declare to the world, that the people can be saved, without his, or their reformation, they virtually say to the world, that their pretended mission is a fable; for who does not know, that they cannot do more than save men! The God of heaven never so insulted the common senses of men as to send a reformer into the world, unless the world would have been damned without him; nor would He insult the man by sending him on any less important errand. There never was a messenger sent of the God of heaven to the world, who was not received, without God rejected them. It is worse than folly for a man to pretend to be sent of God to reform the world, when the world can be saved without him; and it is equally nonsense for Methodists to try to reform Presbyterians, and Baptists, when they are equally heirs of eternal life with them, without their assistance.

Extract from an old MSS.

REMARKABLE.

On the 26th day of March as I was on my journey with my team, from Woodstock (the place of my nativity) to Burlington N. Y., on the evening of the 27th, I put up at the house of Capt. J. Bissel, Iron holder in Chilsea. I retired to my lodgings at an early hour. A few minutes before the clock struck one, as I conceived, I awoke; and turning my eyes towards the window, beheld an uncommon gleam of light, which induced me to leap from my bed. I looked out, but nothing uncommon appeared. I again got into bed, when, after some time, I was surprised at something resembling a field-piece, and the clashing of swords, as I conceived, which I saw through the window. At the same instant a bright light appeared in the room, as though the moon in the height of its lustre had shown directly upon me I then raised myself in bed, but immediately suuk back with terror and surprise, and lay some minutes motionless. At length me thought I heard an audible voice, which I conceived not human, call me by name, and said "arise and give ear to the message of heaven for you shall be a witness of the signs which shall be given of the perilous days which are coming upon the world, by reason of the innumerable sins and dissensions so prevalent among mankind, especially in this favored land; for saith the Lord. I have delivered this people like the children of Israel from the tyranny of a powerful nation and would have gathered them as a hen gathereth her chickens under her wings, but they would not hearken to the voice of wisdom; they have become a rebellious and disobedient people, lusting, as it were, after the luxuries of Egypt: boasting in their strength; pregnant with evils innumerable; but their peace is destroyed. In wars and rumors of wars shall they abound, both national and civil. The father shall raise against the son and the son against the father, for a great and powerful nation have I chosen to be a scourge unto all other nations of the earth; even the most haughty shall bow to them for the race is not to the swift, nor the battle to the strong. By an Almighty arm all nations of the earth shall be made to know the Most High reigneth. This great nation shall lay waste your seaports and utterly destroy your navigation. She shall infest your sea coasts with the fleets of all the conquered na-

tions, and her armies shall swarm around you like the flies and gnats of Egypt, for a season, until they (ye) know the Lord giveth and he taketh at his pleasure. And for a sign of these times you shall be a witness of the angel's descending with a long flaming sword in his hand which shall turn to every point to prepare the way for ushering in the glorious day. Then shall the sword be transformed into an *olive branch*, which shall arise and overspread the horizon and appear as emblematical of the harmonious day in which all nations and languages shall be gathered into one family, and all become of one heart and mind, to serve under the peaceable government of Him whose sceptre sways all worlds." After such a discourse, which I conceived more than human, neither pen nor tongue can describe the agitation of my mind, though I could not but consider myself as highly favored in being a hearer of the divine message. As the clock struck three I arose from my bed and proceeded on my journey. I had not got on my way more than a mile and a half before my team was instantly stopped as though pushed by a mighty hand. I unthinkly bid them go on, but without effect, for that instant a bright light appeared to overspread the horizon and an angel descended and stood erect in the air but a little distance from me dressed in a long, unsullied robe, with a flaming sword in his hand. I can say with Daniel, "I was alone and without thought." He said unto me, "stand on thy feet and give ear unto the words which I shall speak," and as I stood trembling and recollecting the vision which I saw a few hours before. I lifted up my eyes and beheld his face which had the appearance of lightning, and his eyes were as lamps of fire. The sword which he held to appearance was about thirty feet long, the hilt of which was variously set or ornamented, appeared of pure gold, set with stones of various hues, the blade resembled flaming fire, and I cast up my eyes and beheld a bow in the clouds beautifully variegated, much resembling a rainbow encircling sixteen stars, though differently diversified, there being nine to the southern part of the bow of a most beautiful azure, in the centre of which bow I suppose appeared an olive branch richly decorated with golden buds. The stars to the north were of a deep crimson and all very transparent and brilliant which afterwards separated the nine of the azure fell to the south and the seven of the crimson

to the north, attended with a heavy rumbling noise in the air, like the rushing of many armies to battle, at which I fell with my face to the ground. At length I heard an audible voice articulate and say, "all these are signs by which you shall know what is to befall the nations now in the latter days. Woe unto the inhabitants of the land, for their sins and ingratitude. Wars and rumors of wars shall then abound; their fields shall be crimsoned with the blood of their own citizens and nothing but lamentation and mourning shall be heard to echo through the lonely vale, until all the tares and brambles of the earth shall be plucked up and demolished from the face thereof, by the pestilence which walks in darkness, and by the sword which lays waste at noon day, for there shall be such a destruction as shall greatly thin the inhabitants of the earth, both by war, pestilence, and famine, until after there shall arise a branch from the root of Jesse, who shall perform such remarkable things through the power of Almighty God, as shall effectually convince the world of His divine authority, and shall cause eventually, the remnant of all nations to be of one heart and one mind in religion, when there shall be no more wars among mankind, who will ever after live in the strictest bonds of mutual friendship, possessing unfeigned love to God and one another. Then Jew and Gentile shall coincide in sentiment and become one and indivisible; declaring Jesus Christ to be their only king and sovereign;" and, as he ended, proclaimed, "Father, thy will be done on earth as in heaven, and may all the people say Amen." As he spoke these words I looked up and beheld the sword which he held transformed into an olive branch which grew and overspread the horizon, under which a reflection of a light presented to my view a large and spacious landscape with an innumerable host of beings like unto the stars of heaven for number, worshipping and praising Him who is king over all. There the lion lay down with the lamb and the beasts of the earth, and the fowls of the air were mingled together in concert, and nothing but love unutterable appeared among them, and as from the landscape ascended a voice, proclaiming, "Glory to God in the Highest; peace on earth and good will towards men;" at the echo of which, I fell on my face in amazement and terror.

TIMOTHY P. WALKER.

Vermont, 1792.

SPECIAL NOTICE.

To those who have sent in their orders for books, and wishing answers, we would say that Bro. SHEEN is now in Cincinnati, attending to the printing and binding of them: As soon as they are ready, which will be in the course of two or three weeks, at farthest, they will be promptly forwarded. We therefore hope the brethren will wait patiently until they arrive. W. D. M.

THERE WILL BE A SPECIAL CONFERENCE for this District held at Mason's Grove, Crawford Co., Iowa, on Saturday and Sunday, March 12th and 13th, 1864. The Elders and saints generally are invited to attend.

GALLAND'S GROVE, Shelby Co., Iowa.

This notice came to us without a signature. Will the Presiding Elder of the District tell us by what authority it is published?—*Ed.*

ACKNOWLEDGMENT.—Our article, called "History of the Priesthood," is in part, a revision from Winchester's "History."

RECEIPTS.—For the *Herald*.—Josiah Ellis, Jesse Price, Mrs. Smith, A. Falconer, James Spratley, J. Parsons, Charles Stedman, R. M. Peil, Noah V. Johnson, Sarah Hawley, John W. Roberts, C. G. McIntosh, Wm. Strand, David Roberts, Geo. Drake, Eli Houghton, Nicholas Taylor, Otis Bass, Walter Ostranda, and James Cristo, \$1 each; Sutcliffe Maudsley, W. F. Cooke, Stephen Post and Mrs. Amos Edwards, \$2 from each; E. H. Webb, \$10; Geo. Blakeslee, \$5.10; Jacob Brown, \$3; J. B. Boren, \$0.50; Samuel C. Winegar, \$2; Chauncey Loomis, \$1; Charles N. Hutchins, \$2; Lydia Faunce, \$1; Wm. Gallip, \$2; Philip Pherber, \$1; Jamima Calif, \$1.40.

For the *Book of Doctrine and Covenants*.—W. F. Cooke, Chas. Vreedenburgh, John Conyers, Allen Foster and Wm. Mason, \$1.25 each; Nathan H. Ditterline, \$2.50.

For the *Hymn Book*.—Nathan H. Ditterline, \$0.55; R. M. Peil, \$0.55; Thomas Dobson, \$3.30; W. F. Cooke, \$2.20; A. Hall, \$0.50; Chas. Vreedenburgh, \$0.50; Allen Foster, \$1.10; Wm. Mason, \$0.55; Clark Lewis, \$1.65; M. W. Weaver, \$0.55; Jamima Calif, \$0.60.

For the *Voice of Warning*.—Allen Foster, Wm. Mason and J. Holt, \$0.40 each; H. P. Brown, \$1.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms*. 67: 28, 29.

No. 6—Vol. 5.] **PLANO, ILL., MARCH, 15, 1864.** [WHOLE No. 54.]

For the Herald. IMMORTALITY.

There is perhaps no other word in our language that implies so much as the one at the head of this article, and perhaps in its application few words are less understood and appreciated; we of course mean in the scriptural sense in which it is used. In 1 Tim. 6: 13, 16, we are informed that the "only Potentate, the *King of kings* and *Lord of lords*, ONLY hath immortality." Then in contradistinction from *Him*, all beings or creatures beside were less than immortal, we may say were mortal. In 1 Cor. 15: 52-54. Immortality is defined to be a state of *incorruption*, and man is, represented as being brought to this state by the resurrection from the dead. Jesus says of those that are resurrected, "*they are children of God, BEING CHILDREN OF THE RESURRECTION, neither can they die any more.*" Luke 20: 36. Here it is plainly taught that immortality is conveyed to those who receive it through the resurrection (for they that cannot die are immortal, and also that these that cannot die are children of God by virtue of their resurrection,) and the resurrection being a principle of the gospel, (see Heb. 6.) the apostle was compelled to affirm that life and IMMORTALITY is brought to light through the gospel (not the creature) and as the Father only hath immortality, or life in *Himself* originally, it must emanate from Him and be conferred upon all who ever attain to it. Thus He gave "to the Son to have life in *HIMSELF*;" John 5: 26, and power to lay it down in death, and power to take it again through the resurrection, (John 10: 18.) Jesus said, "I live by the Father." John 6: 57. Hence, after receiving life in *Himself* from the Father, He says, "I am the resurrection and the life,"—the life of the resurrection. Here then is life and the res-

urrection, incorruption pointing to the same thing, viz: the gift of God through the gospel, and the direct agent in communicating this is declared to be the Holy Ghost. (Rom. 8: 11.) Hence then, to "seek for glory and honor, and immortality," (Rom. 2: 7,) is to seek to "attain to the resurrection of the dead." And as in the resurrection there are *bodies celestial*, and terrestrial, (and also *telectual*) they that would obtain crowns in the kingdom of our God, must seek for "*a better resurrection.*" Heb. 11: 35. As we have shown, the resurrection is incorruption, is immortality, and such cannot die; hence, our first parents did not enter into the Garden of Eden immortal, or *celestial bodies*, but mortal, as they were subject to death. And after the transgression, lest they should partake of the Tree of Life, and live forever, (or become immortal) ample means were used to prevent it in the flaming swords that turned EVERY WAY to guard against it. Now if any of the race (of that pair) have attained to immortality, they have either evaded those flaming swords, or have made terms with Him who set them there. Those terms we have seen is the gospel, through which the way to LIFE and *immortality* is revealed. Thus, then, immortality is firstly possessed by God "ONLY;" secondly by Jesus Christ, received from the "Father;" thirdly, all those that are counted worthy of that "resurrection from the dead." Thus to "*be partakers of the divine nature,*" (2 Peter 1: 4,) by "becoming children of the resurrection." So that it appears that our race was made mortal—*liable to die*; but also made susceptible of immortality, but whether they receive it or not depends upon their compliance or non-compliance with the terms upon which it is offered. Here then is the prize, and here the *race*; here the conditions, and he that would *live—live forever*, let him "work out his own salvation" WITH FEAR—lest he

fall—and TREMBLING, lest he mistake the means ordained of God to this end. For all that the Father gives to Jesus, them will he keep and raise up at the last day, (John 6 : 39, 40,) and of these Jesus testifies He had lost none, (and will lose none,) EXCEPT "the son of perdition," (John 17 : 12,) "for all the REST—except the sons of perdition—shall be brought forth by the RESURRECTION OF THE DEAD." D. and C. Sec. 92, p. 4. Thus while the finally incorrigible sinner, "on whom the influence of the gospel, the Holy Ghost, and the POWERS of the world to come" have been exhausted without purifying, shall not see life, but shall die. The good and the true are immortalized, for they are worthy. Thus justice and truth, purity and righteousness, alone are susceptible of so rich, so glorious an endowment as immortality, or eternal life, for in them are the elements of eternity. While injustice, falsehood, sin and vice, whether in the abstract or embodied, shall become as the Psalmist says, "even as though they had not been." And then shall the heavens and the earth reverbstrate with the echoes of approval at so righteous awards, and God shall thenceforth be recognized in all His attributes of justice, mercy and truth, as the ALL and IN ALL.

J. W. BRIGGS.

BIRMINGHAM, England, Nov. 24, 1863.

FULFILLMENT OF PROPHECY.

BRO. JOSEPH SMITH:—A few thoughts are suggested to my mind, in reading over the 2 Epist. of Peter, which I feel to put to paper, believing it is the "mind of the Spirit," in bringing them to my mind, that I should write them for the benefit of others. What a pity it is that men should have divided matter into chapters and verses which was never intended to be separated, by the original writers. This epistle of Peter, is plain, and never was intended to be divided; for it is short, and one vein runs through the whole of it pretty much, showing the great importance Peter attached to prophecy, for he says, it was more sure than the voice they heard in the mount; and also says: "We have also a more sure word of prophecy; wherunto ye would do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of 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 upon by the Holy Ghost." 2 Peter 1 : 19-21. I cannot account for Peter's saying it was more sure than the voice, on any other hypothesis than this: Jesus said that

be "the guide into all truth," and therefore is a constant guide, and sometimes the devil has power to speak and imitate to deceive; therefore, a voice is not as sure a guide, although there was no deception in the voice on the mount; and Peter says prophecy came by the Holy Ghost. He gives a caution which is highly essential to be observed, viz: "that no prophecy of scripture is of any private interpretation," &c. Did Peter tell the truth when he said this? most assuredly he did. I am well aware, as has been wisely observed through the HERALD by W. W. B., that many have taken this saying of Peter to indicate a literal fulfillment of all prophecy, according to the reading. Now in tracing the prophecies through, we find many that are highly figurative, symbolical, and metaphorical. One sample which is plain, I will produce at this time, and that will suffice for the many that might be brought forward, and that is the dream of Joseph, who was sold into Egypt, about his brethren's sheaves making obeisance to his sheaf. Now this was not fulfilled literally, according to the letter, and still it was not of private interpretation; and why? Because the Holy Ghost gave the dream, and the Holy Ghost interpreted it to his brethren; for they understood it to mean just what it afterwards turned out to be, that Joseph was to rule over them. Where there are prophecies given by dream, or vision, in symbolical form, like Pharaoh's cattle, Nebuchadnezzar's image, Daniel's visions of the beasts, John's vision in the Apocalypse about the woman clothed with the sun," &c.: they all needed interpreting, but who was to do it? The Spirit that gave them. Uninspired men undertaking to give an interpretation would go astray, and break the rule that Peter gave; as in the cases of all the commentators of modern times, who claim no inspiration, yet pretend to interpret the prophecies. This brings us to more particularly examine the rule, "no prophecy of scripture is of any private interpretation," which is answered in a few words: why was they not of any private interpretation? because given by the Holy Ghost, which is the guide into all truth, (and therefore must be a public guide) and must, if needing interpretation, be interpreted by the public interpreter. There are prophecies highly figurative, that is: they do not by the language indicate a literal fulfilment, some figures used are so plain that a person in possession of the Spirit of truth, can see them at a glance, while some are beyond our comprehension apparently at the first sight, and appear to be left without interpretation, and the reader is led to exclaim, I cannot understand them. Now if we were truly

conversant with all the prophecies, we would find that these metaphors, or figures of speech, which we think have not been interpreted, that they had been interpreted before, in some prophecy prior to the ones under consideration. For an example to prove my position I will cite you to the 5c. of Isa. where the prophet breaks out into singing about his well beloved having a vineyard in a very fruitful hill: "and he fenced it, and gathered out all the stones, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, but it brought forth wild grapes." Now if the Lord had not given the interpretation Himself, man might have made many conjectures concerning this vineyard. Some might have thought it had reference to the earth, and some to particular portions of the same, but the Lord through the prophet says, "for the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah his pleasant plant: (or choicest vine) and He looked for judgment, but beheld oppression; for righteousness, but beheld a cry." Now after this, when the Lord through His prophets, speaks about His vineyard, or vine, we know what He has reference to, although the names of Israel and Judah should not be mentioned. I do not wish to be understood, that none of the prophecies are to be fulfilled literally, by no means. The greatest portion have been, and are to be fulfilled literally, to the very letter: but oftentimes, (in my opinion) when the Lord wished to impress upon the minds of His people some great event about to take place, He made use of symbolical representations; as Nebuchadnezzar's image, &c. Now a prophecy that is to be fulfilled literally, needs no interpretation, for they are only like so many historical facts reversed, therefore we read them as we would history that is past; as literally relating to things that have occurred, but with this difference, the prophecies that remain to be fulfilled, as yet in the future. Now if we notice particularly the reason that Peter said, that no prophecy was of any private interpretation, viz: "for the prophecy came not by the will of man, but holy men of God spake as they were moved upon by the Holy Ghost." Now if the Spirit moved them to speak things that should literally be fulfilled, then they needed no interpretation, but if the Spirit moved them to speak in figurative language, that needed interpreting; then the Holy Ghost who gave it, could only interpret it correctly; it alone knowing how, and for what it was given.

But the main object I had in view when

I commenced this article, was to show the importance of taking heed to the light of prophecy, as Peter declares, "as unto a light which shineth in a dark place, until the day dawn, and the day-star arise in your hearts," &c. When the sable curtain of night is drawn over the sky, and the glorious orb of day hath gone to light other portions of God's footstool, and all with us is darkness, as relates to nature, we are glad to avail ourselves of the next best means of obtaining light, even should it be that alone of a glimmering taper, to guide our footsteps aright, and keep us from falling into sloughs, and quagmires, or stumbling over any obstruction that might chance be in our path, and we are apt to pay earnest heed to the faint light cast on our path, and be very careful lest it should be extinguished through any careless act of ours; and should the light be extinguished, O how miserable we feel, and if we proceed on our journey, what stumbling, what falling, what doubt and perplexity fills our mind!

Peter admonishes us to pay earnest heed to the light of prophecy, and if we heed his admonition, we shall be saved from all the mishaps that befall those who do not. God, who knoweth all things, knew what He had purposed should come on the inhabitants of the earth, (upon those who keep His law His choicest blessings, and those who will not have Him to reign over them, misery and woe,) and through His holy Spirit, communicated to righteous men what should befall the inhabitants of the earth, in their different generations, and those who took heed to these communications, when the day dawned; or in other words, when the prophecies received their fulfillment, were made to rejoice that they had walked by that light, for they were saved from the calamities that befall those who paid no attention to them.

E. STAFFORD.

ABINGDON, Ill. Feb. 15, 1864.

LETTER FROM UTAH.

DEAR BRO. SHEEN:—I remember in my last letter I omitted the words "Ecco Cannon," in the report of the trial had before Bishop West. I have very encouraging news from Weber county, and from Provo City, of the triumph of truth over the egregious errors that have stalked unblushingly and shamefully in this Territory without a check for the last fifteen years; but Oh, a brighter day has dawned on the people of Utah, we will soon have ten or fifteen Elders in this part of the vineyard of the Lord heartily engaged, to the glory of God, warning backsliding Israel to return to the law of righteousness as revealed in the gospel, as established by Joseph the Martyr, and truly

defended by the Prophet, Joseph the second; who will preach against the heathenish, unhallowed, unscriptural and corrupt practice of polygamy, that is giving way to the genial rays of light, as reflected through holy writ, and Brigham's idolatrous worshiping of "Adam (as) the only God with whom we have to do," which is astonishing to all of this people when we show the true light on the subject of the Godhead, as it is revealed in the sacred volumes; and again that freedom and liberty of speech is beginning to return to this people which they have not enjoyed here before. There has been eighteen or twenty cut off from the Brighamite church in Provo City, some of them for entertaining me, or allowing me to eat at their tables or lay under their roofs, and others for reading the *HERALD*, and coming to my meetings, and there is a report here that many will be cut off in this city for attending my meetings, and not paying their tithings. Men here forbid their wives and children going to our meetings or reading the *HERALD*, and I am informed that Brigham has written to the clerk of the Tithing office, at Ogden City, who is a Dane, to go round and see the Danes, and teach them to pay their tithing, and not go to hear the Josephites; and Bishop Woolley, of this city, preached a short time since that if any went to hear the Josephites, or were administered to by them, they should be cursed; but yet our glorious cause is onward with intense interest and rapidity, despite these oppositions and curses. May God bless you, and His cause, is my earnest prayer. Love to all the saints.

Yours in love,

E. C. BRIGGS.

SALT LAKE CITY, Utah, Dec. 28, 1863.

For the Herald.

TWO DISCUSSIONS IN CANADA
WEST.—No. 1.

BRO. SHEEN:—As it has been some time since I have written for publication, perhaps the following will be interesting to the readers of the *HERALD*; as some, no doubt, would like to know how the Latter-Day-Work is progressing in Canada. I will therefore give you a partial account of what has transpired since I wrote "Good News From Canada West;" and will conclude my remarks in my next communication.

In the latter part of December and the first of January, Bro. Gillen and I labored in the Buckhorn branch, and five more were added to the church. Jan. 12th we left and went to the Lindsley branch, where I expected to meet Mr. Shaw, (a Methodist

preacher) in discussion, or some one whom he might get in his stead: as I stated in my last communication. I sent him a letter to let him know that I had come, according to agreement, which he never answered; but on Jan. 25th, a Methodist exhorter came to meeting, and said that if I would take the affirmative of all propositions, then he would find a man to meet me in open discussion, and the Methodists would open their chapel for it. So I gave him three propositions, which were accepted by I. B. Richardson, an Elder of the M. E. Church, and Editor of the *Western Union*. On Feb. 2nd a large congregation assembled in their chapel. About 7 o'clock P. M. the discussion was opened by prayer. My opponent would not comply with the common rules of discussion, viz: that the affirmative have the closing speech; and that no sarcastic language be used by either of the disputants; so I had to do the best I could under adverse circumstances; for I was determined to let the saints, and honest of all names, see the folly of his position; so I began by reading 1 Cor. 12: and many other passages which clearly set forth the design of the spiritual gifts, and the need of their being in the church, and following the believers in all ages of the world, and out of the *nine* spiritual gifts mentioned in 1 Cor. 12: he claimed *three* for the M. E. Church, viz: wisdom, knowledge, and faith; and said that the *others* were no longer needed; but on close examination I proved that he did not have the *wisdom, knowledge and faith*, that the saints had, in the days of the apostles. So I came to the conclusion that he did not do so well as did the "Dragon," whose "tail drew the third part of the stars of heaven," for my opponent *claimed* one-third of the spiritual gifts, but did not *get* them. So I proved in my first proposition, by the Bible, that the M. E. Church does not enjoy the gifts of the Holy Ghost.

In proving my second proposition, I read Eph. 2: 19-21; Eph. 4: 8-14; 1 Cor. 12: 28, and many other passages, to prove that Christ's church was established with apostles, prophets, etc. I also read Mark 16: 16-20; Acts 2: 38, 39; Acts 19: 5, 6; Heb. 6: 1, 2, and others, which clearly set forth the doctrine of faith, repentance, baptism by immersion for the remission of sins, and laying on of hands for the reception of the Holy Spirit; which is essential to salvation. My opponent said that men could be saved by faith *alone*, and without baptism, etc. I came to the conclusion that if that was true, devils could be saved also; for they "believed and trembled;" so they had just as good a chance as my opponent. (Laughter.) So the elders of the M. E.

Church do not teach the same doctrine which was taught by the apostles.

To prove my third proposition, I reviewed my first, and second; and read (from various parts of the Bible) to prove the apostacy of the primitive church, and many others to prove that God would restore the primitive order, and reorganize His church in the latter days by the disposition of angels; therefore the Elders of the Church of Jesus Christ of Latter-Day Saints preach the gospel of Jesus Christ. My opponent got so confounded that he did not speak his full time, (which was twenty minutes) but once, I believe, during the discussion, and that was his last speech, which was mostly a compound of newspaper stories and reports, concerning Joseph Smith, the Martyr, and the early history of the church. Notwithstanding all his efforts to cause doubt and distrust on what I *proved* from the Bible, many of the congregation were satisfied of the truth of the position I took, and were disgusted with his manner of trying to raise laughter and applause, to draw the minds of the people from the subject under discussion. A few days after the discussion an article appeared in the *Western Union*, (which is edited by him) headed, "Debate on Mormonism." I expect it was written by my opponent. The last paragraph reads thus: "The audience, which was large, was very attentive throughout, and gave unmistakable demonstrations at the close of the debate, that they considered Mr. Shippy had failed to make good his affirmation in a single point, and that he had met with a complete defeat, and received for his pains a merited castigation." I must say that I was astonished to see such a wilful misrepresentation. I might take up this extract item by item, and show the folly of its author; but time and space forbids lengthening my article at present. I will say, however, that in all the article published in the *Union*, not one verse or passage of Scripture is quoted or referred to which proves the author's assertion; and I consider assertions no arguments; so I leave the result with the readers of this communication.

I am now in Trafalgar township. Bro. Gillen is with me. We have preached several times here; and one of Bro. I. F. Scott's sisters has requested baptism, and we expect that sister Askins, and several others will come forward. The ordinance will be administered on Sunday next, probably. In my next you will hear of a three days' discussion that I held with a Baptist minister.

I remain as ever, yours sincerely.

JOHN SHIPPY.

STREETSVILLE, Canada West, Feb. 25, '64.

From the *L.-D.-S.' Messenger and Advocate*, of February, 1836.

CHRIST'S DOCTRINE.

"I am the way, the truth, and the life."—John 14: 6.

When we read the New Testament, and compare the life of the Savior with those who profess to be His followers, and see the great contrast between them, we are led to exclaim: they have all gone out of the way, and none doeth good; no not one.

We look abroad and behold, the exertions of men to promulgate what they are disposed to call the gospel. We see Missionaries going forth clothed with the power of a diploma from some Academy to disseminate glad tidings of great joy. Such authorities are good as far as men are concerned, in a temporal point of view. Query, are such commissions ratified in heaven? and if not, can men with these authorities be instrumental in the hands of God in preparing men to dwell in His presence; or does it only serve to moralize men? We leave this to be determined by our readers.

Again, suppose a gentleman from France, would come forward and produce a license for the office of Judge, signed in France, according to the regular authority; and would step forward and determine a case in the State of Ohio, having no authority save that which he had obtained in France, would his decision be valid? No. Suppose we take the New Testament, and read: "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." Mat. 28: 19, 20. Were these sayings to us in this generation, or were they to the apostles only? No doubt they were to the apostles, and to none else. All will admit that the true church has fled into the wilderness, and if so, has their authority not fled with them?

Where shall we go to get authority to proclaim the gospel? one would readily exclaim, go to God; but here is a difficulty, the religionists of this generation say that God does not reveal himself to us. How then can we know whether we are accepted of Him or not? How can we know whether it would be pleasing to God for us to preach the gospel that the apostles preached, and build up churches in the name of Jesus, and do many mighty miracles, such as healing the sick, casting out devils, etc? Paul said, "he that preacheth any other gospel than that which we have preached let him be accursed."

Let us examine for a moment what it was

that Paul preached, and how he came by his authority. Now the things that Paul preached agreed with the things that Peter and the rest of the apostles preached; notwithstanding he (Paul) declares that the things that he preached he received not of man, neither of men; but of God through Jesus Christ; he declares that he saw none of the apostles for three years, save James, the Lord's brother. Notwithstanding the Savior himself had been on earth, and had taught twelve men all things concerning His kingdom, and they were at the same time on the earth in full authority to preach the gospel, and build up the kingdom of God; yet, He revealed Himself to this man, when at the same time all things were prepared, and He had arisen, and ascended on high, and sat down on the right hand of the Father. God, in the days of the apostles, revealed himself personally to Paul, when He had given to Peter, James and John the keys of the kingdom, and instructed them and the rest of the apostles, respecting His church and kingdom. These circumstances demonstrate to us that God works as seemeth Him good, and revealeth Himself to whom He will, and commissioneth His servants in a manner that dubiety can have no place in their bosoms; but like the ancient apostles, they can with all boldness declare the truth, because they have a perfect knowledge of it. Paul had not received his commission of man, therefore, he had no fear of man, but he feared God. He said, "woe is me if I preach not the gospel." Where is the woe for a man of this generation, if he preach not the gospel? Show us a man that has a woe pronounced upon him if he preach not the gospel, and we will show you a man that is commissioned of the Lord of glory, and he like Paul, will preach the gospel with power and demonstration of the Holy Ghost; with signs following, for he will follow him who saith, "I am the way, the truth, and the life."

To become a follower of any person, we must become as he is, or do what he has left for us to do. The Savior said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do." John 17: 3, 4. Here we would ask a question: where is the man that understands or can know whether he has finished the work that was given him to do, without a revelation from God? Any man that has a knowledge of this thing must have a revelation.

Again the Savior said, "the work that I see my Father do, that I do." We have heard many men say, if a person is good and

pious they will be saved in the kingdom of God. The Savior was baptized in Jordan by the hands of John. If he had been sprinkled by him, would he have done the will of Him who hath sent him? Judge ye. Jesus said, "I am the way, the truth, and the life." If we follow the way that the Messiah went, we conclude that it would answer the purpose when we shall be called to account for our deeds. If He had stepped aside from the way by having a few drops of water sprinkled on Him, instead of going down into the water and coming straightway up out of the water. He would not have fulfilled all righteousness. Neither do we believe that it would be our privilege to claim a place in the celestial kingdom of God with the apostles and those who have come up through much tribulation, when we have feasted upon the riches of the earth, and spent our days in idleness and vanity, by worshipping a God of imagination without body or parts, or any substance, of our own formation. It is a fact, that there are as many imaginary gods worshipped as there are sects, for instance, the Universalists worship a god whom they imagine embraces all the workmanship of his hands in mercy, consequently saves all in his kingdom, good, bad or indifferent. The Presbyterians worship a god whom they imagine has created some for happiness and others for misery. The Methodists worship a god whom they imagine is without body or parts: and thus one differs from another.

The God that the Latter-Day-Saints worship, differs from all other gods that are worshipped in these last days, in many respects. He is impartial, He is just, He is merciful, He is long suffering and of tender mercy, He judges all men according to their works, He gives all things that are calculated to do His children good as far as it serves to promote their happiness and glorify himself. When He is called upon, He answers, when counsel is asked of Him, He gives freely, as it is written in His word. He is that God who spoke to Abraham, to Isaac, to Jacob, to Moses, to Isaiah, to Peter, James and John, and in these last days He has spoken to Joseph. It is that God who never changes, who is the same to-day as yesterday, and forever. It is that God who has created the heavens and the earth, and does His work by faith, as Paul said to his Hebrew brethren: "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear." In short, He is the great I AM, that was, and is, and is to come. Without faith it is impossible to please God. Therefore by faith we can ascertain to a certainty that

there is a God, by faith in His word we can obtain a perfect knowledge of it. "Ask and ye shall receive knock and it shall be opened unto you." If these promises cannot be fulfilled to us when we ask, what benefit are they to us? If these promises are for us, why not claim them, and be benefited by them? Is it possible for God to lie? and if it is not, will He not give us when we ask aright? and if He will answer our prayers, can we not ask Him to show us the way that He would delight to have us walk in? if so, then no doubt He will show us the way His Son walked in, for He said: "*I am the way, the truth, and the life.*" For us to cavil about our belief, when we have the word of God before us, is folly in the highest degree; yea, it is worse than folly, for it serves to make us miserable rather than happy, it serves to condemn us rather than justify. The fact is plain, that if God will judge us by a law that we cannot understand, He cannot justify himself, but if the law is plain, and we ourselves have perverted it, then God will be justified and we condemned. This generation seems to act, in matters of religion, just as if this life were an eternity, and the life to come probationary. It seems so inconsistent for a man to disregard truth, and embrace error; to believe a lie, and reject the truth; to spread falsehoods and suppress facts; to screen the guilty, and disregard the cries of the innocent. The Savior said, "I am not come to destroy, but to build up." If we build up righteousness, we must set our faces like flints against wickedness. The Savior taught all, and expounded all things to His disciples, and rebuked evil doers with sharpness. Supposing God should call a man and commission him from on high, and send him forth to preach His gospel and build up His kingdom, and the said servant should use the language of the Savior; and begin to say to this generation as the Savior did to the Scribes, Pharisees and Lawyers: what would be said of him? We presume that some of our good and pious men, would do as did the Jews, they would seek His life.

By tracing the history of the different ages, we find that when God sent servants to warn the people, the first thing that was proposed, was, away with such a fellow. The Church of God was built up on the earth from time to time, but never remained on the earth long at a time.

The self-righteous, combined with the wicked and ungodly, sought the destruction of the saints of God, and have heretofore accomplished their object. All will acknowledge that the church of the Lamb of God was disorganized. Now if the church was disorganized, we ask, where are the dis-

ciples of Christ? If the church is reorganized, may we not look for its primitive order? If it should change from its primitive order, how shall we know it when it is reorganized. May we not look with propriety for the predictions of the Savior to be fulfilled, in this our day and generation. He said, "then if any man shall say, Lo here is Christ, or there; believe it not. For there shall arise false christs and false prophets, and shall show great signs and wonders; insomuch, that if it were possible they shall deceive the very elect." Mat. 24: 23, 24. But it is not possible for them to be deceived. The elect of God will ask and receive, they will knock and it will be opened unto them; they will inquire and know of a surety; they will build upon the Rock, even Jesus; they will seek until they find the good old way and walk therein, and when they get in it, they will know of a surety, that they are Christ's and Christ is God's: when this is accomplished, there is not much danger of being deceived by Lo here and Lo there. Inasmuch as we seek with all our hearts, might, mind and strength, we will have but little difficulty in finding the way that leads to eternal bliss, for Jesus said, "*I am the way, the truth, and the life.*"

LETTER FROM BRO. H. CUERDON.

DEAR BROS. JOSEPH AND DAVID SMITH:— It gives me unspeakable pleasure to write to you these few lines. My pen is too inadequate to describe the throbbing of many hearts here, in once more beginning to serve the Lord, and in returning back to the good old paths. Many of our old Nauvoo veterans who never followed Brigham are still living here, and are rejoicing that they are spared to see and realize the Latter-Day glory. We invite all parties to investigate prayerfully these things, and leave the result with the Lord. Many are investigating these things, and the result is, we have begun to baptize. A few have come forward and renewed their covenant. It would do you good were you here to see the tears of joy and gratitude rolling down the cheeks of many of our aged friends, and the testimony which they bear to this work make us and them feel that the same Spirit is felt and enjoyed now that we enjoyed twenty-five years ago. Many come to hear that are skeptical. When they heard the good news their doubts and misgivings fell, and we have had the pleasure of hearing the welcome sound that they could not resist the truth. The Lord said, "my sheep hear my voice," and we realize the same. I am happy in stating to you that those who have embraced the work are some of the most intelligent, industrious, sober and virtuous busi-

ness men of this city. Many have borne testimony who have not yet been rebaptized. We have no fears, we do not urge; we let them have their own time; they will come out all right. There are many Brighamites around here. On the first Sunday after our arrival here we had no Hall to speak in, having been here only two days. In the afternoon we attended the Brighamite meeting, after the conclusion of their meeting we asked permission to preach to them at night. They asked to what denomination I belonged. I told them the *Latter-Day-Saints*, and they were astonished; the whole congregation opened their eyes and mouths wide. Their august counsel was consulted, and the verdict was, that I should preach on condition that they might ask any question; which was granted. The big guns of Brigham convened before I was in their midst. Bro. Anderson had not yet arrived. I was eyed as a monster. I opened the meeting. Their singing made me feel good. I spoke on the subject of Israel, ancient and modern. When I had concluded the President and council were astonished. I preached what we have believed, and he could not find fault; but one question he desired to ask. He said, "do you believe and uphold Brigham Young as President and Prophet of the *Latter-Day-Saints*?" I said, "No, Sir." He then said, "do you believe in Heber C. Kimball and Daniel H. Wells as Counsellors to Brigham Young?" I said "No, sir." He then asked, "Do you believe in Orson Hyde and the Twelve, Seventics, and the rest?" Again I gave the laconic answer, "no sir, none of them." Then you may guess what followed. They told what they believed. They said that they believed that Brigham was Prophet, Seer and Revelator to the Church. The only argument that they brought forward was that they had seen the gifts enjoyed in their church. I gave some of my reasons for not believing as they did. While telling my reasons for not believing as they did, some shed tears. I told them in a friendly way that I did not believe that the gifts were any sign that Brigham was the right man. I told them that their argument would make many right men. I told them that I was, and had been personally acquainted with many good men that followed S. Rigdon, J. J. Strang, C. B. Thompson and Lyman Wight, and many other factions, and that they all had these gifts, and that each party might have presented the same argument to endeavor to prove that their faction was the only true one. I told them that we had not come before them to prove the reorganization by the gifts, because God had given us these gifts. God has given them to the Reorgani-

zation, but not as a proof that young Joseph is the right man; but this is the great proof: the right man should do right, observing the Law as it was given by Joseph the Martyr. I said, "if you examine carefully all these men, you will find that they are all vain aspirants, and their object has been to aggrandize themselves, and impose upon the simple and ignorant," and when we would try to show any thing from the Book of Mormon, Doctrine and Covenants, or the Bible, they would tell us that these books were like the boy's jacket, and that they (the church) had grown out of it, and that is the only way that the Brighamites can evade it. Many remarks were made by both parties, which would be too tedious to write. Let it suffice to say that all went off well. Some shed tears for gladness. I was politely told that we could not speak any more in their meeting house; but was told, "if you will hire a room, I will prophesy that many will follow you."

This meeting was very much talked about. The next week we hired a splendid large hall, on Broadway. Bro. Anderson arrived on Monday, the 11th. This week we went through this great city, and preached several times each day. We found all kinds of ites. On Sunday, the 17th, we opened the hall, and many flocked to hear. We told our simple unadorned tale, that they need not expect us to display the wisdom of *Solon*, or the eloquence of a *Demosthenes* or *Cicero*, nor had we come with the stern and rigid laws and administration of a *Lycurgus*, nor had we come with the pompous dignity of Utah, telling them that the Law of the Lord in the Book of Doctrine and Covenants was like the boy's jacket, and that the church had grown out of it. No, but we had come to tell them to live according to their religion; to quit drinking whiskey and begin to pray, and to call their families together night and morning, and ask the Lord to show them what to do in this important matter. Our words were few and pointed. This kind of preaching made the congregation feel as if they were on the eve of some great revolution, and it was so, for many made up their minds to begin afresh to keep the commandments of God. This made Brighamism tremble. Many of them investigated these things, and at one sweep the First Counsellor to the President, the Clerk of the Council, and three more members of the Council, came forward in our public meeting and desired re-baptism, so we re-baptized them, re-ordained them, and set them to work. They are good and intelligent men. The foundation is laid for the work of God here. We have organized a branch, and have now twenty-three mem-

bers. Many more are believing. Some have given in their names to join. I have visited Alton, and several other places. The prospect is good. H. CUERDEN.
SAINT LOUIS, Feb. 17, 1864.

From the Evening and Morning Star, of April, 1834.

MILLENIUM.—No. 2.

The Millennium is that important period in the economy of God, which will put to the test the theories of all ages, and all generations, when God will try the faith of all living, separating between the good and the evil, and enabling all to discern between the righteous and the wicked, between those who serve God and those who serve him not.

There is no period in human existence about which there has been as much said by the prophets and apostles, as the time of Christ's reign, which reign was to last a thousand years; which originated the idea that there will be such a period as the Millennium; which term signifies a thousand years. John the Revelator gives us the following account of it in Rev. 20: 1-9:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and Satan came down from God out of heaven, and dwelt with them."

We are here told that an angel came down from heaven and laid hold on the devil and bound him a thousand years, and that during that thousand years he should have no power to deceive the nations, that during that period the saints reigned with Christ: but the rest of the dead lived not again until the thousand years were ended, that they who had part in the first resurrection shall be priests of God and of Christ, and shall reign with Christ a thousand years; and when the thousand years are expired, Satan is to be loosed for a little season; and he will go out to deceive the nations which are in the four quarters of the earth; which proves this fact, at least, that all this is to take place on the earth; that it is on the earth where the saints are to reign with Christ a thousand years. And they will go up on the breadth of the earth, and compass the camp of the saints; so there can be no doubt as to the fact that this thousand years is to transpire while the saints are on the earth, and their camp is to be invaded after the thousand years are expired, and all this on the earth.

The sacred writers have been exceedingly prolific in their writings on the subject of Christ's reign. It is every where spoken of and set forth in the most splendid light; and that when that time comes, the saints, yea, all of them will reign with Him. That this reign of Christ is to be an earthly reign, is not only evident from the before mentioned prophecies, but we have a saying of Paul in 1 Cor. 15: 22-24, which limits it to the earth, as follows: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and all power." Verse 28th reads thus: "And when all things shall be subdued unto him, then shall the Son himself be subject unto Him that put all things under Him, that God may be all in all." Here the apostle says, that when all that died in Adam shall have been made alive in Christ, then cometh the end, when He shall have delivered up the kingdom to the Father. In this verse we are told that He himself shall be subject to the Father, when all things are put under His feet. After this time there can be no such thing as a reign of Christ distinctly, or separately, and of necessity Christ's reign must be before this time; and if so, it must be in time; and if in time, it must be on the earth; for it would be curious indeed for Christ to reign a thousand years in eternity; where there are neither days, months, nor

years. The apostle seems to have understood himself perfectly when he wrote his revelations, and set forth his ideas so clearly that none need mistake him. He says that Christ is to reign a thousand years, and the expression, "a thousand years," shows that this reign belonged to the earth and time; for it is only in time where there are days, and times, and seasons, and years: the unseen world and eternity, have no such divisions. He says that the saints were to be raised and reign this thousand years with Him, and this resurrection of the saints to reign with Christ, was the first resurrection. He says that during this thousand years, Satan will be bound, so as not to be able to deceive the nations, and during this thousand years the saints on earth will multiply and their posterity will spread abroad upon the earth.

In Rev. 5: 8-11, we have the same subject set forth thus: "When he (the Lamb) had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Here we are told that those who were redeemed unto God out of every kindred, tongue, people and nation, were to reign on the earth. If the question is asked, how long will they reign on the earth? the answer is, a thousand years, so that this important period does not only effect those in time, but those in eternity also.

If John's account of this subject be correct, all the saints which were redeemed unto God out of every nation, people, tongue and kindred, (and if so they must be from all generations, from the days of righteous Abel down to the second coming of Christ, or else they will not be from every people, and nation,) are to reign on the earth with Christ a thousand years: and this glory they are to obtain by having a part in the first resurrection.

In Rev. 1: 7, John describes the coming of the Savior, when he comes to reign on the earth a thousand years thus: "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."

In all that John has said about the coming of the Savior, he has never told us of any other object that he had in coming but

to reign on earth a thousand years; for where he has mentioned the object, this he says is what it is; so that we are not left to conjecture as to the object of the Savior's coming; for the very same scriptures which tell us of His coming again, tell us also that when He comes, He will reign on the earth a thousand years, and all those of the first resurrection with Him. The matter is fairly settled, that if ever the Savior comes again, He will reign on the earth a thousand years, and all the church of the first born whose names are written in heaven, will at that time obtain a resurrection and reign with Him; even all who are redeemed from among men, of every tongue, kindred, people and nation, and if the Savior does not reign on earth a thousand years, and all the saints with Him, He never will come the second time.

MINUTES OF A SPECIAL CONFERENCE.

BRO. ISAAC SHEEN, I send you the minutes of a special Conference held at Henderson Grove, March 5th and 6th, 1864.

Met pursuant to adjournment and proceeded to organize by electing Z. H. Gurley, President, and E. Stafford, Clerk, and opened by singing and prayer. There were present from Kewanee branch, Elders J. D. Jones, Wm. Grice and Joseph Boswell; from Buffalo Prairie, branch Elder Henry Holmes, and Priest David Holmes; from Abingdon branch, Elders W. A. Moore, Eli Atkinson, E. Stafford and Thomas Stafford; from Henderson Grove branch, Elders Z. H. Gurley, Jacob Brown, Charles M. Brown, T. H. Allen, L. Page and Priest B. Williams.

The President arose and said: "It is known to some that I wrote to Bro. Joseph to see if he could meet with us here in Conference. I received a letter from him stating that if he could attend he would, but he was not certain he could, on account of previous appointments." The President then said, "the first thing to be done is to enquire into the character and standing of every elder present; whether he has been acting according to the instructions received at the last Conference. An Elders' Council is of magnitude and importance. I will refer you to the scriptures to show that its origin is not of recent date. When Moses went back to Egypt on the Lord's errand, the first thing that he did was to call together the elders and instruct them in their several duties. At a certain time the elders of Israel were assembled together and

the Lord was with them. The elders have always had the oversight of the flock of God whenever there has been an organized church on earth. We can not scan our own and each others characters too particularly. The world is represented as a field of grain in which the elders are to reap and secure the grain. Now suppose only half of the elders labor, and the other half do not, on whom rests the responsibility, is it on those who labor, or those who do not labor to preserve the grain? Our responsibility is a very weighty one. I recollect what was said when the church was first reorganized. I remember what the Holy Ghost said, it was this 'I give unto you seven the oversight of my flock as you shall give an account in the day of judgment.' He made many appropriate remarks relative to the elders' duty, which were duly appreciated. He then said, "the first thing in order is to call for the reports of the labors and missions which the elders had assigned themselves, viz: 'that they would search out places to preach and fill them.'" He said that he promised with us to do what he could, but owing to family affairs he could not travel much. He then said, "Bro. Allen and I went to Kewanee under the direction of the Spirit of God, and truly God was with us, as they whom we met with can testify. Some who were almost persuaded before we arrived were baptized, and we left them rejoicing in the truth. The manifestations of the Spirit while at Kewanee was, 'preach, preach the word. I will soon be in your midst.' Bro. Jacob Brown and I went to Millersburg and preached there and I trust good was done. I spoke once at Bro. Harvey Strong's near Victoria. This is the report of my mission. I have not done much but my desire is to preach." It was, on motion, accepted.

Bro. T. H. Allen arose and said: "I said I was willing to do what I could. I went to Princeville and the people were anxious to hear preaching, I spoke under the influence of the Spirit and things were brought to my mind that I never knew before. Bro. Gurley came to me and said, 'we must go to Kewanee.' We accordingly went. While on our way on the cars for a while, all looked dark, but we finally (before arriving,) had a witness that all would be right. When we got there, we found, the brethren and sisters had been praying for some person to come there to instruct them more fully in the things of the kingdom. We had a good time in the prayer meetings, we

enjoyed a great deal of the Spirit in tongues, interpretation of the same and prophesy. On Sunday Feb. 28th, I went with Bro. W. A. Moore to preach, 7 or 8 miles from Abingdon, I feel to do all I can. If I am called to travel 12 or 15 miles on Sunday, to preach the Gospel, I am willing to do it to help roll on the work of God." Report accepted. Bro. Thomas Stafford of Lewistown, Fulton Co. said, "it is some time since I met with you. I am thankful for this privilege. I am all alone for there is not a branch of the church for some distance. I have no chance of getting to meetings only as I make them by preaching to the people. I have not done as much as I ought but I have made an attempt to do something and have been blest. I have preached 3 times in Lewistown and God was with me. The first time I preached in the Court House to a very attentive audience of lawyers, doctors, judges and others. Glory to God in the highest. He was with me. They met together, thinking they were going to be bored, but before I got through they found it was no joke. It is my determination to do the will of the Lord. Brethren do not make any rash promises but go in the strength of the God of Jacob. They have got so in our city that they (the preachers) will not give my appointments, with the exception of one man and he has a heart as big as a mill stone he gave my appointments before preaching and the result was that I had a tolerable large congregation." Report accepted,

Bro. J. D. Jones of Kewanee said: "Beloved brethren I have been laboring a little around Kewanee. There is a number of Brighamites investigating the doctrine. They say that if Joseph is not the man, there is no other man living, that is the man. They have given up going to Utah. Bro. Blakeslee came along and threw firebrands among us and created quite an uproar, and he showed things in the B. of C. that we never had seen before. I went to the Lord to know the truth of Joseph's mission and He was pleased to make known unto me the same." Report accepted.

Bro. D. Holmes said: "I joined the Reorganized Church of Jesus Christ in 1861, I have traveled some with Bro. Geo. Braby. I see that much good has been done. I am young, but my desire is to preach the word." Report accepted.

E. Stafford then made a report of the united labors of W. A. Moore, E. Atkinson and himself. He said, "Dec. 27, 1863, Bro.

Atkinson, Bro. Moore and myself went to the South School House, three miles south-east of Abingdon, in our immediate vicinity, where an appointment had been given by Bro. Atkinson, to preach. We had a congregation of about eight, mostly boys and young men who came for a frolic more than anything else, but as our message was to all, young and old, we concluded to speak to them, but as this neighborhood has had several opportunities to come and hear the gospel and will not come to hear it, so we will go elsewhere. On Saturday, Jan. 30th, we walked to Knoxville, ten miles through the mud, intending to continue our journey nine miles further, to Trenton, to preach, but learned that Sister Duncan had not had a chance to send an appointment, therefore we turned our faces towards Galesburg, and met with the saints in social meeting. On Thursday, Feb. 11th, Bro. Moore lent me a horse to go into the country seven or eight miles with, to see about getting a school house; I succeeded in leaving an appointment for Sunday, the 14th, and went with Bros. Moore and Atkinson to fill the appointment. I spoke to about twenty persons, on the second coming of Christ. Bro. Moore followed and spoke in connection. They appeared to listen attentively. We left another appointment for preaching two weeks from that day. I received a letter from Sister Duncan, saying that she had sent an appointment to Trenton. Bro. T. H. Allen and Bro. W. A. Moore went to the first place, and Bro. Atkinson and myself went to Trenton. I spoke on the setting up of the kingdom in the days of the apostles, and Bro. Atkinson followed with appropriate remarks in connection. We left an appointment for preaching in two weeks. So also did Bros. Allen and Moore, at the place that they preached at." Report accepted.

Brother Jacob Brown said: "I would like to bear my testimony. This work is of God. It originated from a certain source that all the universe cannot put down. I am an old man, but young in the ministry. I have always battled for the work and will still battle for it. I went with Bro. Gurley to Millersburg, and I trust good was done." Report accepted.

Bro. Wm. Grice said: "I do not know that I have any particular report to make. I have been laboring in conjunction with Bros. Jones and Boswell. We have been skirmishing with Brighamites. They keep at long shot distance. We can not get to close quarters, but still we can see them more favorable, and they appear to speak more free, and seem to be pleased. I have always thought I would live to see the resurrection, I have lived to see the res-

urrection of the church, I hope to live faithful, and to do my duty, and that we as a little branch in Kewanee may do some good." Report accepted.

Bro. C. M. Brown said: "What little I have done I have done in the branch, to encourage them to go on. I feel desirous that we may live to enjoy the Spirit, and be blessed of God." Report accepted.

Bro. H. Holmes said: "I do truly rejoice that I have met with you. I joined the church in 1862. I was ordained an Elder, but have made poor progress. I have labored in the branch to stimulate them to keep the law of God. I have a desire to help roll on the work of God." Report accepted.

It was motioned that all the elders who have reported, receive their licences from this Conference, and carried. Bro. Gurley then read the communication from the Bishop in the HERALD, and urged the necessity of complying with the same. He then said to the elders: "We can not point out where you shall labor, as you are all laboring men; but according to your circumstances preach the word. Wherever a door opens, labor faithfully; and wheresoever you go into the church, teach them to observe the law. Teach and observe the word of wisdom. Inasmuch as we do these things our reward is sure. Preach by example, otherwise all our preaching will be useless, and in vain."

The following preamble and resolution was then adopted:

WHEREAS, Certain men are in our midst seeking to teach and infuse in the minds of the saints, that Joseph Smith, the Martyr, was a fallen prophet; and that the revelations in the Book of Doctrine and Covenants which came through him, are not all of God. Therefore

Resolved, That we who compose the members of this Conference, will not in the least countenance any man, or set of men, as worthy of our confidence, who come to us teaching any such doctrine.

Resolved, That this Conference adjourn to meet at Kewanee on the first Saturday in June, 1864.

ZENOS H. GURLEY, PRES.
EDWIN STAFFORD, Clerk.

BRO. SHEEX:—The Lord has truly blessed us in our prayer meetings with the gift of tongues, interpretation, prophecy and vision; the hearts of the saints were made glad. I heard many say they were richly paid for coming. On Saturday the Conference business was transacted; in the evening we had a prayer meeting, and the good Lord was graciously pleased to bless us abundantly.

On Sunday Bro. T. Stafford spoke and Bro. Gurley spoke on the same subject. They spoke on this text: "have ye received the Holy Ghost since you believed?" and to a crowded house, and there were apparently nearly as many outside as in. In the afternoon we had a social meeting, and the people came back and the Lord truly blessed His saints, and they bore their testimony faithfully, and the result, I am fully persuaded, will be that some will come in to the kingdom. We had a prayer meeting in Galesburg on Sunday evening, and still the Lord blessed us with the signs following. On Monday evening we parted with the Kewanee brethren, who took the cars for home, joy beaming in their countenances; they will long remember, with us, this Conference.

Your unworthy Brother,
E. STAFFORD.

MINUTES OF A MEETING

of the reorganized Church of Jesus Christ of Latter-Day-Saints, held in Salt Lake City, Utah, at 6 o'clock, P. M. Jan. 26, 1864.

Present of the Twelve, E. C. BRIGGS; of the Seventies, Alexander McCord.

Meeting opened with prayer by Elder McCord. Elder Briggs read Ephesians 50.

Remarks were made by Elder Briggs, relative to organizing branches of the church, comparing the Church to the body of Christ, showing the unity of that church, that even as the Son was one with the Father so also with those who believe on his name and keep his commandments, the necessity of the gifts of God being enjoyed by His Saints until they arrive to a fullness of knowledge. Jesus while upon the earth had no will but that of His Father, to build up his Father's kingdom. The interest of every member of the church should be the interest of the whole. If men would follow the example of the Savior, they would not seek to build up kingdoms upon earth to themselves but would exert every interest for the advancement of the kingdom of our Lord and Savior Jesus Christ. There are but two kingdoms: one of God, the other of darkness, why should men seek to build individual kingdoms when the glory of the Celestial is one. The institution of polygamy is not, never was and never will be a righteous principle, and will never in any shape or manner be tolerated in the reorganization. The Clerk reported 89 members, who had been admitted into the reorganized Church of Jesus Christ of Latter-Day-Saints.

Moved and seconded that we organize a branch to be known as the G. S. L. City Branch of the reorganized Church of Jesus Christ of Latter-Day-Saints. Carried unanimously.

Moved and seconded that John Stiles be appointed President of said Branch. Carried unanimously.

Moved and seconded that R. H. Attwood be appointed Clerk. Carried. Benediction by Elder Stiles.

R. H. ATTWOOD, Clerk.

NEWS FROM ELDERS.

Bro. E. H. Webb wrote from Sacramento, Cal., Feb. 3 and 5, and said: "I rejoice to tell you that the cause of God is onward here. We already have four branches of the Reorganized Church of Jesus Christ of Latter-Day-Saints, acknowledging the son of the Martyr, even Joseph, the rightful heir to the blessing that was put upon his father's (Joseph's) head to be Prophet, Seer and Revelator, and to preside over ALL the church of God on earth. Fifteen have been baptized in Sacramento, ten in Folsom, eight in San Francisco, and I think fifteen in Stockton, in all forty-eight, and there are a much larger number whom we regard as Latter-Day-Saints, but they have not yet gone into the water. The Lord is truly taking away the reproach of His people. Some of Brigham's Danites growl around here, and have already betrayed themselves by threatening to follow the trail of Elder Dykes and assassinate him, and thus they have unwittingly put themselves in our power. We realize that "God is our refuge and strength," and could we be moved by the fear of what man can do unto us, we should unfit ourselves to be the ambassadors of Christ, but we are made to greatly rejoice, and not to fear. The heroic and godly bearing of our beloved brethren, E. C. Briggs and A. McCord, in that den of apostacy, Salt Lake City, has shed a radiance on the cause of truth, that has excited the admiration of almost every body, and has so emulated the saints that they appear to desire an opportunity to manifest the same divine courage.

Elder Dykes is, I believe, at this time in the vicinity of Napa Valley, from thence he will proceed to San Jose, and Santa Clara, and return by the way of San Francisco. We are getting into the rural districts. I was twenty miles from here in company with Elder Owen Davies last Sabbath. I baptized three on Monday, and am going in another direction this afternoon, about eighteen miles from here; thus you see we keep moving. We get fine congregations here, and

And in the bright Millennial morn,
When they cease in dust to rest,
You shall receive them in your arms,
And fold them to your breast.
AMBOY, Lee Co., Ill., Jan. 22, 1864.

At NAUVOO, Ill., Dec. 16, 1863, JANE MERILLA, daughter of Milo G. and Martha C. Kendall, aged 4 years and 15 days. She was a child of exceeding beauty, with complexion of purity, dark eyes, and cheeks like a rose. She withered away like a flower, and we would not mourn, for she has escaped this world's snares.

An Angel came and culled the flower,
That opened fair and bright,
And placed it in a fairer bower,
Where shines a brighter light.

THE ANNUAL CONFERENCE of the Church of Jesus Christ of Latter-Day-Saints, is appointed to be held at Amboy, Lee Co., Ill., commencing April 6th, 1864.

CAUTION.—Send for no more of the Second Volume of the HERALD, (*bound*.) for they are all sold. See the list of publications for sale which are advertised in this number.

THE DELAY AND DISAPPOINTMENT in publishing the Book of Doctrine and Covenants and Hymn Book, has been entirely unavoidable, in consequence of the abundance of stereotyping in progress in Cincinnati, and the scarcity of men to do the work. Before we returned from that city, (March 1st) we sent the remainder of the Voices of Warning which had not been otherwise disposed of, to the Rail Road Depot to be sent to Plano, and was *promised* that the other books should be ready and forwarded in two weeks, by Express.

A MISTAKEN IDEA.—Although we have published in every number of the HERALD, from the time that we commenced to publish it semi-monthly instead of monthly, that the price is one dollar for twelve numbers, yet many have supposed that the price is the same for a year's subscription as it was when it was published only monthly, whereas the price is now two dollars for one year, (twenty-four numbers,) or one dollar for six months, (twelve numbers,) *in advance*. In consequence of this mistaken idea, in many instances, subscribers have supposed that their indebtedness for the HERALD was less than it was.

THE BOOK OF DOCTRINE AND COVENANTS which we are now publishing contains the revelations in the order of their dates and it contains the "Word of the Lord to Moses" and an "Extract from the Prophecy of Enoch," which were published in the "History of Joseph" the Martyr, in the *Times and Seasons*.

RECEIPTS.—For the *Herald*.—E. Lane, D. Reed, W. O. Wilder, M. F. Adams, W. Carpenter and W. Jarman, each \$2; Mrs. Evans, C. Taggart, J. Shue, A. Gold, A. Higby, H. A. Stebbins, A. Faunce, T. Standevens, J. Taylor, A. Klopping, J. Campbell, J. Croxford, T. Allen, Edward Smoot, J. Donaldson, T. Richardson, G. Thorp, each \$1; E. H. Webb, \$10; S. Hickey, \$1.50; F. Johnson, \$1.10; J. Osborne, \$0.50; J. Whitney, \$0.50.

For the *Hymn Book*.—G. Thorp, \$2.75; F. Burley, \$1.65; W. F. Trimble, \$0.60; B. Soule, \$0.60; M. Hall, \$0.55; D. Pierce, \$0.50; S. Spencer, \$0.50.

For the *Voice of Warning*.—W. Carpenter, H. P. Brown, J. Barkhurst, F. Johnson, B. Soule, W. F. Trimble, L. Briant, \$0.40 each; R. Groom, \$2.40; W. Jarman, \$0.85.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN:

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THE TRUE LATTER-DAY-SAINTS' HERALD.

“FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER.”—*Psalms*. 37: 28, 29:

No. 7—Vol. 5.] PLANO, ILL., APRIL, 1, 1864. [WHOLE No. 55.]

CELESTIAL, TERRESTRIAL AND TERNAL GLORIES.

The apostle Paul, in answering the question, “how are the dead raised up, and with what body do they come?” said:

“Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.” 1 Cor. 15: 35-44.

In this answer we are taught, firstly, that when seed is sown in the earth, it remains there. It is not resurrected as it was. The apostle distinctly says, “thou sowest not that body that shall be, but bare grain; it may chance of wheat or of some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body.” This shows that our mortal bodies will fill the same position towards our resurrected bodies, that the seed which is sown does to the “body” which it hath pleased God to give to each and every seed.

Secondly, by this answer to the question,

“how are the dead raised up, and with what body do they come?” we learn that in the resurrection there will be “one flesh of men, another flesh of beasts, another of fishes, and another of birds.” The religious world generally believe that man is the only being that now lives upon the earth, who will live in another state of existence, or after death, and many who believe that mankind will be resurrected, believe also that when beasts, birds or fishes, or any other animals die, that then there is an eternal end to their existence. In Dr. Watts' catechism this question is asked: “how do you know that you have a soul?” The answer is, “because I can think and know, and wish and desire, which my body cannot do.” Now this is a logical conclusion, but all the creatures that God has made, can think and know (many things,) and wish and desire, which their bodies cannot do. Therefore this answer is applicable to all the creatures that God has made. Atheists know that mankind and all other creatures can think and know, wish and desire, and yet they say that neither man nor any other creature exists after death. Many christians (so called) say that man only exists after death. The Atheists are more consistent in their error than such christians. Both parties differ in their opinions in reference to man, and both are agreed in reference to all the other creatures. Such christians are semi-Atheists. Paul said:

“For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption, into

the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 18-23.

This quotation shows that the *creature* "waiteth for the manifestation of the sons of God," and Paul there shows what the manifestation of the sons of God is, for which they are "waiting." They are "waiting for the adoption, the redemption of the body." Then will the *creature* itself also "be delivered from the bondage of corruption, into the glorious liberty of the children of God." Paul does not mean that all the animal creation will receive the same degree of glory that the sons of God will, but when they are "delivered from the bondage of corruption," the Spirit of God will be poured out upon ALL FLESH, as Joel foretold, and thus will they be delivered from the bondage of corruption, *by the Spirit of God*. Then will that part of the prophecy of Isaiah be fulfilled, where he says:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 6-9.

Behold the mercy, compassion and love of God to all His creatures! He has not suffered "the whole creation" to groan and travail in pain together until now, and at last to lay down their bodies and live no more. How could God be a just and merciful God if He should thus act towards the creatures which He has made? John the Revelator said:

"I beheld, and I heard the voice of many angels round about the throne, and the *beasts*, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto

Him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four *beasts* said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." Rev. 5: 11-14.

If John saw the four and twenty elders, he assuredly saw the *beasts* also, when they "fell down and worshipped him that liveth for ever and ever."

Thirdly. In answering the question: "how are the dead raised up, and with what body do they come?" Paul said:

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." 1 Cor. 15: 40-42.

It is here plainly shown that there are three glories in the resurrection: one glory of the sun, one glory of the moon, and one glory of the stars, and he describes two of these glories by other names, viz: the glory of the celestial and the glory of the terrestrial. The glory of the celestial is evidently the glory of the sun, or that glory which excels the other glories as the sun excels the moon and stars in glory. This glory is for "celestial bodies," and the terrestrial glory is for "terrestrial bodies," and this is the glory of the moon, or that glory of which the moon is typical. That glory in the resurrection which Paul describes as the glory of the stars is not called by another name in his description, (*as it has been handed down* from his day,) of the three glories in the resurrection. In one of the revelations to the Latter-Day Saints it is called "the telestial glory." See B. of C. 76: (92) 7.

Each of these glories will be a heaven, differing in the magnitude of their glory as the sun, moon and stars differ. This agrees with a vision of heaven which Paul had, as follows:

"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the *third heaven*. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into *paradise*, and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12: 2-4.

As Paul was caught up into the *third heaven*, there evidently is a first and a second heaven. You will perceive that the third heaven is called *paradise*. From all these facts we discover that the sun, moon and stars are emblematical of the three glories in the resurrection. The highest glory,

the glory of the sun, is the glory which the saints will inherit in the celestial world. This is the glory of the Son: John said, "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." 1 John 3: 2. They will be like Him, because then they will be resurrected, and then they will reign with Him on the earth. The saints will rise in the first resurrection. John describes this resurrection as follows:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 4-6.

This quotation shows that the saints will be resurrected before "the rest of the dead." Our Savior called this resurrection "the resurrection of the just." Luke 14: 14. He also described it as the resurrection of life, and the resurrection of the rest of the dead as "the resurrection of damnation." See John 5: 29. The resurrection of the saints, as John in the Revelations shows, is a resurrection to reign on the earth, and not a resurrection as some have believed in, to live "beyond the bounds of time and space," wearing crowns but having no kingdom, and consequently no subjects to reign over. The description of the resurrection of the saints in John's Revelations, is corroborated in various parts of the sacred writings.

The Psalmist said, "as for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Ps. 17: 15. This awaking with the Lord's likeness, is evidently the same event as that which Paul foretold when he said, "we know that when He shall appear, we shall be like Him; for we shall see Him as He is." Both of these texts agree with another text of Paul, where he says, "if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 5. In the resurrection, therefore, the saints will have "celestial bodies," like Christ's body. This is also shown by Paul, in these words:

"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 20, 21.

This is another corroborative description of the glory of the celestial bodies of the saints, and it is the glory of Christ's most glorious body. We will present another proof on this point. Paul said:

"And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15: 45-49.

Adam is here described as the earthy, whose image we have borne, and the Lord from heaven, the heavenly, whose image the saints will bear. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits: afterward they that are Christ's at His coming." 1 Cor. 15: 22, 23. This was the faith of the saints in Paul's day, and it was the faith and foreknowledge of Job. He said:

"O that my words were now written! O that they were written in a book! That they were graven with an iron pen and lead in the rock for ever! For 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; though my reins be consumed within me." Job 19: 23-27.

If Job's religion had been like the religion of many in our day, he would not have said that he would see God in his flesh on the earth after worms had destroyed his body, but his religion was the same as the religion of Paul and John and all the saints who lived before, as well as those who lived after Christ came.

Ezekiel prophesied of the resurrection of the Lord's people and he said:

"The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and showed me to pass by them round about:

and behold, *they were* very many in the open valley; and lo, *they were* very dry. And he said unto me, son of man, can these bones live? and I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus said the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus saith the Lord God; behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Here the order and process of the resurrection is described. Ezekiel was shown that there will be a noise and a shaking, and then the sinews and the flesh will come up upon them and the skin will cover them above: then the Lord will breathe upon them, and they will live and stand upon their feet, an exceeding great army. Will the Lord take them away to some distant part of the Universe? No. The answer to this question in this extract from the prophecy of Ezekiel is decisive on this point. The Lord will open their graves and cause them to come up out of their graves

and bring them into the land of Israel. Then the Lord will put His Spirit in them, and place them in their own land.

The noise and shaking and bringing together of the bones is not the conversion of sinners as many represent for the Lord told the prophet that these bones are "the whole house of Israel." Beside, when sinners are converted how does the Lord bring them into their own land? Where is their own land that the Lord brings them into when they are converted? If this land is the land which God gave unto the whole house of Israel, the seed of Jacob, then the bones are the whole house of Israel, the seed of Jacob, and not Gentile converts. If the noise and shaking, &c., and the bringing of them up out of their graves, is the conversion of sinners, then the Lord should bring them into some land which was their own. The truth is, as in every attempt to spiritualize and privately interpret prophecy, that such an interpretation is a jargon and mass of confusion. Such interpreters generally undertake to interpret only a small portion of a prophecy. Spiritualizing this prophecy throughout would be like blowing a bubble until it bursts. On the other hand if we receive the interpretation which Ezekiel has given, *himself*, in the prophecy, then the prophecy is plain and harmonizes in all its parts.

COUNCIL MEETING.

Minutes of a Council Meeting of the officers of the Church of Jesus Christ of Latter-Day Saints, for the District comprising Southern Illinois, Eastern Iowa and Missouri, held at Montrose, Lee Co., Iowa, May 12, 1864.

The following officers were present: Joseph Smith, President of District, presiding; Thomas Dungan, Presiding Elder of String Prairie Conf. Loren Babbitt of the quorum of Seventies; Alex. Struthers, Pres. Eld. Montrose branch; Wm. Anderson, Pres. Eld. Nashville branch; Reuben C. Hendrix, Pres. Elder Kiser Creek branch. B. Austin, Richard Doty, Alex. Smith, George Tipler, Isaac N. Butterfield, Elders. Saml. Alcott, Priest. George Oman, Teacher. Frederick Burley, Bradbury Robinson, Allen Hills, Deacons. Meeting opened by singing and prayer.

REPORTS OF BRANCHES.

Nauvoo Branch; same as last reported, 39 members, in good standing and in the enjoyment of peace and the blessings of

God; reported by J. Smith, Pres. Elder.)

Rock Creek Branch; same as last reported, 19 members; Thomas Pitt, Pres. Eld., reported by J. Smith, Pres. of Dist.

Montrose Branch; one disfellowshipped since last report, otherwise all in good fellowship and full of faith; reported by Alex. Struthers, Pres. Eld.

Nashville Branch; reports 9 members, fair prospect for an increase, good attendance at meetings; reported by Wm. Anderson, Pres. Eld.

Pittsfield Branch; reports about 24 members; 3 elders, all in good standing; Thos. Williamson, Pres. Eld.; reported by Loren Babbitt.

Kiser Creek Branch; reports 9 members, all quiet and full of faith and general prosperity; reported by R. C. Hendrix, Pres. Eld.

String Prairie Branch; reports change of organization; Michael Griffith, Pres. Elder; Wm. Hall, Priest; Ira Parrish, Teacher; Bradbury Robinson and Allen Hills, Deacons. Isaac Shupe ordained from a Priest to an Elder, and Calvin Haskins ordained Priest by vote of branch; otherwise as last reported; reported by T. Dungan, Pres. of S. P. Con.

Keokuk Branch; reports no increase; general backwardness; cause not assigned; in numbers same as last report; reported by T. Dungan.

REPORTS OF ELDERS.

Benj. Austin reports that he has preached in Nauvoo, R. Creek and at Bear Creek; has not been able to accomplish much, but feels a great desire to magnify his calling. Would ask: "is it right for an elder of one district to go into another to labor without notifying the presiding elder of the district into which he goes?"

Wm. Anderson reports that he left for St. Louis after the December Council, and with Bro. Wm. Davis went to a place agreed upon to meet Bro. Cuerden; did not meet him; went to Pigeon Creek, held four meetings; went to Kiser Creek, held one meeting; went to Alton and found many friends; went to St. Louis; met Bro. Cuerden, and under his instructions obtained hearings at Carondelet, Gravois, Dry Hill, and other places, and before I left we had 35 members, and some 11 or 12 elders and priests preaching the word all round St. Louis. The work is very prosperous there. We have had a most excellent mission, and been blessed of the Lord in every particular. Bro. Cuerden is a man well qualified for the position he fills, and is doing much good.

J. Smith reports having baptized 7 on Bear Creek, the result of the labors of other elders. Preached therein the school house to a full congregation; a good feeling pervading.

L. Babbitt reported that he had been preaching in Pike Co., in Pittsfield, Keiser Creek, and Pigeon Creek and vicinity, meet with but little opposition now, and was generally blessed in laboring; had baptized five since last Conference.

I Butterfield reported that he had been preaching some in Montrose and in Sugar Creek; that there is quite a call for preaching, and also between Keokuk and St. Francoisville, some believing and ready to be baptized. At his last meeting in Sugar Creek he had a full house. There is a good feeling pervading every where that he had been laboring.

Alex. Struthers reported that he had been preaching mostly in Montrose and Keokuk. Many are investigating, and apparently good is being done.

T. Dungan says there is a great desire being manifested to investigate "this strange doctrine that is being started up," and more opportunities are offered for preaching than can be filled, all being in the field.

R. C. Hendrix reports feeling much interested in the work; will do every thing he can to perform his duty and come up to his calling; feels that he is a weak instrument, but God is strong to help the weak.

George Tipler says that he had a view of the work we are engaged in before he espoused it, and is ready to do all in his power, and feels to magnify his calling, can not sit idle while there is labor to be done; has traveled with L. Babbitt, and is detmtned if God has given him one talent to improve upon it, for he feels that the reward is sure. He wishes the prayers of the brethren.

M. W. Reed reports having been east; found much prejudice; found some old saints, and has ordered the Herald to be sent to them.

A. Smith reports that he has traveled with Bro. Blair in the west; found much to encourage, and the work is prospering in the main, though in some places the spirit of contention is manifested; he will do all the good lying in his power.

S. Alcott, (Priest) reports having been to Nashville with Bro. Reed, had a good turn out, left an appointment, but circumstances transpired that we did not go, feels condemnation for a failure to go, for a house full convened and there was

no one to fill the appointment; will do better in the future, has been and is strongly impressed to magnify his calling.

A. Hills presented the case of ——— Curtis, and after discussion the President decided that as no appeal had been taken we could not enter into an investigation of the legality of proceedings.

Discussion upon Benj. Austin's question: decided that an elder has not the right to go out of his own district into another, as a field of labor, without notifying the presiding officer of that district into which he goes, provided, however, that in filling single appointments to preach, in passing through where there is no branch of the church, or at the request of persons residing in the district where no elder is laboring, no discourtesy is intended, and no notice required. Due respect ought to be paid to Presidents of Districts, Presidents of Branches and to other Elders in their fields of labor in the great work of the last days.

Resolved, That dancing, as now conducted at the balls and parties of the present day, is considered as an evil, and ought to be discountenanced.

Carried unanimously.

Resolved, That the minutes of this meeting be sent to the Herald for publication.

On Motion, Bro. Frederick Burley was recommended to Montrose Branch for ordination as an Elder.

Resolved, That each Elder, Priest, Teacher and Deacon, be requested and urged to labor in their respective districts and calling diligently and faithfully.

On Motion, adjourned to meet at Nauvoo, Ill., on Saturday, June 11, 1864, at 10 o'clock A. M.

JOSEPH SMITH, PRES.

ALEXANDER SMITH, Clerk.

From the Evening and Morning Star of September, 1834.

AN ADDRESS.

While looking at this church as it was four years since, or a few months previous to that time, the mind starts with astonishment, and the reflection arises in an instant, *what will be its end?* If, in the short space of four years its numbers have increased to thousands: if, in the midst of unparalleled persecution and opposition (considering the form of government under which it exists) it has spread from one side of the continent to the other; if, where bigotry has walked undisturbed, and superstition held an unmolested sway; if, in an age when iniquity abounds, and the love of men waxes cold, it has pursued its steady course, and found

its way to the hearts of multitudes, what will be its standing when half a century shall have passed away? If, amid every slander imaginable, and every calumny possible, it has gained its hundreds and thousands, what will be its influence, and what its numbers when the world shall know the purity of its doctrines, the perfection of its principles, and the honesty of its followers? If, amid false representations, and wicked insinuations of men of corrupt hearts, accusing this innocent body, of usurpation, disloyalty, and treason, it has still progressed, and among the honest, found advocates, what will be the sound of the flocking to its communion of men of all nations, when a little time shall pass over, and the beauty and excellence of its religion shine in the face of all people, and the framers of these reports be exposed to the just reproach of an abused public, and the hail shall have swept away the refuge of lies?

In the commencement of this church, (and we perfectly recollect the assertions,) it was *prophesied* that one year would terminate its existence! One year, and all would see the "delusion," and be convinced of the "deception." But one, yes, four have passed, and yet it stands. When persecution raged in one place; when the regions of darkness emitted its whole band of infernals, and when wrath poured from the lips of men upon the heads of the saints that they could not endure, they have fled where they could be protected, while the influence of truth was still operating upon hundreds elsewhere; the servants of the Lord heard with attention; God manifesting himself in mercy, and the Holy Spirit bearing record of His "marvelous work," the church of Christ has received into its bosom the pure in heart, and angels have borne the joyful tidings to the regions of glory.

Many have strove to prevent the true knowledge of the principles of our religion from being introduced into the ranks of men, to be investigated with candor, by slandering the characters of those who were advocating them, endeavoring thereby to rivet the fetters of superstition and ignorance upon their followers with a firmness that defies all power to unlock them, thus preparing them to be consumed when the great day of burning comes, because their own systems could not stand the strict scrutiny of truth contained in those sacred records which teach men to forsake the corruptions of the world, for the wiser course and richer reward promised therein. But if such have not become convinced of their weakness yet, after pursuing in a path which brings no joy, a season longer, perhaps they may abandon it. Whether they do or do

not, the purposes of God will be accomplished. While one man has cried "delusion," another "false prophets," and a third has reported a long catalogue of falsehoods of his own making, to blast the characters of men whom he never saw nor had a spark of evidence against, the fourth has seen the iniquity of the whole, and the first opportunity, with a thankful heart, embraced the gospel and rejoice in the assurance manifested by the Spirit of the Lord?

On occasions like the present the mind naturally goes back to the starting point, or period when the world first heard the sound of the fulness of the everlasting gospel in these days; when a few only were to be found on the earth who had stepped forward into the new covenant, and proved by an experimental knowledge the words of the apostle to be true, "he that lives godly in Christ Jesus shall suffer persecution." However various may be the opinions of men, no one thing is more certain than this: in a corrupt generation, when the Lord spake to man, those hearing and obeying that voice, always have suffered reproach and abuse. It may be said that false systems as well as true ones have suffered their share of persecution, and that this is not a correct way to judge what is right and what is not. The Savior was persecuted, the apostles were persecuted, the church in the days of Nero and his successors, for a season were persecuted, the Waldenses and others were persecuted, the Baptists and Quakers in New England were persecuted, the followers of Ann Lee, Jemima Wilkinson, and others were also persecuted, and were we to say that all who have been persecuted for their religion's sake were equally correct, would be to rank them in one general mess and seat them down in the same kingdom, partakers of the same joys, and blessings: for, if the word of the Lord is true, all are blessed who are persecuted for His sake. How then shall we determine who are correct, since so many have been persecuted? The Savior was true, or we are yet in our sins, our faith is vain, and our bodies destined to be prisoners to the grave forever. But did He persecute? did His saints after Him? If He nor they did not, unless it can now be proven from His word that the principle is correct, this fact is established, that those who persecute are the children of "that wicked one." From these items, without saying that this one is correct or incorrect, who have been persecuted for their religion, if ever a fact did exist, or a truth sound from heaven in the ears of man, those who have persecuted this church of which we have a privilege of being a member, reproachfully and slanderously called

"Mormonite," are, as has just been said, of their father the Devil, and if they ever had communion or fellowship with the Lord, they have forsaken His house, left His fold, and like wandering stars, filthy dreamers, or beasts of corruption, abandoned, to be taken and destroyed in their own wickedness.

Since June, 1832, various changes have been noticed by the observing mind, and particularly by the man who is looking for the fulfilment of the words of the ancient prophets, as well as the declarations of the Lord Jesus. Abroad he has witnessed one calamity follow another, and one desolation march in quick succession in the train of a former, until nations have felt their weight, and kingdoms, countries, and wide spread empires, withered at the touch of the judgments of the Lord. War, with its horrors and distresses, has summoned its thousands to appear before the great tribunal; the same spirit of ambition and thirst for power has been prevalent among the great; the weak have been destined to relinquish their claims of authority by combinations of different kingdoms; the yoke of oppression has alternately passed into the hands of different masters; the low and oppressed have struggled in vain for freedom, while time, in its same rapid and mighty course, has been bringing near and more near the august period when the sun is to become as sackcloth of hair, the moon turn to blood, the stars fall from heaven, and the powers of heaven be shaken!

No man, in his sober senses, with the word of God in his hand, can reflect one moment upon these scenes without being filled with awe. Distant lands, now abandoned to darkness, where human beings bow down and worship the work of their own hands, and call for assistance upon a block of wood of their carving, have also felt the sting of pestilence, the angel of death and the calamity of war. Whose heart, then, when gazing upon the finger of Omnipotence, as it moves creations round, and orders all things for the accomplishment of His own purposes, will not be touched with reverence as he thus sees the glorious era hastening on when the redeemed, yes, the ransomed of the Lord shall be assembled, His elect be gathered home, wickedness and corruption destined to dwell in their own place, while peace and joys everlasting crown the blessed?

Said the Lord: "you shall hear of wars and rumors of wars." But our friends often say, that since Noah the same has been heard, and the end is not yet. Said the Lord: "there shall be earthquakes in diverse places." But, say the world, earthquakes have desolated countries and king-

doms centuries previous, and the end is not yet. If there is not a particular meaning attached to each of these assertions, why were they ever spoken? Unless the Saviour had His mind upon the future period, which should roll on its course, and bring these sayings to the fullest degree of plainness to be understood, why did He speak them? Did He not know that the inhabitants of the earth had experienced the calamity occasioned by the march of war? Did He not know that His followers were acquainted with the fact, that others before them had felt the hand of justice and judgment in the desolations of earthquakes? Eighteen hundred years have passed since these words were spoken; war has succeeded war; blood has flowed after blood; and the cry of the widow and the orphans has saluted the skies; man has invariably followed the same course and the world exists, the elements remain, and the end is not yet. Century has slept after century; wickedness has borne its accustomed sway; the great deceiver has blinded and led captive his millions; truth has fled, virtue ceased, righteousness failed from off the earth, and the boaster against God has raised his head in blasphemies, from age to age, and the end is not yet! Truly spake an ancient apostle, when he said they would say, "where is the promise of his coming?" The earth has rolled round; the different worlds have continued to move in their regular order; the sun is still brilliant; the moon shines upon the earth, and the end is not yet.

Thus passes the world along, unwilling to acknowledge the hand of God in His providences, while pestilence stalks at their doors, and the waster consumes at midnight; the plague devouring its thousands, and the destroyer performing his desolating march in the sight of all; the voice of the Most High heard from His holy habitation, and the angels flying in the midst of heaven; the earth just on the eve of rocking to and fro like the waves of the great ocean, and eternity filled with pain for the corruption of man; the holy messengers from above holding the four winds while he that holds the keys, seals the servants of God in their foreheads; the warning voice going forth for all to be **READY**, and the light of truth illuminating the hearts of the poor, lest when He comes faith be not found; the signs of His near approach beginning to be manifested, by tokens which are not to be misinterpreted, and the hearts of many ready to receive the admonition—*prepare!* the church, the bride, the Lamb's wife, adorning herself with her beautiful attire, and decking herself with the wedding garments, making all things ready for the word

—*He comes!* and anxiously waiting the glorious period when the everlasting doors, even the gates of the celestial city shall again be lifted up, that the King of glory may descend to be crowned Lord and **KING OF ALL**.

But the scenes abroad are not all which have transpired since 1832 to awaken the studious mind to reflection. At home he has found a field for meditation, calculated to arouse the intellect and call up the words of the ancient prophets, to see whether they in the midst of their heavenly visitations, touched upon a period when perplexity and strife should rack the systems and inventions of the wise, as at this day. We have seen this liberal government tossed to and fro by the ambition of men; the great principles of union and social compact severed at a touch, and war, civil war, with all its horrors, threaten us with desolation. "Rumors of wars" have surely come upon us. We have seen men professing the religion of heaven rise up against their neighbors "to put them to death." We have seen a community composing a part of this government defy law, despise justice, and tread upon the innocent because they were weak. We have witnessed mob after mob rise up in our most populous cities, and towns, and trample upon good order with the recklessness of the savage. Yes, we have seen more. The destroyer has set his foot upon our shores, and summoned thousands to their "long homes." His march has been rapid, and his path has proven his commission. Amid calamities like these we can only say to all, while these scenes are transpiring, and new ones are bursting upon us, let us be ready, for His coming is near.

Q. COWDERY.

KIRTLAND, Ohio, September, 1834.

From the Evening and Morning Star, of April and May, 1834.

MILLENIUM.—No. 3.

Let us now sum up what John has said in his Revelations on this subject:

1. He has said that Christ is coming, when every eye shall see Him. This could not have been His first coming.
2. That when He comes, He will come with, or in the clouds. This He did not at His first coming.
3. That when He comes with clouds, they who pierced Him, and all the kindreds of the earth shall wail because of him.
4. That all the saints which are redeemed from among men, of all tongues, kindreds, people, and nations, are to be raised from the dead, and those who were beheaded for the witness of Jesus, and for

the word of God, are all to reign with Christ on the earth a thousand years.

5. That the rest of the dead are not to be raised, or live, again till the thousand years are ended.

6. That during this thousand years, Satan is to be bound so as not to be able to deceive the nations.

7. That the saints are to become very numerous, upon the earth.

8. That at the end of the thousand years, Satan is to be loosed for a little season, to gather together Gog, and Magog, to battle, and they are to come up on the breadth of the earth, and surround the camp of the saints, and fire is to come down from God out of heaven and devour them.

This is what John says, let him mean what he will; and if we are at liberty to believe what he says, the subject is so plain that he that runs may read and understand.

Let it here be observed, that when any of the Latter-Day-Saints speak of living and reigning with Christ a thousand years, they do not mean by this, that they are to live a thousand years without being first quickened or changed, as some have slanderously reported that they affirm: but that they believe that they shall reign with all the saints of every nation, people, tongue and kindred, when Christ descends with all the saints, to reign on earth a thousand years, according to the testimony of all the holy prophets since the world began. And he who does not expect this, must expect to be cast down to hell, to suffer a thousand years with the rest of the dead who are not to be raised until the thousand years are ended.

Such is the point of light in which John the apostle sets forth this subject; and such the prospects he set before the saints of God in his day; and this is the expectation he raised in them, that though they should have to suffer their entire three-score years and ten in a state of mortality, yet that they should rejoice; for when the Lord will come, they will reign on this same earth a thousand years, as a reward for their sufferings.

Having ascertained the substance of what John says in the Revelations on the subject of the second coming of Christ, and having seen the object for which He is coming, we shall see what the other sacred writers have said about it; knowing this first, that as John wrote by the Spirit of inspiration, all others who have written by the same Spirit, will write in accordance with him; for as they all un-

derstood this subject by the Spirit of God, they must all have seen it alike, and understood it alike. This made me the more particular in examining what John had said on the subject of Christ's second coming; for having got the mind of the Spirit which was in John, I have got it as it was in all others who wrote, or understood by the same Spirit. Another reason why I was the more particular in gathering together the substance of what John said was, that once having the whole subject before our minds, it would enable us to understand those writers better who had not written so fully on this subject as he had; for in our examination of the Bible, we have not found any other of the inspired writers who have developed the whole subject as extensively as he has. I do not consider it necessary, however, among believers in the Divine authenticity of the Bible, to multiply testimony to prove that what John said is true, nor do I expect that believers in the Bible will require this at my hands; for one inspired man having said so once, settles the truth of the question forever, among those who believe that the person was inspired of God when he spoke. So that I consider, that the truth of the second coming of Christ to reign on the earth a thousand years, with all the saints of Adam's race, who at that time shall obtain a resurrection, or a translation, is as firmly fixed as the truth of the Bible; for should any man undertake to prove, hereafter, that such a marvellous occurrence will never take place, what would he do? Why, he will prove that John had not told the truth; and should he, through some management make it appear that some of the writers taught differently, he would only prove that the Bible contradicted itself, and render the whole system void together. So it will come to this at last, that as John the Revelator has said that Christ is coming the second time, to reign on the earth a thousand years, with all the saints, that the second coming of Christ to reign on the earth a thousand years, with all the raised saints, is as true as the Bible.

I make these observations that my readers may not suppose that I appeal to the other prophets and apostles to prove what John said is true, but to see how all the writers in the Bible who have written on this subject, have seen eye to eye as far as they have said any thing upon it. Indeed, if we credit what John has said, we would necessarily expect to find that the other writers also would make some mention of a subject, in which they, together

with all the saints had so deep an interest, that they would not pass in silence a theme which must have laid so near their hearts as that of their triumph and reward; as the first of their glory, after their resurrection, was to reign on earth with Him, for whom they suffered the loss of all things; which hope enabled them to endure affliction without murmuring. It was this hope that made Abraham call himself a stranger and pilgrim on the earth. Paul said concerning this promise, "unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26: 7, 8. Surely, Paul would not have us understand that the twelve tribes served God day and night simply that they might obtain a resurrection from the dead, for he well knew that there was to be a resurrection of the unjust as well as the just; and they would get a resurrection from the dead whether they served God or not; but the promise which they all desired to obtain, was that of reigning with their Messiah on the earth a thousand years.

The hope of obtaining this resurrection was the great reason why the ancient saints took cheerfully the spoiling of their goods; for on such the second death was to have no power. Paul, in Eph. 1: 10, said, "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." This apostle surely understood that there was to be a dispensation of gathering together not only the things of earth, (as the Lord has now commenced to do) but in that dispensation, the things which are in Christ Jesus, which were in heaven, should be also gathered together with the things on earth. If it should be asked, when would the things which are in Christ Jesus on earth and in heaven be gathered together? the answer is at hand. When Christ comes in the clouds of heaven with power and great glory, and all the saints with Him, to reign on the earth a thousand years. And the apostle in the above quotation says that God had a dispensation, in which dispensation He would do this miraculous thing. So we see that the apostle knew that there was to be another dispensation ushered in, in the last days, under which dispensation of the gathering God was to do his greatest work.

This important period, which is of all

others the most marvelous in human existence, has found a place, either directly or indirectly, in the writings of a majority of the sacred writers. In addition to the direct notices which prophets and apostles have taken of it, there are many beautiful allusions to it, such as are found in Psalm 104: 3, 4, which reads thus: "Who layeth the beams of his chamber in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits, his ministers a flaming fire." Or, as some have translated it, "who maketh winds his messengers, and flaming fire his ministers." Here the allusion is doubtless to His coming in the clouds of heaven, being revealed in fire, taking vengeance on them that know not God, and obey not the gospel. But not only these beautiful allusions, but the direct references are numerous: some of these from the Savior himself, others from the prophets and apostles. The prophet Isaiah says, in speaking of the glory of the last days, "The wilderness and the solitary place shall be glad for them, and the desert will blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them who are of a fearful heart, Be strong, fear not, Behold your God will come with vengeance, even God with a recompense; He will come and save you." Isa. 35: 1-4. Any person who will read this chapter through with care, will see that the coming of the God of Israel, or of their Messiah here spoken of, has not yet taken place, nor will it be fulfilled till Christ comes in the clouds of heaven to reign on the earth. In Dan. 7: 13, 14, the prophet speaks of a night vision, in which he said, "I saw in the night vision, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Here the prophet says, "one like the Son of Man came with the clouds of heaven," at which time he is to get the kingdom before described. This is to take place when He comes to reign on the

earth a thousand years; for until this time there has not a kingdom been given unto the Son of Man, on earth, in which all people, and nations, and tongues, have served him; nor will He have such a kingdom till the kingdoms of this world become the kingdom of our God and His Christ. It is said in Dan. 2: 44, "In the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Surely this kingdom has never been set up until now; for that kingdom which was established among the Gentiles in the days of the ancient apostles, has been defaced, corrupted, and broken up, till there has not been one society left on the original platform laid down by the apostles; but all have been broken to pieces, nor can it ever break in pieces and destroy all the kingdoms of the world; but on the contrary, the kingdoms of the world have broken it. But from what Daniel saw in his night vision, as before mentioned, the Son of Man, when He came to the Ancient of Days, received a dominion, and glory, and a kingdom, that all people, and nations, and tongues, should serve Him. This is doubtless the kingdom which God was to set up in the days of the kings there mentioned, not the Roman Caesars, as some have supposed, but a race of kings which were to arise after the Roman Empire would be divided into ten parts, which were to be ten kingdoms, which were represented by the ten toes of the image, which were part of iron, and part of clay, which was interpreted to mean that the kingdom would be partly strong and partly broken. Here it is plain, that none need mistake, that the Son of man, or Savior of the world, when He shall come with the clouds, or in the clouds, will receive dominion, glory, and a kingdom, in which all people will serve Him of every nation, and tongue; and this kingdom which He will receive at that time, was to be set up, while the kings which after the downfall of the Roman Empire, or after this great kingdom was divided, should yet be swaying their sceptres; but this was not the kingdom which was taken from the Jews and given to the Gentiles, as Jesus foretold when He said to the Jews, "therefore, say I unto you, The kingdom of God shall be taken from you, and be given to a nation bringing forth the fruits thereof." Mat. 21: 43. The kingdom spoken of by Daniel was to be

set up in the last days, preparatory to Christ's coming in the clouds of heaven with power and great glory, and all the saints with Him, to reign with them on the earth a thousand years, when all people, nations, tongues, and kindreds, on earth or in the flesh shall serve Him; not reign with Him.

In Isaiah 24: 23, the prophet, after having described one of the greatest desolations ever pronounced on the head of any generation of men, said: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." We have before seen that this reign was to last a thousand years, and His ancients, before whom He was to reign in mount Zion, and in Jerusalem, gloriously, were all the reckoned from among men, of every tongue, language, kindred, and people. According to Daniel, He was to come to the *Ancient of Days*. Here He is said to reign before His *ancients*, that is, all the saints from our father Adam down; for who could the Ancient of Days be but our father Adam? Surely none other person. He was the first who lived in days, and must be the Ancient of Days. And to whom would the Savior come but to the father of all the race, and then receive His kingdom, in which He was to reign before, or with His ancients gloriously? Let it here be remarked, that it is represented to be in *Mount Zion*, and in *Jerusalem*, where the Lord is to reign before His ancients gloriously. We shall have occasion for this fact hereafter. Zechariah says: "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come and all the saints with thee." Zech. 14: 5. This corresponds with what John says in the Revelations; for if He brings all the saints with Him, they will be of every tribe, tongue, people, and kindred.

That all these passages refer to His second coming, to reign on the earth a thousand years, does not admit of a doubt in the mind of the believer in the Bible; for there is no other time of His coming mentioned in the scriptures, but His coming first in the flesh to suffer and die for us, and His second coming to reign on the earth a thousand years, with all those who obey His will. As to His coming at the end of the earth, or at the final issue of all things, there is no such thing men-

tioned in the Bible, nor is there one syllable said on it in any revelation which is extant; for so far from His coming at the end of all things, all revelations agree that He will be here more than a thousand years before. So that every thing in the Bible said about His coming, which does not relate to His first coming in the flesh, relates to His second coming to reign in mount Zion, and in Jerusalem, and before His ancients gloriously; and this reign is to continue a thousand years, or the Millenium. On the subject of this coming, and this reign, the scriptures abound. In the testimony of Mat. 24: 30, we have the following sayings of the Savior: "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." In Mat. 26: 64, the Savior says to the high priest, "nevertheless, I say unto you, hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Here the Savior says himself that He will come in the clouds of heaven with power and great glory. As Isaiah informs us that He will reign in mount Zion, and in Jerusalem, and before His ancients gloriously, He will therefore come in the clouds of heaven with power and great glory. In Mark 13: 26 and 14: 62, and Luke 21: 27, we have the same account that is given by Matthew.

As for any other coming of the Savior save these two, the idea has originated elsewhere than in the Bible, or any revelation of God to man. It is one of the discoveries of modern times, and modern religionists; for neither Moses nor the prophets, Jesus nor the apostles had any knowledge of any such coming of the Savior. They all knew of two comings: first, His coming in the flesh, being born of a virgin, made under the law, taking upon Him flesh for the suffering of death, partaking of flesh and blood because the children were partakers of the same, that through death He might destroy him who had the power of death, that is the Devil, and deliver those who through fear of death were all their lifetime subject to bondage. They knew of His being smitten, buffeted, scourged, and wounded for our transgressions; bruised for our iniquities; of the chastisement of our peace being upon Him, and of our being healed by his stripes. And they also knew of his resurrection and of his ascension; as well as of his coming again in the clouds

of heaven with power and great glory, to convince all, to judge all, and to reign on earth a thousand years; and of his bringing all the saints with him, and of his reigning until all enemies were put under his feet; but of any other coming they had no knowledge, or if they had, they kept it to themselves, for they never wrote any thing about it.

We shall now see what the apostles have said about this coming of Christ to reign on the earth where he once suffered; for he promised his disciples that he would come again without sin, for the salvation of them who looked for him,

Having heard the prophets and the Savior give their testimony, let us hear the apostles give theirs. We shall begin with Paul. He said to His Corinthian brethren; "Therefore, judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4: 5. "For our conversation is in heaven; from whence we also look for the Savior, the Lord Jesus Christ; who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phil. 3: 20, 21.

"For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also to every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and ye turned to God from idols, to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thes. 1: 8-10. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thes. 4: 15-17. "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punish-

ed with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and admired in them that believe." 2 Thes. 1: 7-10. In 2 Thes. 2: 1, the apostle thus exhorted the saints: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." And in the 8th verse he said: "And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." 2 Tim. 4: 1, Paul thus addressed Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." Titus 2: 13 reads thus: "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." In Heb. 9: 28, we have the following: "So Christ was once offered to bear the sins of many; and to them that look for him shall he appear the second time, without sin unto salvation."

We can see by the foregoing quotations, that the second coming of Christ formed a prominent point in the teachings of this apostle; that he kept it so continually before him, that in nearly all his epistles he makes mention of it, though he lived two thousand years before that important period; but notwithstanding his great distance from it, still in his estimation it was none the less important to himself, nor to the saints of his day. It was in view of this coming of Christ that he admonished the saints, comforted those who were in affliction, warned the unruly, encouraged the weak, charged Timothy, exhorted Titus, and sounded his loudest alarms in the ears of a gainsaying world. In viewing the foregoing sayings of Paul, we shall find that he has said in substance the same things which John has said in the Revelations, so that there can be no doubt that they both view the subject in the same point of light.

Paul said that Christ is coming again, and though he does not directly say that he is coming in the clouds, yet he says it indirectly in 1 Thes. 4: 13-17, as before quoted: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." So the Lord, when He comes, must be in the clouds, or else the

saints who remained at His coming, would not be caught up in the clouds to meet Him. This plainly shows that Paul expected that He would come in the clouds. So says John the Revelator in Rev. 20 c., as before quoted; and Daniel also in Dan. 7: 12, and so says the Savior. On this point then they all agree. Paul says that at His coming they that sleep in Christ shall be raised, and so says John. Paul says that He will take vengeance on them that know not God, and obey not the gospel. 2 Thes. 1: 8. John says that all kindreds of the earth shall wail because of him.

Isaiah shows in Isa. 24 c., that an innumerable train of judgments will fall on those who have transgressed the laws, changed the ordinance, and broken the everlasting covenant, until the earth shall be utterly wasted; and all this when the Lord comes to reign in mount Zion, and in Jerusalem, and before His ancients gloriously. And in Isa. 35: 4, as before mentioned, in speaking to Israel of the coming of their God, or Messiah, that He would come with vengeance: even God with a recompense He will come and save you.

Daniel says that He will break in pieces and destroy all the kingdoms of the world, and His kingdom shall stand forever. Compare Dan. 7: 43, 44, with Dan. 2: 44, as before quoted.

From the complete harmony there is among these writers, there can no doubt exist in the mind of any candid person, that they all understood the subject alike, and have written for the benefit of the people of the last days.

James makes mention of the coming of the Savior. He says: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receives the early and the latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8. Peter said to the saints of his day: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses to his majesty." 2 Peter 1: 16.

Jude also makes mention of His coming in his epistle, verses 14, 25, which is a quotation from the prophecy of Enoch, which is not extant at present; but Jude having preserved this item, shows to us thereby that the coming of the Lord was understood at a very early date in the history of the world, and that Enoch also, the seventh from Adam, was made acquainted with it. "And Enoch also the seventh from Adam prophesied of these, saying, Behold, the Lord comes-

He with ten thousands of His saints." Zechariah, as before mentioned, says that all the saints will be here with Him. John, in the Revelations says, that all who will be redeemed from among men are to be with Him. Paul says that His mighty angels will be with Him.

All these doubtless refer to the same time, and to the same beings, namely, the saints who are at that time to reign with Him on the earth, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

In addition to what John has said in the Revelations, he has declared the same thing in 1 John 2: 28, where he says, "And now little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

In Acts 1: 10, 11, we have this testimony of the heavenly messengers: "And while he looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen Him go into heaven." In v. 9, of this chapter we are told that while the apostles beheld, he was taken up and a bright cloud received Him out of their sight; and if He comes in like manner as he went, (according to the sayings of the angels,) He will come in a cloud.

The prophet Malachi gives us a corresponding testimony in Mal. 3: 1-3, as follows: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in. Behold He shall come saith the Lord of hosts: but who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap. And He shall sit as a refiner, and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Some have supposed that the prophet in the above quotation referred to the first coming of the Savior; but at the first coming He did not come suddenly to His temple, neither did He appear in any sense as a refiner's fire, nor did He purge the sons of Levi, that they offered unto the Lord an offering in righteousness: but all has to take place when He comes, as prophesied of by this prophet. Paul says in 2 Thes. 1: 7, 8,

that He shall be revealed in fire, taking vengeance on them that know not God, and obey not the gospel.

David in the 50th Psalm, doubtless had his mind fixed on the second coming of Christ, when he says in the 3rd verse: "Our God shall come, and shall not keep silence: fire shall devour before Him, and it shall be very tempestuous round about Him." No such occurrence has taken place yet, but will when the Lord comes with all the saints to reign in mount Zion, and in Jerusalem, and before His ancients gloriously.

NEWS FROM ELDERS.

Bro. Wm. H. Kelly sent from Timber Creek, Marshall Co., Iowa, March 3, as follows: Bro. Sheen:—Having arrived at this place about the 15th of January last, I found residing here an old brother by the name of Brush, formerly a resident of Indiana, and through his influence succeeded in calling the people together, for the purpose of investigating the truth of the gospel. Although the flying and false reports circulated by the world had wrapped the minds of the people in the mantle of prejudice, we were successful in removing it, and to such an extent that the priests began to fear lest there should be some impression made upon their (supposed secure) votaries. Several of them united to oppose the truth, but to their own shame and chagrin, and to the interest of the cause of Zion. I have been holding meetings here, and in the adjacent groves and towns, and people flock from all quarters to hear, and many have avowedly confessed the truth of the doctrine, and stand up in its defence, and have stood by my side when the priests threatened me with the cruel hand of corporal punishment, and like Peter, tendered their services in my defence. I think there will be a good work accomplished here in process of time, at least the prospect is encouraging, and though the work is opposed by evil designers, who in their lurid imaginations stretch forth their hands to oppose the truth, it will yet triumph and thwart all their designs, and hold dominion over all its gainsayers, and gather in its folds the honest hearted, to the praise, honor and glory of our beloved Master. Truly the Lord is rolling on His work, and every thing is encouraging to the saints, may the Lord preserve His people from evil till He comes."

Bro. THOMAS J. ANDREWS of San Francisco, California has been appointed, by a Conference of the Church in California, to be the General Agent for the Herald and all the Church publications in California and he writes as follows:

"The Lord is manifestly preparing the way for the word to reach the honest in heart. The work is extending rapidly throughout California, and many branches have been organized. Brother Henry H. Morgan started for his field of labor to day in Southern California, were there is great numbers of old Saints, and we expect to hear good news from that region soon.

We are rejoicing in the great work committed to our trust. The Almighty is blessing us wonderfully by divers manifestations of His power by which our faith is increasing, we hope to do a great work for the cause in California, by building with material that will withstand the coming storm."

Bro. W. W. Blair wrote from Bluff City, Iowa, March 21st, as follows: "We have just concluded a Special Conference in this city, for the District comprising Cass and Pottawatomie counties. We had a very good time. The question of all secret societies being contrary to the gospel, was introduced by resolution, and was by vote laid on the table, as a matter with which we had nothing to do. I am sorry to see some of our people so inconsiderate as to introduce foreign subjects into our conferences and councils.

On Motion, it was

Resolved, That the dispensation of the fulness of times began to be ushered in by the revelation of the gospel and priesthood to Joseph Smith the Martyr.

The returns showed an increase by baptism since last Oct., of fifty or more. The district will be more fully represented at the coming May or June Conference."

THE WATCHER.

TUNE.—THE WATCHER.

"The Angel of the Lord encampeth round about them that fear him and delivereth them."—Psalm. 34: 7.

There is a mighty angel,

His arms are wonderous strong,
Encamping round the righteous,
Deliv'ring them from wrong.
He guardeth well their pathway,
Through trials long and hard.
This pure and holy being,
The angel of the Lord.

He guards them when the shadows
Come softly o'er the sky.
He keeps them in the midnight,
When slumbering they lie.
When darkness is around them,

He fills their hearts with song,
And drives away all evil,
And watches all night long.

He watches them at morning,
He helps them all the day,
And while they are the righteous
He cares for them for aye.
And when their Father calls them,
To enter into rest.
He guides their unsheathed spirits
To wait among the blest.

Thus safe in his protection,
From every harmful snare,
As long as we are faithful,
The angel's camp is there;
Then let us serve and fear the Lord,
Lest this bright watch depart,
And shapes of death and darkness,
Take charge of mind and heart.

D. H. S.

For the Herald.

MORNING HYMN.

While slumber lock'd our senses fast,
In sensible we lay;
But prais'd be God, in that thou hast
Shown us another day.

Our trespasses and sins forgive,
While here on earth we stay,
Teach us, O Lord! to better live
On each succeeding day.

With prayer may we begin each day,
And utter songs of praise;
While we on earth as pilgrims stay,
To finish out our days.

O may thy Spirit be our aid,
Help us to mortify
All of the body's evil deeds,
All worldly lusts deny.

Accept, O Lord, our grateful thanks,
For all thy favors shown,
To us, and all of every rank,
Who dwell beneath thy throne.

In that thou hast salvation sent,
To all of ev'ry clime;
Renew'd on earth thy covenant,
That blessing so divine.

MARRIED.—Brother LUTHER Z. COOK, of Noble Co., Ind., to Sister MARY BULL, of Elkhart Co., Ind., in the Township of Locke, Elkhart Co., Ind., on Jan. 17, 1864.

DIED.—At Galien, Mich., Feb. 18, 1864, Bro. GEORGE W. GUILD, aged 32 years, 4 months and 22 days.

THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELT THEREIN FOR EVER."—*Psalms*. 87: 28, 29.

No. 8—Vol. 5.] **PLANO, ILL., APRIL, 15, 1864.** [WHOLE No. 56.

CELESTIAL, TERRESTRIAL AND TERRESTRIAL GLORIES.—No. 2.

TERRESTRIAL GLORY, THE GLORY OF THE MOON.

We shall now proceed to show who will receive the terrestrial glory, of which the moon is emblematical. In doing so we shall in part show who will receive the celestial glory, of which the stars are emblematical. The scriptures describe a class of people who are without law, and who are not under condemnation. The Savior said, "this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3: 19. Now it is evident that as this is the condemnation, if light had not come into the world, men would not have been under condemnation. Jesus also said, "if I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." John 15: 22. They sinned because they rejected the testimony of Christ. The Savior said, "to whom much is given, of him shall much be required." Luke 12: 48. Herein is the justice of God manifested, that those who are visited with the testimony and warnings of prophets sent from God will be required to give heed to their testimony and warnings, and if they do not give heed, they will be condemned. We have two classes of mankind described in these instructions of the Savior. There is one class described who had no sin; and were under no condemnation, and another class who were under condemnation because light had come into the world, but they loved darkness rather than light, because their deeds were evil. Unto one class much had been given, therefore much was required, but unto the other class much had not been given, therefore much was not required. In consequence of false teaching concerning God, many have enter-

tained an idea like the man which Jesus spoke of in a parable, when he said, "He which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." Mat. 25: 22-25. The answer of the Lord to this servant, shows that a person who receives only one talent in "the kingdom of heaven," (the church) is required to make a good use of that talent. The talent will be taken from him, and given to him who had ten talents, and the Lord said, "cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Mat. 25: 30. The Lord of this servant did not undertake to reap where he had not sown, and gather where he had not strewed, for he had given unto this servant a talent and therefore the servant was under condemnation because he hid the talent in the earth. If he had not received a talent, he would not have been under condemnation. Paul said, "where no law is, there is no transgression." Rom. 4: 15. He also said, "sin is not imputed where there is no law." Rom. 5: 13. The apostle had previously shown in that letter, who had not the law. He said, "the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves." Rom. 2: 14. These texts show that those who have not the law, will not be judged by the law. Paul only said, "as many as have sinned without law, shall perish without law, and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. 2: 12, 16. Thus, although those who have not the law will perish (die) without the law,

they will not be judged by the law. The Lord did not send His law unto them by His servants the prophets, therefore they will not be judged by the law, nor condemned for acting contrary to the law. There is therefore a great difference in the conditions of these two classes of mankind, and these classes and those who will have celestial bodies, constitute the three classes who will inherit the three glories in the resurrected state, "every man in his own order," as Paul described. We will however quote further what Paul taught on this subject. When he was preaching to the "men of Athens," he "found an altar with this inscription: TO THE UNKNOWN GOD, whom therefore (he said) ye ignorantly worship: Him therefore declare I unto you." Acts 17: 22. He also said unto them, "*the times of this ignorance God winked at*, but now commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom He hath ordained." 30, 31 v. It is here shown that God did not command all men every where to repent prior to the time when He sent the apostles to command them, in His name, to repent. Instead of commanding them, He winked at their ignorance, therefore they were not under condemnation then, because they did not repent, but when He sent the apostles, He commanded them to repent, BECAUSE He had appointed a day when He would judge the world. We understand therefore that they who were not commanded to repent, could not be judged, but their ignorance would be winked at.

The Savior upbraided the cities wherein most of His mighty works were done, and He said unto Chorazin and Bethsaida, "it shall be more tolerable for Tyre and Sidon than for you," (Mat. 11: 22,) and unto Capernaum He said: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment than for thee." Mat. 11: 23, 24. Thus will every man be rewarded according to his works, as Jesus said: See Mat. 16: 27.

We shall now show that in the Millennium there will be two classes of people, the governing and the governed class. In our Savior's parable concerning the talents, we read that "he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His Lord said unto him, Well

done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents, behold, I have gained two other talents besides them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Mat. 25: 20-23. The Savior commenced this parable by saying, "the kingdom of heaven is as a man travelling into a far country," etc. The saints therefore are the people who have received the talents, and by a faithful use of them they will be made rulers in the world to come—when the earth shall be renewed and Christ shall reign with his saints upon the earth. We intend to show how they will reign, and who they will reign over. Our Savior said unto the twelve apostles, "ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22: 28-30. Here is plain evidence that those twelve apostles will be judges of the whole house of Israel, as men were judges over Israel after the days of Joshua. These judges were chief rulers as kings are, and as the twelve apostles will sit upon twelve thrones, judging the twelve tribes of Israel, they will be kings, but, as we have shown, John "saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20: 4. John further says, "blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." 6v. This subject was also explained by Paul, who said, "do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? know ye not that we shall judge angels?" Having shown that not only the twelve apostles, but all the saints will be kings and judges; we will now show who they will reign over. Isaiah said:

"For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall

take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors." Isa. 14: 1, 2.

This prophecy will be fulfilled in that day when this promise of the Lord shall be fulfilled:

"I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezek. 37: 26-28.

Many of the prophecies show that Israel will then be a righteous people, as this does. They are therefore the saints who shall judge the world, and reign with Christ upon the earth, and they will reign as Isaiah foretold in the prophesy which we have quoted. The strangers shall be joined with Israel and cleave to the house of Jacob. How will they be joined with Israel, and how will they cleave to the house of Jacob? Not on terms of equality: not as saints to reign with Christ on the earth, but as subjects over whom the saints (Israel) will reign. They will be servants and handmaids in the land of the Lord. Israel will take them captives whose captives they were, and rule over their oppressors. Israel will "possess them in the land of the Lord for servants and handmaids." Will some saints possess other saints in the land of the Lord, when the Lord shall have mercy on Jacob and choose Israel? If this state of things should exist how can all the saints be judges of the world, and how can they all reign with Christ on the earth? If some saints in the Millennium will be possessors of other saints, their social and spiritual condition will be far below what it was in Jerusalem, when "the multitude of them that believed were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." Acts 4: 31. Now if instead of this equality, Israelite saints should be possessors of Gentile saints in the Millennium, their condition would be much worse than it was in that day. Such a state of things is incompatible with the idea of a day of perfection, when all the saints will be one in Christ, for He prayed to the Father that they all might be one, as He and the Father are one. See John 17: 21. He said to the Father, "the glory which thou gavest me,

I have given them; that they may be one, even as we are one." 22v. He also said, "the meek shall inherit the earth," and not that some of the meek shall possess others, who are of the meek of the earth. The prediction of Isaiah that "the house of Israel shall possess" the strangers who shall be joined to them, should be understood in connection with the prophesy of Daniel, that "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." Dan. 7: 18. In vs. 21, 22, he says, "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." The saints will possess the strangers who will be joined with the house of Israel because they will "possess the kingdom," and Daniel also says, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." 27v. When the kingdom shall be given to the saints, and "judgment" is given to them, the house of Israel will possess the strangers which shall be joined with them, "for servants and handmaids." Joel prophesied concerning that day, and said, "also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2: 29. Now we shall show that "those days" which are spoken of in this part of Joel's prophesy, are the same days when the strangers will be joined with the house of Israel, as we have shown. Joel had been prophesying of many events which, according to his prophesy, will be fulfilled before the Spirit of God will be poured out upon the servants and handmaids, as Joel foretold. In Joel 1: 6, he says, "a nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion." Then to the 13th verse he describes the destruction which this great invading army will make in the land of Israel which agrees with the prophesy of Zechariah, concerning the gathering of all nations against Jerusalem to battle. See Zech. 14: 2. It also agrees with the prophesy in Ezek. 38c., concerning the great army of "the chief prince of Meshech and Tubal." Then the prophet Joel says:

"Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God. Sanctify ye a fast, call a solemn

assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?" Joel 1: 13-16.

In connection with the prophesy concerning the destruction which the invading army will make, Joel gives a precise description of the Lord's great and terrible army, and he says, "the Lord shall utter His voice before His army: for His camp is very great: for he is strong that executeth his word." Then follows a commandment mostly like that which we have already quoted. It is as follows:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2: 15-17.

By these prophesies we are informed that in consequence of the distress and destruction which will come upon Israel, after their restoration to their own land, by the invading army which will come up against Jerusalem, the Lord will command the priests, the ministers of the altar, to sanctify a fast, call a solemn assembly and gather the elders and all the inhabitants of the land into the house of the Lord, and the priests, the ministers of the Lord are to weep between the porch and altar, and pray to the Lord to spare His people and save them from their enemies. None of these prophesies are yet fulfilled. Then the prophet proceeds with his prophesy of other events which are unfulfilled and says: "Then will the Lord be jealous for his land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea: and his stink shall come up,

and his ill savor shall come up, because he hath done great things. Fear not, O land: be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wonderously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." Joel 2: 18: 27.

It is here shown that all these events will transpire after Israel will be restored to their own land. All these chastisements and blessings will come upon Israel in their own land after they will be gathered, and these blessings will place them in the full enjoyment of Millennial glory, for when the Lord has sent them corn and wine and oil and they are satisfied therewith, when they are no more a reproach among the heathen, when the Lord shall remove far from them the northern army, when the land of Israel shall be glad and rejoice, when the pastures of the wilderness do spring, and the fig tree and the vine yield their strength, when the floors shall be full of wheat and the vats shall overflow with wine and oil, when they shall eat in plenty, and be satisfied, and praise the name of the Lord who hath dealt wonderously with them so that they shall never be ashamed, and last and greatest of all, when they shall know that the Lord is in the midst of Israel and that He is the Lord their God, will not the Millennium then be ushered in? We think that the evidence is conclusive that it will be. These events are a part of the events with which the Millennium will be introduced, and the events which are foretold next in Joel's prophesy, he says, "shall come to pass AFTERWARD." It is therefore in the commencement of the

Millenium that these **SUBSEQUENT** events will transpire. Joel says:

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2: 28, 29.

It will therefore be *after* Israel has received all the before mentioned Millennial blessings that the Spirit of God will be poured out upon the servants and handmaids, and it will be *after* the Gentiles have ceased to have servants and handmaids, for Gentile authority, government and power will have previously come to an end. The Lord said to Israel, "I am with thee saith the Lord, to save thee: though I make a *full end* of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30: 11. Therefore these servants and handmaids will be servants and handmaids of Israel after the Lord has made a full end of all nations except Israel. By Isaiah, the Lord said, "thy gates shall be open continually; they shall not be shut day nor night; that men *may bring* unto thee the forces of the Gentiles, and that their kings may be *brought*. For the nation and kingdom that will not *serve thee* shall perish; yea, those nations shall be utterly wasted." Isa. 60: 11, 12. From this and other texts which we have quoted we perceive that the Gentile nations who are not utterly wasted, will **SERVE** Israel.

The Psalmist represents the Father saying unto the Son, "ask of me, and I shall give thee the *heathen for thine inheritance* and the uttermost parts of the earth for thy possession." Ps. 2: 8. When the heathen shall be given to the Son for His inheritance they will be the inheritance of the Son by being the inheritance of Israel, as Isaiah prophesied to Israel saying, "thy seed shall inherit the Gentiles." Isa. 54: 3. By the prophet Amos the Lord said: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may *possess* the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this." Amos 9: 11, 12.

This is therefore the terrestrial glory

which the heathen will be blest with in the Millenium. The definition of "terrestrial" is, "belonging to the earth," therefore this glory is appropriately called, "terrestrial glory" because it will be a glory belonging to the earth. Thus the prophecies in reference to the heathen will be fulfilled and the sublime revelation which was given to the first Joseph concerning them harmonizes therewith where he says:

"And again, we saw the terrestrial world, and behold and lo; these are they who are of the terrestrial, whose glory differs from that of the church of the first born, who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterward received it; these are they who are honorable men of the earth, who are blinded by the craftiness of men; these are they who receive of his glory, but not of his fullness; these are they who receive of the presence of the Son, but not of the fullness of the Father; wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory as the moon differs from the sun; these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit." B. of C. 76: (92) 6.

SAINTS.

It is a popular opinion in the present day, that people can be true followers of Christ without being saints, and that neither the Latter-Day Saints nor any other people can be saints in this age of world. The Latter-Day Saints believe that no person can be a worthy member of the Church of Christ without being a saint. Now we will proceed to show that this doctrine of the Latter-Day Saints is a scriptural doctrine.

Paul addressed his letter to the church in Rome as follows: "To all that be in Rome, beloved of God, *called to be saints*." Rom. 1: 7. He addressed his first letter to the Church at Corinth as follows:—"Unto the Church of God which is at

Corinth, to them that are sanctified in Christ Jesus, called to be saints." 1 Cor. 1: 2. His letter to the Church at Ephesus is addressed as follows: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus." Eph. 1: 1. These texts show plainly that all the members of the Church of Christ are saints, and that when people discard the name of saints, and say that they do not profess to be saints, they may as well say that they are not members of the Church of Christ, but the Latter-Day Saints profess to be *saints* because they profess to be members of the Church of Christ. There are many in this age who do not pretend that they are saints, but they claim many of the blessings of the saints, and many of the promises which were made unto the saints.

We are informed that Paul said: "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh *intercession for the saints*, according to the will of God." Rom. 8: 27. Now there are many who know that they are *not* saints but they say that the Spirit maketh intercession for them as he does for the saints, and thus they claim blessings which God has not promised them. In Paul's day the churches (branches) which constituted the Church of Christ, were called "churches of the saints," (1 Cor. 14: 33,) but in our day there are a multitude of churches which make no pretension to be churches of the saints. They say that we have no need of churches of the saints in our day, but that we only need what are called Christian Churches, but they can show no authority from the scriptures, nor from any other source for making this change. Yet they claim that they are made meet to be partakers of the inheritance of the saints in light. Now those of whom Paul said that the Father "hath made us meet to be partakers of the inheritance of the *saints* in light," (Col. 1: 12) were *saints*, for Paul, in the preceding part of that chapter, addressed that epistle to "the saints and faithful brethren in Christ which are at Colosse." 2v. Thus we have shown that those who were made meet to be partakers of the inheritance of the saints, were made so by being saints. It would be inconsistent and unreasonable to suppose that any can be partakers in the inheritance of the *saints* who are not *saints*.

Jude addressed his epistle "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called," (1v.,) and he told them to "earnestly con-

tend for the faith which was once delivered to the saints." 3v. They are *saints* who contend for the faith which was once delivered to the *saints*, for it is by that faith that they became *SAINTS*.

LETTER FROM CALIFORNIA.

BRO. SHEEN:—I have thought a few lines from the saints on these distant shores might prove interesting to you. We all desire to congratulate our fellow brethren and sisters in the reorganization of the Church of Jesus Christ in this our day, for to know that we have survived the long and dreary night of darkness, during which we have wandered hither and thither after the imaginations of our own hearts, without the light of the glorious truth to illuminate our path, and to be a guide unto our feet, and without a Shepherd to lead us. To realize this and to know that all these blessings are again restored, and that we are truly profiting thereby, is a good reason for much congratulation.

How many years we have endured the trying ordeal of patience to our souls, although our faith has never been shaken in the glorious plan of restitution as revealed from heaven through the instrumentality of Joseph; we must admit, and we doubt not that every Latter-Day Saint who received it under his administration, and also through those who have presumed to be God's servants, but will admit that their confidence has been somewhat impaired, that they have suffered much disappointment, and have not realized those great anticipations that they so fondly cherished.

How often have we perused our standard works of prophesy and revelation, and how many times have we reasoned in our own minds, and in the society of each other have we unceasingly debated the question: why is it so? Why is this cloud of mystery, like some mighty incubus hanging over us, and bringing sorrow and bitter grief to our souls? What has indeed occurred to deprive us of that glorious satisfaction we once realized for the great work, and still no answer came.

Many, many there be on these far distant shores that have not survived the dark and dismal past—the trying day, in their disappointment and despair. They have endeavored to banish all thoughts of the great work from their minds; they strive to discard from them the very idea that it is a work of Divine authority, and class it in the long category of stupen-

dous impositions which man has instituted and imposed upon men. Others again have clung with an unyielding tenacity—through all vicissitudes to the glorious truth, hoping that the day would come in which that veil of mystery would be removed, and that those gloomy clouds of darkness which we have so much dreaded would be dispelled by the bright rays of the eternal truth again given to man, which has sustained them. How glad are we that amongst that number our lot has been found; that that day of reconciliation has indeed come unto us; how thankful do we feel that our brethren in the east have been so mindful of us. A man of God, bearing the heavenly authority, has come among us, and we have yielded obedience to the ordinances of God's kingdom. We can now fathom the mystery which has for so long a time enshrouded the work. We are now positively assured that a great apostacy has indeed occurred, that the church which was so highly favored of heaven, proved itself rebellious to its holy injunctions, and thus became unworthy of the great blessings which it had conferred upon it. For this they became as salt which has lost its savor, and were cast out from their inheritances, and trampled under the feet of men. Being unworthy of God and His presence, He hid His face from them, the prophet was removed, and consequently revelation ceased to flow; its proper foundation being removed, the great and mighty fabric yielded to the violent storm and became a shapeless mass of ruins. The events which immediately followed the removal of the prophet, must be sufficiently convincing to satisfy the most casual mind that they were no longer guided by that heavenly power, which had once guided and united them as the heart of one man. Behold the many dissensions, the selfish aspirations and craving desires of individuals for power and rule, in direct contravention to God's revealed order, which most emphatically declares that the President of the Church must be called by revelation, and likewise his assistants, and be sanctioned by the people. Did it not manifest the fact most plainly that the church no longer stood on its proper foundation, but was given over to the buffetings of Satan, and on that occasion displayed largely those attributes which belong to him? Does not the fact that after all their efforts to complete the Temple of God at Nauvoo, their enemies prevailed against them, prove most clearly to every honest, truthful and thinking

mind, that they did not complete it according to the heavenly specification of time, and that they thereby suffered that penalty of disobedience, and upon them was executed that judgment so plainly set forth in the B. of C. 107; (103) 10-14. Their disobedience in that matter made them polluters of that soil which the Almighty promised to consecrate for their sakes. Their enemies came upon and prevailed against them. They were compelled to leave the stake of Zion, and they sought refuge in that barren and salt land of Utah; where they now are, a towering monument of shame and apostacy.

In the absence of the light which we now enjoy, we strove for many years to believe they were the acknowledged people of God, and that Brigham Young was the legitimate successor of Joseph, and like thousands of innocent believers in the truth, we yielded to the cunning imposition of the Man of Sin; but, (thank God) we were delivered from the bondage, and even since our deliverance we have endeavored to believe that all might still be true, but how many times have our faces blushed with shame, and continued red when we have been called upon to vindicate that doctrine, (polygamy) which we were then taught was a fundamental principle of righteousness, but what we now sincerely believe to be the great scheme of Satan, by which he has deceived and led to destruction and ruin many people whom the Almighty God has rejected in various ages of the world, through disobedience to His given law. The veil is now lifted, what a great cause for rejoicing to the Latter-Day Saint! We can now in a measure penetrate the inscrutable providence of Jehovah. We have survived the night of darkness, gloom and despair, and although we only see as "through a glass darkly," the evidence now being given unto the willing and obedient is quite satisfactory, that though our expectations have been somewhat premature, they are none the less true, that the hour of His judgment is come. We are now most positively assured, and who cannot but see that our redemption is near. In the absence of truth we have been sorely troubled. We saw the avenues of escape being gradually closed against us, but our merciful Father has taken us beneath His parental care. We have confidence in Him, and that He will bring us triumphantly through the coming storm which will separate the wheat from the tares, and provide us with a safe refuge in His garner prepared for His people; while

with indignation and judgment He will visit and destroy the wicked with unquenchable fire.

Our branch in this city has eight members. There are large numbers of old Latter-Day Saints in this distant country. At present our efforts are not over successful, but the seed is being continually sown, and is evidently taking root with many; with others our efforts seem unavailing at present; the fear of imposition being again repeated prevents many from seeing the importance of the restoration, and they will not listen, neither allow their minds to give the work an investigation. Many, through their disappointment, have so far forgotten themselves as to observe the abominable dogmas of infidelity, but those who have received the truth, rejoice in the glad tidings of salvation which are again given to man, having lost, in a measure their first love, and suffered bondage of mind almost unbearable, now feel glad with the light and liberty it gives them. We will strive while an opportunity lasts to bring those scattered ones into the fold once more, from which, in the hour of forgetfulness, and when there was no shepherd to lead them, they have departed; that they with us may be made glad with the knowledge of the salvation which the Almighty has again provided for His people, in this, our day.

I did not anticipate such a long letter to you, and I hope to be excused the intrusion upon your precious moments, and may the God of Israel shield and protect us, while with indignation and wrath upon the wicked He is accomplishing His purposes for His people's salvation, which is the prayer of the saints comprising the San Francisco Branch of the Church of Jesus Christ of Latter-Day Saints in the bonds of the new and everlasting covenant of peace.

THOMAS J. ANDREWS.

ANNUAL CONFERENCE.

Minutes of the Annual Conference of the Church of Jesus Christ of Latter-Day Saints, held at Amboy, Lee Co., Ill., commencing April 6, 1864.

Conference was called to order by appointing President Joseph Smith to preside, with President Wm. Marks, as assistant; and Isaac Sheen and J. W. Gillen, Clerks. After singing and prayer the President addressed the Conference as follows:

"The first business of the afternoon will be for the members of the different quo-

rum to report themselves, in order to ascertain the representation of each quorum. I am not adequate to the task that is before me this morning, of addressing you; and as we wish, and as we are obliged to meet every sect and schism of (so called) Mormonism, we need not be alarmed, although many of them have revived since the Reorganization of this Church. We should drink deep into truth, in order that we may be upheld. We have not yet arrived at a proper order, but there seems to be a desire, not so much to create numbers as to discharge their duty, and of being filled with love to all mankind. There was a time when the elders were desirous of putting down every one but themselves, but now they seem to be desirous of setting forth the principles of truth, and of leaving the same for the candid consideration of the people, that there is consolation in contemplating the progress of the work is apparent, and that the Spirit of truth is being poured out upon us in this and other countries. We should preach by example as well as by precept, and show by our conduct that we have embraced the truth, and have been adopted into the kingdom. In accordance to the degree of good that we do, and the state of purity to which we attain to, so shall our reward be. There are but few who have endeavored to eradicate or overcome those evil practices or vices, but what have accomplished it, for God does not require any thing of us but what we can perform. Paul exhorts his brethren to prove their own works, and he places the means in their hands to do it. We should arouse our principles of manhood, and shake off our vices, by which we have been held in bondage. The laws of God are harmonious, and He does not give us a law to-day that He will contradict to-morrow. When we consider the troubles and trials that are in our own land, and also on the other side of the ocean, how necessary it is that we should make the places in which we live holy, and show that we are God's free men, and show that the gospel has made us free indeed. We pray to God to give us help—to give us strength and knowledge, but do we put ourselves in the proper position; do we put forth the proper efforts to receive these things? The question has often been asked, why has there not been a flaming proclamation to the scattered sheep of the house of Israel to put on their beautiful garments? Now there are a great many all over the land who call themselves saints, who would be willing to gather without the necessary preparation, but I believe that we must live in obedience to the law of God before we can go to Zion, inasmuch as no covetous person, or

drunkard, or liar, or tale bearer can find a place in Zion, therefore we can easily see why this flaming proclamation has not been sent forth, for we have seen that wherever it has been attempted, it has proved a failure. The Latter-Day work is truly a great work, and we are preparing for the world to come, therefore we can not be too practicable; for instance, we preach faith and repentance; this is a practicable turning away from every thing that is evil, then being baptized for the remission of our sins, then receiving the laying on of hands for the reception of the Holy Ghost, then adding to our faith virtue, and to virtue knowledge, etc., and the apostle declares that if you do these things, they make you that ye shall be neither barren or unfruitful in the knowledge of our Lord and Savior Jesus Christ. By this you see the practicability of the plan of salvation. We should every morning ask ourselves what we can do today for the advancement of the cause of God, and for our own benefit we certainly can do this."

Conference adjourned until 1 P. M.

1 P. M.—Met pursuant to adjournment. The following number of official members of the quorum of Twelve were present, 4; of High Priests, 1; Bishop, 1; High Council, 6; of the quorum of Seventy, 8; of Elders, 18; Priest, 1; Teachers, 2; Deacon, 1.

Resolved, That the minutes of the last Semi-Annual Conference be received as they were published in the Herald.

REPORTS OF BRANCHES.

The Lindsley branch C. W., consists of 20 members, including 1 Elder, 1 Priest, 1 Teacher, 1 Deacon. Asa Vickery, Presiding Elder; Moses Shaw, Clerk.

Trafalgar Branch, C. W., consists of 8 members, including 1 Elder and 1 Priest. Wm. Warnock, Presiding Elder; Robert Warnock, Clerk.

Buekhorn Branch, C. W., consists of 26 members, including 2 Elders, 1 Priest, 1 Deacon. Geo. Cleveland, Presiding Elder and Clerk.

Plano Branch, Ill., consists of 19 members, including 1 High Priest, 1 Seventy, 2 Elders, 1 Priest, 1 Teacher. W. D. Morton, Clerk.

Galen Branch, Mich., 5 have been added by baptism, and 2 died. G. A. Blakelee, President; Cyrus Thurston, Clerk.

Mission Branch, La Salle Co., Ill., consists of 36 members, including 4 Elders, 2 Priests, 1 Teacher, 1 Deacon, 4 children blessed. Yance Jacobs, President; Austin Hayer, Clerk.

Montrose Branch, Lee Co., Iowa, consists of 34 members, including 4 Elders, 1 Priest,

2 Teachers, 1 Deacon. Alex. Struthers, Presiding Elder; W. W. Reid, Clerk.

Burlington Branch, Wis., consists of 21 members. Wm. Aldrich, President; Isaac F. Scott, Clerk.

Nauvoo Branch, Ill., 9 added since last reported, 4 removed by letter. Alexander Smith, President; David H. Smith, Clerk.

Batavia Branch, Ill., consists of 82 members, including 2 Elders, 1 Teacher, 15 added by baptism, 5 children blessed. Philo Howard, President.

The St. Louis Conference is composed of 6 branches, viz: Blue Ridge, Dry Hill and St. Louis, Mo., Alton, Caseyville and Illinoistown, Ill., containing 68 members, including 1 Seventy, 24 Elders, 5 Priests, 3 Teachers and 1 Deacon.

Buffalo Branch, Iowa, consists of 15 members, 1 High Priest, 1 Seventy, 2 Elders, 1 Priest, 1 Teacher, 1 Deacon; 1 baptized and 1 cut off. R. Groom, President.

Amboy Branch, Ill., remains as last reported except 2 removed and 3 added. Charles Williams, President; Stephen J. Stone, Clerk.

Nashville Branch, Iowa, consists of 9 members. William Anderson, President.

Princeville Branch, Ill., consists of 14 members, including 4 Elders and 1 Teacher. H. Bronson, President.

REPORTS OF ELDERS.

James Blakeslee said: At the last Annual Conference I was appointed to preside over eastern Illinois, Indiana and Ohio. I visited Kirtland, Ohio, baptized 5; visited Whitestown and Elkhart, Indiana, about this time my health became very poor and I returned home and remained some time. I also preached in Mission, Sandwich, and Plano branches. Three have been added in Batavia during my mission. Although my health has been very poor, the Lord has been with me, and I have had great liberty in speaking, and have been instrumental in removing a great deal of prejudice. I still remain in the market, and intend to continue to labor in the ministry unto the end of my days.

Samuel Powers said that he preached in company with Bro. Aldrich. He baptized one woman who was at the point of death, and she was healed. He also preached in Canada East, New Hampshire and Vermont, baptized 18 including three since he returned home.

Reuben Newkirk said that he understood that in connection with Bro. Gurley he was to take the presidency of northern Illinois and Wisconsin. He has labored in connection with Bro. Gurley; he had not travelled much for the reason that he has a family to

support, but he is willing to do all he can,

John Shippy said that it was understood that he was appointed to preside over Michigan and Canada. He reported in June last and also in August, he then left and went to Galien, Mich., he then went to the Lake branch, came back to Galien, baptized 4. Bro. Gillen left me and went to Wakashma, we again came in company at Kalamazoo, and went to Grand Rapids found some old saints; went from there to Swan Creek branch, found many of them cold, baptized 1 and blessed several children, then went to Pine Run, found some who had formerly been Strangites, we could do nothing there. left two elders to travel through that section of country. We then proceeded to Canada, found them all alive in the work, and enjoying the gifts of the gospel, tongues, prophecy, etc., the Presiding Elder and priest had been warned by the Spirit to go to the surrounding country. We preached once, and left an appointment for three weeks from that time. Bro. Gillen filled that appointment, and left another for three weeks from that time. From there we went to the Buckhorn branch, re-baptized 1 and baptized 2. We went back to the vicinity of Louisville where we had left the appointment. Bro. Gillen and I preached alternately, and also baptized in the same manner; we finally organized a branch of 19 members while there. A Mr. Shaw gave me a challenge, I accepted it, but he was not ready to meet us at that time, so we agreed to meet him in January; when the time came we wrote a letter to inform him that we were ready to meet him, his answer was, that he had *p* *as* to thrash, and could not come. Thus ended that discussion. However, after a time there came to our meeting a foal preacher and requested a challenge, we gave him one and thereby met I. B. Richardson, a Methodist Episcopal Minister and Editor of the *Western Union*, in debate. After his first speech he did not fill out his time for lack of something to say. All that he had to say in his last speech were extracts from newspaper stories, and about Joseph Smith walking on the water, etc., thus ended the first debate. The next week we met Elder Duncan, a Baptist Minister, but as the debate has been published in the *Chatham Planet*, we will say but little about it. The Book of Mormon was the subject of the last day's debate, and he (Duncan) never brought up a passage of scripture as rebutting evidence, neither did he try to refute my arguments. We left the following Monday to go to Trafalgar, the Methodists opened their church, and we preached once, but they did not like the doctrine that we advanced. We baptized

8 and organized a branch, and then went to the Lindsley branch and baptized 2; then went to the Buckhorn branch, from thence to Galien, Mich., had what we called a squib debate, baptized 2, from there we went to Plano. During my mission I baptized 29,

Wm. Anderson said: "At a Council Meeting held at String Prairie, I was appointed to go to St. Louis, in company with Bros. Cuerdon, Lake and Davis. I started in company with Bro. Lake, expecting to find Bros. Cuerdon and Davis. We found some that wanted to be baptized, but as we were in Bro. Babbitt's district, we sent for him to baptize them. We then went to Kizer Creek, and from there went to St. Louis, found Bro. Cuerdon laboring there; I went to Carondelet to get an opening. The Brighamites were not well pleased with us. We preached in Blue Ridge, and in Gravois. I have been well treated, although I traveled without purse or scrip. I make it a practice to preach every Sunday. It is my determination to do all I can to roll on the work. I am at the disposal of the Conference.

J. T. Phillips said: "I united with this church last February; I have baptized 7. I have wept many times and desired that the time would come that I could hear the gospel again as I once heard it in Wales."

C. G. Lanphear said: "I suppose that it is necessary that I should make a report. I went to Princeville and preached once, then I went to Victoria and appointed a meeting, and preached on Sunday. We found a man by the name of Brooks, an opponent. He preached at 10 A. M., I preached in the afternoon and rebutted some of his remarks. From there I went to Galesburg. I there received a letter from Bro. Gurley to arrange some affairs in the branch. From there I went to Millersburgh, and from there to the Buffalo branch, Iowa, and from there to Moscow; they opened their meeting house, it is free to all. Went to Jackson county, preached several times, the branch had added 7 or 8 to their number; went to Jones county, and from thence to Wisconsin. Although I have not baptized any, yet I feel that my labor has not been in vain. I have not been very well, but my bodily health has been renewed. I went east and visited some of my relatives and preached twice. I feel to bear testimony to this work, and am ready to travel and preach this summer."

Conference adjourned to meet at 9 A. M. next morning.

April 7th, 9 A. M.—Met pursuant to adjournment. Bro. Wildermuth said: "I was appointed to labor in connection with Bro. Lanphear. He has reported, therefore it will be unnecessary for me to say any-

thing about it. At the August Conference I was appointed to labor in Iowa. I labored in connection with Bro. Dillon and found some members of the reorganization who had been members of the branch at Zarahemla, and were desirous of being organized again. I am ready to labor."

Henry Cuerdon said: "I was appointed to labor under Bro. Joseph, and as far as circumstances permitted, preached in Hancock county. At our September Council I was appointed to go down into the vicinity of St. Louis. On Dec. 12th we crossed the river to go to St. Louis, and started without a cent of money, and the weather rather stormy. I went to Nashville and from there to Keokuk, where we were delayed. I went into a hull and it happened to be a Methodist meeting. They began to talk to me about religion. I told them my views and solicited an opportunity to preach, they not knowing who I was, but I told them I was on a mission to Missouri. I preached in the afternoon for the Colored Baptist church, and all felt well. Next day Bro. Lake and myself started across the river. Bro. Lake thought, owing to the coldness of the weather, that we should not proceed any farther. We held a council and concluded to separate, and each one preach our way through to St. Louis by different routes, so I went alone to Pike Co., Ill. I arrived in St. Louis on Sunday afternoon. I attended a meeting of the Brighamites. I requested the privilege of preaching in their hall that evening. They gave consent, so I preached to them the truth of the gospel. After meeting, the President of the branch asked me if I believed that Brigham Young was Prophet, Seer and Revelator of the Church of Jesus Christ of Latter Day Saints? I said, No. He made some remarks in regard to Brigham Young being the man. I then requested them to let me give my reasons for not believing that Brigham is the man to lead the church. They gave me liberty, so I gave them some of my reasons for denouncing him. I asked him if the Twelve had not imposed upon them. The next day Bro. Anderson arrived and we took the city street by street, and visited from house to house. Some two of the brethren proffered to pay for a hall if we would hire one to preach in. I found many that I had been acquainted with. We preached, and the next day we visited from street to street again. The Brighamites held a council. The first counsellor resigned; the following Sunday five were cut off. I told the Brighamites in St. Louis that they all knew that the Twelve in Utah were base imposters, and that they have shamefully imposed upon them and robbed them. The Clerk in the

Brighamite Council said: 'my books are closed never to be opened again by me.' He did not believe that Brigham Young was the man. In Blue Ridge we organized a branch, and all the Welsh who were following Brigham, except one, renounced him and confessed that they believed in the reorganization. In St. Louis the Brighamites thought that a man was gone over to Josephism if he was found reading the B. of M. or B. of C. We divided St. Louis into 7 Wards, and appointed a President over every Ward. It was *Resolved*, That we would sustain and uphold the paper which the saints were going to establish in England, and the *Herald*, in this country."

Oliver Bailey said: "I was ordained at the last August Conference. I was laboring in Michigan. I labored as circumstances permitted. The last of January I went to Cold Water, I baptized 4 and there is a prospect of more, they are desirous of having elders sent there who are capable of delivering a course of lectures. I am at your disposal."

J. W. Gillen said that he was appointed at the last April Conference to labor under the presidency of Bro. Gurley until the June Conference, which he did. Then, according to appointment he went with Bro. Shippy to Michigan and Canada. He said that he was ready and willing to continue in the field. I baptized 18.

William Kelly said: "I was appointed to labor in Minnesota. Had small congregations, and but few obeyed, but I think much good has been done. Held meetings in Alloway Grove, and many are believing. Truly the Lord was with me."

Riley Briggs said: "I have been in Western Wisconsin and Minnesota with Bro. Kelly. We preached in all the cities, towns and villiages where we could find opportunities. We visited Zarahemla, where this organization first started, and we found large openings for preaching. I am at the disposal of the Conference."

Alexander Smith said: "At the Iowa Conference I was appointed to labor in connection with Bro. Blair, and as he said that he would report by letter, I shall only speak of what I did after he left me. I preached in the different branches. I went to the Camp Creek branch, Neb., I found a great many who were desirous of re-confirmation, which I attended to."

Adjourned to 1 o'clock, P. M.

Met pursuant to adjournment. Brother Landers said: I went to Long Point and Ottawa, I remained three weeks, I had large congregations, but my bodily strength began to fail me, inasmuch as many years have rolled over my head, and I have had

to succumb to old age. He bore his testimony to the work, and exhorted the elders to be more diligent in the discharge of their duties.

Thomas Jenkins said: "Since I united with the Reorganization, I have endeavored to do something for the advancement of the cause, I can not preach much in English, but delight to preach in the Welsh language. I am also willing to take a mission to Wales if desired."

Benjamin Austin said: "As a local Elder I have not been pushed, but I have endeavored to preach to the surrounding country in the vicinity in which I live, and am willing to labor as far as circumstances will permit."

Edwin Cadwell said: "I have not labored much this winter. Bro. Stone and I agreed to take a mission together. We went down to Franklin Grove. where they never had heard any thing about our doctrine. We preached in different places in Jo Davis county, our congregations were small; we obtained a Methodist church to preach in. I am willing to do what little I can for the rolling forth of the work."

Jerome Ruby said: "I never have been permitted to attend a Conference before. I labored some after I was ordained I hope to be able to travel again next winter."

Charles Williams said: "I left home in Feb., and went into the vicinity of Carroll Co., and from there went to another place. There was a great deal of prejudice, but it was greatly removed, and I could hardly get away, there is a great inquiry after the principles of truth, the most difficult thing for them to believe is the Book of Mormon."

Levi Lightfoot said: "I am willing to do all that I can for the furtherance of this work. I preach wherever an opportunity presents itself."

Pres. J. Smith reported that he had been peculiarly blessed in his labors in this work. I went with my brothers Alexander and David to Iowa. I preached twice in Little River branch. From there I went to Manti. It had been said that I would be afraid to go to Manti. On Monday evening I preached to them; next day I visited Father Cutler. We found him a genial hearted man. On Tuesday evening I preached in the school house. We had an interesting interview. I preached several times. At Omaha I undertook to preach without the Spirit, and found it hard work. I preached at Bear Creek, and had a Baptist preacher at my right hand and a Methodist minister taking notes. I have received letters from many who have set up pretended claims, which I did not deem it necessary to answer, one from C. B. Thompson. It has been said that

I was ordained by J. J. Strang. I have twice denied it before, and therefore I have not answered a letter which has been sent to me on the subject.

He likewise reported that the work is spreading in the String Prairie Conference, and that the Nauvoo Conference is in a good state of prosperity, and that the St. Louis Conference had requested all the official members to labor in the ministry.

He said that the Nauvoo Conference recommends that Bro. B. Austin be ordained a bishop of that Conference.

He said that the next meeting of the Nauvoo Conference will be held on the second Saturday in June, and that they invite their friends from a distance to meet with them.

Adjourned to next day at 9, A. M.

April 8. Conference met and opened as usual. It was

Resolved, That Bro. Steven Richardson be received as a member of this church.

The following named persons who were baptized yesterday by W. H. Kelly were confirmed: Matthew Hunter, Cindarilla Gifford and Abiah Cook, by S. Powers and J. Shippy.

The report of the Princeville Branch was received which showed that the branch contains 14 members, including four elders and one teacher, two elders have been disfellowshipped.

Resolved, That Bro. Hugh Lytle be ordained an high priest, by W. W. Blair, and Thomas Dungan and Michael Griffith be ordained high priest by J. Smith.

Resolved, That Benjamin Austin be ordained an high priest.

Resolved, That John Landers be ordained an high priest.

Bros. Austin and Landers were ordained by James Blakeslee and Reuben Newkirk.

Resolved. That Benjamin Austin be ordained a bishop in the church for the Nauvoo Conference.

He was ordained to that office by Pres. J. Smith and Wm. Marks.

Adjourned to 1 o'clock, P. M.

Met pursuant to adjournment.

It was *Resolved*, that Hiram P. Brown be received into this church and that he be ordained an elder.

Resolved, That John T. Phillips, Thos. Jenkins and David Evans be sent on a mission to Wales.

APPOINTMENTS BY THE PRESIDENT.

James Blakeslee to preside over the missions in the State of New York, and that C. G. Lanphear and C. W. Whetson go with him.

John Shippy to preside over the missions in the Canadas and Nova Scotia, and New-brunswick, and that J. W. Gillen and W. Pomeroy go with him.

James Burgess to preside over the missions in Vermont and New Hampshire.

Reuben Newkirk, preside over the missions in Western Wisconsin, and that E. M. Wildermuth go with him.

W. W. Blair, to preside over the missions in Ohio and Pennsylvania, and that Wm. Anderson go with him.

Samuel Powers to preside over Eastern Wisconsin and Michigan, and that Hiram P. Brown, go with him.

J. T. Phillips and T. E. Jenkins and David Evans to go to Wales on missions, and to be under the direction of J. W. Briggs.

Riley Briggs and Wm. H. Kelley was appointed to labor in Minnesota.

E. H. Gurley to preside over the missions in Northern Illinois.

Joseph Smith, to preside over Southern Illinois, and Eastern Iowa, and Missouri.

Hugh Lytle to preside over Western Iowa, Kansas and Nebraska.

George Redfield and W. Gaylord were requested to preach on their contemplated journey to Utah, and Thomas Reed in England.

Resolved, That Bro. J. W. Brigg be sustained by this Conferenae.

Resolved, That we sustain E. C. Briggs, and those who are laboring with him.

Resolved, That we sustain all who have been appointed on missions.

Resolved, That we recommend that all the elders labor in the ministry.

Hiram P. Brown was ordained by Samuel Powers.

CHILD BLESSED by James Blakeslee: Emma, daughter of John and Matilda Hook, born February 3, 1864.

Resolved, That Wentworth Vickery and James Mathers be ordained elders. Confirmed by J. Shippy, and J. W. Gillen.

Resolved, That the hand of fellowship be withdrawn from G. White of the quorum of the twelve, until he reports, with the proviso that if he is dead this resolution is inoperative.

A Special Conference was appointed to be held at Nauvoo, on the second Saturday in June next.

Resolved. That a Special Conference be held at Mission Branch on the last Friday in August.

A Special Conference will be held in Kent County, Canada West, on the 2nd Saturday and Sunday in July next.

Those who wish to attend it should

take the Great Western Rail Road to Chatham, thence to Louisville.

Resolved, That John Dennison Bennet, be ordained an elder.

A Special Conference is to be held in Burlington, Wisconsin on the first Saturday in June.

Resolved, That the next Semi-Annual Conference be held at the Galland's Grove Branch, Iowa.

Resolved, That the bros. who are appointed to go to Wales be ordained to the Quorum of Seventy.

Resolved, That the official members who have not licences be supplied with them.

Resolved, That official members who are going on missions be supplied with blank licences.

Resolved, That Thos. Revel be ordained by W. W. Blair, to the Quorum of Seventy.

Resolved, That Bro. Blakeslee Brush and Mary P. Brush, be received as members.

Bros. C. G. Lanphear and H. Cuerden ordained John T. Phillips and Thos. E. Jenkins, elders of the Quorum of Seventy; and Wentworth Vickery and J. D. Bennet elders.

Resolved, That Bro. Biley Briggs be ordained a Seventy.

He was ordained by H. Cuerden and C. G. Lanphear.

H. Cuerden and R. Briggs were appointed to preach in the evening.

JOSEPH SMITH, PRESIDENT.

ISAAC SHEEN, }
J. W. GILLEN, } *Secretaries.*

For the Herald.

A LETTER FROM VERMONT.

A word of instruction to all who feel interested in the final issue of our faith. In view of the many aspiring individuals who have started up as leaders in this matter, and by which many of the innocent have been led astray and have become engulfed in the vortex of delusion, I have thought best to address a few words founded upon my own experience and observation in this great work. I embraced the work in Manchester, England, in the year 1840; soon after which I was called to the ministry. I went out into the field devoting the whole of my time for nearly two years travelling in England and Wales, in connection with other worthy men, meeting with pretty good success as well as some persecution. After which, in company with some of my friends, I emigrated to Nauvoo. There I became per-

sonally acquainted with the martyred Joseph Smith, as well as many others of the leaders of the church. The first year I labored a part of the time on the Temple. In the Spring of 1844, soon after the April Conference, I left Nauvoo in company with A. Cordon on a mission to the State of Vermont, which mission we filled with honor to the cause we had espoused. We were absent from Nauvoo about one year, when we returned and remained there until our expulsion. In consequence of the death of the Prophet and Patriarch many changes had taken place relative to the work, several aspirants started up, claiming to have authority, etc., but in the midst of this confusion and disorder there was an idea generally entertained by the saints, that Joseph's oldest son was the one appointed to succeed his father as President of the whole church, and in consequence of his youth they saw no alternative but to wait until the time appointed by infinite wisdom. The time having arrived, he has nobly and honorably espoused the cause of bleeding Zion, and invites the wandering sheep to return to their true allegiance to the gospel of the Son of God, pure as it emanated from the Savior's lips, for in Him was no guile, and in His teachings there was no deceit. It is gratifying to know that thousands have heard of the joyful news and returned, and are now rejoicing in the liberty of the gospel of the Son of God. For the benefit of all who are not personally acquainted with the present Joseph Smith, and his principles and character, I wish to state, that having formed a personal acquaintance with him the past year, having travelled, preaching in Hancock Co., Illinois, and other places in the West, where I formed a large circle of acquaintances and friends, and met with good success in proclaiming the principles of the gospel, by which many hearts have been made glad. In my acquaintance with Bro. Joseph Smith, I found him more than I could have expected. He is a man very unassuming, and entirely free from all hypocrisy and self-conceit, and he possesses a noble and generous heart; like Enoch's, of old, it swells wide as eternity. The cause of Zion is a theme that is dearly cherished by him. I have heard him, time and again, boldly and zealously advocate the principles and doctrines of Christ. As a President, he is well fitted for that high and holy office. He possesses great discernment of mind and great decision of character; in fact he is the man for the office he is called to fill. As

to his personal character, it stands high in the estimation of his whole circle of acquaintances, saints and sinners too, and to conclude, that after examining the matter with great care, I say that he is the only man now living who has been ordained and anointed by the martyred Joseph as his successor. It is a well known fact, that he was ordained and anointed by his father in Nauvoo, but a short time before his death, there were those now living who were present, and it is gratifying to me to state that I have met with those who were present at the ordination in my travels in the West during the past year. I wish now to invite all who have been led astray by any of the different factions, whether Rigdon, Brigham, or any other, to return to the old path, and follow the man of God, and he will safely lead you to the land of Zion. The word of God can not fail, but all will be fulfilled in its time and season. The signs of the times are portentous of great events. It becomes the duty of all to be preparing for the future.

JAMES BURGESS.

PERKINSVILLE, Vt., March 30, 1864.

AN EMBLEM OF CHARITY.—The Egyptian hieroglyph of charity is very striking. It was a naked child with a heart in his hand, giving honey to a bee without wings. 1st. A child is humble and meek. See Mat. 18: 3. 2nd. He had a heart in his hand, because the heart and hand of a charitable man must go together. He must be a cheerful giver. 3rd. He was giving honey to a bee, not a drone, and to a bee without wings. Keep such as would work, but can not.

BRO. J. JEREMIAH arrived in New York from Wales on the 6th inst., and wrote from Syracuse, O., on the 11th inst. He has sent the first number of the "Restorer" which is edited by Bro. J. W. Briggs at 29 High Street, Penydarren, Merthyr Tydfil, Glamorganshire, Wales. Part of it is in English and the remainder in Welsh.

Bro. Jeremiah says, "the work of the Lord is well established in Wales, and there is good prospect for it to increase. My opinion is that the monthly periodical will do as much good towards forwarding the work of God in England and Wales as ten traveling elders."

OBITUARY NOTICES should be sent to us to be published without poetry and extended remarks.

THE REAPER'S RESPONSE.

BY ELDER CHARLES DERRY.

We hear thy voice our Father, in wisdom
from above;

Inviting us to gather the objects of thy
love:

We hear thy call for reapers, nor will we
heedless be,

Or rest among the sleepers in life's great
harvest-day.

The golden grain is waving, inviting us
to reap,

And sin is fast enslaving; why should we
longer sleep,

We will thrust in our sickles, help us thou
God above,

Each one to do a little inspired by thy
love.

We come from bench and anvil, from
merchants desk and plow,

Yet not with learning trammel'd our help
alone art thou;

We seek not for vain glory nor yet for
sordid gold;

Thy love shall be our story which angels'
tongues have told.

Clothe us with thy pure wisdom and gird
us with thy truth,

To labor in thy kingdom that none des-
pise our youth;

Thy Spirit we rely on, else, would our
work be vain;

To bring back bleeding Zion or gather in
thy grain.

Help us O Lord to gather, thy wheat,
while 'tis day:

That thousands who have wander'd, may
soon return to pray;

Oh let not the despoiler, thy harvest field
destroy;

Give strength that's all sufficient, for
those thou dost employ.

Remember bleeding Zion, our tears for
her shall flow,

While time's unerring dial points to one
hour of woe;

Give joy for all her sorrow, and bid her
light arise,

Let peace and glory follow Zion whom
men despise.

For the Herald.

RESPONSE.

Brother David, we've shaken our gar-
ments,

And turned to the law of the Lord,
And we trust that the yoke of our bondage

Will soon break, by the power of His word.
For we know that His promise is faithful
To the true scattered sheep of the flock.

We will anchor our bark in the centre,
And abide in the truth as a rock.

We will anchor, &c.

We arise now with songs in the morning,
And at noontide rejoicing are found,
While at eve, thro' each duty performing
Cheerful praises to heaven resound.

For we know the Redeemer is coming
To gather the sheep of His flock.

We will anchor our bark in the centre,
And abide in the truth as a rock.

We will anchor, &c.

We thank our great Father in heaven
For mercies restored once again,

And forever we'll shun the old heaven,
The cause of our sorrow and pain.

By the pure revelations of Jesus,
Henceforward our course we will steer.

And by faith we'll prepare for redemption,
Assured that its coming is near.

We will anchor, &c. M. A. W.

MARRIED.

By Elder SAMUEL POWERS, at Amboy,
Ill., on Sunday, April 10, 1864, Mr. DAN-
IEL CONDERMAN, to Sister MAHALA CAD-
WELL, daughter of Brother Edwin Cad-
well.

At Galien, Mich., on the evening of
March 30, 1864, at the house of Bro. G.
A. Blakeslee, by Elder JOHN SHIPPY, Bro.
ALEXANDER EMERY, to Sister ELIZA
BLAKESLEE, daughter of G. A. and Lydia
Blakeslee, both residents of Galien.

By Elder COLBY DOWNS, February 17,
1864, Mr. SAMUEL M. B. SCOFIELD, to
Miss MARY LOUISA HELPHREY, of Story
Co., Iowa.

By Elder COLBY DOWNS, Mr. PETER
HELPHREY, to Miss EMMA SCOFIELD, of
Story Co., Iowa.

On the 20th ult., by Elder LEHI ELLI-
SON, Elder COLBY DOWNS, to Miss PHEBE
ANN SCOFIELD, of Story Co., Iowa.

DIED.

On January, 1, 1864, in the Galland's
Grove Branch of the Church, Shelby Co.,
Iowa, Sister MARY MAGDALENE, wife of
Bro. Z. W. HUNT, aged 28 years, nine
months and four days.

At Gallien, Mich., April 10th, 1864, of croup, **ISA ISABEL**, youngest daughter of Geo. A. and Lydia Blakeslee. Aged four months and 6 days.

Close the door lightly,
Bridle thy breath,
Our little earth angel,
Is talking with death.

Gently he woos her;
She wishes to stay;
His arms are about her;
He bears her away.

Music comes floating
Down from the dome:
Angels are chaunting
The sweet wellcome home.

At Gallien, Mich., March 30th, 1864, **MORONI**, son of C. and H. B. Thurston, aged 1 year, 5 months and 20 days.

God has taken our little treasure away,
For some wise purpose in a future day,
But by the power of Christ we hope to
meet him,
Then with joy and rapture, we shall know
and greet him.

March 14, 1864, near Plano, Ill., **MORONI**, son of Sister Hannah Lamb, in the 5th year of his age.

Cease fond mother, weep not for Moroni,
Your heavenly Father has called from on
high,
The cold storms of earth he could no longer
bear,
So God took him home to a region more
fair.

Then mourn not dear mother, nor seem to
complain,
In God put your trust, you shall see him
again,
In that blessed morn when the earth is
restored;
It's there you may meet in the kingdom
of God.

This kingdom of God is a haven of rest
Prepared by the Lord for the home of the
blest;
Yes, when the Good Shepherd shall come
with the sheep,
'Tis in His blest bosom such lambs He will
keep.

Yes, when the dear Savior shall come
from the skies
And speak to our dust and bid it arise,
There will be no more weeping, no moth-
ers will cry,
'Tis there dearest mother you'll meet
Moroni.

BRO. E. C. BRIGGS has written from Utah, and says that he has within one or two weeks baptized 26 or 36 persons. We do not know which is the number.

RECEIPTS—For the Herald—T. Cutler, D. Cornwell, R. Dancer, each \$3; D. P. Hartwell, D. Williams, W. Holmes, M. Warnock, B. Fairbanks, M. Madison, S. Richardson, H. Bronson, W. Marks, Y. Jacobs, J. T. Barret, E. H. Damon, C. Williamson, J. Taylor, D. Webster, each \$2; J. Miller, D. H. Bays, C. Stone, L. Hewitt, L. Lightfoot, E. Hyde, E. Feavel, J. Brockway, T. F. Stafford, each \$1.50; J. M. Judkins, J. Morrel, E. Epperly, P. Corless, H. G. Hall, J. Hemingway, E. J. Moore, C. Belknap, S. Lawrence, J. Doan, M. Hunter, G. Wells, O. Thomas, L. Price, G. Duncan, R. Newkirk, D. Newkirk, G. Smith, N. Lyddel, D. Fleming, W. Stevens, A. Harker, each \$1; J. H. Davis, \$0.50; J. Askins, \$2.50; E. Painter, \$5; A. Strothers, \$2.40; J. T. Phillips, \$10; J. Landers, \$2.50; H. Reed, \$0.50; S. Stevenson, \$1.25.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by **ISAAC SHEEN**.

TERMS:—TWO DOLLARS FOR ONE YEAR, (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 87: 28, 29.

No. 9—Vol. 5.] **PLANO, ILL., MAY, 1, 1864.** [WHOLE No. 57.

ETERNITY OF ALL SPIRITS.

Brigham Young and his co-laborers have been teaching for near twenty years past, that spirits are not eternal in their being or personality, but that they had a "beginning;" were "made," "created," "generated," and "propagated" by a father and mother in heaven, and "organized in a similar manner, and by a similar system of laws as our earthly bodies." They preach it and publish it, and not only so, but they sing, "our Father in Heaven, and our Mother the Queen." It has become the most prominent doctrine of their church, and is perhaps taught more zealously than any other save that of tithing or consecration. They represent it as one of the strong, bright, and engaging features of what they call "Mormonism." They say that it was revealed through Joseph Smith, the martyr; that he taught it, and they attempt to bolster it up by some of the revelations given through him, also by some passages from the Bible.

We shall attempt to show in this brief article that Joseph Smith taught that spirits are "eternal," that they had "no beginning," and consequently could not have been "generated" or "propagated," neither "begotten by a father and mother in heaven, in a similar manner and by a similar class of laws as our earthly tabernacles;" and further, that they were not "made," nor "created," neither "organized" into identities, or personages of spirit; but that as eternal, uncreated intelligencies, or personages of spirit, they were organized into *classes* or *orders*, and that too under the priesthood of the Son of God, which is "without beginning of days or end of life." My proofs will be derived mainly from the *written* teachings of Joseph the martyr, and this should be the highest class of evidence with all

Latter-Day Saints, for our Savior said concerning him, (Book of Nephi 9: 12,) "who-soever will not believe in my words, who am Jesus Christ, whom the Father shall cause him to bring forth unto the Gentiles, * * * they shall be cut off from among my people who are of the covenant."

We will now compare some of the teachings of Brigham and his fellows, with the teachings of Joseph, the Choice Seer:

BRIGHAM YOUNG'S DOCTRINE.

BRIGHAM YOUNG preached at a Special Conference in Salt Lake City, Aug. 28, 1852, (see *Deseret News, Extra*, Sept. 14, 1852, also *Millen. Star*, Supplement,) and said: "After men have got their exaltations and their crowns, have become Gods, even the Sons of God; are made Kings of Kings, and Lords of Lords; they have the power then of *propagating their species in spirit*, and that is the first of their operating with regard to organizing a world. Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes; an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children. This is a key for you." He further says in the same Conference, "our spirits, thousands of years ago, were *first begotten*."

ORSON PRATT, the "Defender" of polygamy, and its chief propagator through the press, in the same Conference, and unquestionably with the approval of all the lead-

ing authorities present, including Brigham Young, said :

"We should say that our spirits were formed by *GENERATION*, the same as the body or tabernacle of flesh and bones." In speaking of God the Father and Jesus Christ His Son, and also of the Holy Ghost, O. Pratt said : "They are one in power, in wisdom, in knowledge, and in the inheritance of celestial glory; they are one in their works; they possess all things, and all things are subject to them; they act in unison; and if one has power to become the father of spirits, so has another; if one God can *propagate his species and raise up spirits* after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing."

BIGHAM YOUNG preached in Salt Lake City, April 9, 1852, (see Journal of Discourses, Vol. 1, p. 50.) and said : "Our Father in heaven *begat all the spirits* that ever were or ever will be upon this earth; then the Lord by his power and wisdom, organized the mortal tabernacles of man. We were *made* first spiritual, and afterwards temporal. * * * When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost; and who is the Father? He is the first of the human family, and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve."

ORSON PRATT in his sermon in the Tabernacle, Aug. 28, 1852, (see Journal of Discourses, p. 55,) takes the position that spirits were *made* and *created*, and enquires : "Does the Lord create a new spirit every time a new tabernacle comes into the world? That does not look reasonable, nor God-like. * * * That spirit that now dwells within each man and each woman of this vast assembly of people, is more than a thousand years old. But how was it *made*? when was it *made*? and by whom was it *made*? If our spirits existed thousands of years ago, if they *began* to exist, if there was a *beginning* to their organization, by what process was this organization carried on? Through what medium, and by what system of laws? was it by a direct creation of the Almighty? or were we *framed* according to a certain system of laws, in the *same manner* as our tabernacles?"

In the *Seer*, (page 17,) O. Pratt says :— "Our bodies are *formed* from the dust of the earth, but are our spirits *made* from the same materials? If they were, then they would at death return to dust, but as they are not reduced to dust like the body, they

must be *formed* of materials far superior to those of the earth." On page 18, he says : "Can we suppose for one moment that God neglected the *formation* of spirits in the grand work of creation? * * * Would a good and wise being *create spirits*, and before they had time to prove themselves, by obeying or disobeying his laws," &c.

On page 19 he says : "Our earthly fathers are called the 'fathers of our flesh,' while God is called the 'Father of Spirits.' Earthly fathers have no power to *beget* spirits, they beget only the bodies of flesh, or the tabernacles, while our Heavenly Father *begets* the spirits, or the living beings, which come from Him to inhabit the tabernacles. The 'first born' of all this great family of spirits, holds by virtue of his birth-right, a pre-eminence in all things; hence it is written, 'when He bringeth in the First Begotten into the world, He saith, and let all the angels of God worship Him.' The oldest spirits or 'First Begotten,' hold the keys of salvation towards all the rest of the family of spirits. The 'First Born' spirit is called 'The Morning Star,' because He was *born* in the morn of creation, or in other words, because He was 'The Beginning of the creation of God.' His younger brethren were called 'Morning Stars,' because they were also *born* in the morning of creation, being the next in succession, in the order of the *spiritual creation*."

On the 20th page he further says :— "Where (on earth) they should become fathers of fleshy bodies, in *like manner* as God was the Father of their spirits." On page 21st he says : "Did not the same God who *MADE* the spirits of men, *make* the spirits of beasts also?"

On page 37, he further adds : "The spirits of all mankind, destined for this earth, were *begotten* by a father, and *born* of a mother in heaven, long anterior to the formation of this world. The personages of the father and mother of our spirits, had a *beginning* to their organization, but the fullness of truth (which is God) that dwells in them had no beginning."

In concluding his article on the pre-existence of spirits, (see the *Seer* page 134) he says : "We have in this article on pre-existence, traced man back to his *origin* in the heavenly world, as an *infant spirit*, we have shown that the spirit was *begotten* and *born* by celestial parents, long anterior to the formation of this creation."

We have been thus careful in bringing forward the identical words of Brigham Young and Orson Pratt, relative to spirits and their origin, in order that the reader may see the contrast between the doctrine they teach, and that taught by the martyr-

ed prophet, Joseph Smith, and further; that we may not be accused of misrepresenting them. And we trust that the quotations already brought forward, proves beyond cavil that they teach the "creation" of spirits; that there was a time of beginning to them, and consequently a time when they did not exist, or have a being. And here it may be proper to say, that Brigham Young in a discourse at the Tabernacle, Feb. 27, 1853, (see Journal of Discourses, Vol. 1,) teaches the dissolution, or entire destruction of the mind, soul, or spirit, as a being, or personality, and this doctrine is just in keeping with the creating or making of spirits, for, as Joseph taught, "whatever is made may be unmade; whatever has a beginning, must have an end."

JOSEPH SMITH'S DOCTRINE.

JOSEPH SMITH, the martyr, preached a sermon at Nauvoo, Ill., during the April Conference of 1844, called the "King Follett Sermon," in which, while speaking on the resurrection, he had occasion to say, (see Vol. 5, p. 615, T. & S.) "So, I must come to the resurrection of the dead, the soul, the mind of man, the immortal spirit. All men say God *created* it in the *beginning*. The very idea lessens man in my estimation. I do not believe the doctrine. I know better. Hear it all ye ends of the world, for God has told me so. I will make a man appear a fool before I get through if you don't believe it. I am going to tell you of things more noble. We say God himself is a self-existing God. Who told you so? It is correct enough, but how did it get into your heads? Who told you that man did not exist in like manner, upon the same principles?" Joseph referred to the Bible, and continued, "how does it read in the Hebrew? It don't say so in the Hebrew, it says God made man out of the earth, and put into him Adam's spirit, and so he became a *living body*."

The mind of man is as *immortal* as God. I know that my testimony is true, hence, when I talk to these mourners; what have they lost? They are only separated from their bodies for a short season. Their spirits existed co-equal with God, and they now exist in a place where they converse together, the same as we do on the earth. Is it logic to say that a spirit is *immortal*, and yet have a *beginning*? Because if a spirit have a beginning, it will have an end. Good logic. I want to reason more on the spirit of man; for I am dwelling on the body of man, on the subject of the dead. I take my ring from my finger and liken it unto the mind of man, the immortal spirit, because it has no *beginning*: Suppose you cut it in

two; but as the Lord lives there would be an end. All the fools, learned and wise men, from the beginning of creation, who say that man had a *beginning*; proves that he must have an end; and then the doctrine of annihilation would be true. But, if I am right, I might with boldness proclaim from the house tops, that *God never did have power to create the spirit of man at all*. God himself could not create himself; intelligence exists upon a self-existent principle. It is a *spirit* from age to age, and there is *no creation about it*. All the spirits that God ever sent into the world are susceptible of *enlargement*. The first principles of man are self-existent with God; that God himself finds himself in the midst of *spirits* and *glory*, because He was *greater*, and because He saw proper to institute laws, whereby the rest could have a privilege to advance like himself, that they might have one glory upon another, in all that knowledge, power, and glory, &c.; in order to save the world of spirits. I know that when I tell you these words of eternal life, that are given to me, I know you taste it and I know you believe it. You say honey is sweet, and so do I. I can also taste the spirit of eternal life; I know it is good, and when I tell you of *these things, that were given me by inspiration of the Holy Spirit, you are bound to receive it as sweet*, and I rejoice more and more."

Joseph the martyr, in an article called, "Try the Spirits," in the T. & S., for April 1, 1842, see also Herald No. 4, Vol. 3, says relative to the eternity of spirits, "'Try the Spirits;' but what by? Are we to try them by the creeds of men? What preposterous folly! what sheer ignorance! what madness! Try the motions and actions of an *eternal being*, (for I contend that *all spirits* are such,) by a thing that was conceived in ignorance, and brought forth in folly—a cobweb of yesterday! * * * In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit. The body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state that the spirit is a substance; that it is material, but that it is more pure, elastic, and refined matter than the body; that it existed before the body, can exist in the body, and will exist separate from the body, when the body will be mouldering in the dust, and will in the resurrection be again united with it. Without attempting to describe this mysterious connection, and the laws that govern the body and spirit of man, their relationship to each other, and the design of God in relation to

the human body and spirit, I would just remark that the *spirits of men are eternal*, that they are governed by the same priesthood that Abraham, Melchisedek, and the apostles were; that they are organized according to that priesthood which is everlasting, 'without beginning of days or end of years, that they all move in their respective spheres and are governed by the law of God; that when they appear on earth they are in a probationary state, and are preparing, if righteous, for a future and greater glory; that the spirits of good men cannot interfere with the wicked beyond their prescribed bounds, for Michael the arch angel dared not bring a railing accusation against the devil, but said, 'the Lord rebuke thee Satan.' It would seem, also, that wicked spirits have their bounds, limits and laws, by which they are governed and controlled, and know their future destiny."

Joseph further says in his History, written in June, 1839. (see Mil. Star page 311.) "The spirit of man is not a *created being*, it existed from *eternity*, and will exist to eternity. *Anything created can not be eternal.*"

In a sermon which he preached in Washington City, D. C., Feb. 5, 1840, (see Hist. for 1840, in Mil. Star, pages 583, 584,) he says: "I believe that God is *eternal*, that He had *no beginning*, and can have no end. *Eternity means that which is without beginning or end.* I believe that the *soul is eternal*. It had *no beginning*; it can have no end."

In the Book of Abraham, translated by Joseph the martyr, (see Herald No. 25, T & S. Vol. 3, and Pearl of Great Price.) The Lord said to Abraham: "If there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, yet they have *no beginning*, they existed before; they shall have no end, they shall exist after; for they are *Guoloum or eternal.*"

Elder John Taylor, once editor of the *Times and Seasons*, gives us in a sermon of his reported by G. D. Watt, (see T. & S. Vol. 6, p. 1098,) his views with regard to the eternity of spirits, and the meaning of the word eternity, and it should be borne in mind that the teachings of the martyred prophet had not yet fully lost their virtue with Elder Taylor, for the sound of his inspired words had scarcely passed away when the following was uttered. He says:

"Time is a short space, between, or in eternity. Eternity existed before time was, and will exist when time will cease, and so did we. * * What is eternity? It is duration. It had *no beginning*, and will have no end."

By a careful perusal of the above teach-

ings, it will be seen that Brigham Young and Orson Pratt flatly contradict the inspired teachings of Joseph Smith. Joseph declares that spirits are eternal, without beginning or end, that they never were made, nor created; that they existed "co-equal" (in point of time) with God, and says, "I know my testimony is true, for God has told me so."

They, on the other hand, teach a doctrine essential to salvation and future glory; that spirits have a "beginning," that they "began to exist," that they were "created," and "made," propagated, "generated," "framed," "formed," &c. Reader, did you ever see a more palpable, flat contradiction, in word and sentiment? If you did, we never did, and it strikes us that if you ever had doubts concerning the apostacy of the leading authorities of the Brighamite church—if you never believed it before, you can not fail to believe it now. Don't you see that they teach the very opposite of Joseph the martyr? Have they not departed from the faith and doctrines taught by him in regard to spirits? And if they have departed from the faith and doctrine of Christ in regard to this important matter, may they not in regard to other equally important matters? This spirit-making doctrine is a snare of the devil to catch the souls of men: *It gives strength and character to Polygamy, "the cable chain of the church,"* as it is very glibly termed by the leading authorities of the Brighamite church. When that doctrine shall fall, as it must, and that very soon, the "cable chain of the church" is un-der, and the tens of thousands who have been mourning and writhing under its terrible influence and suffering a living death, within its polluting bonds, will make the earth and the heavens rejoice with the glad-some song of deliverance.

Reader, are you a believer in "propagating" or "creating" spirits? If so, put it away as you love the truth of God and eternal life, for it is the twin sister of that *loving iniquity, polygamy*. Brigham Young says all celestial beings can, and will create or propagate spirits. Joseph Smith says, "God can not create a spirit at all." "They have *no beginning, they are eternal.*" Which of these teachings will you believe in, Brigham, who says he is no prophet, nor the son of a prophet, and, who further says that he never saw an angel; or Joseph, whom God declares is the "choke seer," and that he should "be great like unto Moses"—he who conversed face to face with God the Father, and His Son Jesus Christ, and was ministered unto by the angels Michael, Gabriel, Raphael, Elias, Elijah, Nephi, Moroni, Moses, Peter, James and John,

and who, in the visions of heaven, gazed upon the glories and wonders of eternity, and of whom it was said, "in thee and in thy seed, shall the kindred of the earth be blessed"? Which is your choice? You are free to choose, but remember, O, remember, that upon your choice, "hangs everlasting things." Your agency is your own, but beware that you exercise it in the right manner. If you can not accept the inspired *written* teachings of Joseph, don't call yourself a Latter-Day Saint, lest you be found false to your profession.

Brigham Young and O. Pratt, quote the term "Father of Spirits," as proof that our spirits were absolutely begotten by a father and born of a mother. Now it must appear to the reflecting mind that no such thing was intended, but simply that God was our governor, counsellor, provider, ruler, instructor or director, holding this position because He was "greater," and, as He said, "I am more intelligent than they all." Jesus, in John 8: 44, called the Pharisees the children of the Devil, and the Devil their father. He said, "ye are of your father the devil, and the lusts of your father ye will do." Does it therefore follow that the devil begat their spirits by generation, and that he was absolutely the begetter of their bodies of spirit? This would be an absurdity, but we can readily conceive that Satan had them under his rule, direction and control. All Latter-Day Saints ought to know that when man is in an unconverted state, they are "children of wrath," "aliens and foreigners," and that when they are baptized into Christ, they become Abraham's seed, and heirs of God, and if heirs of God, then are we His children, and He our Father. See Rom. 8: 14, 17. Obedience to God makes us His children, but obedience to sin makes us the children of the Devil, and this same principle must have held good in the eternal world, in the world of spirits. John, the beloved disciple, in 1 John 3: 8-10, says, "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the Devil. Whosoever is born of God, (evidently through the gospel) doth not commit sin, for his seed remaineth in him: and he can not sin, because he is born of God. In this the children of God are manifested, and the children of the devil. Whosoever doeth not righteousness, is not of God, neither he that loveth not his brother." Here then is pointed out the way that we become the children of God. It is by obedience to His will, and, on the other hand, "he that committeth sin is of the Devil." Faithful obedience to God makes all intelli-

gent beings His children, and Him their Father, and when they sin and work the works of the devil, they become the children of the devil, and he becomes their father. Jesus says, (Luke 6: 35,) "I will love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and the evil." Here again we find that doing the will of God makes us His children, and as a consequence, it makes Him our Father. In 2 Kings 6: 21, we read that "the king of Israel said unto Elisha, when he saw them, *my Father*, shall I smite them?" Yet Elisha did not generate or beget the king. Elisha was his instructor and advisor, therefore the king in speaking to him said, "my father." Orson Pratt says, (as before quoted) "if one God can propagate his species, and raise up spirits after *his own image and likeness*, and call them his sons and daughters, so can all other Gods that become like him," and then says, as quoted before, "did not the same God who made the spirits of men (by generation or propagation,) make the spirits of beasts also?" Here Mr. Pratt lays down the doctrine that God generated the spirits of beasts as well as the spirits of men. He then tells us that God propagates and raises up spirits in His own *likeness and image*. Does he mean to say that God is in the *likeness* of the spirits of the animal kingdom—the various four-footed beasts and creeping things of earth? His logic drives us to this conclusion, whether he is willing to admit it or not. If God is in the likeness and image of all the varied animal creation, then I would most decidedly prefer the "God without body, parts or passions." Brigham as before quoted, says, "our Father in heaven begat *all the spirits* that ever were, or ever will be upon this earth," and it is presumable that himself and Orson Pratt agree in their doctrine throughout, and that he fully endorses the idea that God made the spirits of the beasts as well as the spirits of men, "by a certain system of laws, in the same manner as our tabernacles," as Mr. Pratt teaches. O, how deformed, how hideous, how loathsome are such doctrines! How has the light become darkness, and the fine gold become dim! The idea that to become a father, is to be a begetter, or generator, "in the same manner, and by the same system of laws as our fleshly bodies are made," has become so popular and prominent with Brigham Young and his fellows, that Brigham denies, in toto, the miraculous conception of our blessed Savior. He declares, as before quoted in this article, that "he was not begotten by the Holy Ghost." In Matthew 1: 20, we

read that the angel of the Lord said unto Joseph, the husband of Mary, "fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost." In Luke 1: 35, we read that the angel of the Lord said to Mary, "the Holy Ghost shall come upon thee; and the power of the Highest shall overshadow thee: therefore also that *holy thing* (the body of Christ) which shall be born of thee, shall be called the Son of God." In Mosiah 8: 4, Abinadi says: "I would that ye should understand that God himself shall come down among the children of men, and shall redeem His people; and because He dwelleth in flesh, He shall be called the Son of God, and having subjected the flesh to the will of the Father, being the Father and the Son, the Father, because He was *conceived by the power of God*; and the Son, because of the flesh." The great prophet Alma says, (Alma 5: 2,) "for behold, the kingdom of heaven is at hand, and the Son of God cometh upon the face of the earth. And behold, He shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and *conceive by the power of the Holy Ghost*, and bring forth a son, yea, even the Son of God." Could any plainer and more explicit testimony be given than the foregoing, to show that Christ was begotten, or conceived by the Holy Ghost? Yet in the face of all this, Brigham Young says He was not, shall we believe Brigham instead of the written testimony of these four men of God? To do so would be to believe a lie, that we might be damned. Is it a thing incredible, that God, who by His Spirit garnished the heavens; caused Aaron's rod to blossom and bud, turned the water into blood for Moses, and made the waters to leap from the rock in the desert, gave conception to Sarah in her old age, who giveth eyes to the blind, ears to the deaf, a tongue to the dumb, who maketh water into wine, who stilleth the tempest, raiseth the dead, sustains and preserves His saints in the lions' den and in the flaming fire, and who sustains and upholds all things by the word of His power,—is it a thing incredible, I say, for Him to cause the Virgin Mary to conceive by the power of the Holy Ghost? Will you compare God with man, the Almighty with the sons of men, who are but dust before Him, and say that God brings to pass His works by the same means as man does? Have you no higher conception of God's works and power? If you have not, then you have need that one teach you what be the first principles of the oracles of God.

Christ is called the "First Begotten,"

the "First Born," "The Morning Star," and "The Beginning of the Creation of God," but not in the sense that is claimed by Mr. Pratt. He claims that all this refers to Him being born into spiritual existence, to Him beginning to exist as an identical spirit. This we deny, and have proven it false by many evidences from the written teachings of Joseph Smith. Mr. Pratt says that Christ was the "First Begotten" of an innumerable family of spirits, and "The 'First Born' of all this great family of spirits." Now Christ is far more often called the "*Only Begotten*," and if the first quotations alluded to His spiritual creation in the sense in which Mr. Young and Mr. Pratt claim, then this last certainly would, and here would be an irreconcilable contradiction, for the "*Only Begotten*" spirit can not be called the "First Begotten" and the "First Born" of a great family of spirits, or, in other words, the first born. The first begotten of a great family, cannot possibly be made the *only begotten* of that family. In John 1: 14, 18, our Savior is called "the *only begotten* of the Father," "the *only begotten* Son." In John 3: 16, 18, we read, "for God so loved the world, that He gave His *only begotten* Son, that whosoever believeth in Him should not perish, but have everlasting life." "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the *only begotten* Son of God." In the New Translation of the Bible by Joseph Smith, (see lecture 2nd on Faith, p. 24, B. of C.) we read that "the angel said unto him, (Adam) this thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth." In B. of C. 10: (28) 13, it reads thus: "little children are redeemed from the foundation of the world through mine Only Begotten." In the Vision, Sec. 76: (92,) p. 3-5, Christ is called "the *only begotten*," hence these sayings cannot refer to his spirits being propagated, or begotten as one of a "great family of spirits." In what sense is Christ, the Savior, the Son of God, the "*Only Begotten* of the Father," evidently, in that He was miraculously conceived in the womb of Mary, by the Holy Ghost, which is the power of the Father, and the *only* one that was conceived or begotten in that manner. The bodies of the seed of Adam are propagated by a father and mother, but the body of Christ was conceived and begotten of the Father, by the Holy Ghost, and His

was the *only* body begotten in such manner, by such means; hence, He is the *Only Begotten* of the Father. Our Savior says in Heb. 10: 5, "Sacrifice and offering thou wouldst not, but a *body* hast thou prepared me." How was this body prepared? We have already shown that it was begotten by the Father, through the Holy Ghost. Was this the first body begotten in this manner? Yes. Then it was the "First Begotten of the Father." Is this the *only* body begotten in the manner spoken of? It is. Then it is the "*Only Begotten of the Father.*" What is this *body* called? "Therefore also that *holy* thing (body) which shall be born of thee, shall be called the *Son of God.*" Alma 5: 2, says, "And the Son of God cometh upon the face of the earth. And behold, He shall be born of Mary at Jerusalem, * * and He shall go forth suffering pains and afflictions, and temptations of every kind; and this that the word might be fulfilled which saith, He will take upon Him the pains and sicknesses of His people; and He will take upon Him death, that He may loose the bands of death which bind His people; and He will take upon Him their infirmities, that His bowels may be filled with mercy, according to the flesh, that He may know according to the flesh, how to succor His people, according to their infirmities. Now the Spirit knoweth all things; nevertheless, the *Son of God* suffereth according to the flesh."

In Mosiah 8: 5, we read: "And now Abinadi said unto them, I would that ye should understand that *God Himself* shall come down among the children of men, and shall redeem His people; and *because He dwelleth in flesh* He shall be called the *Son of God*; and having subjected the flesh to the will of the Father, being the Father and the Son; the Father, because He was conceived by the power of God; *and the Son because of the flesh.*" These quotations are sufficiently plain in proving that the Sonship of Christ, as expressed in the Scriptures, began with His conception in the flesh. There was no announcement that He *was* the "First Begotten," or "First Born," or even the "Son," until He was brought into the world. It however was declared from the beginning of the creation, that He *was* to be such in the set time of the Lord. Before He came in the flesh, He was God, as before shown, He was the "Holy One of Israel," the "God of Israel," "Jehovah," and John in John 1-14, declares Him as the Creator. The preface to the

Book of Mormon, written by the great prophet Moroni, declares Him to be the "Eternal God," and if eternal means that which is without beginning or end, as Joseph Smith and Elder Taylor have shown us, then Christ always was and always will be God. There never was a time when He was not God, neither will there be a time when He will not be God. Paul says of Christ, that He was "God manifest in the flesh." Isaiah declared that His name should be Immanuel, which means, being interpreted, "God with us." In Mosiah 1: 13-15, He is called the "Lord Omnipotent," "the Father of heaven and earth, the Creator of all things, * * and even after all this they shall consider Him a man." John the Revelator in Rev. 1: 5, declares him as being the "first begotten of the dead," but there is not the slightest intimation here of His being the first begotten of spirits. Mr. Pratt quotes Rev. 3: 14, which says that Christ was "the beginning of the creation of God," and says that He was the first born of the great family of spirits. The same writer quoted by Mr. Pratt also says, Christ declares himself as being "the beginning and the ending." Rev. 1: 8. Are we therefore to understand that Christ was the "first born," or "first begotten" of a "great family of spirits"? What folly! What nonsense! We have already seen that the body of Christ was the "first creation of God" in the manner described, viz: that the Father, through the power of the Holy Ghost, caused a virgin to conceive and bear a son. Again, He was the "beginning of the creation of God," when He became "the first begotten of the dead," for through the power of the resurrection, God declares He will make, or create *all* things new. "Behold I make all things new," was declared to John on Patmos, and to Joseph, the martyr, in this dispensation. This new creation, by means of the resurrection, is the direct work of God through the power of the spirit. Jesus was "the first begotten of the dead," hence, He is "the beginning of the (new) creation of God." Mr. Pratt says, as before quoted, when Christ is called the "First Born," it means that He is the first born spirit of the great family of spirits. Paul applies the term in a very different manner, and in complete keeping with our former arguments. He says, in Col. 1: 18, "And He (Christ) is the head of the body, the church; who is the beginning, the *first born from the dead.*" Oh how different the application from that made by Mr. Pratt,

does not Mr. Pratt lead like a blind guide? Will you trust your eternal welfare to the counsels of men who are so darkened in mind, so perverted in judgment, and who are wresting the scriptures to their own destruction?

Our limited space forbids our following this subject any farther for the present. We will now treat briefly of the "spiritual creation" alluded to by Brigham and his co-workers. They teach that it relates to the creating or propagating spirits, all of which we have shown to be false. The Lord speaks of a spiritual creation in B. of C. 28: (10) 8, and says:

"As the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and the last shall be first in all things, whatsoever I have created by the word of my power, which is the power of my Spirit; for by the power of my Spirit created I them: yea, all things both spiritual and temporal: firstly spiritual, secondly temporal, which is the beginning of my works; and again, firstly temporal, and secondly spiritual, which is the last of my work." Let us now look back for a moment to the creation. In the beginning God created the earth, the circumambient heavens, the beasts of the fields, the fowls of the air, and all living things that were in the waters, with "every plant of the field, before it was in the earth, and every herb of the field before it grew," and then "created man in His own image, male and female created He them;" and how did He create them? The revelations of God answer, as above, "for by the power of my Spirit created I them." Were they "temporal" at this first creation? Temporal means that which is limited to time, or a given period. Was this first creation limited to exist for a time only, and then pass away; or if they had abode in the favor of God by keeping His law inviolate, would they have everlastingly endured? The teaching of scripture is that they were deathless, not temporal, but spiritual in their creation, and it was not until after man's transgression that death had any power over the creation of God. Paul says in Rom. 5: 12, "wherefore as by one man sin entered into the world, and death by sin." Lehi says in 2nd Book of Nephi I: 8, "And now behold, if Adam had not transgressed he would not have fallen; but he would have remained in the garden of Eden. "And all things which were created, must have remained in the same state which they were, after they were created; and they

must have remained forever, and had no end." God said in the beginning to man, concerning the forbidden fruit, "in the day that thou eatest thereof thou shalt surely die." Spiritual and temporal death was the result of sin. He could dwell no longer in the presence of his Maker, but was driven out from His presence. His sphere was changed, and his nature was changed. His body, through his transgression was no longer "spiritual," but "temporal," for on account of his sin, God had changed it, and made it subject to sorrow, disease, and death, and as by the fall of Adam God changed his sphere, and nature, from spiritual to temporal, so also was all nature changed from its spiritual, to its temporal or mortal state, for when Adam fell, all over which he had dominion fell in a corresponding degree, all was made temporal and perishable, and Jesus our Savior, the Redeemer of the world, will eventually restore all that was lost through the sin of Adam.

In the above we learn that the first bodies were first made "spiritual" and deathless, and then because man fell, God made the same bodies "temporal" and mortal. Now in the last creation, or resurrection, when God shall make "all things new," He says it shall be firstly "temporal," or mortal, and then "spiritual," just reversing the first creation; and what does this accomplish? Why, it fully redeems man from the fall. Now the body in its resurrection, will at one stage evidently be only "temporal," or subject to decay. After that it will be made "spiritual," by the power of God's Spirit. The first thing formed in the resurrection will be the "bones." Bone will then be brought to his bone; then the sinews will be laid upon the bones to bind them together properly; then flesh will be brought upon the bones, and then the skin will be made to cover all. See Ezekiel 37 c. Here is a body created. Is it not now "temporal," mortal, and subject to decay? It is; because it is made of material that is still under the dominion of corruption and death, but when the Almighty fills it with His Spirit, and the Spirit becomes fully its life power; then it is wrested from the power of death; then, what was once a "temporal" body, is made by the power of God a "spiritual" body; then like Jesus, it is begotten from the dead, and like Him, with its restored spirit, it is the "creation of God," and one "born from the dead," and what applies to man, applies equally to all the creation.

The application made by Brigham and O. Pratt, and others, in regard to the word "organized" occurring in the words of the Lord to Abraham, in the Book of Abraham, is equally erroneous with their applications of scripture already noticed. The passage, where it is found, and which they quote, reads as follows: "Now the Lord had shewn unto me, Abraham, the intelligencies that were organized before the world was; and among all these there were many of the noble and the great ones, and God saw these souls that they were good, and He stood in the midst of them, and He said, these I will make my rulers; for He stood among those that were spirits, and He saw that they were good, and He said unto me, Abraham, thou art one of them, thou wast chosen before thou wast born."

The Brighamites say this organization refers to their being made or propagated into beings of spirit. We remarked in the beginning of this article, that it related to no such thing, but to their organization into orders or classes, and that too under the Melchisedek priesthood. It needs no further proof than that already given, that they were not organized into identical spirits or beings of spirit, but we will now show that they were organized simply into classes, &c., as before stated. Joseph says, in his article called "Try the Spirits," which we have already quoted, "one great evil is that men are ignorant of the nature of spirits, their power, laws, government, intelligence, etc., and imagine that when there is anything like power, revelation, or vision manifested, that it must be of God." Joseph here speaks of the spirits having "laws" and "government." They could have no government without some kind of system or order, and they could have no system without organization, neither could "law" be effective with them unless there were administrators of it. Without administrators it would be dead, and be no law, and inasmuch as there must be administrators of the law, there must be an order, or classification of authorities from first to last, and from the greatest to the least, and here would be an organization of the spirits, just in the same sense as we now on earth organize the saints into branches, stakes, and finally all into one church, or as we organize soldiers. When we talk of organizing soldiers we do not mean to say we are going to propagate them, as Mr. Pratt might say, but rather that we are going to arrange them agreeable to the laws governing the soldiers or

military of the country. So Joseph understood the matter; he says: "I would just remark that the spirits of men are eternal, that they are governed by the same priesthood that Abraham, Melchisedek, and the apostles were, that they are organized according to the priesthood which is everlasting, 'without beginning of days or end of years,' that they all move in their respective spheres, and are governed by the law of God." In Joseph Smith's history for June, 1839, (see Mil. Star, p. 310, 311,) he says, "the priesthood is an everlasting principle, and existed with God from eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent; when they are revealed from heaven it is by Adam's authority. Dan. 7 c., speaks of the Ancient of Days. He means the oldest man, our father Adam, Michael. He will call his children together and hold a council with them, to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family. The spirit of man is not a created being, it existed from eternity, and will exist to eternity. Any thing created can not be eternal; and earth, water, &c., had their existence in an elementary state from eternity. Our Savior speaks of children, and says, their angels always stand before my Father. The Father called all spirits before Him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him."

The above is so plain as to what the organization of spirits consists of, that comment is entirely unnecessary; and how it is that men of the reputed intelligence of Brigham Young and Orson Pratt could be found the authors of so much misrepresentation of plainly revealed facts; and how they could misapply so many passages of God's holy word, is past comprehension; only on the ground that the light which they once had has become

darkness. Jesus says, "if therefore the light which is in thee become darkness, how great is that darkness." The blindness of apostasy is ten fold greater than that of the unconverted mind.

In writing the foregoing, our object, before God, has been His glory, and the well being of our fellow man, especially those who have in a measure departed from the faith. That they may hear the voice behind them, and turn to the "old paths," and find their "first love," is our prayer.

LETTER FROM UTAH,

Bro. SHEEN,

In humility, yet with my heart full of joy and gratitude to God, I would through the columns of the Herald add my feeble efforts to assist in the redemption of my fellow man from the thralldom of sin and the cunning devices of Satan which during the cloudy and dark day have lured them onward slowly, yet surely, step by step in the broad path that leadeth to destruction.

"Where there is no vision the people perish, but he that keepeth the law, happy is he." Prov. 29: 18.

Although the heavens have been closed, the powers of darkness seemingly triumphant, and the glorious light of revelation for a season, in the wisdom of God, withheld from his saints; O how truly happy are they, who have not been totally led away by the subtle and crafty teachings of men actuated solely by motives of gain and self aggrandisement. Happy are they who have not bowed the knee to idols, and who have not forsaken the true and living God, and worshipped an angel. Happy are they who have kept the law and trampled not under their feet as a thing of naught, the precious word of God, the Book of Mormon, in which is contained the fulness of the everlasting gospel and the revealed will of the great "I am" set forth in the Doctrine and Covenants, which revelations cost the best and most precious blood of the nineteenth century; which was sacrificed for the salvation of a benighted world. Happy are they who have not listened to crafty and seductive words of men who point to pretended living oracles and ignore the precious oracles of God, blindly placing their trust in the arm of flesh. Happy, thrice happy and blessed are they whose hearts have beat with gratitude to God for his revealed word, who have treasured up and held

sacred the words of life and salvation, that precious boon to man, looking forth for a fulfillment, and a coming forth of the one mighty and strong, the son of the Martyr to whom were the promises of God, and through whom all the kindred of the earth should be blessed.

And rejoice O ye saints who, although ye have travelled in bondage, and have wandered to and fro seeking the word of the Lord and finding it not, that it has pleased him in mercy to remember Israel once more, that the day of your redemption is at hand, for after much tribulation cometh the blessing.

Though the words of the Prophet Jeremiah Jer. 17: 5, 6, forcibly allude to the scattered saints in Utah, and speak of a people who should depart from the Lord and not know when good should come, have been literally fulfilled, yet by perseverance, patience and untiring labor on the part of the missionaries, hundreds have already awakened from the deep slumber of years and are rejoicing in the liberty of the gospel of Jesus.

If the same causes produce the same effects, the same spirits who, years before in the sectarian world operated in opposition to the teachings of the first principles of the gospel, now claim headquarters in Utah, and the spiritual teachers instigated by those same spirits, instead of acting as the saints are instructed in the revelations contend against you both in public and private, and the Lord will confound them and bring them to shame. They issue their mandates and proclamations and say, "go not near these Josephites, open not your houses, buy not from them, sell not to them, and hypocritically tell of their deep love and good feelings for the martyred prophet and at the same time assail with every vituperation and abuse the wife of his bosom and those children whom God has set as plants of renown. O man, where is thy consistency!

Every effort to prevent investigation that the glorious light of truth may be developed, every spirit that since the days of the first creation has sought by cunning stratagem to overthrow the kingdom of light is here made manifest, but thanks be to Jesus who giveth the victory, the cause of God is onward with rapid strides, and ere long the works of man shall be made manifest in this land of idolatry. God's name shall be glorified and the pure in heart redeemed.

Here we have slavery of both body and soul. The will of one man (not the

revelations of God) is the will of the whole. *The mind of one man governs the religious, political, civil as well as the social and domestic circle,* and here you may see men whose talents are of the highest order, men formed by nature to adorn the different walks of life who have surrendered their agency and the glorious gift of reason and are now miserable, abject, cowardly and cringing slaves.

Wake up O ye men of Israel and learn that God lives, and has again spoken through the son of the martyred Prophet, and calls you back to his commandments, and wills that you be free. Lift up your hearts and rejoice, ye who love the Lord. Say not like the sluggard, a little more slumber, but arise in the dignity of the sons of God and shake off your lethargy. Let your voices be heard, crying "repent ye, O Israel." Humble yourselves before the mighty God of Jacob that ye be not consumed by the brightness of His coming, but pray fervently that ye may have oil in your lamps, and may be numbered with those to whom it shall be said, "Well done good and faithful servant. Enter into the joy of your Lord."

R. H. ATTWOOD.

S. L. City, U. T. Feb. 25, 1864.

LETTER FROM BRO. CHAS. HALL.

BRO. ISAAC SHEEN:—I am very happy in having the present opportunity of writing you. I am a stranger to you in person, but one with you in spirit and principles. About eleven years ago, I united myself with the Church of Brigham Young, in Staffordshire, England, being thoroughly convinced of the great work which God was about to perform on the earth. I laid myself upon the altar, willing to be led and governed by the Spirit of God, and those were happy days. We did in reality enjoy the Spirit of Israel's God. Brotherly kindness to a great extent characterized the whole. In about three years after, I made my arrangements to gather to the land of Zion. I was assisted by a brother Thomas Alsop, whom I had previously baptized into the church. I sailed from Liverpool May 25, 1854, along with my wife and about 900 saints. When we landed in Boston, the Captain of the company (Edward Martin) presented to us a printed form for our signature, requiring us to *pay more* on arriving in Utah, for we had each paid nine pounds before starting, with interest, if required. I thought this was rather sharp for servants of God, and I felt it keener because I had not a cent in the world, and besides, my wife was confined on the night that we cast anchor. However

I pressed forward with the saints, taking the most direct western route by cars to Iowa City, where we were to be furnished with handcarts, to wend our way to Salt Lake City. We remained at Iowa City one month and reduced our baggage to 17 pounds per head, and then set out. We arrived at Florence, Nebraska, and was called upon to reduce our baggage to 10 pounds per head, and we started from that place Aug. 28th, and Sept. 2nd we were encamped on the west side of the south fork of the Platt River. Many were complaining with hunger, and with the cold at night. The days were warm enough, but when night came they were short of clothing. Our Captain, Edward Martin, along with Daniel Tyler, Chaplain of the camp, called together the *whiners and grumblers*, (as they were called) and told them to be satisfied with their one pound of flour per day, for they would have to live on two ounces per day before arriving in Utah. This was more than I could stand. I sought the counsel of my wife, and we determined to return to Florence. As soon as I made my determination known, Bishop Tyler strictly forbade me taking any of my clothing from the camp; he would not even as much as let my wife have one of her own blankets to wrap the baby in, which was then seven weeks and two days old. He predicted upon me for returning, every kind of trouble, and last of all he predicted my death by the Indians, in less than three hours from that time. I endeavored to reason with him. I referred to the poet, where he says "freedom and reason make us men," and I made now and then a quotation from Christ's sermon on the mount, and also from a poet who says:

"Know this eternal truth was given,

That God will force no man to heaven."

It was useless to reason, for his bowels of compassion were closed, if he ever had any. On the morning of the 4th of Sept. myself, wife and baby started eastward, under some privations, for the first settlement, where we in due time arrived, and remained that winter, and the following spring I went down to Florence. I remained in that section of country four years, and then came to St. Louis. After I had been here about two years, I reunited myself with the church. I maintained my standing until Elders Henry Guerdon and William Anderson came into our city, for which I thank you, my brethren, who sent them, and the God of heaven, who blessed them on their mission thus far. When these brethren came, I stood as First Counselor to the President. Isaac Dinford was President, and for some months there had been many doubts with some of the saints, as to whether Brigham was prophet,

seer and revelator or not. I, of course, was one among this number, and I had often read Ezekiel 34 c., and was led to believe that Brigham must be wrong. This idea was strengthened by a prophecy which was given one week before these elders came, by Edward Davies, in our branch, as follows:

"Thus saith the Lord to the children of Israel, Lo! and behold, I saw an arm appear before me in the heavens, which was fair and beautiful to look upon, yea, it was of exceeding great beauty, and it had no hand upon it, and by and by I saw an hand come up before me also, which was nearly as beautiful as was the arm, and it united to the arm, and directly I saw another hand come up before me, which was a very large hand, appearing to be made of iron, wrought about with gold, the finger nails appearing to be made of silver, and in its grasp a rod of iron, and it also united upon the arm, and there also came up before me still another hand, which appeared to be the hand of an infant, and it was fair and beautiful as the the arm that first appeared. It had within its grasp a crown, and this is it that shall gather those that have been scattered, and bring forth the lost tribes."

No man needs any interpretation to this prophecy, but he that hath the spirit of God, can interpret it for himself. This convinced me that something was soon to take place. I first got an interview with Elder William Anderson, and I soon became convinced of the redemption that was to come in the *remnant* whom the Lord should call. I then met the brethren in council and told them my views were changed, and desired them to appoint a meeting, that the priesthood could get together and investigate the matter, taking as a standard the works of their own church. The evening was appointed, and we assembled in the meeting house. Wm. Lambourn, being the one chosen by the President to prove from the books that Brigham is prophet, seer and revelator, entered immediately upon his duties. He read some five or six passages from the early volumes of the Millennial Star, and also some few passages from D. and C. Page 109, Vol. 8, Mil. Star being his strong hold, where W. Woodruff says that Joseph said, addressing the Twelve, "upon your shoulders the kingdom rests, and you must round up your shoulders and bear it, for I have had to do it until now. But now the responsibility rests upon you. It mattereth not what becomes of me." He claimed that at this time Brigham got his authority to be seer and revelator, and leader of the people of God. I then referred him to Brigham's first epistle to the church after the death of Joseph, (page 98 of the same volume) where he says:

"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; being still under the direction of the same God, and being dictated by the same spirit, having the same manifestations of the Holy Ghost to dictate all the affairs of the church in all the world, to build up the kingdom upon the foundation that the prophet Joseph has laid, who still holds the keys of this last dispensation, and will hold them to all eternity, as a king and priest unto the most high God, ministering in heaven, on earth, or among the spirits of the departed dead, as seemeth good to Him who sent him.

Let no man presume for a moment that his 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 in eternity, to minister, preside, and regulate the affairs of the whole church."

I asked if Brigham stood as President of the Twelve to-day? They said, "yes." I then asked what office Orson Hyde held? They said, "President of the Twelve." I then reminded them of the old motto, that "too many cooks spoil the broth." They then said that an apostle must of necessity be a prophet, seer and revelator, from the fact that Bro. Hyrum was prophet, seer and revelator, and at the same time an apostle. I then asked, "what calling had Bro. Hyrum when he stood as counsellor to Joseph, before he was ordained prophet, seer and revelator?" They had to acknowledge that he was an apostle. Many other passages I quoted to prove Brigham's position a false one. However they concluded by acknowledging the Quorum of the Twelve in Utah, and the first three presidents to be prophets, seers and revelators, and leaders of the people of God. The President thanked Wm. Lambourn for bringing up so much substantial evidence in behalf of the church. He then said, "I am going to put a motion, and I want you all to vote as you feel. All you that think that Elder Charles Hall has brought sufficient evidence to prove Bro. Brigham *not* to be a prophet, seer and revelator, will signify the same by raising the right hand." Four of the brethren raised their hands. Then he said, "all you that believe Bro. Wm. Lambourn has brought sufficient evidence.

to prove Bro. Brigham to be prophet, seer and revelator, will signify the same by raising the right hand." Twelve hands were raised. He then said, "I move that Elder Charles Hall, Elder Thos. Lane Priest Geo. Hall, Priest Thos. Birch and Teacher Richard Parker, be ex-communicated from the Church of Jesus Christ of Latter-Day Saints, for open rebellion against the authorities of the Church." We were then turned over to the buffetings of Satan, with the warning that if we did not retrace our steps, we should sink to perdition and woe.

The transactions of this council will bring to your mind the "heady and high-minded" spirit, which Paul said would "creep" in amongst the saints which would make "false accusers" and "unrighteous judges." My prayer is now that the Lord will bless Bros. Joseph, Alexander and David, together with all good and honest saints who feel to pray for the redemption of Zion, and her children who have been so long held in captivity by wicked and aspiring men.

The former part of this letter was sent to the *Millennial Star* office, Liverpool, in the fall of 1856, but of course it was not published. I must now conclude, praying God to bless you, and all the saints.

Your Brother in the new covenant.

CHARLES HALL.

ST. LOUIS, Feb. 28, 1864.

LETTER FROM SAN FRANCISCO.

BRO. SHEEN:—Having been a reader of *The True Latter-Day Saints' Herald*, I found a wish expressed in one of them for all to write that felt disposed to disseminate the principles of light and truth in this benighted age, and to make known that gospel which is glad tidings of great joy, and the power of God unto salvation to all that believe; to the Jew and also to the Gentile. I immediately felt a desire to write, from a wish to do all the good I can, and as I pray each morning to be led and guided by the good Spirit, so when I have an impulse, and believe it is from the right source, I believe in obeying it, subject to your decision whether to publish it or not.

We have been blessed in San Francisco with the labors of Elder G. P. Dykes, who has sown the good seed here in many honest hearts, and instituted a spirit of inquiry to know whether these things are so, and when the truth flashed across our minds, and we proved for ourselves the truth of this work, you would have thought that we had indeed found the pearl of great

price, glad tidings of great joy. We have waited, and longed, and wished for the redemption of Zion. I heard a friend say yesterday, "if I can only prove it true, I shall be the happiest man in the world." My heart was ready to bleed to-day hearing the recital of the sufferings of the hand cart companies, that traveled across the plains a few years ago, given by one of the company, a man who has nearly lost his hearing, and many of his friends were frozen to death, for there were few that set out on that perilous journey that ever reached their destination, and these are cripples for life. Said he, "I shall join you with all my heart, mind, and soul, and I know when I do, and receive the ordinance of the Church I shall receive my hearing again." He seemed entirely carried away, to think after all he had suffered and gone through; the Lord had shown him the good old path, it was rest to his soul, and we are all in the same predicament, for we have all been travellers and wanderers upon earth, wandering to and fro, carried hither and thither, and no one knew whither. I think there is not a more restless class of beings in the world, than the people who call themselves Latter-Day Saints. I made the remark a little before Brother Dykes came that I knew the Lord was doing a great work somewhere on the earth, for the Devil and all his host seem rampant, and Spiritualism here is making rapid strides, threatening to carry every thing before it, and I generally think wherever there is a counterfeit, there is somewhere a genuine article to be found.

I am anxious that much good may be done in Utah, for I know there are many honest hearted souls there, true sheep who will know the voice of the Shepherd and follow Him, and leave the wolf who destroys the sheep, forasmuch as I have been there myself and proved all things, I now testify, and would do so before all the world, that they are wolves in sheep's clothing, who have fed themselves and not the flock; who have ground the faces of the poor; who have neither bound up the broken hearted, nor comforted the mourner, but the spoil of the poor is in their houses, and innocent blood has been shed, which, like the blood of righteous Abel, cries from the ground for vengeance. When I looked to them for comfort in my sufferings, it was like leaning against a wall for support, and a serpent bit me. I can compare it to nothing else, but thank the Lord that He has worked for us such a great deliverance, and I can breathe

freely once more, but I have relatives there who can not get away, and I must not rest till they are delivered from their bondage. But I must conclude, praying that the choicest blessings of heaven and earth may rest upon you all.

Your Sister in the gospel of Christ.

MRS. E. C. BRAND.

LETTER FROM E. H. WEBB.

BRO. SHEEN:—I erred in saying that there were fifteen baptized into the Reorganized Church in Stockton. Brother Dykes and others were saying how many had been baptized in different places and I misunderstood him. He said that that number felt interested in the work. I can vouch for fifty-one who have been baptized into the Reorganized Church in California, and probably there are several others.

Bro. Dykes is in Nevada, and we hope that he is doing a good work. Bro. Henry H. Morgan, son of Bro. John H. Morgan, of Lydney, England, has gone on a mission to Southern California. We hope that we shall have several more elders out in the field soon. We have six branches of the church, with Presidents as follows: Sacramento Branch, Cornelius Baynall; San Francisco, T. J. Andrews; Folsom, Jeremiah Thomas; Dry Creek, Thomas Phillips; Watsonville, Geo. Adams.

Yours truly, in the best of bonds.

E. H. WEBB.

SACRAMENTO, Cal., March 23, 1864.

LETTER FROM Z. H. GURLEY.

BRO. SHEEN:—I was informed by Bros. George and James Blakeslee, a few evenings since, that the late Annual Conference had appointed me to preside over the Northern part of Illinois, and after counselling with them, have thought it advisable to make the following divisions and appointments for Special Conferences:

The 1st Division will include the saints at Abingdon, Gagesburgh, Millersburg, Princeville and Kewannee; to meet at Kewannee, as previously appointed.

The 2nd Division will include the saints at Plano, Fox River, Mission, Ottawa and Indian Creek; to meet at Mission Branch, June 18, 1864.

The 3rd Division will include the saints at Marengo, Boon and Batavia; to meet at Bro. Philo Howard's, (near Batavia,) June 25th, 1864.

The 4th Division will include the saints at East and West Paw Paw, Shabbona, Sandwich, Mendota and Amboy; to meet at Amboy, July 2nd, 1864.

BRETHREN, as several weeks will necessarily elapse before I can meet you in council, and assist you in making the necessary arrangements for dispensing the word, I sincerely hope that all within my jurisdiction who have received the holy priesthood, will bear in mind that it is their imperative duty to seek diligently to advance the work, and in order that we may do it acceptably, it will be necessary to observe the instructions, to the very letter, that was given to the church in an early day, as written in B. of C. 104: (3) 44, as follows:

“Wherefore, now let every man learn his duty, and to act in the office to which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand. Even so. Amen.”

In B. of C. 58: (18) 6, the Lord says:

“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 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.”

Remember brethren that ye are counted as the salt of the earth, and the saviors of men, and that the salt may not lose its savor, seek for opportunities and places, both public and private, to make known the great work of this last dispensation. Almost every man, by looking round, can find an opening for preaching on the Sabbath, and frequently on other days, and by being diligent, as we are commanded, we can save ourselves, if none others. Farewell.

ZENOS H. GURLEY.

SPECIAL CONFERENCE.

Minutes of a Special Conference held in the Camp Creek, Iowa, Branch, of the Reorganized Church of Jesus Christ of Latter-Day Saints, for that vicinity, held April 2nd and 3rd, 1864.

Conference met pursuant to previous appointment, and organized by calling Bro. W. A. Litz to the chair, and Bro. J. W. Wabsmith and Saml. Campbell, Clerks.

The President stated the object of the meeting, when the following resolution was introduced :

Resolved, That we consider dancing as being unchristianlike conduct, and that we can not fellowship members who participate in it.

The above resolution was unanimously adopted. Adjourned to 2 P. M.

2 P. M.—Opened by singing and prayer, after which the elders reports were heard and received, and by motion the elders were continued in their respective fields of labor. Adjourned to meet at 9 o'clock A. M. next day.

April 3.—In consequence of the weather there were but few out, and the day was spent in preaching the gospel by Bros. Litz and Bays.

At 4 P. M., met at the house of Elder John Jemison, and transacted some business, and the brethren donated liberally to the western mission.

Adjourned to meet the first Saturday and Sunday in August.

WM. A. LITZ, PRESIDENT.

J. W. WABSMITH, } Secretaries.
SAML. CAMPBELL. }

I would remark that at our Prayer Meetings during Conference that the gifts were greatly manifested, the sick were healed instantly, tongues, interpretations, discerning of spirits, gift of prophecy, and Bro. Bays had an open vision. I could not imagine whether on the Day of Pentecost they were more blessed than we were. WM. A. LITZ.

FAITH, HOPE AND LOVE.

Three lessons I would truly teach,
And write them with a burning pen ;
In letters of eternal truth,
Upon the hearts of men.

Have faith, where e'er thy bark is driv'n,
Be calm amidst the tempest's mirth ;
Know God doth rule the hosts of heav'n,
The children of the earth.

Have hope, though clouds encircle now,
And gladness hide her face with scorn,
Put thou the shadow from thy brow,
No night but hath its morn,

Have love, and not alone for one,
But man as man, thy brother call,
And scatter like the circling sun
Thy charities on all.

Engrave these lessons on thy soul ;
Faith, hope and love, and ye shall find,
Strength when life's surges wildest roll ;
Light, where thou else wert blind.

TRUTH SHALL PREVAIL.

On the page that is immortal,
There the brilliant promise see,
Ye shall have the truth my people,
And its might shall make you free.

For the truth then let us battle,
Whatever fate betide,
Long, the boast that we are freemen,
We have made and published wide.

He who has the truth and keeps it,
Keeps what not to him belongs,
But performs a selfish action ;
That his fellow-mortal wrongs.

He who seeks the truth and trembles
At the dangers he might brave,
Is not fit to be a freeman ;
He at best is but a slave.

He who bears the truth, and places
Its high promptings under ban,
Loud may boast of all that's manly
But can never be a man.

Friend, this simple lay who readest,
Be thou not like such as them,
But to the truth give utmost freedom ;
And the tide it raises stem.

Bold in speech, and bold in action ;
Be forever ; time will test
Of the free-souled and the slavish,
Which fulfills life's mission best.

Be thou like the noble ancients,
Scorn the threat that bids thee fear ;
Speak—no matter what betide thee,
Let them strike, but make them hear.

Be thou like the first Apostles ;
Be thou like heroic Paul ;
If a free thought seek expression,
Speak it boldly, speak it all.

Face thine enemies—accusers,
Scorn the prison, rack, or rod,
And if thou hast truth to utter,
Speak, and leave the rest with GOD.

From the Times and Seasons, July 1, 1841.

ETERNITY OF MATTER.

Thousands of years ago, we're told,
Deep darkness brooded o'er the world ;
All matter in confusion ran—
Unorganized, without a plan ;
In all the vast expanse around
Naught of created good was found.

But, lo ! Jehovah's word goes forth ;
Behold, the elements and earth !
Yes, from invisibles appear
A sight most beautiful and fair ;
This glorious earth in order stood,
And God, the Father, call'd it good.

When every thing is formed complete,
When beast and bird in praise unite,
With plants and flowers, spread far and
near,

And lofty trees their branches rear;
To rule, direct, and dress the same,
From earth, is framed God's image—man.

He strew'd a calm, delightful place
With flowers, and fruits of richest taste;
Of all these fruits, did He declare,
Thou mayest freely eat, and share;
All, save one tree, the which, the day
Thou eat'st thereof, thou'lt surely die:

Man now enjoyed a paradise,
And oft, with God, talked face to face;
With all he was not satisfied;
But, tempted, ate the fruit and died.
Thus, death was brought upon us all;
And all things curs'd thro' Adam's fall.

But, now, what mercy doth appear!
Jesus, the Christ, to earth draws near;
He takes upon Him sinful flesh,
Endures the curse of sin and death;
"Just for the unjust"—lo! He dies!
And, thus, the law He satisfies.

This is the glorious gospel plan,
Which brought salvation down to man;
And from the curse of sin restor'd,
The earth and all things to the Lord—
Who will, in His own time, restore
Creation, as it was before:

And, as the Savior burst the tomb,
To flourish in immortal bloom,
So will the resurrection's power,
To an unchanging state, restore
The elements of which the earth,
From chaos, first was called forth.

M. T.

BRO. WM. WALKER wrote from Salt Lake City, April 9th, and said:

"Conference has closed, and a most interesting season it has been. There was some good speaking and testifying, as in days of old. Twelve or fourteen were baptized, and some were ordained to carry on the work in Utah."

A more particular account of the acts of the Conference of the Reorganized Church is reserved for our next number.

"THE DAILY UNION VEDETTE," of Camp Douglas, Utah, April 8th, contained important news relative to the *unlawful* preparation for war which is inaugurated in Utah, under the direction of D. H. Wells, one of Brigham's counsellors. The

Vedette denounces the movement with zeal and propriety.

THE JEWS in the heart of Asia are bestirring themselves to erect a monument to the great restorer of their sacred writings. Two thousand five hundred years have elapsed since a spot in the desert, at the confluence of the Euphrates and Tigris, received his honored remains. The monument proposed is a college for the study of the writings preserved through the care of Ezra for the civilized world.

RECEIPTS FOR THE HERALD.—J. M. Outhouse, J. Johnson, D. M. Gamet, J. A. Forgeus, A. Mix, A. J. Pethoud, J. Crandall, F. W. Longfield, each \$2; J. Cheydene, J. R. McIntyre, J. Spence, A. W. Prindle, B. Sly, G. E. Morton, N. Han-son, L. Page, W. A. Litz, F. M. Thomas, J. Plested, M. A. Black, S. M. Hurd, \$1 each; J. G. Reitz, M. McGuire, N. Tibbits, \$1.50 each; N. Green, \$6; W. Cline, \$1.30; E. Rice, \$0.50; N. Foster, \$8; J. W. Newberry, \$4; C. Burns, \$1.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plaho, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS:—TWO DOLLARS FOR ONE YEAR, (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

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"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

No. 10—VOL. 5.] **PLANO, ILL., MAY, 15, 1864.** [WHOLE No. 58.

CELESTIAL, TERRESTRIAL AND TE- LESTIAL GLORIES.—No. 2.

THE TELESTIAL GLORY, OR GLORY OF THE STARS.

We will now present some remarks concerning that class of mankind who will receive a telestial glory, and in reference to that glory, Paul said, "since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall ALL be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

In this quotation we are taught that *all* will rise from the dead, that there will be different orders in the resurrection, and that every man will rise "in his own order." They that are Christ's will rise from the dead at His coming. In this resurrection the saints will rise, and the heathen will have part in that resurrection, for they will be given to Christ. The heathen will be His inheritance as we have shown. In this quotation we are also informed that when the end cometh, Christ will have put down all rule, and all authority, and power. There will therefore be no rule which will be contrary to His rule, and no authority which will be contrary to His authority, and no power which will be contrary to His power. The usurpation of rule, authority and power over any part of mankind will be abolished then.

By the prophet Isaiah, the Lord said: "Look unto me, and be ye saved all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." *Isa. 45: 22, 23.*

This quotation shows that the time will come when all mankind will bow the knee to the Lord, therefore all mankind will worship and serve the Lord eventually. This fact is further explained by Paul, who said, "it is written; As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." *Rom. 14: 11.* To make this subject plainer still, we will quote from *Phil. 2: 9, 10*, as follows: "God also hath highly exalted him, (Christ) and given him a name which is above every other name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The word "things" in this quotation does not belong to the text, but was inserted by the uninspired translators of King James' version of the Bible. The apostle was evidently writing about living beings who will confess to God, and that every knee, of people in heaven, in earth and under the earth will bow the knee to Jesus, and confess that He is Lord, to the glory of God the Father. Jesus was therefore highly exalted, and the Father gave Him a name which is above every name for these express purposes; that at the name of Jesus every knee should bow of those in heaven, and those in earth, and those under the earth: and that every tongue should confess that Jesus Christ is Lord,

to the glory of the Father. As these were the purposes for which the Father exalted the Son, these purposes will be fulfilled, therefore every person *in* the earth will include every person who will have been buried in the earth, and every person *under* the earth will include every person who will have gone down into the pit, and when all these bow the knee to Jesus and confess that He is Lord, they will all "know the Lord" as Peter knew Him when he said to Him, "thou art the Christ." Peter knew that He was the Christ by the testimony of the Holy Ghost.

In 1 Cor. 12: 3, we read "that no man can say that Jesus is the Lord, but by the Holy Ghost." Now if no man can say that Jesus is the Lord but by the Holy Ghost, it will be by *the Holy Ghost* that every tongue will confess that Jesus is the Lord. When every tongue shall confess that Jesus Christ is the Lord, to the glory of God the Father, then every person in heaven, in earth and under the earth will know that Jesus is the Lord, as Peter knew it. Jesus "asked His disciples, saying, Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Mat. 16: 13-17.

Peter could not know that Jesus was the Christ, the Son of the living God, only by a revelation from God, and as Paul said that no man can say that Jesus is the Lord but by the Holy Ghost, therefore every person in heaven, and in the earth and under the earth, will receive the Holy Ghost, and when this event transpires the punishment of the wicked will be ended, for how can they be retained in a place of punishment after they have confessed that Jesus is the Lord, to the glory of God the Father?

In Rev. 5: 13, John the Revelator is represented as saying, "Every creature which is in heaven, and on the earth and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

We understand by all these testimonies of ancient apostles, that all mankind will

eventually worship and serve God and the Lamb, and know that Jesus is the Lord.

In Eph. 1: 9, 10, we read that God "purposed in himself, that in the dispensation of the fulness of times, He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." We infer that when *all things* are gathered together in Christ which are on the earth, that all the inhabitants of the earth will be gathered together in Christ. The Lord made this promise unto Abraham: "in thee shall all families of the earth be blessed." Gen. 12: 3. In Acts 3: 25, we read that Peter said that God said unto Abraham, "in thy seed shall all the kindred of the earth be blessed," and in Gal. 3: 16, that "to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed which is Christ." These texts show that all the families and kindreds of the earth will be blest in Christ, and if they are blest in Christ, they will not be blest out of Christ. We read that Paul in his letter to Timothy said, "we trust in the living God who is the Saviour of all men, especially of those that believe." Jesus Christ is therefore the Saviour of *all men*, but especially of them that believe. Here there is a distinction made between the salvation of them that believe, and the salvation of those who do not believe. So the same apostle taught that there will be a difference between the order of the resurrection of that class of people who will be Christ's at His coming, and those who will not. The salvation of them that believe will be an "especial" salvation, and first in "order," as Paul shows in these texts.

The Savior said, "I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mat. 12: 31, 32.

In Mark 8: 28, 29, we read that He also said, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

When "all manner of sin and blasphemy shall be forgiven unto men," they can

no longer be punished for their sins. It would be a palpable absurdity to say that their punishment will be continued after they will be forgiven. When criminals or prisoners are forgiven, their punishment ceases, therefore all manner of sinners, or all classes of sinners, except one, will be saved from further punishment after they will be forgiven. Some are forgiven in this world, and others will be forgiven in the world to come, otherwise there would be no propriety in the Savior saying that those who were guilty of speaking against the Holy Ghost should not be forgiven in the world to come. If there will be no forgiveness for any persons in the world to come, there was no need of the Savior making any remarks on that subject.

In reference to the sin against the Holy Ghost, in Heb. 6: 4-6 we read as follows:

"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh and put Him to an open shame."

This is therefore the condition of those who have been guilty of the *unpardonable sin*. They can not be renewed unto repentance, and the Savior said that they shall not be forgiven in the world to come. In Heb. 10: 26, 27, we read that "if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries." These texts show what the unpardonable sin is, and that only a few of the inhabitants of the earth have been guilty of that sin. Only a few (comparatively speaking) of all the people who have lived upon the earth, have tasted of the heavenly gift or been made partakers of the Holy Ghost, or tasted the powers of the world to come. The popular religionists of this age do not pretend that they have been made partakers of the Holy Ghost, as the saints were anciently when they spake in tongues and prophesied, saw visions, had the ministrations of angels, and when some were "caught up into the third heaven and heard unspeakable words which it is not lawful for a man to utter," and some saw God, and Jesus at His right hand, therefore there is no danger that they will be guilty of this unpardonable sin.

John the apostle taught that we should not pray for a sin which is unto death, and that there is a sin unto death. He evidently has reference to that sin which will not be forgiven in this world nor in the world to come. He says:

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." 1 John 5: 16, 17.

The ancient scriptures do not fully show what the final condition of those who are guilty of this sin will be, neither do the revelations unto the Latter-Day Saints. By one of the revelations unto us we may understand what John meant when he said, "there is a sin unto death." According to that revelation, those who are guilty of this sin are "the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord; after the sufferings of His wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb, who was slain." B. of C. 76: (92) 4. "The second death" is therefore "a sin unto death," for which we are not to pray, because they who have committed this sin can not be forgiven. Concerning the *end of their torment*, we read in that revelation as follows:

"The end thereof, neither the place thereof, nor their torment no man knows, neither was it revealed, neither is; neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I, the Lord, shew it by vision unto many, but straightway shut it up again; wherefore the end, the width, the height, the depth and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation."

We shall not pretend that we know more concerning "the end" of their punishment than what is here revealed.

We will now proceed to show that those who were disobedient when the long suffering of God waited in the days of Noah, were preached to by Christ when He was put to death in the flesh. In 1 Peter 3: 18-20, we read that "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 disobedi-

ent, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

These people were disobedient and would not give heed to the preaching of Noah, therefore they were cast into prison and there they had continued until Christ was put to death in the flesh, but quickened by the Spirit. Then He went and preached to these "spirits in prison." We are here taught that when Christ was put to death in the flesh, He was quickened by the Spirit, and went and preached to the spirits in prison, therefore it is not in this life only that the gospel is preached, but in the prison of departed spirits, it is preached unto those who were "disobedient" in this life. Thus in the midst of wrath the Lord remembers mercy, and after these people had been imprisoned for their disobedience, from the time of the flood until the death of Christ, the Lord then sent His Son to preach unto them. In the next chapter of this epistle, the reason why the gospel is preached to them that are dead, is given as follows: "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 Peter 4: 5, 6. This text shows very plainly that the gospel was preached *also* to them that are dead. The apostle evidently intended that the saints should understand that the gospel was preached not only to "men in the flesh," but *also* to them that are dead, for otherwise the word "*also*" would have been entirely useless in the text. Some assert that the apostle meant that the gospel was preached to them that are dead in trespasses and sins, but this can not be, because the great purpose of God in the preaching of the gospel, is to have it preached to them who are dead in trespasses and sins, that they may become "dead indeed *unto* sin, but alive *unto* God through Jesus Christ our Lord." Rom. 6: 11. This kind of deadness is an inactivity on the subject referred to. He that is dead *in* sins has no energy and no desire to live righteously, but he that is dead *unto* sin is aroused or waked up, and delivered from his former deadness *in* sin, and is now alive, or active in the cause of righteousness. The same epistle contains a definition of this kind of life and death, as follows: "to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 6.

Peter had no reference to being "dead *in* trespasses and sins," nor being "dead

indeed *unto* sin." His words indicate that the gospel was preached unto two classes of people, for in saying that the gospel was preached *also* to them that are dead, he shows that it was *also* preached to the living. Peter says that the reason why the gospel was preached also to them that are dead, was this: "that they might be judged according to men in the flesh, but live according to God in the Spirit." It is here shown plainly that these people were not in the flesh when the gospel was preached to them, for if they were then in the flesh, it would be unnecessary for Peter to say that they would be judged according to men in the flesh, and how could they then live according to God *in* the spirit, if they were then in the flesh? We think that we have clearly shown that they were not in the flesh, but in the spirit when the gospel was preached to them.

The thief on the cross said to Jesus, "Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." Luke 23: 42, 43. Many suppose that the thief went that day into the presence of God, and that that is the heaven which is called "paradise," but we shall show that this is an error. After Jesus was risen from the dead He said unto Mary, "touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20: 17. This shows that the thief did not go into the presence of the Father, for Jesus had not been there from the time that He told the thief that he should be with Him that day in paradise, until after he had told Mary on the third day that He was not yet ascended to His Father and His God. The thief therefore went to another place.

The Savior said, "I lay down my life for the sheep. And other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." John 10: 15, 16. Thus the Savior taught, first, that He would lay down His life for the sheep, and then that He would bring other sheep who should hear His voice, and thirdly that there shall be one fold and one shepherd. Thus the Savior taught that after He had laid down His life for the sheep, He would bring other sheep who should hear His voice. The sheep who were with Him before He laid down His life were then one fold, and the sheep who heard His voice after

He laid down His life were not then of that fold, because some of His sheep were separated by death, and others were in distant lands.

By Zechariah the Lord said, concerning the King of Zion, "He shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope." Zech. 9: 10-12. These prisoners are in a pit wherein is no water, which agrees with the description of the situation of the rich man, as the Savior described it in the parable concerning the rich man and Lazarus, as follows:

"There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence." Luke 16: 19-26.

The rich man was in "the pit wherein is no water," so he requested that Lazarus should be sent to dip his finger in water and cool his tongue. Thus the Savior described the intense torment of the damned in "this place of torment," and his statement coincides with the prophecy of Zechariah in showing that there is no water there, nevertheless a plan of deliverance has been devised for the prisoners who are in the pit where there is no water. Although Lazarus was not permitted to go to dip his finger in water to cool the tongue of the rich man, and although at a certain time there was a great

gulf fixed, so that they which would pass from thence could not, neither could any pass to them. The time for their deliverance had not then arrived, but as the Father said unto the Son, "by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water," and as they were "prisoners of hope," it was a decree of the Father that their deliverance should come. This was to be done by the blood of Christ, which was the blood of His covenant with the Father. They were therefore "prisoners of hope."

The prophet Isaiah declared that the prisoners shall be visited in the pit. He said:

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24: 20-28.

This prophecy shows that in that day when the iniquity of the earth shall fall and not rise again, the kings of the earth and the host of the high ones will be punished upon the earth, and upon the earth they will be gathered together in the pit, and shut up in the prison. The place of punishment for the wicked is upon the earth. There they will be gathered in the pit. There they will be shut up in the prison, which is the pit wherein is no water. After many days they will be visited, as Isaiah foretold, and by the blood of the covenant of Christ, these prisoners will be sent forth out of the pit.

Job said: "Turn from him, (man) that he may rest, till he shall accomplish, as an hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job. 14: 6-10. Digitized by Google

' Here the future condition of man is compared to a tree which has been cut down and sprouts again with tender branches. As there is "hope of a tree," that it will sprout after it has been cut down, so there is hope of a man after he has died, and wasted away, and given up the ghost "Man lieth down and riseth not, till the heavens be no more." Then he will arise as a tree which has been cut down and sprouts again. If he has continued until death to live in rebellion against God, like those who were disobedient when the long suffering of God waited in the days of Noah, and like the host of the high ones, and the kings of the earth, who will all be punished upon the earth, after many days he will be visited by an ambassador of Christ, that he "may be judged according to men in the flesh, but live according to God in the Spirit," and that he may be like a tree which has been cut down, which though the root thereof waxed old in the earth, and the stock thereof died in the ground, yet through the scent of water it budded and brought forth boughs like a plant.

In Isaiah 42: 6, 7, the Lord said to His servant, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

This text contains the same doctrine. Christ was given for a covenant of the people, a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, "the pit wherein is no water," "the place of torment," in which the rich man lifted up his eyes, and desired that Lazarus should be sent to dip his finger in water, to cool his tongue. Isaiah's prophecy shows that Christ was given for a covenant of the people, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house, and Zechariah shows that by the blood of His covenant, His prisoners would be sent forth out of the pit wherein is no water. Isaiah shows that the prisoners in this prison-house sit in darkness. So the Savior described the condition of the damned in his parable concerning the marriage of the King's Son, and in reference to him who had not on a wedding garment, the King said, "bind him hand and foot and cast him into outer darkness." Mat. 22: 13.

Peter described hell as a place of dark-

ness, when he said that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Peter, 2; 4. Jude said, "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness, unto the judgment of the great day." Jude 6v. He also prophesied concerning ungodly men who would turn the grace of God into lasciviousness, and he described them as "raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever." 13v. These quotations from the sayings of Christ, Peter and Jude all coincide with the word of the Lord in Isaiah, in showing that the prisoners in the prison-house of the ungodly dead "sit in darkness," but Christ was given for a covenant of the people "to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

Isaiah also said, "thus saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, * * * I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners, Go forth to them that are in darkness. Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger and thirst," &c. Isa. 49: 7-10. There is another prophecy which shows that the prison will be opened to them that are bound. Isa. 61: 1, 2, reads thus:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

This text shows that there is a place which is called "the prison," for the text does not describe prisons but "the prison," and (as we have shown) in Isa. 42: 7, it is called "the prison-house," and in Zech. 9: 11 it is called "the pit wherein is no water," and in Isa. 24: 22, it is both called "the pit," and "the prison." "The pit" is spoken of in the following texts: Job 17: 16, Job 33: 18, 24, 30, Ps. 28: 1, Ps. 30: 3, 9, Ps. 40: 2, Ps. 55: 23, Ps. 69:

15, Ps. 88 : 4, 6, Ps. 143 : 7, Isa. 14 : 15, 19. There are also many more texts in which the pit is spoken of. In Ezek. 26 : 20, we have a description of the location of the pit. It is there shown that it is "in the low parts of the earth," beneath the deep, and beneath "great waters," as follows :

"When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living."

Thus the people of Tyre were to "descend into the pit with the people of old time"—with those who "were disobedient, when once the long-suffering of God waited in the days of Noah," and with the host of the high ones, and the kings of the earth, who will all be punished upon the earth, when they will be gathered in the pit and shut up in the prison until they are visited after many days. In Ezek. 81 : 14, 16, also, it is shown that the pit is in "the nether parts of the earth, and in the 16th verse the pit is called "hell," and in John's Revelations it is called "the bottomless pit."

For the Herald.

LETTER FROM T. THOUGHTFUL. No. 1.

DEAR HERALD :—I have been considering a matter in my mind, and have concluded to write you a few of the results of my cogitations.

To begin, then, I will state as a fact, that all the readers of your columns are aware that the church is not *all* as it should be, in point of righteousness; and as a matter of course, they are deficient of those blessings that ought to be enjoyed.

To remedy this evil, to eradicate error, and to improve the condition of the church, I believe to be the object of all our labor; therefore anything calculated in its nature to further this object, would, I suppose, be welcome to you.

Our faculties having been given to us to be used for the benefit of others, and thus benefit ourselves, I conclude that a few observations as such, and the reflections induced by them, might be beneficial to some; and as I can not in one short article treat of all, I propose (if agreeable to you) to address a few letters to you, of what I saw, and what I thought, and how I felt; of what I see, and think, and feel. I saw an *evil*; not a huge, misshapen, uncouth, horrible shape, to strike terror and disgust to the heart at sight, nor was it of such fair pro-

portions as to dazzle, or bewilder the beholder; and I can only say that I saw it not as an evil until I tried to analyze it, and had marked it well for a season, and traced it in its effects. If I should call this evil that I saw "self-confidence," I might be guilty of calling it by a wrong name, but it is nearest it in its general nature of any well known attribute of man that I now remember, and still I am very loth to consider it as such. To illustrate more clearly the idea I wish to convey, I will relate what drew my attention to the consideration of this trait, for it is peculiar and marked in many, while in others it is not perceivable.

I saw a man in the prime of life, full of vigor, and in possession of fine intellect, and fine physical frame, a slave to the demon of strong drink. His history had been a very common one; good parentage, careful education; bad influences during college course; improvidence until ruin was effected. He had heard the sound of the gospel call and had obeyed it, had received of the Spirit of truth, and was rejoicing in his emancipation. He felt that he was strong, and I saw him dallying with his former tyrant; saw him lingering near the haunts where the enslaver held high revelry; I saw the working of his mind, and watched with anxious thought the almost imperceptible degrees, by which he came near to his former servitude. "I was once a slave (he argued) but now am free; I have drank deeply at the fountain of life, and am now safe from falling. The Spirit burning in my bosom keeps me with its talismanic power, from pollution; I can now handle pitch, and not be defiled." Under this feeling he saw the evil of his enslavement, and while yet he was venturing, he dallied near and more near, until he once more partook of the poison. The Spirit was grieved, and after pleading, warning and protesting, fled away; and the demon entering in, took possession of his house, and once more was he a slave. Oh, how degrading was that slavery! I thought, how vain, how foolish, how impotent was that man, and I felt in my soul that he had tempted the Lord, and had met a just fate.

I saw a mother in Israel, a blooming matron, lovely children were the jewels of her fortune, with zeal she wished their advancement, and was longing for the day when her sons should stand in their places in the priesthood of God, and her daughters be grown to fill the measure of the pattern of the virtuous woman of Proverbs; but having a desire to conform to the prevailing mode, her little ones were not wisely dressed, and were in this condition exposed to the rigor of the seasons, and when their tender natures yielded to the exposure, and

sickness ensued, the elders were called to ask God to stay the hand of the destroyer. I thought how foolishly that mother had placed her offspring in the pathway of disease, and how recklessly she risked her heart's treasures upon the clemency of death; and I felt in my heart that God was merciful and kind when that child was taken to the resting place of saints; merciful to the living mother by teaching her not to tempt the Lord, and kind to the one removed from the reach of pride, and the vain desire to please the world.

With the intention of writing you again soon, I remain, dear Herald, yours.

THOMAS THOUGHTFUL.

April 21, 1864.

For the Herald.

TWO DISCUSSIONS IN CANADA WEST.—No. 2.

BRO. SHEEN:—In my last communication I mentioned a three days' discussion which I held with a Baptist minister, permit me now (through the Herald) to give the public a correct statement of the same, because many false stories have been circulated; and many lies printed concerning that debate, and the result thereof. In order to get a correct understanding of the debate, it is necessary to notice the surroundings connected therewith, which caused such a great excitement before, and during the discussion. In No. 25, Vol. 13 of the Chatham Planet, an article appeared headed "Something New," which gave some to understand that the Editor, (Rufus Stephenson) meant to notice the "proceedings of the Mormon doings," as some called it, so in the Planet of Dec. 10th another article appeared, signed "Anti-Polygamist," containing six falsehoods, and several assertions designed to mislead the minds of those who read the article. So I thought it was time for me to say something to the public through the Planet, therefore I wrote a reply to "Anti-Polygamist," and took it to the Editor, and gave him also three or four copies of the True Latter-Day Saints' Herald. One of them contained a letter of mine called "Good News From Canada West." He printed my reply to the "Anti-Polygamist," and also copied my letter from the Herald, and put the following head above it: "Mormonism in Kent—Letter from John Shippy, one of the 'Latter-Day Saints'—Great Work Claimed to have been Performed—A Baptist Minister, a Methodist Minister, and others alleged to have been bluffed off the track." This induced the Rev. Abram Duncan and his disciples to think that "something must be done." A meeting was called

by him, a plan was hit upon, my challenge was accepted, and the following letters appeared in the Planet of Jan. 28, 1864:

To the Editor of the Chatham Planet.

MORMONISM.

SIR:—In your issue of the 15th inst., I find a letter upon Mormonism, signed John Shippy. The following passage which occurs in it claims my attention, and with your permission, a refutation of its statements. "On December 5th, Brother Gillen baptized two more in the Lindsay Branch; they were baptized! and O! how it made some of the Baptists squirm and howl, especially one of their preachers by the name of Duncan, who has done but little since we began to preach here except warning his flock and hearers to keep away from our meetings, and circulating false reports about the saints. He seems afraid to meet us, for I sent him word I was ready to defend the doctrine of Jesus Christ in his presence, or affirm that the doctrine we teach is the doctrine taught in the Bible."

The egotism of John Shippy in the above extract is transparent, and characteristic of the Latter-Day Saints. His style is contemptuously triumphant, it is a theological ovation. He holds in scorn the sanctified genius of sixteen hundred years, consecrated to the elucidation and defence of the religion of Christ, against superstition on the one hand and infidelity on the other. He, no doubt, intends thus to magnify himself among his fellows. It is now expected, according to promise, that he will lay his hands on the sick and heal them, open the eyes of the blind and raise the dead. This is now his difficulty. The letter will help to keep alive the drooping spirits of the desponding. According to common report he has high hope of promotion in the hierarchy of Mormonism; he may reach the throne of Brigham Young, with power to give laws to the Latter-Day Saints, to which the saints of the New Testament are strangers.

In the paragraph I have quoted he charges me with cowardice: "He seems afraid to meet us." Who are the great "us?" who inspire such fear in the hearts of Christian Ministers? Is it the social and domestic monster who presides over the orgies in the Seraglio of the Salt Lake City? No Gospel Minister needs fear him, and as for John Shippy, a coward might be brave in his presence.

Again Shippy writes, "for I sent him word that I was willing to defend the doctrines of Jesus Christ in his presence, or affirm that the doctrine we teach is the doctrine taught in the Bible."

From this it would appear that I have

been under challenge to discuss in public the merits of Mormonism, that I was challenged before the 14th of Dec. 1863, that the said challenge was first made public on the 15th of January, 1864. It was first brought under my notice on the 21st inst., in the Chatham *Planet*. On the same day I read the letter of John Shippy at a public meeting which I held in Danford's School house, on the Lindsley Road. I may remark that I have received no message from Shippy up to this date, Friday evening, January 22nd.

It only remains for me to state, that I accept the challenge sent to me through the public press, to meet him in public discussion. He has the affirmative of all the propositions, which is to show that Mormonism is in accordance with the doctrines and practices of the gospel of Christ.

Let there be no unnecessary delay in making arrangements, and I would suggest that the discussion be held in Chatham.

Yours respectfully,

ABRAM DUNCAN.

CHATHAM, Jan. 22, 1864.

After I received the above letter I wrote the following reply, which was printed in the *Planet* of Feb. 4, 1864:

To the Editor of the Chatham *Planet*.

THE LATTER-DAY SAINTS.

SIR:—In your issue of the 28th inst., I find a communication signed, Abram Duncan, pretending to be a refutation of a part of my letter, copied by the *Planet* from *The True Latter-Day Saints' Herald*. And as I consider the purport thereof a slur on the Reorganized Church of Jesus Christ of Latter-Day Saints, because he has endeavored to make it appear that I and my brethren co-operate with the Apostate Church at Salt Lake, over which Brigham Young presides, I now wish to make the matter so plain, that in the future, if he or any one tries to connect the doctrine taught by the Elders of the Reorganized Church of Jesus Christ, with the abominable doctrine taught by Brigham Young and his adherents, they will be guilty of wilful misrepresentation: therefore, permit me to inform the public, that the Church of which I am a member, hold in utter abhorrence the abominations practiced by the people at Salt Lake, and before they can be identified with us, they must forsake their evil practices; repent of their sins before God and be baptized for the remission of the same, and then we can call them brethren; and unless they comply with the above requisitions we can not hold fellowship with them, for it is a tenet of the church that "one man shall have but one wife, and one woman but one husband, ex-

cept in case of death, when either is at liberty to marry again." The above explanations would have been unnecessary, had Mr. Duncan carefully read my reply to Mr. Anti-Polygamist, in the same issue of the *Planet* referred to by him, for in that communication it is shown that I held no alliance with Brigham Young. But to use an old adage, "I know where the shoe pinches;" for during the meetings held by Elder Gillen and myself in Nov. 1863, we, at the close of our meetings, gave liberty for any one to speak if they had any questions to ask on the subject under consideration. Moreover, we announced publicly, time after time, that we were willing and ready at any time, to meet in open discussion, the Ministers of any denomination who had a flock to defend. Here he may call me an egotist again, but never mind, this will be determined in the future. Elder Duncan was solicited to go and hear and ask questions relative to the doctrine taught by the Latter-Day Saints, which he refused to do. "I heard him make the above statement while in the pulpit, Sunday, Jan. 24; he also said (Sunday) that he never heard a Latter-Day Saint preach, and did not know what they believed, and made a request that I should state in writing what I considered to be the doctrine taught in the Bible, and leave the same with Mr. Struthers," which I have done. Here seems to be a contradiction in his language, for in his pretended refutation he says, "the egotism of John Shippy in the above extract is transparent, and characteristic of the L-D-Saints." How can he tell what is characteristic of the Latter-Day Saints if he never heard one preach, and does not know what they believe? But this is not his only difficulty, for he proclaimed from the pulpit in my hearing, that he never said anything against the saints; that they had just as good a right to their religious opinions as he had to his; that the law would uphold them in their religious rights. Now this contradicts his low, insinuating, vulgar language in the presence of Martha Lewis; which, with my desire to disseminate the principles of truth, called forth my public challenge. And O! what swelling words can now appear in print, from the pen of Elder Duncan. O! what pomposity! It reminds me of Peper's description of false teachers, see 2d Peter, 2: 18, 19. Again he says, "his style is contemptuously triumphant * * he holds in scorn the sanctified genius of sixteen hundred years, consecrated to the elucidation and defence of the religion of Christ, against superstition on one hand and infidelity on the other."

If I hold in scorn (the sanctified genius, &c.) where will I find the men who holds

in truth, the sanctified genius of sixteen hundred years? Are they, or have they been in the Calvinistic Baptist Church, which has not existed four hundred years? or are they in the Roman Catholic Church, which has bravely contended for its rights for more than a thousand years? Elder Duncan and the Catholic Priests perhaps can settle that question in their controversies, if they have any. "It is now expected, according to promise, that he will * * open the eyes of the blind and raise the dead." *Expected* by whom? the saints? no; for they know that I never pretended to open the eyes of the blind, or raise the dead. "*Expected*" by Elder Duncan? that cannot be; for I never gave him or any other person such a promise. The Church only claims the Spiritual gifts mentioned in 1st Cor., 12th chapter. "According to common report"—this report if true, connects me with Brigham Young; this is false, and has been explained heretofore. "Who are the great '*us*'?" it is true that I, in my letter, did use the plural pronouns *us* and *we*, with the singular, I, intervening, because Bro. Gillen was with me in the meetings; but was not with me when I sent the word referred to in my letter. O, shame where is thy blush? A school boy could understand the meaning of the sentence. As for the "monster who presides over the orgies in the Scraglio of the Salt Lake City," this he must settle with Brigham Young and his adherents. "As for John Shippy, a coward might be brave in his presence." Well, well! if this is true why will not the Baptists open their chapel, and let the public discussion be held in it? or is their minister afraid that it will defile his sanctuary? The M. E. Church has opened its chapel at Kent Bridge, (as all denominations should do) where I expect to meet I. B. Richardson on Tuesday, February 2nd, at 6 o'clock P. M., to discuss the difference existing between the M. E. Church and the Latter-Day Saints. I do not care to say any more now; only that I accept the suggestion of Elder Duncan, viz: that the discussion be held in Chatham. Let it commence as soon as possible after the discussion at Kent Bridge.

Yours with Respect,

JOHN SHIPPY.

Lindsley Road, Jan. 30, 1864.

I do not wish to lengthen my article at this time, as more space has been occupied than really ought to be in one No. of the HERALD, but I will omit a part for another time.

Yours with Respect,

JOHN SHIPPY.

NEW BOSTON, Lee Co., Iowa, April 26, '64.

UTAH CONFERENCE.

Minutes of the Utah Conference of the Reorganized Church of J. C. of L.-D. S., under the Presidency of Joseph Smith.

APRIL 6, 1864, 10 A. M.

Conference was called to order by Elder John Stiles. Moved and seconded that Elder E. C. Briggs preside over the Conference, and R. H. Atwood act as Clerk. Carried. Prayer by Elder E. C. Briggs.

Elder E. C. Briggs remarked that this day was to the present assembly one of momentous importance, and a day that would hereafter be referred to as a great epoch in the restoration of scattered Latter-Day Israel, who, in fulfillment of prophecy, have fallen into apostasy, which is plainly set forth in the word of God, especially in the Book of Mormon and Doctrine and Covenants; that this Conference represents the true Church of Jesus Christ of Latter Day-Saints, under the Presidency of Joseph Smith, son of Joseph the martyr, called of God as was his father, that the object of assembling in a Conference capacity, was that the united wisdom of the whole might be combined, and measures adopted for the restoration of those of our brethren and sisters who have fallen into darkness, and wandered in by and forbidden paths, once more to the full light of the gospel of Jesus. He viewed this mission as the means under God, of restoring the saints back to the primitive faith of Jesus Christ, delivered to them through the Choice Seer. That in connection with Bro. McCord, he had been appointed by the prophet of God, to call upon the people to return once more to the faith delivered unto them, to eradicate every false doctrine, and shun sin in every form. He called for remarks from the brethren who had been employed in prosecuting the work of God in this Territory, wishing them to avoid all personal remarks.

Many of the elders spoke of their willingness to engage in the cause of God, expressing their determination to assist in the redemption of the people of Utah from priestcraft, bondage and sin.

AFTERNOON SESSION—3 P. M.

Elder Briggs delivered a discourse on the priesthood of the Son of God. From the revelations he contrasted the belief of the (so termed) Josephites or true Latter-Day Saints, and Brighamites, and showed that a true Latter-Day Saint believed in a Prophet to lead and guide the church, in a continuation and increase of the spiritual gifts and blessings, and in the revealed word of God in the Bible, Book of Mormon, and Doctrine and Covenants. He quoted from a circular sent to the Latter-Day Saints in all the

world, signed by Brigham Young, which was published in the Times and Seasons Vol. 5, p. 618, a short time after the death of the Prophet and Patriarch, where Brigham says: "Brethren, you are now without a Prophet present in the flesh to guide you; let no man presume for a moment that another will take his place." Thus by their own admission the Brighamites were without a Prophet, that the gifts and blessings of the gospel were not continued, and that the revelations of God were set aside. He proved the divine calling and mission of Joseph Smith as the successor of his father.

Benediction by Elder R. H. Attwood.

A prayer meeting held in the evening.

April 7, 10 A. M.—Frederick and Henry Ursenback were confirmed as members of the Reorganized Church, under the hands of Elders Briggs and McCord. Frederick Ursenback was ordained an High Priest, and Henry Ursenback an Elder, and they were appointed by the Conference on a mission to Switzerland to preach the gospel of Jesus, with instructions to call upon Pres. Joseph Smith, on their route.

Elder Squires delivered an address from these words: "For with what judgment ye judge, ye shall be judged, and with what measure ye mete it shall be measured to you." Mat. 7: 2. He proved from the scriptures that the foregoing had been verified in every generation; reasoned upon the doctrine of human sacrifices, that it was a practice of idolatrous nations, and not recognized as a portion of the gospel of Jesus.

AFTERNOON SESSION.

Elder Briggs delivered a discourse on Polygamy, proving that doctrine to be one instituted to gratify the lusts of wicked men; that it could not be sustained by Holy Writ. Adjourned to 10 A. M. the 8th inst.

April 8, 10 A. M.—Moved and seconded that a Conference of the Church of J. C. of L.-D. S. be organized in this Territory, divided into Northern, Southern and Central Districts, Salt Lake City to be the Central. Carried.

Moved and seconded that Elder Thomas Squires be ordained High Priest, and preside over the Conference. Carried.

Moved and seconded that Elders George M. Rush, P. Peterson, J. Hanson and C. W. Lange, be sustained as travelling Elders under the direction of the President of the Conference. Carried.

Moved and seconded that David Pudney, A. Williams, Wm. Chapman and Thomas Job, be ordained Elders, to prosecute the work of the Ministry as their several circumstances admit, under the direction of the President of the Conference. Carried.

Moved and seconded that Priest I. Green be sustained in the ministry. Carried.

Moved and seconded that Elder John Stiles be ordained an High Priest; also delegate from this Conference to represent the interest of the same to the Church in the East. Carried.

Moved and seconded that R. H. Attwood be ordained a Seventy. Carried.

Elder Briggs remarked, in relation to the Seventies, that the law of the Lord made provision for seven Quorums of Seventies only, with seven Presidents to preside over these Quorums, not seven Presidents to each Quorum. Should the ministry require more, further revelation would have to be given. See B. of C. 104: (8) 43.

Resolved, That we uphold and sustain Joseph Smith as President and Prophet of the Church of J. C. of L.-D. S., William Marks as his Counsellor, the Quorum of the Twelve, the High Council, I. L. Rogers as Presiding Bishop, and all the constituted authorities of the Church, while acting in purview of their office.

The foregoing resolution was carried by unanimous vote.

The Clerk reported that the Minutes were not ready for presentation.

About one hundred members have joined the Reorganized Church in Salt Lake City, and fifty-two in Provo City. North Ogden Branch reported thirty members. The work is very prosperous in Weber Co., and surrounding country.

Several elders who had been engaged in the ministry gave in their reports. They found the people everywhere where they travelled more or less dissatisfied with Brighamism, believing their leaders were ambitious of worldly honors and self aggrandizement, under a cloak of religion, but through fear and intimidation they were prevented from avowing their sentiments publicly. They only awaited a favorable opportunity.

AFTERNOON SESSION—2 P. M.

Four members were received by baptism, and were confirmed under the hands of Elders Briggs and McCord. The several ordinations were then attended to.

On Motion, Bro. W. Matthews was appointed agent in this Territory to Bishop I. L. Rogers.

Elder Briggs instructed the elders who were appointed to travel, in their duties, and told them to teach the gospel of Jesus, avoiding all personal allusions; to remember that the doctrines believed in by others, though they might be erroneous, were still to them sacred; to strive in a meek spirit to convince them of their errors, and redeem them from sin, priestcraft and bond-

age; to search the law of the Lord as it is contained in the Bible, Book of Mormon, and Doctrine and Covenants. He exhorted the brethren and sisters to repudiate all doctrine which may be advanced by any one, no matter what his position, which is contrary to the revealed law of God, and said that God is unchangeable and doth not vary from that which He hath said, that the human family could not possibly have any confidence in a God who to-day would contradict that which he said yesterday, that the spirit of love, which every true Latter-Day Saint is in possession of, casteth out all fear. He contrasted the position of the people in Utah, fear being upon them from the leaders down; he said that it was in fulfillment of the words of the Choice Seer, who said, "Whosoever looketh upon a woman to lust after her, shall deny the faith and shall fear:" hence, those who have trampled upon the law of Christ, and committed evil, were fearful and unbelievers, and when the Good Shepherd called they knew not His voice.

Benediction by Elder E. C. Briggs.

Prayer meeting at 7 P. M. The sacrament was administered. The saints had a general time of rejoicing, testifying of the goodness of God in their redemption from sin, to again enjoy the gifts and blessings of the gospel of Jesus.

Bro. Stiles testified he had been in Utah for 11 years, during which time he had continually fought against the abuses of our doctrine as they are exhibited here; that true Latter-Day Saintism was the brightest gem that ever adorned the diadem of glory, that it is the truth of heaven, that he was cut off from the church for not acknowledging Brigham Young to be God, that many in Utah were satisfied to acknowledge Brigham as all the God they knew about, and all the God they cared about. He said that his heart is engaged in the work of God, that he is 72 years old, and desirous of spending the remainder of his days in the promulgation of the gospel, and the disenthralment of the saints from bondage and sin.

The attendance far exceeded our expectations, notwithstanding the inclemency of the weather. Much interest was evinced, and the saints had a general time of rejoicing. Truly God was with us, and we are thankful for His mercies.

Conference adjourned to meet at 10 A. M. Oct. 6, 1864.

E. C. BRIGGS, PRESIDENT.

R. H. ATTWOOD, Clerk.

A two days' meeting is to be held in North Ogden, June 4th and 5th. A Special Conference is to be held in Salt Lake City, July 23rd and 24th.

A SPECIAL CONFERENCE.

Minutes of a Special Conference of the Church of Jesus Christ of Latter-Day-Saints, held for the district over which Elder John A. McIntosh presides, at Mason's Grove, Crauford Co., Iowa, March 12, 13, 1864,

MARCH 12, A. M.

Pursuant to previous appointment Conference met on the 12th, and organized by choosing Elder John A. McIntosh President, and Elder Nathan Lindsey Clerk. Services were then opened by singing, and prayer by the President. In reading 1 Cor. 13c. the word "love" was substituted for the word "charity."

The President then said that as there was not much business to be done the most of the time would be devoted to preaching, and further said that it is necessary to hold Conference every three or four months in order that elders may the more become one on points of doctrine, and that the right doctrine to preach is "the truth," the gospel of the Son of God, and that all elders who preach "the truth," preach the same doctrine, that the difference of opinion in regard to points of doctrine is a trick of the devil, got up by him to overthrow the saints. He said that it was necessary for elders to report themselves if any desired to take missions.

The reports of elders were then called for.

Bro. Thos. Dobson said that he had done very little preaching, but that he had done as much as circumstances would admit of.

Bro. Francis Reynolds said he did not know as he had any report to make. He did not think that a report was really called for from him, but he would throw in his mite with others. He had been laboring with his hands to prepare for the taking of a mission. In regard to taking a mission he said that the law does not compel a man to go into the ministry and leave his family in destitute circumstances, and as soon as he could put them in comfortable circumstances he would be ready to take a mission, and he thought by the first of May he would be ready.

Bro. R. D. Butterworth said that he had labored in his own vicinity as much as he could, and at this time could not take a mission at all. He said he might have done more than he had done, and he begged the prayers of all the saints that he might be impelled by the Spirit of God to magnify his calling as a minis-

ter of the new and everlasting covenant

Bro. John B. Swain said that he had no mission appointed him last fall, and therefore he had no report to make.

Bro. F. Rudd said he was not at the last fall Conference, and therefore had not been appointed to any mission. He said he had been a member of the church many years, and he never desired to preach till now, but now he intends to do all he can in the ministry. His branch has adopted the following plan, namely: that two elders shall be kept in the ministry, all the time, and their families (if they have any) shall be cared for by the branch. When two elders come in, two more shall be sent out immediately, thus keeping two elders continually in the ministry.

The Clerk then said that his heart is in the work but that circumstances which he could not control would prevent him from doing much in the ministry till next winter when he thought he would be able to preach all winter, although he would do as much as he could in his own vicinity during the summer.

Bro. C. G. McIntosh said he was not a member of this district, but he would state to us what he had determined to do. He intends to throw in his mite in the rolling forth of this mighty work. He would be very glad to see the elders go forth and roll forth this work with mighty power, for when we see the small work that is done, compared with what might have been done, we should have greater zeal. His heart's desire was that we be more zealously impressed to go into the ministry.

The President then in substance made the following remarks: "I wish to make some remarks in general. As I said in my opening remarks that truth is truth wherever you find it, it applies to us as well as to other generations. Noah preached the same gospel which Joseph and Adam the Arch-angel preached, therefore the gospel which Noah preached, was the gospel of the Son of God.

Sometimes we hear our friends of the sectarian order saying, 'if thou believest with all thy heart thou shalt be saved.' James says, 'thou believest there is one God, the devils believe also and tremble,' therefore they have more reverence for the Son of God than many of our friends who profess Godliness. If believing alone would save them, where was the utility of being baptized? The simple fact is that it took not only a belief, but baptism, and the laying on of hands for

the reception of the Holy Ghost to entitle them to salvation at all.

AFTERNOON SESSION.

1½ o'clock, P. M. Met and opened by singing, and prayer by Bro. R. D. Butterworth. Bro. C. G. McIntosh then addressed the people on the subject of "the kingdom of God," followed by the President who closed by saying that his report was short and would therefore be easy made. He and another elder went to the east part of Shelby Co., Iowa, (which is the county in which he lives,) and preached several times. The people received him kindly and desired him to come preach again, but he had not yet done so. He had large and attentive congregations.

SONDAY, MARCH 13, A. M.

Bro. Francis Reynolds preached on the subject of "the kingdom of God." After occupying about three-quarters of an hour, Bro. C. G. McIntosh followed on the subject of the importance of salvation. He said that many sects accuse us of having thrown away the Bible, and received the "Golden Bible" as they are pleased to call the Book of Mormon; or as some say "the Mormon Bible." But he said this is really not the case. The difficulty is that we stick too close to the Bible.

In relation to the signs following the believer, he said that they were not intended to make people believe, but that they were intended to confirm the faith of the saints. That no man could put his finger, on a place" in the Bible where it is said that Jesus wrought a miracle to make any person believe. They are the marks by which the children of light may be known from the children of darkness. All children are already heirs of salvation, and though it is necessary for all adults to be baptized for the remission of sins and have hands laid on them for the reception of the Holy Ghost, and in addition to this; "live godly in Christ Jesus," children are exempted from this necessity from the very fact that they have no sins to be remitted.

He said that on the day of Pentecost, the disciples did make converts, as many of our sectarian friends do. Mourners benches and anxious seats, he thought had not yet been invented in those days, and he thought that they were of somewhat recent invention. On the day of Pentecost when "Peter and the rest of the apostles" were interrogated in relation to what should be done to be saved,

they did not say to the enquirers for the kingdom of God, "kneel down here and we will pray for you," neither did they point them to an anxious seat, neither did they tell them to believe on the Lord Jesus Christ, for they already believed; but they were told to repent and be baptized for the remission of sins, &c. He said no man has the right to preach the gospel who is not in possession of the testimony of Jesus which is the Spirit of prophesy, and this Spirit is obtained by obeying the gospel itself. He concluded by exhorting the saints to be diligent in doing their duty that the work of God might spread and much good be done in the name of our dear Redeemer.

On both evenings at our prayer meetings we had good times. We had the gift of prophesy and other demonstrations of the Spirit of Christ to cheer us, and the saints in and about Mason's Grove seemed to take new courage.

Adjourned to meet again at Galland's Grove, Shelby Co., Iowa, on the 3rd Saturday and Sunday of June, 1864.

J. A. McINTOSH, PRESIDENT.

NATHAN LINDSEY, Clerk.

From the Evening and Morning Star of September, 1834.

FAITH OF THE CHURCH OF CHRIST IN THESE LAST DAYS.—No. 6.

But notwithstanding all these pretended reformations, there are none of them who ever pretend to restore to the world that which it has lost, namely, the religion of heaven: they all with one consent, admit that that has disappeared, and that forever, never to return again, reformation or no reformation, millenium or no millenium, it matters not, for the religion of Abraham, Moses, Jesus, and Paul, has disappeared to appear no more. I say their religion has disappeared, because take away their faith by which they wrought their mighty works, and what is left? Nothing but a form, an empty sound, mere idle pretensions, without virtue or efficacy; no better than that of any other people; no better than the worship of dumb idols. But what renders this peculiarly strange is, that the sects, though they confess that the religion of the ancients has ceased, and that the gift of the Holy Spirit is no more, yet, they claim to themselves the promises made to the people who enjoyed the gifts of the Holy Spirit, and who had power sufficient with God to obtain all gifts, and revelations sufficient for both this world and that which is to come; but by what authority they claim them, we have yet to learn, not the authority of God

we are sure, for He has given no such authority, neither from any of His dealings with the people of former ages can any person draw such a conclusion—but the very reverse. The history of the divine proceedings in relation to His creatures, both saints and sinners, clearly proves, that the promises of God were never public plunder, to be applied according to the whims or caprices of men, nor according to the prejudices nor prepossessions of any age; but were founded upon definite and fixed principles, suited precisely to the people to whom they were given, and rarely applicable to any other people, but those to whom they were immediately given. For instance, some promises made to the Ephesians in the epistle to that church, were suited to their peculiar situation, and I think on every point, that there were no other people existing in that day to whom they were applicable, except that church only; nor have any existed since to whom they could all be applied with propriety. In all the promises which were made to the saints in former ages, there was respect had to their peculiar circumstances and situation, and all the promises made to them were in view of these; and it was because of their peculiar circumstances that they obtained all the promises that they did obtain. In order that the reader may clearly understand us, take the following example: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that, in a great trial of affliction, the abundance of their joy and their deep poverty, abounded unto the riches of their liberality." 2 Cor. 8: 1, 2.

Four things contributed to entitle the saints of Macedonia to the approbation of heaven: first, their deep poverty; second, their great affliction; third, the abundance of their joy in the midst of their afflictions; fourth, their liberality, notwithstanding their deep poverty. Now, no people who did not labor in great affliction for Christ's sake, and rejoice abundantly in that affliction, and who were not very poor, and yet abundantly liberal in the midst of that poverty, whether they lived in the days when this epistle was written, or not; since, or before, they were not entitled, nor are they entitled to the promises made to that people. For had the Macedonian saints never been in a great trial of affliction, for Christ's sake, they never could have approved themselves unto God. And had they not rejoiced abundantly in that affliction, God would not have accepted them: if they had not been very poor, they never could have been richly liberal; and had this not been the case with them, they would not have obtained the promises which were made to

them; so that it was in consequence of these things that the promises were made to them. And may we not carry it further and say, that if this had not been the case with them, they would not have been saved? and verify the Savior's saying, that it is as impossible for a rich man to enter into the kingdom of heaven, as for a camel to go through the eye of a needle.

If the epistles to the different churches were examined with care and attention, it would be found that the people there addressed were very different from any of the sects of the present day; and the promises made to them were in consequence of things which are not known among the sects. Indeed, it would be found that the whole character, circumstances, and behavior of the saints, were in every respect different from the sects of the present day, and were in consequence thereof entitled to promises which the best of the sects, (if there is any best among them) can, on no principle of righteousness claim; nor can they on any principle of equity inherit. The ground on which the saints obtained all the promises that were made to them was, first, because of their faith; and second, because of their obedience, which grew out of their faith: and they became heirs of promise in proportion as their faith increased; for as they increased in faith, so, in proportion, they obtained promises by their faith, until, like Abraham, they were enabled to offer up their all to God, not keeping even Isaac back—but endured the trial of faith until they had proved themselves to God as he did, and then obtained the blessing of being called his children, and had secured unto them the blessings of Abraham as well as the sure mercies of David. But it was because they had faith like Abraham that they were called the children of Abraham, and because their faith was as great as David's that they obtained his sure mercies; for the principles of heaven are fixed and unchangeable, that without faith it is impossible to please God, and the greater a man's faith is, the more acceptable are his services to God; and when his faith is perfect, his services also which are offered up in faith, are perfect. And no service is acceptable unto God but an offering made in faith. It matters not how ceremonious the worshiper is, how grave, how sober, how formal, if his services lack the redeeming quality of faith, they will not be acceptable to God; for without faith it is impossible to please God. See Heb. 11: 6, 8. No fact is plainer than this, that the saints not only obtained their promises by faith, but that it was by faith that they enjoyed them: and all spiritual blessings which were received or enjoyed by

any of the human family since the world began, were by reason of the faith of the persons who obtained them; and their degree of spiritual enjoyment depended on the degree of their faith. If their faith grew exceedingly, so did their spiritual enjoyments: if their faith languished, their enjoyments languished also. And every person stood on their own faith and obtained and enjoyed blessings for themselves. No man could enjoy the Spirit of God for another, but every one for himself. And it is impossible for any two persons to enjoy an equal degree of spiritual blessings without an equal degree of faith; for in proportion to their faith they will enjoy as long as the Lord is God; and if one man's faith is greater than another's, so will his spiritual blessings be greater, and all creation cannot prevent it. Neither will the other ever get his degree of spiritual blessings until he gets the same degree of faith with him; but no sooner will he get the same degree of faith, than he will get the same degree of spiritual blessings, and *vice versa*.

MARRIED.

MARRIED, on Sunday, May 8th, 1864, at the residence of W. D. Morton, at Plano, Ill., by Elder A. M. Wilsey, Elder BRIGGS ALDEN, of Sullivan, Jefferson Co., Wisconsin, to Sister SUSAN RUSSELL, of Plano, Ill.

We wish the happy couple long lives of peace and prosperity.

DIED.

Near Magnolia, Iowa, March 22d, 1864, Mary Elizabeth, only daughter of John and Leah Ann Cheyden, aged 3 years 3 months and 1 day.

April 1, 1864, in Livingston Co., Ill., Bro. Irvin E. Bailey, aged 21 years, 1 month and 16 days.

At her residence in Albion, Dane County, Wisconsin, April 11, 1864, LYDIA BROWN, wife of SCHUYLER BROWN, and mother of H. P. BROWN, in the 77th year of her age.

At Rapid City, Boone Co., Iowa, April 7, 1864, W. J. Ruby, aged 50 years, 6 months, and 17 days. He was baptized April 8, 1861, at the Amboy Conference, and was ordained an Elder of the Quorum of Seventy at that time, and tried to magnify his calling. He died rejoicing in the Lord, hoping to come forth at the resurrection of the just.

DEPOPULATION of Jackson and Cass Counties, Missouri.

A correspondent of the Chicago Tribune, in a communication from St. Louis, May 6, says:

"The few people who remain in Cass and Jackson counties are thoroughly alarmed about Quantrell, and were pouring into Kansas City and the river towns quite lively. The military authorities are making preparations likewise to receive Quantrell, and there is no doubt that Gen. E. B. Brown, who is the District Commander in charge of that country, will make a most desperate effort to catch Quantrell, whenever that bandit shows himself."

AMENDMENTS of the Minutes of the last Annual Conference, which were published in the Herald, April 15th.

Bro. Henry Cuerdon was appointed to continue in his mission at St. Louis and Bro. Alexander Smith was appointed to labor with him.

Bro. Thomas Revel (not Reed) was appointed to preach in England.

NOTICE TO THE CHURCH.

The various official members of the Church of Jesus Christ of L. D. S.; are hereby requested to report to me by letter, or otherwise, as soon as possible after this notice, giving name, office, place of residence, and if Seventy, or Elder, their ability to enter the vineyard, to labor in the ministry; and such other information as will be useful in making preparation for a more complete and thorough prosecution of the work in which we are engaged. Brethren, do not neglect this, as much depends upon it.

JOSEPH SMITH, *President*.

NAUVOO, Ill., April 23, 1864.

ALTERATIONS OF APPOINTMENTS OF SPECIAL CONFERENCES BY BRO. Z. H. GURLEY.

1st, Division, including Galesburgh, Abingdon, Millersburgh, Princeville and Kewanee, to meet at Kewanee, June 4th.

2nd, Division, including Plano, Fox River, Mission, Ottawa and Indian Creek, to meet in Mission branch, August 26.

3rd, Division, including Boon, Marengo, and Batavia, to meet at Philo Howards, June 18th.

4th, Division, including Amboy, East and West Paw Paw, Shabbona and Mendota, to meet at Amboy, June 25th.

A SPECIAL CONFERENCE.

A Special Conference for Iowa and Nebraska, is appointed by W. W. Blair, to be held before his departure from that mission, at or near Council Bluffs, to commence May 28th.

RECEIPTS FOR THE HERALD.—C. Hall, F. M. McHenry, E. Palmer, each \$3; M. Hall, W. F. Cooke, J. B. Hunt, M. Lynch, E. Reed, D. Fry, D. Shearer, each \$2; A. Kuykendall, W. Jordan, D. J. Evans, each \$1.50; A. Cairns, B. Thissy, P. Alexander, L. Jackson, A. McCord, L. Warren, J. Wild, R. Boyd, N. Liggett, W. Campbell, H. Kisby, H. Renehousen, R. C. Moore, each \$1; N. Lindsey, \$0.65; H. Spencer, \$2.05.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS:—TWO DOLLARS FOR ONE YEAR, (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

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THE TRUE LATTER-DAY-SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 87: 28, 29.

No. 11—VOL. 5.] **PLANO, ILL., JUNE 1, 1864.** [WHOLE No. 59.]

RESTORATION OF THE TEN LOST TRIBES:

We have deemed it appropriate to make some remarks concerning the restoration of the Ten Tribes of Israel. In 1 Kings 17: 18, we are informed that "the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only." In this chapter we have a more extended account of the exile of Israel, but I will pass on to the next chapter, 11th verse, which says, "the King of Assyria did carry away Israel unto Assyria, and put them in Hatah and in Habor by the river of Gozan, and in the cities of the Medes." They remained only a short time in Assyria, and various opinions have been entertained and published to the world respecting their location since that time. In 2 Esdras 13: 40-47, Esdras wrote concerning "the ten tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanassar, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time;

and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through; therefore sawest thou the multitude with peace."

By an examination of a map of Asia, it will be seen that "the narrow passages of the river" Euphrates, which the ten tribes passed over, are situated in a northern direction, and as their journey was to take them a year and a half to accomplish it, they must have gone beyond the present limits of the known world, and north of the regions of ice. That the Book of Esdras, which contains this history and prophecy, is entitled to the same confidence as the Book of Ezra is, will appear by a comparison of the genealogy of the writer as it is recorded in 2 Esdras 1 c., and also in Ezra 7 c. These records show that the Book of Ezra and the Books of Esdras were both written by the same man. The former was written in Hebrew and the latter in Greek, therefore the difference in the pronunciation of names is very much like the difference of Old Testament names and their pronunciation in the New Testament. The first Book of Esdras contains a history of "Esdras the Priest," which is almost identical with the history of "Ezra the Priest," in the Book of Ezra. The former appears to have been written for the benefit of those who could read Greek, and the latter for those who could read Hebrew. There is perfect harmony between the prophecy of Esdras concerning the ten tribes, and the prophecies of the Old Testament upon this subject. First of all we will cite the prophecy of Jeremiah in Jer. 16: 14-16, which says, "behold the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the chil-

dren of Israel out of the land of Egypt: but, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. 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 rooks." It is here shown that when the children of Israel shall be brought up from the land of the north, it will be done by a more marvelous display of the power of God than what occurred when the Lord brought up the children of Israel out of the land of Egypt. This prophecy was not fulfilled when the Jews returned from their captivity in Babylon. When they returned from Babylon they came to their own land like as any other people would emigrate from one land to another, except that they returned as their prophets had foretold, and in obedience to the command of God through his prophets. Such miracles and wonders as the Lord wrought by Moses and Joshua, were not connected with their return from Babylon. Since the children of Israel were brought up out of the land of Egypt, no miracles nor wonders equal to those that were connected with that event, have ever been wrought in the return of the children of Israel into their own land, but when the Lord shall bring up the children of Israel from the land of the north, so great and marvelous will be the work of the gathering of Israel, that the miracles wrought in behalf of that people in the land of Egypt, in the Red Sea, in the wilderness, and in the destruction of the ancient inhabitants of the land of Israel, will not be mentioned in describing the magnitude of God's power, because the superior magnificence of the latter-day gathering will render it inapplicable to describe the greatness of God's power as in former days. Let it be remembered that the bringing up of the children of Israel from the land of the north, stands first in the list of the miracles of the latter-day work. There never was a time when the Lord brought the children of Israel from the north country. When the tribe of Judah returned from captivity in Babylon it could not be said that they returned from the north country, for Babylon was not situated north of the land of Israel, but east of it.

The next prophecy that we will cite is in Jeremiah 23: 8-8, where the Lord says,

"I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking saith the Lord. 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: and this is his name whereby he shall be called, the Lord our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which 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 countries whither I had driven them; and they shall dwell in their own land." There are several criterions in this prophecy which prove that this prophecy is not yet fulfilled. The time is not yet come when Israel "shall fear no more nor be dismayed." It is true that their "tribulation" is beginning to disappear in many countries. A great change has been wrought in a few years, but in many parts of the world their condition is deplorable. Other kings exercise dominion over them instead of him whom the Lord says He "will raise unto David." This king does not yet "execute judgment and justice in the earth." Judah is not yet saved, and Israel does not "dwell safely." These facts prove that we cannot yet say "the Lord liveth which brought up and which led the seed of the house of Israel out of the north country." There are many plain and glorious prophecies on this subject which demand our consideration, for the time of their fulfillment is nigh at hand. The exile and isolation of the ten tribes at the North Pole is as clearly shown in the Scriptures as any fact whatever, and the discoveries of Arctic navigators show that there is land there, and a mild climate. All these facts combined, great and marvelous as they are, are not sufficient to attract much attention: This is truly an energetic, enterprising and scientific age, but the hidden wonders of the extreme north have been neglected, while the folly of the idea of a north-west passage has been fully developed. Let the men of science continue to disregard the wonders of the extreme north, but

they will awake from their slumbers when it shall become a common saying that "the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country."

For the Herald.

FULFILLMENT OF PROPHECY. No. 2.

BRO. SHEEN:—In my last communication I ended with saying, that whenever the Lord communicated anything to the inhabitants of the earth, through His prophets, relating to their future welfare, they who paid heed to the warning were blessed, and saved from the calamities which befell those who did not. The Scriptures furnish abundant proof of this. The first one we will cite you to is the antediluvians; who, it appears, had (many of them) obtained the title of sons of God; who had had ample testimony from their fathers, of the existence of the great God, (for Adam lived at the same time as the father of Noah) of His law of adoption, established for the salvation of man, and it appears, from the appellation of sons of God, many had obeyed that law. I know that this title of sons of God, has been made the foundation (by many who claim to be guides to the blind in this age) of a great mystery. They have imagined, that the Celestial beings have come down from heaven, and had intercourse with the daughters of men. A more egregious error could not have been perpetrated. To prove this, we will cite you to a few scriptures which will, (we think to a certainty,) set the matter right. Concerning the advent of our Savior in the flesh, John said, He came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become the sons of God; even to them that believe on His name." John 1: 11, 12. It appears that there were *men* of the the age in which Christ came, who became the sons of God. even those who received Him, and the Jews who received him not, did not become the sons of God. If *men* could become sons of God, in the age of Christ; why not *men* become the sons of God in the antediluvian age. The same cause would produce the same effect. John in the succeeding verse says, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here we perceive they were *born of God*. They had, according to nature, been once born of man; but now they are not born of the will of man, but are born of God.

This brings to mind this saying of the Savior to Nicodemus, "except a man be *born again* he cannot see the kingdom of God." John 3: 3. Peter, in 1 Peter 1: 22-25, tells how they were born: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being *born again*, not of corruptible seed, (or of man) but of incorruptible, *by the word of God*, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the *word* of the Lord endureth for ever. And this is the word which by the *gospel* is preached unto you." Here then, to become a son of God, we perceive they are born of God, and that by the word of God, and that word is the gospel; this brings to mind that portion of this word spoken to Nicodemus, "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John 3: 5. This word spoken to Nicodemus, by the Savior, is a part and parcel of the gospel, that Christ sent His disciples to preach, which you will find by turning to Acts 2 c.; and examining Peter's preaching. Peter said, "repent and be baptized, (or born of water) and ye shall receive the gift of the Holy Ghost," (or the birth of the Spirit,) and Paul, in Rom. 8: 15-17, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ," &c. Here, we perceive, that the apostle's reasoning is, that through the law of adoption, (or gospel) we receive the Spirit of God, that by that Spirit we are adopted into the family of God, so as to call God *our Father*, and he says, speaking in the present tense, "*we* are the children of God, and not only children, but heirs of God our Father, and joint heirs with Jesus Christ," and all in the present tense. If Paul and his Roman brethren could become the children of God, (or sons of God) by obeying the law of adoption, (or gospel) why cannot we of this age of the world? why could not the antediluvians?

I have made this small digression from the main thread of my discourse, in order to show how the antediluvians became the sons of God. God is unchangeable.

His plan of saving the human family is the same in all ages; even through the gospel. Paul says in 2 Tim. 1: 10, that life and immortality was brought to light through the gospel; then all who gain life and immortality, must do it through obedience to the same; from Adam to the last born on the shores of time. But it appears that these sons of God, (or those who once were the sons of God) had, with the rest of mankind then living, (with the exception of Noah and his family,) corrupted their way, and the Lord visited Noah, and told him that in consequence of this corruption He would destroy man, with every living thing from off the face of the earth, by a deluge of waters: yet He showed himself to be a God of mercy, as well as of justice. He gave them 120 years to reform in; but they, no doubt, laughed Noah to scorn, (as many do in our day when the servants of God lift a warning voice to tell them what God purposes to do in this dispensation,) they did not give heed to the light of prophecy, through Noah, therefore they stumbled and fell, and when the *day dawned*, or the time came for the fulfillment of the prophecy, they were engulfed in the deluge of waters. When the Lord purposed to bring on seven years of famine in Egypt, He warned Pharaoh in a dream of the same, and when the dream was interpreted by the Holy Spirit in Joseph, it assumed the shape of prophecy, and if the Egyptians had not *paid heed* to the admonition of the Lord through Joseph, they would have perished in the seven years of famine, but *paying heed* to the light of prophecy, they were saved from destruction; and through their temporal salvation the seed of Abraham was preserved, according to the covenant of God with Abraham.

In tracing the history of the children of Israel, we find that the Lord raised up many prophets to reveal His will to them, concerning their course of action in this probationary state, to guide them to himself. The first of these prophets, as recorded in biblical history, was Moses; by whose hand the Lord delivered them from Egyptian bondage, and led them through the wilderness to place them in the land of Canaan, according to His promise to their fathers. But inasmuch as the Lord gave it (the land) to Abraham, Isaac and Jacob, on account of their faithfulness and diligence in keeping His commandments, even so He told their posterity through Moses, that in order that they might obtain and possess it, they must

also be diligent in keeping His commandments, that they might become a holy, a peculiar people unto Him. Moses set before them the blessings and the curses that should befall them: the blessings if they obeyed the voice of the Lord their God: the curses if they transgressed the word of the Lord, as given through him. We find in tracing the history of their journeyings through the wilderness, when they paid no heed to the light of prophecy which God gave through Moses, great were their sufferings and destructions: witness the case of the three thousand who were slain by their brethren, the Levites, for making and worshipping a golden calf, as the god who led them out of Egypt; and the cases of Korah, Dathan and Abiram, and all that pertained to them, whom the Lord caused to be swallowed up in the earth, and the two hundred and fifty who were consumed by fire for offering incense, and witness the anger of the Lord towards the whole congregation for their murmurings against Moses and Aaron on the morrow, after witnessing the dreadful fate of those swallowed up in the earth. The Lord would have destroyed them root and branch, had it not have been for the pleadings of Moses, His servant. Nevertheless, "they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah." Numbers 16: 49. And why was all this? Because they *took no heed* to the warnings of the servant of God, the "sure word of prophecy."

For the Herald.

WORD OF WISDOM.

BRO. SHEEN:—The Latter-Day Saints have more need to be thankful than all the world for the protection and care of our Heavenly Father, for the blessings we enjoy, and for the teachings and warnings which He has given us, which, if they were lived up to, would enable us to escape the calamities and scourges that are coming upon the earth, and without giving heed, the saints can not stand upon Mount Zion, to learn of His ways, and walk in His statutes. There was a revelation given through the prophet Joseph, which, if lived up to, would be a great blessing to all people, both saint and sinner. How expressive is the language:

"Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, 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, only in assembling yourselves together, to offer up your sacraments before Him. And behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly." B. of C. 86: (81) 1.

"In consequence of evils and designs which do and will exist in the hearts of conspiring men," the Lord saw fit to give us light, not by commandment or constraint, but as a "word of wisdom;" the observance of which was necessary for our preservation from the evils and dangers which surround us. From the above we would also infer that the use of strong drinks by the saints is offensive to our Heavenly Father, except in the partaking of the sacrament before Him. There is an opinion among the saints that wine can be used as a general drink. This is a mistake. Barley is designed for useful animals and mild drinks, not such as is manufactured at the present day, which intoxicates. Is not intoxication in direct opposition to the Spirit of God, whose influence enlightens and instructs? The other will bring darkness and degradation. Mark the influence, and how habitual it grows; a drink in the morning to give a good appetite. If they meet a friend, the joy is not complete without a drink. When they part it is the same. If an heir is ushered into the family, the little stranger must be welcomed by passing round the bottle. If one dies, the grief is rendered all the more acute and sublime by another application of the bottle. So universal grows the appetite for strong drink, that whether cold or hot, wet or dry, in joy or grief, ease or pain, in prosperity or adversity; under all circumstances the bottle becomes the universal antidote. Should we wonder that God, seeing the condition of the children of men, should say 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." So an indulgence in ardent spirits, is calculated to disgrace and de-

generate the human family. It darkens the mind, debilitates the body, plucks the flowers and blossoms of human life. It causes the tender and endearing ties of the family circle to be forgotten. The allurements of home are forgotten. The tears and grief of the broken hearted wife are unnoticed. The cries of the children are unheeded. And by so doing, he ceases in many cases, to be a husband, and forsakes the path of virtue, and righteousness and hope. O, ye Latter-Day Saints! Forsake and shun the enchanted cup, and enjoy the Spirit of God, which will purify and exalt, elevate and ennoble the human family. And if men will be obedient and fear God, bridle and control their passions, govern their appetites, and purify and cleanse their bodies, they will be inspired by His love. Their minds will be enlarged and enlightened, and in time approximate to that purity and qualification which will fit them for the society of holy angels.

"And again, tobacco is not good for the body, neither for the belly, and is not good for man." Thus saith the Lord, and who will dispute it? We are aware that it is filthy, and poisonous in its very nature. It never was calculated to be used as a source of enjoyment for the human family. It is the most filthy of herbs, or of the vegetable creation. This is evident, from the fact that when it is first introduced into the system, it causes a sickness until it is ejected. The mind is the ruling power of man, and when the mind continues to demand any certain thing, the body will soon yield, and that which was at first rejected, soon becomes a source of enjoyment. Can it be that the body is not injured when nature is so abused? Again, is not the breath of the man who uses tobacco a source of serious annoyance to the man who does not use it? Do not some women make smoke stacks of their mouths, and smut machines of their noses? Would not angels be proud of such companions? Is tobacco good for man? Is filthiness the fruits of righteousness? Is God pleased with such persons? Then if He is not, in life prepare for death. God commands us to purify our bodies from all uncleanness.

"Again, hot drinks are not for the body or belly." Those who are acquainted with physiology, must be aware that hot drinks of any kind are injurious to the system; it must be injurious to drench the stomach with liquids whose temperature is higher than the blood. Considering that the various decoctions which are

used as drinks are destructive to health, (and who will deny it) God has instructed us on these points, and also insures us health and strength if we will but give heed. And He continues, by saying, "Flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold or famine." B. of G. 86: (81) 2. He also says: "*And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.*" 8 par. I am fully aware that the people of this generation have very erroneous ideas concerning these principles; many think that they are of very little worth. O, ye Latter-Day Saints! stop and consider for a moment. At what period of the world are we living; what is the condition of the country; what are the calamities which are at hand; do we not need faith, wisdom and knowledge? If we do, how are we to attain to them? Is it by passing by the counsel of God, and counting it as a light thing, and by not giving heed to His teachings? Those who are physically impaired in their tabernacles, are degraded and darkened in their minds, therefore the Lord has in all ages revealed to His children what is for their salvation and exaltation. We are informed in Holy Writ, that in this generation Christ will appear in the clouds of heaven, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. And before He can come, He must have a people prepared to meet Him; that Zion shall be redeemed with judgment, and her converts with righteousness; that His people must be holy, even as He is holy. So godliness consists in being God-like. God is a pure and all-wise being. He is not pure in one thing only, but He is pure in all things; therefore if we seek Him, we must be like Him. Therefore if we will keep His commandments, He has promised us health in the navel, marrow in our bones, and great treasures of knowledge; that we shall run and not be weary, walk and not faint, and the Lord says, "I, the Lord, give unto them a promise, that the destroying an-

gel shall pass by them, as the children of Israel, and not slay them. Amen." Then, O, ye saints, let us arise and burst every bond asunder that has bound us these many years. Let us purify our spirits, and our bodies, from all uncleanness, and God will open the windows of heaven, and pour down such a blessing that we will not be able to find room to contain it.

I remain your brother in the kingdom of truth and righteousness.

WM. ANDERSON,

For the Herald.

REMISSION OF SINS.

BRO, SHEEN:—Sin is the transgression of law, and remission of sin pre-supposes the satisfaction of justice in some way, and the justification of the criminal, for justice is the standard of action in all just law, and no action can vary its claims without violating the force and dignity of that law, and if this is done it is worse than no law. The justice of a just law claims the protection of all good subjects, and the infliction of the penalty of every transgression, and without this, justice is not satisfied. If a man sins against a just law, he can never in justice again enjoy the approbation of that law until an ample atonement is made, either directly or indirectly. If he makes his own atonement, justice is thereby satisfied, and it leaves nothing in the mind of the executive or one who enforces the law that savors of forgiveness, and if he receives the approbation of the law, it is because justice is satisfied, but if another makes the atonement, he then obtains remission of sins by the satisfaction of justice, in the infliction of the penalty, but unto him it is an extension of mercy, and the forgiveness originating in the mind of the executive, is because the atonement made in behalf of the criminal is considered sufficient to cancel the crime, or answer the penalty of the law, and he receives the approbation of the law, not because he has merited it, but because mercy has opened the way for the remission of his sin, by the satisfaction of the claims of justice. In the infliction of the penalty, in his behalf, (such is the character of all just law, and that of necessity,) for if there be no atonement for sin, nor infliction of the penalty for transgression, there can be no remission nor atonement for the transgression of the law. This principle exists because of the accountability that all subjects sustain to the law by which they are governed, mankind are accountable to God if at any time He has given them a law or commandments by which they should be governed, and that it has been done we are willing to

believe. The Lord God commanded Adam, the first man, saying, "of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." All men are made partakers of this penalty, not by actual sin, but by nature, being natural heirs of him who did transgress, and they are also partakers of condemnation and banishment, and all the effects of the fall, like as Adam was, and according to the natural course of justice, in the infliction of the penalty upon Adam as a transgressor, and upon us as legitimate sufferers with him; there could be no hope of exemption in our case, for Adam in eating of the forbidden fruit, subjected himself to the influence and power of death, and death naturally brings darkness, and corruption brings dissolution, and there is nothing in death to re-organize nor to bring to light, and hence this penalty was naturally of eternal duration, and was naturally unable to fulfill it without an eternal sujection, thus the justice of this law is naturally of sufficient force to hold us in subjection to the powers of death until the penalty is suffered by us, or an atonement made for the remission of the sin or transgression, but if the penalty is cancelled by an atonement made for us, it must be by some being of better character and capacity, otherwise he would have to suffer as long as we would, and the desired remission could not be effected at last. If we receive this as a true doctrine of the natural state of mankind, in consequence of the fall, we are bound by every consideration of benevolence, love and mercy, to be grateful if there is a door opened for our redemption. The scriptures hold out the encouragement that there is an atonement made in our behalf, of sufficient merit to answer the claims of justice, and by which we become reconciled to God, so that we are no longer under condemnation for original sin, and so that we shall be made free from the penalty of the fall, as it is written, "as in Adam all die, even so in Christ shall all be made alive, but every man in his own order;" Jesus Christ was a suitable being, and able to make this atonement in our behalf, and satisfy the claims of justice, because, firstly, He was the begotten and best beloved of the Father, (see Heb. 1: 6, and Mat. 3: 17,) secondly, He was able to pay the penalty without suffering eternally. See Ps. 16: 10. Thirdly, He was without sin, and justice had no claim upon Him that He should suffer, only as He took it upon himself to suffer for us. See Isa. 53 c. The whole was an act of mercy against justice for the remission of our sins, or that we should not be forever subject to the vengeance of a broken law, and also

that we might be placed upon the ground of exaltation and eternal life, according to the first purpose of God in the creation of man, for the atonement of Jesus Christ hath secured unto mankind much good, and this one thing it hath secured particularly, even the forgiveness of sins by the shedding of His blood, as it is written: "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." Mat 26: 27, 28. The Savior also says: "Behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory; remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins." B. of C. 26: (50) 1. We find that notwithstanding we are no longer counted sinners because of Adam's transgression, yet there is a curse left upon the earth for man. Salvation for us by the atonement does not bring us to God without law, for we are prone to sin by nature, being still under the power of the Devil, according to the character of the curse, and we would forever have remained so, but the atonement brought in a law of restoration, by which we may subject our carnal nature and again become heirs of the kingdom of God, if we will, and that law is the gospel. Baptism is an ordinance therein. For what? Why, for birth and regeneration, as it is written: "except a man be born of water and of the Spirit he can not enter into the kingdom of God." Again, the Book of Covenants, in speaking of baptism, says, wherefore, enter ye in at the strait gate. It is the door of entrance into the kingdom of God. If there had been no atonement, original sin could not have been remitted, neither would the gospel have been given, and we, because of sin, never could have been saved, but now, because of the remission of sins by the shedding of blood, we have the privilege of water baptism, as an ordinance of initiation into the kingdom of God, and this, together with other gospel ordinances, will secure to us a legitimate claim upon a celestial inheritance.

Mankind are by nature aliens from God, and will be in all cases until they are restored by the gospel, and every one who hears the gospel preached, is under condemnation if he will not obey it, and unto such the atonement is no longer meritorious, because of actual sin against the greater law, as it is written, "he that believeth on Him (Christ) is not condemned, but he that believeth not, is condemned already, because

he hath not believed in the name of the Only Begotten Son of God," (John 3: 18,) and like as though there had been no atonement, and not only so, but worse. They are subject to death, where the worm dieth not, and the fire is not quenched; hence, baptism is in a certain sense for the remission of sins, or rather it is a means by which we may escape condemnation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Your Brother in Christ, K. F. G.
FRANKVILLE, Peoria Co., Ill.

From the Evening and Morning Star of September, 1834.

GOSPEL. No. 1.

Whatever difference may exist in the world about the scheme of eternal life, and the duties enjoined upon the human family to prepare them for its enjoyment, all, we believe, who acknowledge the truth of the Bible, agree in this, that the ancient apostles, commissioned by the Savior, were fully authorized to preach the gospel, and to make known the will of God to man; and that the things which were taught by them were correct; and the gospel which they preached was God's only scheme of life; and that adding to it, or taking from it, deprived mankind of the benefits resulting therefrom, and tended to disarm the plan of eternal life of all its powers.

We believe that it is universally admitted by all believers in revelation, that no persons could receive into their hearts, the things taught by these men, and practice the duties they required, without obtaining the promises made by them; for if this were not the case, it would be worse than folly to hold them up to view as messengers sent of God to bless the nations.

The point of light in which these apostles are held up to view in the scriptures is, that the gospel which they preached was the only gospel acknowledged of God, and the proclamation which they proclaimed, the only one that men were authorized to receive, and the promises which they made, were to be as certainly enjoyed, as ever men put themselves in a situation to receive them, by obeying the instructions which they gave them. For though religion in some form was prevailing in every part of the civilized world in the days of the Savior and His apostles, still they presented themselves to the world as the only persons who were capable of enlightening the minds of men, and of bringing them into an acquaintance with the true faith, and of introducing them to the family of the Most High, having (as they said) authority from God to do this work,

and that a dispensation of the gospel was committed to them for this purpose.

The professed object of their apostolic mission was, that men might be saved, and this their commission clearly sets forth. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." From this it is plain, that whatever might have been the amount of religion in their day, there was not a sufficiency of righteousness on earth to save one man, only as it was restored to the world through the Savior and His apostles, nor was it possible for one single creature in all the world to be saved unless they put themselves under their guidance; for they were to go into all the world, and preach the gospel to every creature; so that every creature in all the world, had to be taught by them, and receive the gospel which they preached, and all those who reject it after it is fully preached unto them, must be damned. This was certainly placing their commission in an important point of light; and their own teachings were in perfect consistency with their commission.

Paul says, in Gal. 1: 8, 9, "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." In all their teachings they held themselves up to view as the only teachers of righteousness which were approved of God in the world, and that their mission was not necessary only for the salvation of a part of the world, but all of it; yea, every creature in it. It mattered not what progress the world had made in the knowledge of other things; in the knowledge of the science of salvation, they had retrograded, until there was none doing good, no not one. And unless God had sent the apostles, or others authorized as they were, the world would have been destitute of the light of the gospel, for they were to go into all the world, and preach the gospel to every creature, he (that is, every creature,) that believed and was baptized, should be saved; but he, (that is, every creature) that believed not, should be damned. Had there been one creature in all the world who was in a state of salvation, or could have attained to that state without the apostles, this commission would not have been correct, that is, that every creature in all the world who did not believe them and be baptized by their direction, should be damned.

The Savior, through the whole course of His ministry in the flesh, made it one of the principal items of teaching to make it clear-

ly manifest to the religious Jews, that they had departed from the principles delivered unto them through the messengers whom God had inspired to make known His will to men. He did not reprove the Jews for adhering to the law, but because they had corrupted it and made it void by their traditions. For neither the law nor the prophets, made them hypocrites, blind guides, or a generation of vipers; but a corruption of one, and a perversion of the other did—they made both. Neither was the law nor the prophets against the promises of God, nor yet a hindrance to any person coming into the kingdom of God; but a perversion and a corruption of them were against the promises of God, and a barrier to men entering into the kingdom of heaven.

The Jews were not blameable for adhering to both the law and the prophets, but for corrupting one and perverting the other, through which corruption and perversion, they ceased to believe either Moses or the prophets; for had they believed them they would have believed the Savior also; for they wrote of Him. Had the leaders of the Jews never corrupted the law nor perverted the prophets, they would never have been overthrown; for they would have received their Messiah when He came, and have escaped "the wrath to come." But because they had corrupted the law, and perverted the prophets, they would neither enter the kingdom of God themselves, nor let those who were entering go in; for which the Savior upbraids them, not because they worshipped God according to the law, but according to their own traditions, by which they had made void the law, and rendered it of none effect; teaching for doctrine the commandments of men. See Mark 7: 5-15 and Mat. 15: 2-10.

Every person in any degree acquainted with the Jewish history, as it is written in the scriptures, knows that God, previous to the days of the Savior's coming in the flesh, was withdrawn from that people, and that He continued to do so until they were abandoned to destruction.

But God never withdraws himself from a people for adhering to the order of things which He established among them; for while they all adhere to Him, He cleaves to them. Had the Jews, in truth and verity, continued to observe the law as God delivered it unto them, and to have believed the prophets who were sent unto them, God would have continued with them, and they would have known their Messiah when He came, and have entered into His kingdom and have found rest, and continued to be the people of God, even the favorites of heaven, until this day. But instead of do-

ing so, they changed their temple from being a house of prayer, to be a house of merchandise, and a den of thieves. See Matt. 21: 12, 13, Mark 11: 15-17, Luke 19: 45, 46. They made void the law by their traditions, and stoned the prophets that were sent unto them. See Mat. 23: 37. Whatsoever was saving in their institutions they rejected, and defiled, until destruction came on them to the very uttermost. This was their situation when the Savior came among them, and such was their condition when He commissioned the apostles to go and preach the gospel to them; and not to them only, but to every creature in ALL the world also.

The apostle Paul gave us a minute description of both the Gentiles and the Jews in his days. He thus describes the state of the Gentiles: "Because that when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen." Rom. 1: 21-25. The apostle continues his description of the Gentiles to the close of the chapter, which the reader may examine at his leisure, and he will see that the picture is one of no very pleasing character.

From the description which is here given of the Gentiles, we learn this fact: that the Gentiles had previously known God, for when they knew God, (says the apostle) they worshipped Him not as God, etc. This is a positive evidence that the Gentiles had turned away from the knowledge of God, and were apostates from the truth.

In the 3rd chapter of this epistle, he gives a description of the Jews also. We have the following description: "What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cur-

sing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." In these sayings the apostle shows that the preceding quotations, taken from the Psalms, were applicable to the Jews and to the Jews only; for they were the people to whom the law was given, and they, and they only were under the law. "Now what things soever the law saith, it saith to them that are under the law." So the apostle makes a direct application of what he here said to the Jews, as they were the people, and the only people, who were under the law.

Such is the light in which God viewed the world, both Jew and Gentile, when He sent the apostles among them to bring them back to the principles of righteousness, from whence they had strayed; for God considered them all not only under sin, but in a state of apostasy also.

Let the world have made what advance it might in literature, science or philosophy, in relation to eternal life their case was deplorable; for instead of being in a situation to be saved, they were in a situation to be destroyed; instead of being redeemed, they were in a situation to be condemned; for so far had the whole world, both Jew and Gentile, apostatized from the living God, that there was not a sufficiency of righteousness to save ONE creature in ALL the world.

Whatsoever improvement, therefore, the Jews or the Gentiles might have made in worldly matters, they were in a situation in which they could make no advances towards eternal life, only by receiving the apostles, and submitting themselves to their guidance and direction, however humiliating this might have been to them. But so it was, that to the fishermen of Galilee they must come, and to them they must submit, or else they must be damned.

So closely does the God of heaven adhere to His plan of saving men, that nothing will be admitted as a substitute for His ordinances and institutions, no services but those of His own appointment will tend in the least degree to save men. The Jews might lay heavy burdens on each others' shoulders, subject themselves to many privations, make many prayers, and pay tithes of all they possessed, but when done, it would leave them short of eternal life. To the fishermen of Galilee they must go, or be saved they could not. The Gentiles might lacerate their bodies, offer their children in

sacrifice, or subject themselves to the severest scourgings, buffetings, or burnings; they might form books of morals, codes of laws, systems of government, or modes of worship, but all in vain, it would not give unto them eternal life, nor could they by any means obtain the salvation of God, only through and by the fishermen of Galilee; for their commission was to every creature in all the world, and he who did not believe them, should be damned; for there was no other gospel; no other scheme of things, nor no other forms of worship, that had eternal life as their reward but the gospel proclaimed by the apostles, and the forms of worship taught by them.

These apostles, however, did not pretend that God never had at any former period of the world any messengers who had been authorized to bring men into a state of salvation, and to proclaim the gospel to the world; but on the contrary, Paul says in Gal. 3: 8, that the gospel was preached unto Abraham. He says thus: "And the scripture, foreseeing that God would justify the heathen through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Observe that he says that the gospel was preached unto Abraham. The apostle showed that the gospel was of much earlier date than the days of Abraham; that it was before time, being devised in eternity, before the foundation of the world. He said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be wholly and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ in himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Eph. 1: 3-6. In the 11th verse he says: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

We learn the following things from the above sayings of the apostle: that the scheme of things by which he and the saints at Ephesus were saved, was devised in eternity before the foundation of the world. "According as he hath chosen us in Him, (Christ) before the foundation of the world:" that they were to be the children of God, through adoption by Jesus Christ, "having predestinated us unto the adoption of children by Jesus Christ in himself;" and all this according to his own purpose or

scheme of things, (for what is a man's purpose but his scheme of things,) by which he works all things after the counsel of his own will? That is the same as to say, that the plan of life and salvation which is called in the scriptures the gospel, was heaven's own scheme or purpose, and that scheme was before the world was; and that before God created man He purposed in himself that mankind should become His sons through adoption, by Jesus Christ, and in no other way.

If the apostle, in the foregoing sayings, teaches any thing, it is that the gospel, or scheme of life and salvation, which is the same, was from before the beginning, and that from the creation of the world God had but one way of saving men; and that all that were saved, were to be saved in the same way; and this God had decreed, purposed, and predestinated, and by this eternal scheme of things all things were accomplished according to the will of God, and this decree, will and purpose, was before the foundation of the world.

Now let the truth of what the apostle here says be admitted, and the result is, that that same scheme of things by which the Ephesians were saved, was the same by which all others that are to be redeemed, will be saved. And if the same scheme of things, then the same ordinances were obeyed by all; for if Paul administered ordinances that were not administered to all who are to be redeemed, then they were not saved by the same plan of salvation; for where there is a difference, it matters not how small the difference is, the things thus differing are not the same, and it follows of necessity that if Paul baptized for the remission of sins, all others who are saved must have been baptized also for the same purpose, or else they were not all saved by the same gospel or plan of salvation; and if the plan of salvation taught by Paul required men to be born of water, and the Spirit, in order that they might enter into the kingdom of heaven, so the same must have been required of all since the foundation of the world, or else the plan of salvation has not been the same, and if so, Paul's testimony is not true.

SPECIAL CONFERENCE.

Minutes of a Special Conference held in, and for, Little River Branch, Decatur County, Iowa, commencing April 30, 1864.

Conference met according to previous appointment, and Bro. Geo. Morey was chosen President, and Bro. Wm. Alden, Clerk.

Meeting was opened in the usual man-

ner. Prayer by Bro. A. W. Moffet.

The official members present were one high priest, four elders, one priest and one teacher.

The President then made a few remarks in regard to what this Conference was called for. He then read Romans 15 c., and spoke in regard to the duties of the saints.

Elder A. W. Moffet spoke at some length on the principles of the gospel of our Lord and Savior Jesus Christ, and also in reference to the duties of the members of this branch.

MAY 1—10 A. M.

Bro. A. W. Moffet read from the 12th chapter of the 2nd Book of Nephi; he also read from Revelations 22: 18, 19, and preached from them. A hymn was sung, and the meeting dismissed for half an hour.

The Conference met at the appointed time; a hymn was sung and prayer by Father Austin Cowles.

The President read from the 7th chapter of Moroni, and spoke at some length on the subject of faith.

Father Cowles made a few remarks in explanation of what Bro. Morey had said in regard to faith. A hymn was sung; and it was then resolved that this Conference adjourn to meet the third Saturday and Sunday in July next, at this place.

Benediction by Bro. A. W. Moffet.

GEORGE MOREY, Pres.
WM. ALDEN, Clerk.

QUARTERLY CONFERENCE.

Minutes of a Quarterly Conference of the Church of Jesus Christ of L.-D.-S., for the "South Western District of Iowa.

MAY 7TH, 1864.—Conference met at the house of E. B. Gaylord, agreeable to former appointment, and organized by choosing Wheeler Baldwin, as Pres., and S. S. Wilcox, as Clerk. Opened in the usual manner. There were present of the official members, two high priests, five elders and one priest. As the weather was unfavorable, there were but few in attendance. The President made some remarks on the duties of official members of branches, and of the church in general.

E. B. Gaylord said that he had done all he could to instruct the saints in singing. There were but two branches that had obtained books. He was willing to do what might be thought proper for him in future.

S. S. Wilcox said that he and Wm. Redfield had held two meetings in Hamburg and vicinity. There was a good spirit manifest-

ed. He left another appointment. In consequence of the small pox breaking out in the vicinity of Silver and Indian Creek, those places had been neglected.

J. Leeka reported Plum Creek branch in good standing.

C. Tuler reported Fremont branch in good standing, with some few exceptions.

The President said that as there was no persons to represent the other branches, he would report the Nephi branch in very good condition. The Glenwood branch was improving fast; four had been added since the last report. He said that the weather had been so unfavorable that he had visited Farm Creek branch but once, and was not able to hold a meeting in consequence. He visited some families, and found a good spirit amongst them. He said that he had visited Taylor county, and held a meeting in a Methodist church. He had a full house. A very bad spirit was manifested by old sains in that vicinity. He preached in Plum Creek branch, and some in this county.

Bro. Dykes said that he had a desire to see the work prosper, but did not feel it his duty to go into the vineyard at present, but was willing to make what effort he could for the advancement of the cause. He hoped that he would be able in future to do more.

On motion, the following resolutions were adopted by a unanimous vote:

Resolved, That the former missions be continued.

Resolved, That the district of country assigned to the presidency of Wheeler Baldwin, be called the South Western District of Iowa.

Resolved, That this Conference will not countenance or fellowship the use of ardent spirits as a beverage in any Latter-Day Saint.

Resolved, That every official member use every reasonable effort to spread the truth, and to cleanse the church from every evil influence.

Resolved, That Wm. Gaylord be ordained a priest. He was ordained under the hands of Wheeler Baldwin and S. S. Wilcox.

Resolved, That the Conference adjourn to meet at J. Leeka's house, on the first Saturday in August, at 11 A. M.

Resolved, That these minutes be accepted and published in the HERALD.

WHEELER BALDWIN, PRES.

S. S. WILCOX, Sec'y.

"DAILY UNION VEDETTE."

The *Daily Union Vedette*, of Camp Douglas, Utah, is doing more good, (we candidly and firmly believe,) than any other *daily* paper in the world. That our readers may understand how nobly it is defending the

cause of the oppressed and down trodden people of Utah, we will publish the following correspondence which we have extracted from that paper:

"Ample evidence of the good your paper is doing in this community may be found in the large number asking what has hitherto been considered forbidden, but nevertheless grave and important questions. They are daring to inquire, and would be slaves indeed if they did not soon demand answers to their cogitations. The usual parrying off with sophistry, will not appease the growing impatience of a people awakening from delusion and spiritual oppression; no, they are thinking, and will vigorously push their thoughts to issue. It is said that Cæsar would not have been a lion but that he presumed that the Romans were but lambs. He presumed too much. So it will be found in Utah. The people's long sleep has been taken for tameness. Now they are awakened. Your paper has called on them loudly to arouse themselves, for the dawning day was upon them; and lo! the result! They are bestirring themselves. Their course is onward. Tyrants and priests may fulminate, but intelligence has banished its terror. Who shall estimate the blessing of a liberal newspaper, devoted to the interests of the masses? It is the dread of priestcraft and the enjoyers of exclusive privileges. Aristocrats, either political, social or religious, look with horror on the spread of liberal sentiments. It is the night-mare to them, for the plebians when enlightened, hurl back with scorn the idea that they live merely that others may be great or rich.

Confiding in liberty for the masses, I with pride behold buds of promise blooming with hope for a speedy deliverance from religious thralldom. Yours, etc.,

OBSERVER."

The *Vedette* is published "by officers and enlisted men of the California and Nevada Territory Volunteers. Terms of subscription: one copy one month, \$1; six months, \$5."

From the *Daily Union Vedette*.

LETTER FROM E. C. BRIGGS.

EDITOR VEDETTE:—Sir, in accordance with my appointment from the Church of Jesus Christ of Latter-Day Saints, under the Presidency of Joseph Smith, as a Missionary to Utah, on my arrival I called upon President Young, stating the object and purport of my mission, to whom I also presented my credentials, and politely requested permission to address the people in some of the public places of worship. Having read the proclamations issued from time to time

by the spiritual authorities in Utah, calling upon Ministers of all denominations to come where freedom reigns supreme—in these so termed peaceful valleys—that every facility of approach to the people should be afforded them, judge of my surprise when President Young, in answer to my request, informed me that every influence he possessed should be exerted against me; that he would immediately advertise me throughout the length and breadth of the Territory; and that my every action should be watched. This has been truly verified. Not only has that influence to prevent the people from hearing been exerted, but intimidations and threats of violence extreme, have been continually sounded in my ears; my footsteps have been dogged by assassins sent forth by spiritual leaders who hypocritically profess the name of Jesus. And this because I bear a message of peace and good will to the flock over whom they preside, from Joseph the oldest son of Joseph the Martyr, who under Jesus was the founder in the present dispensation, of the religion they outwardly profess. Some have had the hardihood and effrontery to confess their calling, justify the crimes of murder and theft, and glorify in that they were called as agents to prosecute the same. Every act of this nature, the secret midnight vigils, the stealthy lurking footstep, the council from which they emanated, all have been made known to me in the time thereof. Realizing however, as the Apostle of old, that a dispensation of the gospel is committed unto me; that I am a messenger bearing the truths of heaven unto this people, utterly fearless and regardless of the puny arm of flesh, trusting in and fearing only that God who is able to destroy both body and soul, I shall with His assistance continue to discharge my duty, leaving the consequence in the hands of Him who reigns and rules supreme.

Every other avenue of public communication being closed, I respectfully request your insertion of this, together with the accompanying circular, in the columns of the *Vedette*. Yours, etc., E. C. BRIGGS.

SALT LAKE CITY, March 25, 1864.

From the Daily Union Vedette, Camp Douglas, Utah, April 12, 1864.

A FAMILIAR EPISTLE TO BROTHER BRIGHAM. *

"The boys can go up in Parley's Canon some fine morning, and clean out the troops

* We are informed that the author of this communication to the *Vedette*, is not a member of the Reorganized Church.—[Ed.

before breakfast. The troops are no better than the members of Congress."—*Brigham Young in the Tabernacle, April 8, 1864.*

Now don't, Brother Brigham! For undoubtedly somebody would get hurt, and perchance go to Hades across lots! I am sure we have done nothing to draw down such terrible vengeance on our heads—and that on an empty stomach, too, before breakfast! On the contrary, have we not brought peace and prosperity to the people of Utah, and don't we intend that they shall not only be happy, but free? ave, free, do you understand the word? Free, as God and the laws of our country intend they shall be. Free to worship God according as their consciences may dictate, without fear of persecution, and being stripped of the hard earnings of years of toil and privation. Free to pay tithing, if they can afford it, and think they can spare it from their wives and little ones. Free to ask you, Bro. Brigham, some day not far distant, where all the tithing is we have paid, for so many years? where the sweat of our brow? where that which, for the sake of our religion; we paid into your hands as the almoner of Jehovah, and in doing so deprived ourselves and those dependent on us, of the comforts, ave, even necessities of life? True we see about as much as we pay you in six months, expended on the temple. But good Bro. Brigham! don't spend your precious breath in such outpourings of wrath as forms my text, but give us an account of your stewardship, and show us for once, just once—the debit and credit side of that Big Ledger? And then, if I am not impertinent, let us see the account with the Bank of England, and kindred institutions in other parts of the world. And finally, free to go and come when and where they please, and follow such occupation as they deem most suited to their health and tastes, without fear of being cut off (above the shoulders). Now notwithstanding all that has been done; and is intended to be done for your people, you threaten us with your Priestly vengeance. Fy! for shame on you, for an ingrate! What! smite the faithful servants of your country, who have done and intend yet to do so much for the disenthralment of the people of Utah! And now, as I intend to leave you for the present, let me whisper in your ear—let the troops alone;—even in your most passionate moments. They are doing you no harm; on the contrary, you know they are enriching you; and let me tell you a secret!—don't whisper it to any body for your life!—I a drop of our blood—I say so—because I am one of the "rag call and hobtail," as one of your Bishops calls us—and by the bye, how ungrateful of him! Are we not instrumen-

tal in bringing purchasers to his door who pay him \$15 a hundred for his flour, instead of \$3 in store pay he received previous to our arrival? But let me go on with my whisper. Shed but one drop of the loyal blood of this command, and all the tears of the Recording Angel, will not suffice to wipe away the stain; nor will there remain a spot on this fair continent of ours, in which you can hide your head from the wrath of the avenging hand. Excuse me brother Brigham, I fear I am getting in a passion; but between you and me, when I look back—but no matter—we will chat upon the past at another time. And now, let me give you a bit of advice. Do all you can to keep us near you—for I have had a dream which portends you no good. In that dream (which was not all a dream) I saw you, as plain as day, running for dear life up the bench toward this camp, pursued by hundreds of people, crying vengeance! vengeance! on our betrayer and false Steward! While with every fleeing step, you cried, "soldiers, countrymen—save me, save me!"—and sure enough, like true soldiers and christian men, we did save you, notwithstanding all the past, and we got you safely housed in the magazine; and those guns of ours, (that you threaten to make into wagon tires) drawn up loaded to the muzzle, with grape and canister, for your protection, shielded you from as cruel a mob as that you and yours are seeking to rouse against those who desire to protect both you and them, under the Constitution and laws. But it was only a dream, and when I awoke I found that my sleeping thoughts but mirrored what is even now passing through the waking minds of many and many a thoughtful man.

Make the application if you list, brother Brigham, but keep your temper, and don't let an unruly tongue get the better of judgment—if you can help it. Place yourself not beyond the pale of forgiveness and protection when the evil time cometh, and "the days draw near when thou shalt say, I have no pleasure in them."

Affectionately, yours, etc.

CUIDADO.

NEWS.

A correspondent of the *Union Vedette*, in a letter from Fort Bridger, Utah, dated May 2d, said:

"On the road we passed a large number of ox trains belonging to the church, wending their toilsome way to Missouri river, to hear back the new proselytes of Mormonism from Europe. The trains this year are not so large or numerous as those of last year; not more than three hundred wagons leaving the city, while last spring five hun-

dred were sent by the faithful. We also passed several other trains, of a half dozen wagons each, bearing from the land supposed to 'flow with milk and honey,' a number of families, who, disgusted with Salt Lake Mormonism, had apostatized and rejoined the Josephites. Poor, as they undoubtedly were, and hard as appeared their lot, they seemed to be happy in the thought of getting out of Utah and back 'home,' indulging the fondest anticipations of the joys awaiting them in Illinois—the new Canaan towards which they now bent their tardy steps.

One day shortly after my advent into Utah, I queried of a shrewd and somewhat worldly saint, how it came that they so often (when abroad) spoke of Utah, whose arid plains and alkali deserts were so difficult of cultivation, as the 'land flowing with milk and honey?' With a significant point to the surrounding hills, he called my notice to fair (probably) maidens driving down the cows for the evening dairy work. There, said he, it is—behold the milk flowing down the hill, and behind it, the blooming maid, typical of 'honey.' Cows and lasses, the veritable representatives of 'milk and honey'—our land abounds in these things. We thought we could see the 'point,' and let that chappass. Since then we never contradict the assertion that Utah fills the scriptural saying."

Bro. JAMES BLAKELEE wrote from Coldwater, Michigan, May 20th, as follows:

"I write to inform you how we are progressing on our mission to the east. Before we left Batavia we had a good time with the saints and friends there, and one was baptized, and we left the saints rejoicing in the Lord; thank the Lord for His goodness to His people. We tarried at Galien, Mich., a week, and had some good meetings, and baptized one more. We left the saints there in good spirits. Elders Wheaton and Lamphar are in Elkhart Co., Ind., preaching to good houses, and I am here with Bro. O. Bailey, doing the same. I have preached six times in this vicinity, to attentive audiences, and on next Sunday some are to be baptized, and we trust the Lord will give us power to organize a church here before I leave for the east. How long I shall remain here I can not say, as I have not got the means as yet to go on, but shall push on when the Lord provides the means."

Bro. THOS. J. ANDREWS, the General Agent in California for the *HERALD*, and all our publications, wrote from San Francisco, April 19th, as follows:

"I embrace the few moments offering to drop you a few lines, to inform you of our prosperity and success in the great work of

the Lord. Much progress is being made by the travelling elders in spreading the principles of truth. The field is a very extensive one, in which thousands of the honest in heart have sought refuge and safety by flight, from that cruel bondage, which through the darkness of the hour, and a cunningly devised imposition of wickedness they were led into. Here they have found the sweets of liberty once more. Being disappointed, (like the children of God in the apostolic age) each have returned to their various occupations in life, with sad and bitter reflections on the past; and like one brother from whom I have just received a communication, who says: 'we thought we had enough of religion in Utah, but what you bring sounds so much like the truth, and our experience with the church in its early history, that it spoils all our calculations, and we feel constrained to once more cast our lot with them.' And this is the glorious news from all places wheresoever the elders have reached. Old saints who have resided in these countries for many years, and acquired comfortable homes, (and though heaviness of heart has continually attended them,) supposing to spend their days here, are now willing to forego all previous notions, and burst assunder every tie and worldly association for the gospel's sake. The very sound rekindles that holy and sacred love which once animated them, they honestly exclaim: 'well, if there is no other evidence to confirm this work unto us, it is quite sufficient. Surely the set time of the Lord has come, to fulfill His promises unto us, and we must obey, and be on the watch for that salvation which is being rapidly prepared for us. This is the tenor of all correspondents, and surely the prospects in California are very good.'

Bro. W. W. BLAIR, wrote from Little Sioux, Iowa, May 11, 1864, as follows:

"I have baptized four since I last wrote to you. The branches have been much blessed generally this spring, with the outpouring of the Spirit of the Lord."

THE UNION VEDETTE OF MAY 11th, contained the following editorial:

"In a letter published on to-day's outside, and signed 'Vox Populi,' will be found statements which are well worthy of being weighed by such persons as believe in the mission and authority of Joseph Smith—in whom a majority of this community place confidence as a Prophet, etc.

While we are not ourselves actuated by any such belief, we deem it but fair to allow such persons as believe they can show forth abuses, political, religious or otherwise in this or any other community, fully to ven-

tilate in our columns whatever of wrongs they may discover, and while in the polemical controversy now raging between the two sects in the so-called Mormon Church, we are in doctrine a believer in neither; yet we must own up to a sympathy with that one of the two which inscribes upon its banners, **LOYALTY TO THE CONSTITUTION AND OBEDIENCE TO THE LAWS.**"

From the L.-D.-S. Messenger and Advocate, of March, 1835.

WHAT IS LIFE?

What is life? 'tis to exist
In a world of wealth and woes,
Where the wickedness and death
Makes one shudder as he goes.

'Tis to learn how little that,
Even man on earth has known;
And to watch all other's faults
Then, in weakness, judge his own.

'Tis to come like morning fair;
Rise and rove like ocean wave.
Fall and fade like shooting stars,
Leaving nothing but—a grave.

From the Evening and Morning Star, of June, 1833.

PRAISE TO GOD.

My soul is full of peace and love,
I soon shall see Christ from above;
And angels too, the hallow'd throng,
Shall join with me in holy song.

The Spirit's power has sealed my peace;
And fill'd my soul with heav'nly grace;
Transported I, with peace and love,
Am waiting for the throngs above.

Prepare my heart, prepare my tongue,
To join this glorious, heav'nly throng:
To hail the Bridegroom from above,
And join the band in songs of love.

Let all my pow'rs of mind combine
To hail my Savior all divine;
To hear his voice, attend his call,
And crown Him King, and Lord of all.

TRACTS.—That we may publish some tracts for distribution by our elders, a request is hereby given, to all who are desirous of doing so, to write short treatises of from four to eight pages, on the gospel, its principles, and other subjects connected with it. Write

one, write all, and give the saints and the world the benefit of the Spirit that is in you. In the multitude of counsel there is safety.

MARRIED.

In Sacramento, Cal., April 20th, 1864, by Elder E. H. Webb, at the house of the bride's father, Mr. HENRY W. EDDY, to Miss SALOME WEBB, daughter of Elder E. H. Webb.

DIED.

At his residence near Onawa, Monona Co., Iowa, Elder JOSIAH SUMNER, aged about 58 years. The deceased came to his death by being accidentally crushed between a load of wood and a bar post. His wife and a large family of children, with a numerous circle of relatives and friends are left to mourn his sudden call to the paradise of God. He united with the Latter Day Saints at a very early day, and emigrated to the vicinity of Independence, Mo. When the saints were driven from that place, he was among the first to suffer at the hands of a barbarous mob. He was taken and whipped, kicked, beaten and bruised by these fiends in human shape, until he was, to all appearance, dead. A Bro. Leonard finding him, near two hours after, administered to him by the laying on of hands, and prayer, and by the blessing of God he fully recovered. He united with the Reorganized Church about two years since. He died as he had lived, a devoted disciple of Christ, and a faithful witness of the dispensation founded through the martyred prophet, Joseph Smith. By faith we see him now associated with the spirits of the just, hopefully and joyfully waiting the appointed time of his Divine Master, when he shall be clothed upon with immortality, in the likeness of Christ Jesus our Lord, who is our life.

W. W. BLAIR.

ALTERATIONS OF APPOINTMENTS of Special Conferences may be found in the last number.

OMISSION.—The Minutes of the last Annual Conference should have shown that Minnesota was formed into a separate Missionary District, over which Elder R. W. Briggs was appointed to preside, and Elder Wm. H. Kelly was appointed to labor in the ministry with him.

Nothing should be sent to the Bishop of the Church, ISRAEL L. ROSSER, Sandwich, De Kalb Co., Ill.

RECEIPTS FOR THE HERALD.—H. Hayer, W. F. Cooke, J. Jimison, N. Taylor, each \$2; E. Davis, M. A. Fisher, M. Hess, M. Hunter, A. M. Boren; S. Crandall, W. A. Borton, A. McCarey, F. M. Van Leuven, S. S. Wilcox, E. J. Daly, G. Draby, W. Berry, E. Robinson, each \$1; R. Robinson, \$0.50; R. C. Hendricks, \$0.80; J. Edmunds, \$1.25; J. Keown, \$1.50; I. Butterfield, \$3.85; S. Tripp, \$0.75; T. C. Berry, J. Adkins, each \$1.95; T. Derby, \$3; L. Kinning, \$2; J. Scanlan, \$2; E. Tyler, \$4.60.

THE TRUE LATTER-DAY-SAINTS HERALD, is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Church of Jesus Christ of Latter-Day-Saints, and edited by ISAAC SHEEN.

TERMS:—TWO DOLLARS FOR ONE YEAR, (TWENTY-FOUR NUMBERS,) OR ONE DOLLAR FOR SIX MONTHS, (TWELVE NUMBERS,) payable invariably in advance.

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FOR SALE.—All the back numbers of the HERALD, except No. 3, of Vol. 1. We intend to republish this number in a few weeks. Price \$1 for 12 copies.

REMITTANCES for the HERALD, and all our publications, in future, should be in government money, and not in notes of State banks.

THE TRUE LATTER-DAY SAINTS' HERALD.

"FOR THE LORD LOVETH JUDGMENT, AND FORSAKETH NOT HIS SAINTS; THEY ARE PRESERVED FOR EVER: BUT THE SEED OF THE WICKED SHALL BE CUT OFF. THE RIGHTEOUS SHALL INHERIT THE LAND, AND DWELL THEREIN FOR EVER."—*Psalms* 37: 28, 29.

No. 12—VOL. 5.] PLANO, ILL., JUNE 15, 1864. [WHOLE No. 60.

A DEBATE AT SANDWICH, ILLINOIS. FIRST EVENING.

A Debate was held in Sandwich, Ill., on the evenings of May 11, 12 and 13, 1864, between Mr. Elzea and Elder R. W. Briggs, on this question: "Does the Bible teach the doctrine of the endless duration of the punishment of the wicked?"

Mr. P. Elzea spoke on the affirmative side of this question. He quoted this text:

"The wicked is driven away in his wickedness: but the righteous hath hope in his death." Prov. 14: 32. This text does not show how long the wicked will remain in the place where they are driven to, therefore it does not show that their punishment will never have an end. It shows that the righteous hath hope in his death. Death opens the door for the enjoyment of that which the righteous hope for in this life. With the Psalmist he can say, "though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Ps. 23: 4. With the wicked it is not so. He "is driven away." The Lord is not with him in his death to comfort him. He is driven away into darkness, where there is weeping and wailing and gnashing of teeth, and "hope" is withheld from him until God's appointed time shall arrive. Mr. E. said that this text shows that both the righteous and the wicked are in exact opposition to each other. Bro. B. said, "is not the saint and sinner opposite here, and is there therefore no hope?" They are opposite in death for the reasons which we have given. The text does not show that they will always be in opposition to each other, neither does it show what the *final* condition of the wicked will be.

Mr. E. quoted this text: "He that being often reproved, hardeneth his neck, shall

suddenly be destroyed, and that without remedy." Prov. 29: 1. Mr. E. did not and could not show that being "destroyed, and that without remedy," means that the wicked will be punished throughout "endless duration." He that is thus destroyed, or in other words, dies in this condition, thereby loses the *great* salvation which he might have received. All his hopes of *that* salvation are "destroyed, and that without remedy," and he is cast into outer darkness, and "after many days he will be visited."

Mr. E. quoted the following text: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2. He said that if "everlasting contempt" is limited, "everlasting life" is also limited.

Bro. B. proved that the word "everlasting" is often used in scripture in a limited sense. He showed that the covenant of circumcision was called "an everlasting covenant," by quoting the word of the Lord to Abraham, as follows: "He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." Gen. 17: 13. He said that if this "everlasting covenant" is unlimited in its duration, then circumcision is now, and always will be an unrepeatable law. He said that if an everlasting covenant is endless, it can not be broken; but the Lord said that the inhabitants of the earth have "broken the everlasting covenant." That which is endless can not be broken.

Jonah said, "the waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her

bars was about me FOR EVER: yet hast thou brought up my life from corruption." Jonah 2: 5, 6.

Bro. B. showed that "for ever" in this text meant *all* of the time that Jonah was in the belly of the fish; that while he was there, the earth with her bars was about him *continually*. Therefore the "for ever" spoken of in this text continued no longer than Jonah continued in the fish's belly. This is therefore one of the many texts in which "for ever" does not mean endless.

The hope of the saints is based upon the promises, and not upon the words "for ever," "for ever and ever," "everlasting," and "eternal." They have a superior hope to that which is based upon these words. They know that when Christ shall appear, they shall be *like Him*. See 1 John 3: 2. Their salvation will be sure. Jesus said, "him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out." Rev. 3: 12. This is therefore the promise to them that overcome. They will "go no more out" from the temple of God. In no place in scripture is it declared that the wicked "shall go no more out" from hell, or the pit, or the prison, or from everlasting fire.

Mr. E. admitted that the words everlasting and for ever, are sometimes used in scripture in a limited sense, although in his first speech he said that if it is limited in one case, it is limited in all cases, and yet he undertook to build up his theory by saying that the wicked "shall be punished with everlasting destruction from the presence of the Lord." 2 Thes. 2: 9. He admitted that the same words often mean differently in different connections.

Bro. B. said that Isaiah prophesied of a land—a part of the earth—where "the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." Isa. 34: 9, 10. Will any part of the earth be in that condition through-out endless duration? Will any part of it be in that condition when it shall be renewed—when the Lord shall make a new earth? The Lord said, "behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold I create Jerusalem a rejoicing." Isa. 65: 17, 18. See also Isa. 66: 22, and Rev. 21: 1. "He that sat upon the throne said, 'behold, I make all things new.'" Rev. 21: 5. Peter said that God "shall

send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets, since the world began." Acts 3: 21. When the time spoken of in these prophecies shall come, the smoke of the burning pitch will no longer ascend from the land spoken of by Isaiah. The "for ever and ever" will then come to an end. Then "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11: 9. It will not then be said of any land that "none shall pass through it for ever and ever," for if there is a land that none shall pass through at that time, the earth will not be *full* of the knowledge of the Lord.

Mr. E. quoted the following text: "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3: 29. The preceding verse should have been quoted, but perhaps Mr. E. did not think that he could use it advantageously. There the Savior says, "verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme." Then the Savior said, "but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." When all sins and blasphemies, except the last mentioned, are forgiven, those who have been guilty of such sins and blasphemies will be punished no longer, for how can they be forgiven and yet be punished? Forgiveness is a remission of penalty. All sinners who continue to live in transgression and rebellion against God until death, except those who blaspheme against the Holy Ghost, will be forgiven. The Savior does not here say that they shall all be forgiven at death, neither does He here say that all shall be forgiven without being punished after death. As all except those spoken of, will at some time or times be forgiven, their punishment therefore will not be of endless duration. Although "the wicked shall be turned into hell, and all the nations that forget God," (Ps. 9: 17) and although "the wicked is driven away in his wickedness," yet all sins and blasphemies shall be forgiven unto the sons of men, except one, consequently the wicked will be forgiven after they are turned into hell—after they are driven away in their wickedness. Those who blaspheme against the Holy Ghost will never have forgiveness. Will they therefore be punished throughout endless duration? Will their punishment never end? Is every criminal forgiven when he is released from punishment? When a criminal has paid the pen-

alty of the law, he needs no forgiveness. When a criminal is forgiven, the penalty of the law which he has broken is remitted. The Savior explained this point when He said, "agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Mat. 5: 25, 26. There are therefore two ways of being released from prison: one is by forgiveness, and the other is by paying the penalty for transgressor by imprisonment and punishment.

Mr. E. said that our Savior declared that the damnation of the wicked is "eternal damnation."

Bro. B. quoted Jude 6, 7 v., where Jude says:

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."

Bro. B. said that the fire which burnt Sodom and Gomorrah did not continue to burn those cities only a short time, and until they were reduced to ashes, but the fire itself is eternal because that mode of punishment is eternal. It is God's eternal plan. It is eternal because God is eternal. It is an eternal element, for all elements are eternal.

Mr. E. quoted John 8: 21-24, where we read that the Savior said unto some of the Scribes and Pharisees:

"I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will He kill Himself? because He saith, Whither I go, ye cannot come. And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins."

This text does not say a word about the duration of the punishment of the wicked. It shows that they whom Jesus was speaking to could not go where He went if they did not believe on Him, and that they would die in their sins. Is every place except where Jesus said that He was going to, a place where the wicked are punished throughout endless duration? These words of Jesus do not show where the wicked go to after death, neither do they show how

long they will be punished, nor whether their punishment will consist in any thing more than an exclusion from His presence.

Bro. B. proved that Christ came "to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Isa. 42: 7. The prison, not prisons, and the prison house, not prison-houses, are here spoken of which shows that it is that prison house or pit where the wicked are sent to.

Bro. B. said that Christ will "put down all rule, and all authority and power." See 1 Cor. 15: 24. When this is done, all rule, authority and power but His, will be destroyed. Satan's "power" will be destroyed. Christ will then have no enemies on earth nor in hell, for "He must reign till He hath put all enemies under His feet," 1 Cor. 15: 25. All those who will have been His enemies will then be in subjection to Him.

Mr. E. said that the only hope of salvation for all men is in Christ.

Bro. B. said, "what has become of all the myriads who died without ever having heard of Christ? If they could not be saved out of Christ, then they have been damned because they did not believe on Him, although they never had an opportunity to believe on Him.

Mr. E. quoted Phil. 3: 19-21, as follows:

"Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto himself."

He said that there can be nothing beyond the end of any thing, but Paul had reference to the "end," of their mortal career. He could not have reference to the end of their spiritual existence after death, because there is no end to that, and as Mr. E. was endeavoring to show that there will be no end to the punishment of the wicked, he did thereby concede that the wicked will not have an end in their spiritual existence.

Mr. E. said, "Christ will change our vile bodies, not those whose end is destruction," but Paul said, "since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." 1 Cor. 15: 21, 23. All will therefore be changed, but all bodies will not be fashioned like unto Christ's glorious body. Those who will have "celestial bodies," will have bodies fashioned

like unto Christ's body. Paul said, "there are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." 1 Cor. 15: 40, 41.

Christ has not got a terrestrial body, therefore it will not be the saints who will have terrestrial bodies. Their glory will be "the glory of the sun," because that is Christ's glory. Their glory will not be "the glory of the moon," nor "the glory of the stars," because these glories are inferior to His glory. Christ's glory is the highest glory, and the saints will be like Him. It would be absurd to suppose that the glory of the moon or of the stars are emblematical of Christ's glorious body. It is therefore evident that there are two degrees of glory in the resurrection which are as inferior to the glory of Christ and the saints, as the glory of the moon and stars is inferior to the glory of the sun. Mankind will therefore be divided into three classes or orders in the resurrection. Christ and the saints will be the first "order," those who will have died without law will be the second order, and those who will have rejected the gospel after it will have been preached unto them will be the third class or order.

LIFE AND DEATH.

It is our intention in this article to elucidate the teachings of scripture concerning life and death, and the different kinds of life and death which are described in the scriptures.

First we will endeavor to show what kind of a death it was which Adam died when he did eat of the tree of the knowledge of good and evil, concerning which the Lord said unto him, "thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17. Many suppose that this death was the death of the body; others say that it was the death of the body and a sentence of annihilation which was to be executed upon Adam's spirit at the time of the death of his body, if he was not previously restored to the favor of God by repentance and obedience. We reject both these interpretations, and will give our reasons for doing so. It could not have been the death of the body, because Adam's body did not die in that day. Some say that that day meant a thousand years, because Peter said, "one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3: 8. There are

undoubtedly prophecies in which one day means a year. So Ezekiel was commanded to lie on his left side three hundred and ninety days, according to the number of the days of the iniquity of the children of Israel, and then he was commanded to lie forty days on his right side, according to the number of the days of the iniquity of the house of Judah, and the Lord said unto him, "I have appointed thee each day for a year." Ezek 4: 6. Thus each day represented a year of their iniquity. The angel Gabriel said unto Daniel, "seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression," &c. Dan. 9: 24. Seventy weeks are 490 days, which here represent 490 years. So also in Dan. 12 c., 1290 and 1335 days represent so many years, and it can not be shown that a day represents a thousand years in any prophesy. The death of the body is not the only death which is spoken of in scripture, and Adam died in that day—a day of our time—instantaneously, after he partook of the forbidden fruit. He was then dead in trespasses and sins. This is the condition of all who are living in sin. There is abundant evidence of this fact: Paul said to the saints of Ephesus, "you hath He quickened who were dead in trespasses and sins." Eph. 2: 1. "God, who is rich in mercy, for the great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, * * and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus." 4-6v. Here the apostle shows that the saints were "dead in trespasses and sins" before they became saints, and that God "quickened" them, and "raised" them up, and made them sit together in heavenly places. They were dead, but God had made them alive and raised them up. They were raised up from a spiritual death. In his letter to the Colossian saints, Paul described the death, burial, resurrection and quickening which the saints had already experienced. He said, "ye are already in him, (Christ) * * * buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses." Col. 2: 10, 12, 13. In this quotation also, Paul shows that the saints, before they became saints, were dead in their sins, then being dead, they were buried with

Christ in baptism, and raised from their watery grave and quickened to a new life. Thus, as those who die a natural death are buried, so those who are dead in their sins must be buried with Christ in baptism before they can be "quickened together with Him."

Paul describes the death in sin as a sleep, and says, "awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5: 14. Here instead of saying that Christ shall quicken those who arise from this spiritual death, he says, "Christ shall give thee light," therefore it is the light which Christ gives to His saints which is called *quickenng*.

Jude compares those who "have gone in the way of Cain," (a certain class of apostates) to "trees whose fruit withereth, without fruit, *twice dead*, plucked up by the roots." Jude 12 v. Paul said, "when we were in the flesh, the motions of sin which were by the law, did work in our members to bring forth fruit unto *death*. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter." Rom. 7: 5, 6. It was by the law that the saints learned that they were sinners before they became saints, and while they were living in sin they did "bring forth fruit unto death," that is, they were dead in trespasses and sins. Those who are in ignorance concerning the law, are not dead in sin, for Paul said, "without the law sin was dead. For I was alive without the law once: but when the commandment came sin revived and I died." 8, 9, v. Without the law sin was dead, because as Paul said, "where no law is, there is no transgression." Rom. 4: 15. Paul was without the law once. How was he without the law once? Was he not a Pharisee? Did he not say that after the strictest sect of their religion he lived a Pharisee? Did the Pharisees not have the law? Unquestionably they had the written law of God as it was contained in the scriptures, but it was interpreted unto them without the gift and power of the Holy Ghost, and according to the creed of the Pharisees, yet Paul says that he was without the law once, but when the commandment came sin revived and he died. The commandment came to Paul by living witnesses. The first of these witnesses was Jesus, when He met Paul on the way to Damascus, and gave him "the commandment," and said, "arise and go into the city, and it shall be told thee what thou

must do." Acts 9: 6. The next messenger was Ananias, whom Christ sent unto Paul, and who *commanded* Paul, saying, "arise, and be baptized and wash away thy sins, calling on the name of the Lord." Paul was not dead in sin until these commandments were given unto him, for he says, "I was alive without the law once, but when the commandment came, sin revived and I died." As he was then dead *in sin*, it was necessary that he should be buried in the waters of baptism, that his sins might be remitted, and that he might be "dead *to sin*," instead of being "dead *in sin*," for the saints are dead *to sin*, as Paul said:

"How shall we that are dead to sin, live any longer therein? Know ye not that as 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. For if we have been *planted together in the likeness of His death*, we shall be also in the likeness of His resurrection: knowing that our *old man* is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is *dead* is freed from sin." Rom. 6: 2-7.

Thus the saints are raised from spiritual death unto spiritual life—unto a "newness of life." Their bodies were bodies of sin, but they are so no longer. Their "old man is crucified," and their bodies have become "the temple of God," because the Spirit of God dwelleth in them. See 1 Cor. 3: 16. They now walk in "newness of life," therefore they have commenced to live a new life. There are many who teach that when death is spoken of in the scriptures, it always means the death of the body, or the annihilation of the Spirit. If that doctrine is true, how can the saints be "dead to sin," and how could Paul say that they were freed from sin by being dead, and how could Paul say that they walked in newness of life? Their former life had come to an end, therefore they had begun to live a new life, accordingly he said, "reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6: 11. Thus the saints are dead, and yet they are alive. Being "dead indeed unto sin" cannot be the death of the body, nor the annihilation of the Spirit. On the contrary they who are dead to sin are "alive unto God." We have shown that there are three kinds

of death spoken of in the scriptures, which have no reference to the annihilation of the spirit of any man or men, neither is that doctrine a doctrine of the Bible, nor of God, but of men.

In a pamphlet which has been placed in our hands, we find numerous quotations from, and references to the Bible, for the purpose of showing that "the only plain penalty revealed in the Bible, is *literal death* to the wicked—extinction of being, soul and body, at the judgment of the great day." After making this absurd assertion, this quotation is made in support of it; "the wages of sin is death." This quotation may be found in connection with those which we have given from Rom. 6c., where Paul describes the saints as being dead to sin, buried with Christ, raised to walk in newness of life, their old man crucified, dead with Christ and alive unto God. What then does Paul mean by saying: "the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord?" Rom. 6: 23. He certainly does not mean that the wages of sin is "extinction of being, soul and body." If he does, then he meant that those who were dead in trespasses and sins, were extinct, both soul and body. The wages of sin are spiritual death and the death of the body. Paul said, "she that liveth in pleasure, is dead while she liveth." 1 Tim. 5: 6.

We will now examine some of the references which are given in the pamphlet, for the purpose of trying to show that death means "extinction of being, soul and body."

Reference. "He that hateth reproof shall die." Prov. 15: 10.

Comment. He that hateth reproof although he may have been "dead unto sin and alive unto Christ," shall die spiritually—shall again be dead in sin.

References. "He that keepeth the commandment keepeth his own soul: but he that despiseth his ways shall die." Prov. 19: 16. "Every one shall die for their own iniquity." Jer. 31: 30.

Comment. These passages appear to have reference to a death in sin in this life, and in many instances to the death of the body *also*, for disobedience to the commandments of God often hastens the death of the body. God has often sent prophets to warn people, cities or nations of impending destruction of their bodies—death by fire, war, famine, pestilence or other judgment, and if cities, nations or people who were thus warned did not repent, they died a bodily death after they

had died spiritually, or a carnal death, for Paul said, "to be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8: 6. The spiritually minded man has life, even eternal life, but the carnal minded man is dead while he liveth, as she that liveth in pleasure, is dead while she liveth. The sinner is therefore dead while he liveth, which shows that the death of the sinner is not the annihilation of the spirit. Did Paul have any reference to the annihilation of the spirit when he said, "if ye live after the flesh ye shall die: but if ye through the spirit do mortify the deeds of the body ye shall live." Rom. 8: 13. When the deeds of the body are mortified, so that the body is dead to sin, then Christ is in us. They who are dead in sin "live after the flesh." They have not crucified the flesh, but "they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24. The world is crucified unto them, and they unto the world. See Gal. 6: 14. The world is therefore dead unto them, and they are dead unto the world. Paul said, "our old man is crucified with him (Christ) that the body of sin might be destroyed." The outer man is in subjection to the inner man. Jesus said, "I am the resurrection and the life: he that believeth in me though he were dead yet shall he live: and whosoever liveth and believeth in me shall never die." John 11: 25, 26. Was the Savior speaking of the life and death of the body when He spoke these words? Can the dead by believing in Christ return and live in this life again? If he was speaking concerning the life of the body, then He was also showing that though a man may be dead before he believes in Him, and believes in Him after the death of his body, yet he shall live in this life again. We understand the Savior to mean that he that believeth in Him, though he was dead in trespasses and sins, yet shall he live that life which "is hid with Christ in God," which is the life which Paul said that the saints live now. See Col. 3: 3. Paul said, "the life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2: 20. This is therefore the life which Jesus spoke of when He said, "he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Whosoever liveth that life which "is hid with Christ in God"—that life which is by the faith of the Son of God, "shall never die" that death which Adam died in that day

when he ate the forbidden fruit—that death which Paul died when “sin revived.” See Rom. 7: 9. While a man liveth that life which is hid with Christ in God, he can never die that death which Adam and Paul died. This life is the life which Jesus spoke of when he said, “he that believeth on me hath *everlasting life*. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and *not die*. I am the living bread which came down from heaven. If any man eat of this bread *he shall live forever*: and the bread that I will give is my flesh, which I will give for the life of the world.” John 6: 47-51. The Savior did not say, “he that believeth on me *shall have everlasting life* in the world to come,” but His words show that they have it *now*. The life which the saints live, and which is hid with Christ in God, is everlasting life. This is the life which they now live by faith on the Son of God. Christ is the bread of life which is better than the angels’ food, which our fathers did eat in the wilderness and died. This bread came down from heaven. “If any man eat of this bread he shall live forever.” Does the Savior mean that they shall not die a bodily death? Certainly not. All the saints eat of this bread, and all the martyrs for the word of God and the testimony of Jesus, and yet their bodies die. As the life of the body is maintained by eating literal bread, so this everlasting life which is hid with Christ in God is maintained by a living faith in the atonement of the Son of God—the sacrifice of His flesh and blood. The effect produced by this sacrifice on those who are born again is the same as that which is produced by literal bread on those who are born of women. Jesus further explained this subject by saying, “except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, *hath eternal life*; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him.” 53-56 v. Here again the Savior declares that “whoso,” that is every person who eateth His flesh and drinketh His blood *hath eternal life*. He does not say that they *shall have* eternal life, but that they have it now, and this fact is also elucidated by the Savior saying, “except ye eat the flesh of the Son of Man and

drink His blood, ye have no *life* in you.” The Savior evidently meant no *eternal* life by the words “no life,” because He then forthwith said, “whoso eateth my flesh and drinketh my blood hath *eternal life*.” They have eternal life because they eat the flesh and drink the blood of the Son of Man, in a figurative sense, or in other words, because they receive their spiritual sustenance from the sacrifice of Christ’s flesh and blood and thereby dwell in Him and He in them. John said, “he that believeth on the Son *hath everlasting life*: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” John 3: 36. The Savior also said, “he that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” John 5: 24. These texts also show that the saints have everlasting life in this world.

The Savior also said, “this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” John 17: 8. Knowing the true God and Jesus Christ is life eternal and they who know Christ are the sheep of His fold, for He said, “I am the good Shepherd, and know my sheep, and am known of mine.” John 10: 14.

We will now present another proof that the saints of God have eternal life in this world. John said, “he that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record, that God *HATH GIVEN to us eternal life*: and this life is in His Son. He that *hath the Son, hath life*: and he that *hath not the Son, hath not life*.” 1 John 5: 11, 12. John says that the saints have eternal life now. They have eternal life because they have the Son of God, and they who have not this life are dead. They have not life. They are dead in sin. The opposite state is *eternal life*. They have eternal life because they have been quickened by the Holy Spirit, and have received thereby a portion of the life of God, that life is eternal with God, and it is the life which the Father gave unto the Son. John said, “as the Father hath life in Himself, so hath He given to the Son to have life in Himself.” John 5: 26. This is the life which the saints have received by the quickening of the Spirit. They have been quickened to a new life, or “newness of life.” It is a new life to them, and it is eternal life because it is the life which God lives, and has lived

from all eternity. They are quickened together with Christ. They "sit together in heavenly places in Christ Jesus." Eph. 2: 6. Their "life is hid with Christ in God," because it is the life which the Father and the Son lives. It is the eternal life of God. It is "the mystery which hath been hid from ages, and from generations, but now is made manifest to His saints." Col. 1: 26. Paul said, "the gift of God is eternal life." Rom. 6: 23. There is therefore a gift which is emphatically called "the gift of God," and this gift is eternal life. The gift of God is the gift of the Holy Ghost, for we read that Peter said unto Simon the sorcerer, "thy money perish with thee because thou hast thought that the gift of God may be purchased with money." Acts 8: 20. The gift of God, which is eternal life, is also called "the heavenly gift." See Heb. 6: 4. Those who have received this gift have commenced to live a new life—new to them, but it is the eternal life of God. Paul said, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17. Paul told the Ephesians to "put on the new man, which after God is created in righteousness." Eph. 4: 24. When a man receives the gift of God, which is eternal life, he becomes a new man "after God." God's law is the law by which he is governed. He is a new creature because he is led by the Spirit of God. "As many as are led by the Spirit of God, they are the sons of God. For ye (the saints) have not received the spirit of bondage again to fear; but ye have received the spirit of adoption whereby we cry, Abba Father." Rom. 8: 14, 15. Thus they are "born again," according to the instructions of Christ when He said, "except a man be born again, he can not see the kingdom of God," and "except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John said, "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 12, 13. This is the way that eternal life is obtained, and whosoever is born of God hath eternal life, for the life of God is, to a certain extent, like the life of His sons, and so far as the children of God are like Him, they have eternal life.

We have now clearly shown that the opposite to eternal life is not "an extinc-

tion of being, soul and body, at the judgment of the great day," but that the opposite is manifested and experienced in this life, that the saints have eternal life in this world, and when they continue faithful until the death of the body, they retain eternal life in the world to come, and throughout eternity, but that they who remain dead in trespasses and sins until the death of the body, are in that condition when they enter into their disembodied spiritual state.

We will now examine numerous texts which are referred to, to defend an opposite position.

"Now it came to pass, when the kingdom was established to him, (Amaziah) that he slew his servants that had killed the king his father. But he slew not their children, but did as it is written in the law in the book of Moses, where the Lord commanded saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin." 2 Chron. 25: 4.

If this text proves the doctrine of annihilation or "extinction of being, soul and body," then it proves that Amaziah annihilated or destroyed the souls and bodies of his servants, and that these servants had annihilated or destroyed his father in like manner. It is very evident that it is a temporal death which is here spoken of, and nothing more.

"When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. 3: 18. This death is evidently the death of the body, for "the life of the flesh is in the blood," (Lev. 17: 11) and it is the blood of the wicked man who dieth in his iniquity that God will require of him who warneth not the wicked man of threatened death.

"The soul that sinneth, it shall die." Ezek. 18: 4. The pamphlet on "Death, not Life," says, "if death means separation of soul and body, as men (not the Bible) say, I ask what is the death of a soul? Has that got two parts so as to be separated?" We have shown how the souls of those who sin do die, that they become dead in sin, dead while they live, and that they can not be resurrected from that death and made alive in Christ only by being born of God, by being "brried with Him (Christ) into death: that like as Christ was raised up from the dead,

* * so we also should walk in newness of life." "The death of a soul" is effected when a soul becomes dead in sin, and the soul that sinneth becomes dead in sin before it is "separated" into "two parts"—before the spirit is disembodied.

"If ye live after the flesh ye shall die." Rom. 8: 13. "Death not life," on this text says, "did not Paul know how to say 'be tormented forever' as well as we? Of course final death is meant, as those who walk after the spirit die a temporal death."

Of course Paul does not mean either "final death" or "temporal death" for Paul had been saying, "they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is *death*; but to be spiritually minded is life and peace." 5, 6 v. "If Christ be in you, the body is *dead* because of sin; but the Spirit is life because of righteousness." 10 v. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." 13 v. By these statements of Paul we learn that he was writing about a death in sin and the eternal life of the saints, both of which states commence in this life.

For the Herald.

LETTER FROM T. THOUGHTFUL. No. 2.

DEAR HERALD:—Pursuant to my promise, I now essay to address you. You will remember that in my last, I closed with a transient thought on the conduct of a matron in the church. I trust you will credit me when I tell you what I next saw that both grieved and astonished me. I saw this same matron, with others of the mothers in Israel, assembled at neighbor Tellstory's house, and being at the time, sojourning at Tellstory's, I was of course an uninterested and tolerated personage, but I am sure had they known, "there was a chiel among them takin notes, and that to print 'em." I should have fared decidedly worse than did many others of their brethren and neighbors, for while they suffered in reputation, by detraction and vituperative abuse and censure, I might have been treated to it all, and also felt the sharp points of their bodkins.

I was amusing myself with the news of the day, and while hid behind the paper, I was reading character through the medium of my ears. I suppose that in the course of the afternoon and evening I heard the names of fifty of our brethren and neighbors, and out of all that was said concerning them, I did not hear a word of commendation or

praise; and had I been a stranger to all who were talked about, I should have come to the conclusion that there were none of their acquaintances mentioned, who were worthy of esteem as neighbors, and as brethren and sisters. The thing was absurd. I lost my attention for the newspaper, and became seriously engaged in weighing the probability of the truth of what I heard. I knew, or thought I knew some of those who were under the harrow; and was hurt to the quick, upon either of two reasons. Had I been deceived by those persons whose characters were under discussion, was my confidence betrayed, and had I trusted them where I was likely to meet with treachery? If so, I argued: where was my boasted intuitive perception of character; where the clear insight I had prided myself upon? My self-love and vanity was aroused and took the alarm, and I was resolved to hasten to these persons whom I had esteemed as my friends, withdraw the evidences of my regard and confidence, take back my trust into my own keeping and never more be deceived by them. I threw down my paper and was upon the point of rising, to carry my half-formed resolution into immediate and active operation, when there fitted through the chambers of my thoughts a proverb of Solomon, "he that covereth a transgression seeketh love: but he that repeateth a matter separateth very friends." I sat down and began a speculation upon the probabilities again. I then began to doubt some of the things I had heard, and to make allowance for some others. I began to seek for some hypothesis upon which to account for the various coloring given to the actions of those who were found fault with, and whose doings were being so closely scanned. Here, I was, as a matter of course, at a loss, more or less, and I was obliged to turn from the consideration of those things related, to those who related them; and here I found much food for thought and contemplation, for I could now see the other of the two reasons why I was hurt and grieved as well as astonished. I was astonished that mothers in Israel, matrons who had the charge of those sons and daughters, that were to become the bright particular stars in the house of God, and were in their turn to teach, and lead the people of God to mansions of heavenly rest well fitted to reign upon the earth with Christ as priests and kings, should be engaged in the very uncharitable task of tearing to pieces the characters of brothers and sisters, and I fear that they were doing that which the Psalmist says that they who are guilty of, will not be able to abide in the tabernacle of the Lord, nor dwell in His

holy hill; that is, they were guilty of taking up a reproach against their neighbors.

I was now able to see clearly that my confidence in my former friends need not be withdrawn, that the evidences of my trust might safely remain with them; and that I might abandon my too hastily formed resolve to trust them no more. I was also made aware that here could be derived a most valuable and instructive lesson, and I took it to my heart, and asked myself if I was guilty of like offences, and if so, to how great a degree, and how much effort would be needed to cast off the evil and eradicate it from my character? The conclusion I arrived at, was, that in all such assemblies where the doings of others, their faults, foibles, and characters, are the subjects of animadversion and discussion, for the purposes of detraction, and in the absence of the parties spoken of, is directly antagonistic to the principles of the doctrine of the Son of God, and is one of the great levers used by the adversary of *all good*, for the overthrow of the church; and I will tell you in my next of a queer idea that entered my head while contemplating these things; but before doing it I must tell you of something else that I saw, and what it gave rise to in the way of thought and speculation; moreover I felt to take the lesson to myself, and apply the compass and square of the christian, (true christian) to my life, in order to prove my own works; to have joy in them for myself and not for another.

Now, dear Herald, I feel that I can confide in you; and I do not know but by this time you may think this a rather disjointed and indirect way to get at the subject; but you must please bear with me and let me tell my story in my own way, or I shall never be able to reach the end. I must tell you, however, that I felt that the matron and her companions, with neighbor *Mrs. Tellatory*, were doing wrong, and were, to use the point of my text and context, "*tempting the Lord their God.*"

Hoping that the Sisters will withhold judgment on me till my next, I remain yours in love.
T. THOUGHTFUL.

For the Herald.

LETTER FROM BRO. J. SHIPPY.

BRO. SHEEN, as I have been having a real good time with the saints in this region; for the last week or two, I thought I would let the saints elsewhere know it. On Sunday and Monday, May 15, and 16th, I preached in the String Prairie Branch, and baptized 7, and on the next Saturday and Sunday I attended a two days' meeting at Montrose which had

been previously appointed. I preached Saturday and Sunday, and baptized 4 and I thank God, that my two daughters and oldest son, were of the number, and O how it caused me to rejoice! Elder Jarome Ruby was with me and preached Sunday evening to a large and attentive congregation who were well pleased, (as far as I could learn.) with his discourse. The gifts of the gospel were manifest in String Prairie, and there are many in Montrose who are convinced of the truth of the Latter-Day work, and will join the Church ere long, I trust. The saints in this region, mostly, seem to enjoy themselves well. The Spirit of God is truly with the faithful. I have heard Bro. Joseph Smith preach several times and he is truly becoming a great preacher as well as a good counsellor. May the good Lord bless him and all the humble saints is my prayer. Yours sincerely.

JOHN SHIPPY.

New Boston May 23, 1864.

SPECIAL CONFERENCE.

Minutes of a Special Conference for Western Iowa and adjacent States, held in North Star Branch, Iowa, May 21, 1864.

Conference convened according to previous notice by appointing Bro. Hugh Lytle, President, and Jas. C. Crabb and Davis Bays, Clerks. Opened by singing and prayer.

Elder Hugh Lytle was ordained a High Priest by Elders Blair and Baldwin.

REPORTS OF ELDERS.

Bro. H. Lytle had preached in Council Bluffs and vicinity, with good success.

Bro. W. Baldwin had preached and held three Special Conferences in the District assigned him last fall.

Bro. J. A. McIntosh had preached in his and Bro. Condit's district, and felt to rejoice in the work.

Bro. Condit had preached many times, but hoped to see the day when he could spend all his time in preaching.

Bro. Leland had preached in Twelve Mile Grove and organized a branch. Isaac Ellison is the President, and B. V. Springer, Clerk.

Bro. A. Hall had preached on Black Snake Creek, and organized a branch of about 16 members, known as the Billington Branch.

Bro. Burton had preached in Harrison and Monona counties, and baptized five.

Bro. Sweet had preached at Trader's Point, and at home, and baptized two.

Bro. Price had preached and baptized 3. Bro. Watson had labored under the direction of Bro. Condit, and baptized 3.

Bro. Rounds had preached and baptized 8. Bro. Jordan had preached many times since last Conference.

Bro. Graybill received a mission, but could not fill it on account of sickness, but had preached some.

Bro. Blair, since last Conference, had baptized twenty-two.

Bro. Shaw received a mission two years ago, but has been prevented from attending Conference since that time.

Bro. Wright had preached in St. John, and left a favorable impression.

Bro. D. Savage had not done much, but still desired to preach.

Bro. J. C. Crabb had baptized two, and assisted Bro Mills in organizing the New Canton Branch, Pike Co., Ill.

The above reports were received.

REPORTS OF BRANCHES.

Union Grove: several added since last reported. Henry Haledy, Pres., B. L. Le-land, Clerks.

Boomer: 28 members—1 seventy, 6 elders, 2 priests and 1 deacon; 6 baptized, 5 removed. Jno. W. Roberts, Pres.

North Pigeon: twelve members, 3 elders, 1 priest and 1 teacher. Eight children blessed. Alfred Bybee, Pres.

Little Sioux: thirty-three added by letter and baptism since last June. Total 117.

Union: 26 members; 5 elders, 1 priest. 1 added by baptism, 2 children blessed, 2 marriages. J. M. Putney, Pres.

North Star: ten added by baptism.

Bigler's Grove: 34 members; 6 elders, 1 priest and 1 teacher. Benj. Purcell, Pres.

Boyer: 34 members: 9 added by baptism, 2 by vote, 2 cut off, 2 children blessed. John Rudd, Pres.

Billington: organized Nov. 15, 1863; 20 members. John O. Thomas, Pres.

TWO DAYS' MEETINGS

were appointed to commence at the following time and places: Plum Hollow, first Saturday in June; Farm Creek, third Saturday in June; Fremont, first Saturday in July, Wheeler Baldwin, Pres.; Galland's Grove, third Saturday in June, J. A. McIntosh, Pres.; Little Sioux, fourth Saturday in June, S. W. Condit, Pres.

Elder Burton addressed the congregation on the Kingdom of God.

On Motion, Elder Sweet was appointed to preside over the District of Fowawata-mic and Cass Co's.

Adjourned to meet at 10 o'clock on the morrow.

May 22d.—Meeting opened by singing and prayer. A few remarks from J. A. McIntosh; after which the sacrament was administered in the usual manner.

Elder Jenkins spoke from 1 Cor. 13 c., followed by J. A. McIntosh. After a few remarks from that brother, the meeting adjourned until 1 o'clock P. M.

Afternoon meeting opened as usual, Elder Litz leading in prayer.

On Motion of J. A. McIntosh a committee of three were appointed to examine into the case of Elder Howard Smith, (viz.) Elders Hall, Gaylord and Butts.

Two days' meeting at Camp Creek branch 3rd Saturday and Sunday in June; Conference first Saturday and Sunday in August. Wm. Litz, Pres.; North Star, second Saturday and Sunday in June; Wheeler's Grove, second Saturday and Sunday in July; North Pidgeon, third Saturday and Sunday in August. Geo. Sweet, Pres.

Cornelius McIntosh addressed the Congregation, followed by the President.

The following missions were appointed: Elder E. Page, Nebraska; Elder Wm. H. Jordan, Roving Mission in Iowa.

Elder Wilson Seller's Mission was extended to Bro. Litz District.

Bro. Geo. R. and Marion Outhouse, to Kansas.

Bro. Burton and Watson, north of Council Bluffs.

On Motion, Marion Outhouse and Elijah Cobb, were ordained Elders.

Bro. Shaw received a roving mission Adjourned until 10 A. M. to-morrow.

May 23.—The case of Howard Smith, was examined by the committee, and he was honorably acquitted.

On Motion, Bro. Condit's District was extended west in Nebraska.

Bro. Davis Bays, was appointed to labor in connection with Bro. Condit.

The following Persons were baptized by Bro. Sweet, and confirmed by Bro. Sweet and Condit. E. L. Kelley, Susan Harrison, E. E. Cowlishaw, M. A. Gallan. Seven children were blessed by Bros. Sweet and Gaylord.

Bro. Blair made some remarks upon the spirit of contention. He did not preside over the Conference because he was unwell. He felt to extend his thanks for kind treatment. Conference adjourned.

HUGH LYTLE, PRESIDENT.

J. C. CRABB, } Clerks.
DAVIS BAYS, }

SPECIAL CONFERENCE.

Minutes of a Special Conference held at Kewanee for that District June 14, and 15, 1864.

Met pursuant to adjournment, and proceeded to organize by electing Bro. Z. H. Gurley to preside, and E. Stafford as clerk. Opened in the usual manner.

The following official members were present: Henderson Grove branch; Elders Z. H. Gurley, Jacob Brown, C. M. Brown, T. H. Allen. Abingdon Branch: Elders Wm. A. Moore, Thos. Stafford, of Lewistown and E. Stafford: Teacher, R. C. Moore. Kewanee branch: Elders J. D. Jones, Wm. Grice, Joseph Boswell, and John Whitehouse; Priest, James Lord.

The President then proceeded to make some remarks concerning Jacob, when on his way to Padan-aram, "when he lighted upon a certain place, and laid down with a stone for a pillow, and dreamed a certain dream, and awoke and said, 'surely the Lord is in this place and I knew it not.' There is this difference with us, we know God is here. Our assembling ourselves here this morning, is in accordance with the law of God laid down in the B. of C. 17: (2) 13. It has been little understood, and hence the church has failed to obey it, but within a month past, that individual whom God has raised up has instituted these Conferences. You are aware that these conferences are divided off into several districts, and each district composing several branches. I am sorry to say that a greater number of branches in this district are not represented here this morning. I am well acquainted with the condition of several of them. The Princeville branch are in darkness, and I think it would be well for this Conference to appoint two men to go there and assist in righting things, but this matter is before you—it is your business. But I am in hopes that this conference will appoint two to labor with them till the difficulty is settled." He showed that when official members are doing their duty, they are blessed with the great blessings of the Spirit of God, &c. He recommended that the churches be represented, and their good standing, &c., and from henceforth we will call for them. "I labored at Bro. Strong's the last time that I was there, there were a great many Brooksites, and I spoke to them by the Spirit. I never spoke so to them before, and I do not know that I ever shall again. I have labored some in Millersburg. The branch is in a prosperous condition; enjoying in a remarkable degree the gifts and blessings of the Spirit of God. I feel encouraged to labor on in the great work of the Lord. At a meeting at the Grove not long since, I there saw in a vision, that the elders would soon be called off to other fields of labor."

Conference is now open, and the brethren will give in their reports.

REPORTS OF ELDERS.

J. D. Jones, of Kewanee, said, "I truly rejoice in God, because I have a being and a membership in the church and kingdom

of God, in these last days. Since the last Conference I and my brethren have been preaching here and elsewhere, as circumstances would permit. When we did not have a meeting here, we went to hear the Brighamites. There is a great desire to hear preaching in this neighborhood. Out in the country the people seem anxiously enquiring. I believe there will be a people raised up here if we are faithful. This branch numbers 16, in good standing generally. One brother has gone to the war. Another is in partial darkness. We have a good feeling here. The Lord is blessing us. I want to live humble and keep His commandments. One thing above all others that I desire is a meek and quiet spirit. I want to go forward and tell the news of the everlasting gospel. I am trying to square up all my worldly matters; to go to my Father's house; and tell them what God is doing in these days. I have nothing further to say."

Wm. Grice said, "I feel grateful for this privilege of meeting with the saints of God. I do not know that I have any very great report to make. I have been laboring in conjunction with Bros. Jones, Boswell and Lord. We have been endeavoring to let our light shine. We got a place about 8 miles from here to preach. We went out there and Bro. Jones put me forward to lead off, and I endeavored to preach the first principles of the gospel. We went out almost as a branch, and were united, and it seems that we had great liberty. We take it turn about. There are five of us, one to stay at home, and two and two to go and labor as fields open. I pray that we may be united, and that the Spirit of God may be with us."

J. Boswell said, "I have not much to say, as Bros. Jones and Grice have gone over the ground, but they did not say anything about the Brighamites; I will say that I believe that the heaven is working amongst them, and many will come out ere long, which may God grant. It is my desire to preach the gospel, and that the Spirit of God may be with me, for without that Spirit I am a poor creature, but with that Spirit I can astonish the natives. The Lord has told us that we will have a large branch here sometime, and I believe it."

Priest J. Lord said, "I have not much to say, but as the Lord made preachers out of fishermen, I think He can do so out of coal diggers. Bro. Grice is like Bros. Gurley and Boswell. They have been Methodists, and they can talk so nice, and oil over the bait so well that the people will swallow it the more easily, but I feel my weakness, and I am determined by the help of God, to

study the scriptures, and the writings of our elders, and make myself acquainted with doctrine, and in course of time the Lord can make a preacher of me."

John Whitehouse said, "My heart overflows. I can not express my feelings. My desire is, as far as I know, to do the will of God. I went with the brethren before I came into this organization, and I felt that there was a power that I could not withstand. I had to yield to its influence. I have several in my family who belong to the Brighamites. They want to go out with me when I go to fill my appointments to preach. I feel that they will come in and go with me. May we do our duty, and preach the word; and as we have labored together in old times, may we do so now."

T. H. Allen, of Galesburg, said, "This is the church of the Almighty; and it stands us in hand to do our duty. With regard to preaching, I have done but little since we met last. I had occasion to go out in the country eight or ten miles to fix a boiler. While I was there I asked them if there were any meetings in the neighborhood, and was answered in the affirmative. I went to one and the house was crowded, and after the preacher had got through speaking, I asked the privilege of speaking, which was granted. I told them I should like to give a course of lectures. One on the first principles of the gospel, another on the second coming of Christ, and another on the gathering of Israel, and I left an appointment for the following Thursday; when the time came I had forgot my Bible, and had no chance to look at one till I got in the stand. I felt the great necessity of my God helping me. I prayed three times before I went into the meeting, and when I opened the book I had to look some time before my eyes fell on any scripture to speak from. At length my eyes fell on this scripture: 2 John 9 v. 'He that transgresseth and abideth not in the doctrine of Christ, hath not God.' I spoke to a crowded house, and God was with me. I went into the Baptist church in Galesburg, and they were having a prayer meeting. They gave me an opportunity for remarks, and I improved the time. I spoke to them on the second coming of Christ, and God was with me. A brother that was with me was praying for me. May God help us to do our duty, is my prayer. Amen."

Thos. Stafford said, "I feel to rejoice to be with you, although I am somewhat fatigued from being up so early to meet with you. What I have to say is, that I have done something towards furthering this work, and feel willing to do more. I have preached about eight times, on Sundays,

since with you. I went into the country last Sunday and preached to about 100 people. After I had done, a gray headed old man came to me and offered his hand, and said, 'how are you Bro. Stafford.' He did not know that I was a preacher. He knew that I was a storekeeper. They wanted to know when I would come again? I said 'just when you conclude to open the school-house, either on Sunday, or Wednesday night.' I am requested to go to different points of the compass from here to preach. I am all alone, not an elder beside me for miles, and I do feel anxious that some of the travelling elders should come here, there is plenty of work for three or four of them; and I will furnish bed and board for that number as long as they have a mind to stay. Brethren, my desire is to keep humble, and work in my station. It was my intention to work when I came into this great work. The greatest enemy of man is himself, if he does not keep humble, but gets an ambitious spirit. May the Lord keep us humble, and faithful, and save us all in His celestial kingdom. Amen."

Bro. E. Stafford said: "Brethren, when I listen to the efforts you have been putting forth to further this work, I feel ashamed of myself, but feel to excuse myself on account of the busy time of putting in crops, but am satisfied that I might have done more than I have, may God help me to do my uttermost in His work. I have preached but twice since I met with you in the last Conference. My desire is to preach the word, and would to God I was at liberty to be in the field altogether. The Lord bless you."

W. A. Moore said: "I have nothing much to say, like Brother Stafford, I have been very busy at work putting in my crop. I have neglected to seek appointments, but I have been very busy, and have been very sick the last month, but feel to do all that I can to further the work. May God help me and all of us. Amen."

C. M. Brown said: "I do not know that I have much of a report to make, but I feel to exhort the saints in the way of truth and righteousness. I feel impressed to tell a dream that I had. I dreamed that I was in a prayer meeting, and the voice of God said, 'O ye elders of Israel, preach my gospel.' It has rung in my ears ever since." He spoke of the duties of the saints; particularly the Word of Wisdom. He spoke by the Spirit of God, and there is no doubt his remarks are impressed on the minds of all who heard him.

Bro. Hatten being called on said: "The work is of God, and the first time I heard the word it went to my heart. My prayer

is that I may be faithful to the end. I hope to receive the plaudit: 'well done, good and faithful servant.'

Resolved, That all the reports be accepted.

Some few remarks were then made by the President relative to the elders living in strict accordance with their duty. He said "it appears that the majority of us are poor, and I thank God for it. Whatever is our hobby, or is prominent in our minds, is our God. Well did the Savior say that if a man loved wife and children more than Him he was not worthy of Him. We want brethren, to send two men to Princeville. I would suggest that Bros. E. Stafford and T. H. Allen be appointed to go."

It was resolved that they should go.

The President made some remarks on the law contained in B. of C. 17: (2) 16, which says, "*No person* is to be ordained to *any office* in this church where there is a regularly organized branch of the same, without the vote of that church."

Resolved, That this Conference recommend the publishing of tracts, written on the various subjects of the gospel, for a more extensive spread of this work, to the careful consideration and approval of all in this district. Many appropriate remarks were made by many of the elders, showing the amount of good that had been done by the publishing and distribution of tracts.

On Motion it was resolved that this Conference adjourn to meet at Buffalo Prairie branch, on the first Saturday and Sunday in September. In the prayer meetings God was truly with us, in prophesy and in vision. On Sunday Bro. Phineas Bronson preached on the second coming of Christ, followed by E. Stafford, on the same subject; the people listened very attentively. In the afternoon Bro. Gurley preached on the legal right of Bro. Joseph to the First Presidency.

ZENOS H. GURLEY, PRES.

EDWIN STAFFORD, Clerk.

From the Vedette.

PERSECUTION IN UTAH.

ED. VEDETTE:—On Monday the 25th of April, the Josephites held a meeting at Spanish Fork. At the conclusion they were saluted with a volley of rocks—by their size and weight we should judge that they came from no very amiable source. On the following Sunday two of the Josephite Missionaries attended the Brighamites' morning meeting as visitors. They were rudely and in an ungentlemanly manner ordered out of the school-house by the Bishop.

On Wednesday evening, the 4th inst., at Provo, one of the Josephite Missionaries

was fired at by a midnight assassin; the cap snapped, but the man *not being obedient to counsel*, did not keep his powder dry, and fortunately the pistol missed fire, and the cowardly ruffian took to his heels.

Yours respectfully, CITIZEN.

SALT LAKE CITY, May 11, 1864.

NEWS FROM ELDERS.

Bro. James Blakeslee wrote from Coldwater, Branch Co., Mich., June 8, 1864, as follows: "I write to inform you that the Lord has blessed us, and crowned our labors with success, inasmuch that we have succeeded in organizing a branch of the church in this place of 13 members. Six have been baptized by myself since I came here, and four had been baptized by Bro. O. Bailey, making ten, and three were received who were old members. There are a goodly number believing in this place."

Bro. Charles Derry wrote from Birmingham, England, May 20: as follows: "Geo. B. Follows, having been written to by me, came some 16 miles to see and hear. He requested baptism, and was also ordained an elder, and has thrust in his sickle in good earnest. He is out travelling, and will go with me through the Staffordshire potteries, and to Liverpool. We are not making a great stir, but I hope we will do some good. Jason is in Wales, I am not advised about matters there. Elder James Wiltshire wrote me from Gloucester that there was some prospect of a branch in that city. The few that remain in West Bromwich Branch will be united soon into one branch with those who love the truth in Birmingham. Some from the former place are about to emigrate, and some there that are 'turned like the dog to his vomit, and the sow to her wallowing in the mire.' Evil practices which they learned in Brighamism cling to them as the spots of the leopard to his skin."

Bro. Lannpher wrote from Burns, Alleghany Co., N. Y., on June 6th, as follows: "Bro. Wheaton and myself have just arrived in this part of the country. We have visited five of the former members, and they express an interest in the work, and are glad to see us. We have not preached any here yet in public, but expect to soon. We hear of many saints in the surrounding country, but they are much scattered, and we have to travel much to look them up, which will require some time to accomplish. There is no doubt, from what information we have obtained, that there are very many of the scattered saints in this State. We stopped in Elkhart county two weeks, and held eight public meetings. Some were believing and

nearly ready to be baptized when we left, and we baptized one there on Monday, before we left. We stopped a short time in Erie Co., Ohio. We found some of the former members there, and one by the name of George James, a brother who joined the church shortly after it first started, when the saints were at Kirtland. We preached twice while we were in that vicinity, and had our appointment been in that State we should have probably remained there some time, as the people seemed much interested in our preaching."

Bro. T. P. Green, writes from Jeffersonville, Wayne Co., Ill., as follows: "We are getting along well. We have two of your Elders with us: Wm. Anderson, and Frank Reynolds. They are kept busy in preaching."

Bro. Thos. Revel wrote from Nauvoo, Ill., June 4th, that he had left Council Bluffs on his way to England.

Brother William D. Morton, says: We had the pleasure of listening to an excellent sermon in Fox River Branch, on Sunday last from Bro. Z. H. Gurley, followed by Bro. Isaac Sheen upon the fulfillment of prophecy by the apostacy of Latter-Day-Saints. They both spoke with all the fervor of their souls assisted by the Spirit of God.

For the Herald.

THE SAINTS' BLESSINGS.

Joyfully sings the wandering pilgrim,
I have found my joy at last.

Here is what I've long been seeking,
Gospel light and heavenly rest:

Here's the church of the Messiah,
'Stablished as in days of old,

Here's the priesthood sent from heaven,
Joyful news by angels told.

With a prophet and apostles,
In the order of the Lord,

They have organized a body
After God's most holy word.

They've the Holy Ghost to lead them,
And the gifts and blessings too;

O, the Lord is surely with them,
Would that all the world might know.

Here's the word of God untainted
By profane or Gentile hands,

And by revelations holy;
Here are God's direct commands.

Here the Church of Christ assembles,
Here is unity and love;

Weary pilgrims seek no further,
Here's the gospel from above.

Jesus is among His people,
In the Spirit He comes down;

Fills their souls with joy unspoken,
And proclaims them as His own.
Erring mortals, weak, misguided,
Come and see this heavenly light,
Shining 'mid the gathering darkness,
Calm, unwavering, pure and bright.

All Subscribers wishing to have the HERALD sent from one Post Office to another, should be particular to say change my paper from— to—. We can not remember where every subscriber has the Herald sent to.

DIED.

At West Paw Paw, Lee Co., Ill., on Sunday June 4th, at 9 o'clock, P. M. Bro. AMAZI HARRINGTON, after a long sickness. He was an Elder in the Church of Jesus Christ of Latter-Day-Saints, and strongly attached to the principles of eternal truth. He was well respected and beloved by his neighbors as a man and a christian. He died in the prospect of a glorious immortality beyond the vale of sorrow, and left a large circle of relatives and acquaintances to mourn their loss.

On May 28, 1864, at Nebraska City, Nebraska, CHARLES infant son of J. W. and ELIZABETH WALDSMITH, aged six months, and twenty-eight days.

SUBSCRIBERS to the HERALD will please take notice that this is the last number of the fifth volume, and that their subscriptions to the next volume would be gratefully received at this time, and are much needed. Our expenses in the publication of the HERALD and other publications have been unavoidably very great since our removal to Plano. Paper is also advancing in price, and is extremely high, and nearly all the necessities of life have advanced and are advancing in like manner. Under these circumstances DELINQUENCIES IN OUR SUBSCRIPTION LIST MUST BE PREVENTED.

RECEIPTS FOR THE HERALD.—M. Didra, G. Montague, S. E. F. Kelly, E. R. Briggs, D. B. Herrington, D. C. Tuttle, I. Freeman, J. Prosser, A. Harrington, each \$2; S. Waldo, W. J. Cook, J. S. James, J. O. Thomas, S. V. Bailey, J. Holt, M. Foster, E. Curtis, W. M. Baron, W. G. Elder, T. Tompkins, W. J. Davis, J. Edwards, P. A. Goddard, J. Morrel, C. Mills, G. Shaddiker, R. Otis, each \$1; D. Maule, \$3; B. Atwood, \$1.20; S. Vickery, \$0.60; G. W. Trout, \$1; E. Hart, \$1; D. Rogers, \$2.

JUN 1 1964



